



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

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THE SEARCH

For the Beautiful, and How to Find It.

Reason Visibly Embodied in Form Kindles the Emotion of Beauty.

The Spiritual Temple Must Be Formed to Express the Divine.

"Build Thee More Stately Mansions, Oh, My Soul."

[BY JOHN RUTHERFORD, ROKER-BY-THE-SEA, SUNDERLAND, ENG.]

"No reason can be assigned or given why the soul seeks beauty. Beauty in its largest sense is one expression for the universe. God is the all-fair. Truth and goodness and beauty are but different phases of the same all. But beauty in nature is not ultimate. It is the herald of inward and eternal beauty, and is not alone a solid and satisfactory good. It must stand as part, and not as yet the least, but the highest expression of the final cause of nature."—Ralph Waldo Emerson.

"True art is but the antitype of nature—the embodiment of discovered beauty, in utility. . . . We cannot study nature profoundly without bringing ourselves into communion with the spirit of art, which pervades and fills the universe."—President J. A. Garfield.

"The saying that beauty is but skin-deep is but a skin-deep saying."—Herbert Spencer.

"Beauty is a condition, and it can only be recognized and appreciated by a corresponding internal state."—A. J. Davis, "Great Harmonia."

"An intelligent spirit, giving his experiences in the Spirit-world, relates that when on earth he gave little thought to the subject of beauty; he deemed it study only an excuse for an idle or inexact order of mind; but after 'passing on,' he took up the question and asked those who seemed to highly appreciate art, to teach him how beauty consisted of, and to show him how to produce it. 'There was,' he says, 'much narrowness and self-conceit in my request, and one of our leaders impressed on me a look of divine compassion, and replied: 'We will teach you, or rather you shall teach yourself.' Go out from this home, away yonder in the distance; live there alone, and depend on the exertions of your own will-power to produce food and shelter for yourself."

"I went, of course, knowing there were some good reasons for his command. I found what seemed a desolate, barren spot. I sowed and reaped; removed obstructions; studied nature, and then, after a long time, I felt myself incited to return."

"Now go," said my guide, "to yonder city; live there." I found, in the part to which I seemed drawn, a home full of suffering and deformity—or at least incompleteness of nature; but love was there, and in the midst of their anguish each tried to give a cup of cold water to the other. When I returned again, my friend said: "Beauty is not entirely a matter of angles and curves; it is not an abstract idea. It comes through the struggle of the lower with the higher; or rather, it is the higher, and can, perhaps, be more strikingly seen when that is breaking through the lower. You brought beauty out of the earth, and you saw love bringing beauty out of pain. You have learned much."

"On visiting," says the same spirit, "another society, I was received with expressions of pleasure, and one said to me: 'We are just in need of help from you in your state of advancement. There is a home near here where the life lived seems a beautiful one to some of us, and repulsive to others. You know what true beauty is; tell us if the repulsiveness in the home or in ourselves.' I saw this home; I followed in spirit the lives of its inhabitants, and I saw that the ugliness was caused by the want of true insight in the observer."

"I think it is clear, from the foregoing, that if beauty is not developed in the mind, it cannot be perceived when presented externally. Idealists err in teaching that beauty is above subjecture; that it exists solely within the mind; that it is absolutely the product of your thinking faculties, and has no real outward existence."

"The 'kingdom of heaven' is truly within us, but it must also be without us. Go into the lower parts of a city, and however fully charged with ideal beauty a mind may be, the deformities cannot fail to be observed, and observed most keenly. 'Each sinner appears to himself a man; to those as bad as he a comely man; to the purified a heap of carrion.' It is also true that beauty, nature and life cannot be seen unless there is a fair growth of the spiritual attributes of the soul—a respectable mental state, in which intelligence, wisdom and love are in a fair degree manifested, producing 'sweetness and light.'"

Beauty and truth in essence are one; they are the expressions to the senses of inward divine principles. Aspiration for the beautiful is aspiration for truth and perfection of soul; and beauty, in the highest meaning of the term, in man or woman, is the harmonious and just development of all the powers of the spirit. Deformity or ugliness is incompleteness of nature—inharmonious development."

Real, vital, spiritual beauty, then, is not and cannot be divorced from life. It is folly to attempt to pursue beauty as a mere pleasure, as a hobby. Emerson held that such a practice would only degrade the seeker. "The hand," he says, "can never execute anything higher

than the character can inspire. Art must not be a superficial talent, but must begin further back in man. Now, some men do not see nature to be beautiful, and they go to make a statue which shall be. They abhor men as tasteless, dull and inconceivable, and console themselves with color-bags and blocks of marble. They reject life as prosaic, and create a death which they call poetry. They eat and drink that they may afterwards execute the 'ideal.' Thus art is vilified; the name conveys to the mind its secondary and bad sense; it stands in the imagination as somewhat contrary to nature, and struck with death from the first. Would it not be better to begin higher up,—to serve the ideal before they eat and drink; to serve the ideal in eating and drinking, in drawing the breath and in the functions of life? Beauty must come back to the useful arts, and the distinction between the fine and the useful arts be forgotten."

When the great Gothic cathedrals were built, no one thought of calling them works of art. Nor were the Greek temples built as works of art; they were built for use, for the people's worship. The Gothic ministers also were built for worship, and their form came from a desire to produce an ideal in the best way and at the smallest expense of materials. We thus see reason visibly embodied in form, and it is always this which creates a purely mental emotion of the beautiful. In human beings, when really beautiful, we find that the mind or spirit has gained some degree of perfect expression through the physical organism. Although it is true that beauty is 'not entirely a matter of angles and curves,' still its external expression is recognized by a peculiar symmetry. A shapeless and unsymmetrical form produces no feeling of beauty whatever; on the other hand, a purely symmetrical figure—a circle or an ellipse, or a figure in which we have curves radiating from a common center—at once produces an impression of beauty."

In the unsymmetrical figure, there is nothing for the mind to employ itself upon; no harmony of parts; no evidence of reason or design in the structure; but in the symmetrical form there is unity and variety combined; the elements lying around the surface, is kept in a state of expectancy; and the pleasure it derives from finding its expectations realized, as it passes around from one curve to another, appears, to constitute one element, at least, in the perception of beauty. The more elaborate the figure is—so long as we can keep the whole idea of it as a perfect unity in the mind—the more is the mental expectancy stimulated and the more it is eventually satisfied. Hence complex forms give a greater sense of beauty than perfectly simple ones. There is no mind embodied in them; the tension we experience in balancing all the parts is greater; and the consequent emotion of beauty is more vivid."

The same principle may be seen to exist in the beauty which we appreciate by the ear. Confused, unharmonious sounds give no sense of beauty; on the contrary, the moment the element of rhythm or measure is introduced the mind is arrested, and its expectancy excited. We look for a repetition of the same rhythm and experience a sense of satisfaction when it comes."

In proportion as a melody becomes more complicated, the tension of mind with which we listen to it is greater; and so long as the unity is not lost, our sense of its beauty proportionately increases. The element of harmony enhances the effect tenfold. Those intervals are known to be the most harmonious which stand to each other in the relation of simple numbers (the octave, e. g., 1 to 2; the fifth as 2 to 3, etc.); those tones, on the contrary, between which there is no definite ratio are discordant. The tension produced in our minds by harmony, moreover, is increased by the complication of the chords, and by their threatening confusion, followed by a successful resolution."

All this shows us the same principle at work—the fact, namely, that these must be mind-repressing. In the one case in the form; in the other, in the tone; and that the feeling produced in us is greater the more complicated the forms or tones become, so long as the clue to the whole is not lost sight of, and the unity perfectly preserved in the midst of all the variety. In contemplating a perfect statue, such as that of the Apollo Belvidere, a number of ideas imperceptibly arise, and struggle to occupy the consciousness of the moment. The figure suggests strength, health, vigor, activity, power, intelligence, capacity of thought and action. In like manner a beautiful painting, like that of the Madonna, calls up the perfections of the female nature: Simplicity, purity, love, wonder, reverence, earnestness, joy. All these and many more ideas rush into the mind at the moment the object is presented, and stimulate the expectation, and satisfy it. It is the tension which we have in finding every idea fully realized, which seems to evoke the sense of the beautiful in conjunction with objects of high art, such as those mentioned."

Beauty, I believe, is potentially within every human soul. It is this power that perceives ideals and inspires the mind to realize them. This interior element calls on us to manifest in our outward life intellectual beauty, moral beauty and affectional beauty. Intellectual beauty perfectly perceives the laws of likeness and of unlikeness; cause and effect; adaptation and incongruity. In bad reasoning, which leads to false religion, the mind is out of ratio with the interior laws of beauty. The spirit's magnetism is not sweeping with luminous shoots into the faculties of "causal-

ity," "comparison," etc. The beauty of the moral sentiment is seen in its perception of universal justice, and of all that concerns the welfare of humanity; while the beauty of the affections is expressed in works of love and of healing. "Scattering from both hands, this way and that, Gems of most lovely light, as if it rained Jacinth and rubies."

All high art, our great art philosopher, John Ruskin, holds, is by inspiration of the spiritual element—the moral sentiment. "All right human song," he says, "is the finished expression by art, of the joy or grief of noble persons, for right causes; and accurately in proportion to the rightness of the cause and purity of the emotion, is the knowledge of the fine art. A maiden may sing of her lost love, but a miser cannot sing of his lost money. And with absolute precision, from highest to lowest, the fineness of the possible art is an index of the moral purity and majesty of the emotion it expresses. You may test it practically in an instant. Question well yourself respecting any feeling that has taken strong possession of your mind. Could this be sung nobly with a true melody and art? Then it is right feeling. Could it be sung at all, or only sung ludicrously? It is a base one. And that is so in all the arts; so that with mathematical precision, subject to no error or exception, the art of a nation is an exponent of its ethical state."

The highest art, then, is this right living. Too many bury their existence in a mean acquisitiveness, grasping unreasonably, unsubstantiality and uselessness. Let us, however, not be cast down. Man stands at the top of creation; is the express image of the Supreme, and like the Supreme at every point of his life resolves abstracts into realities. Nature pulses evermore at the roaring loom of life and weaves the garment by which we see God. Reverence, then, the infinite reason in Nature; compare it with the ideal reason within ourselves and comprehend the one by the inward light of the other. Doing this, we shall build the Spiritual temples fully to express the Divine, and thus truly have

"A sense of something far more deeply interlarded; Whose dwelling is the light of setting suns; A motion and a spirit which pervades All thinking things, all objects of all thought, And rolls through all things."

TWO LITTLE DIMPLED HANDS.

Closed are the little eyelids,
To dreamland baby has gone;
The tiny form, as silent and still
As the pillow it rests upon;
The little brain, it too, has fled,
Exploring fairy lands,
And clasped above the golden head
The two little dimpled hands.

Oh, my heart beats fast as I look afar
To that future of sunshine and mist;
And wonder what there awaits in store
The grasp of each tiny fist;
What manner of toil in pleasure or pain,
What service its honor demands,
What duty shall count to the loss or the gain.

Of the two little dimpled hands.
Perchance the brush of famous art,
Or the quill of poet of renown.
Or perhaps they are modeled from
God's own heart,
Awaiting the cross and the crown.
Whate'er it may be, 'thou, God, art the one

Who knowest, and I pray to thee,
who commands,
To bless the mission some day to be done
By two little dimpled hands.

O mothers, whose hearts seem centered upon
The tiny charge placed in your care,
Remember that in the great vineyard of life
Is a duty for each of us there.

And forget not in prayer for the little one,
Though your heart may be full of plans,
To leave it to God what is to be done
By the two little dimpled hands.

LIZZIE LORINE JENSEN.

THANKSGIVING ON THE FARM.

When gray November skies are o'er us
We raise our glad Thanksgiving chorus,
Cheerful and glad and gay.

For winter's biting blasts are near,
And frosty time, short days and drear,
E'en Indian summer's passed away.

Yet, stored in garret, cellar, barn,
In stacks and corncribs on the farm,
Are gifts from summer's hand,
Hid in the woodpile's mammoth heap
What cheer and sparkle lie asleep
To gladden our command!

Within the house is homely thrift,
What matter if the snow-clouds drift,
Comfort and love abound!
No idle hands around the hearth,
No waste, no want, but joy and mirth
Within these walls are found!

Thank God for all, and may the year
Now standing our worn threshold near,
Bring us as hearty joys
Of loving, earnest, vigorous toil.

Constantine the Great had a sword
made to order for \$80.

The mosaic on one Pompeii floor is
known to have cost \$72.

Goosequills for pens sold in London in
1542 at 20 cents a thousand.

FOOD OF THE FUTURE.

Tenderloin Steaks Will Be Served in Small, Common-Sense Tablets.

Because Scientists Will Supply a Better and Cheaper Form of Nourishment.

TO THE EDITOR:—We may catch glimpses of future achievements of science, and of the wonderful possibilities latent in man—the wonderful powers to be developed in the line of practical, scientific research and acquirement—as we read in McClure's Magazine the thought of one who is not a mere imaginative writer, but a cognized, practical scientist of great note, M. Berthelot, of Paris. According to Prof. Berthelot, the epicure of the future is to dine upon artificial meat, artificial flour and artificial vegetables; drink artificial wines and liquors, and sound off his toast with artificial tobacco, beside which the natural tobacco of the present time will be poor indeed.

Wheatfields and cornfields are to disappear from the face of the earth, because flour and meal will no longer be grown, but made. Herds of cattle, flocks of sheep and droves of swine will cease to be bred, because beef and mutton and pork will be manufactured direct from their elements. Fruits and flowers will doubtless continue to be grown as cheap decorative luxuries, but no longer as necessities of food or ornament. There will be in the great artificiality of the future no grain or cattle or coal cars, because the fundamental food elements will exist everywhere and require no transportation. Coal will no longer be dug, except perhaps, with the object of transforming it into bread or meat. The engines of the great food factories will be driven, not by artificial combustion, but by the underlying heat of the globe.

In order to clearly conceive these impending changes, it must be remembered that milk, eggs, flour, meat, and, indeed, all foods, consist almost entirely of the same elements of which the very small of carbon, hydrogen, oxygen and nitrogen. Oxygen and hydrogen are the two gases which, when combined, form water. Oxygen and nitrogen mixed are the air we breathe. Carbon forms the charcoal of wood, is the main constituent of coal, and, as carbonic acid gas in the air, is the chief food of the vegetable world. These four elements, universally existing, are destined to furnish all the food now grown by nature, through the rapid and steady advance of synthetic chemistry.

Synthetic chemistry is the special science which takes the elements of a given compound and induces them to combine and form that compound. It is the reverse of analytic chemistry, which takes a given compound, and dissociates and isolates its elements. Analytic chemistry would separate water into oxygen and hydrogen, and synthetic chemistry would take oxygen and hydrogen, mix them, put a match to the mixture, and thus form water. For many years past, synthetic chemistry has had an eager eye upon food-making. It has already progressed so far that several great agricultural industries have been destroyed by its advancement, compounds which were once obtained by plant growth in the fields being now entirely furnished by chemical laboratories and direct manufacture. In fact, the clear evidence of the present leads quite logically to the conclusion that at some more or less distant period in the future synthetic chemistry will destroy all the great agricultural industries and put to new uses the grain fields and cattle ranges of to-day.

No man is more entitled to act as a prophet in this field than Prof. Berthelot; if not the father, he is certainly the foster-father of synthetic chemistry, as a new science, and for nearly fifty years he has been one of the leaders of the scientific army in the invasion of strange regions. In every way open to a grateful nation France has loaded him with honors.

"Do you mean to predict that all our milk, eggs, meat and flour will, in the future, be made in factories?" the professor was asked.

"Why not, if it proves cheaper and better to make the same materials than to grow them? The first step—and you know that it is always the first step that costs have already been taken. It is many years, you remember, since I first succeeded in making fat direct from its elements. I do not say that we shall give you artificial beefsteaks at once, nor do I say that we shall ever give you the beefsteak as we now obtain and cook it. We shall give you the same identical food, however, chemically, digestively and nutritively speaking. Its form will differ, because it will probably be a tablet. But it will be a tablet of any color and shape that is desired, and will, I think, entirely satisfy the epicurean senses of the future; you must remember that the beefsteak of to-day is not the most perfect of pictures either in color or composition."

"To comprehend what I mean by the tendency of the time," continued Prof. Berthelot, "you must consider the long evolution which has characterized the development of foods, and the major part which chemistry has played therein. The point is that from the earliest time we have steadily increased our reliance upon chemistry, upon food production, and just as steadily diminished our reliance upon nature. Primitive man ate food and vegetables raw,

When he began to cook, when he first used fire, chemistry made its first intrusion upon the sphere of nature. Today the fire in the open air has been replaced by the kitchen.

"Every cooking utensil now used represents some one of the chemical arts. Stoves, saucepans and pottery are the results of chemical industries. So also modern cookery uses an indefinite number of compounds—food compounds—which, like sugar, for instance, have been subjected to a more or less complex chemical treatment in their journey from the field in which they grew to the kitchen in which they are used. The ultimate result is clear. Chemistry has furnished the utensils, it has prepared the foods, and now it only remains for chemistry to make the foods themselves, which, indeed, it has already begun to do."

"Sugars have already been made in the laboratory. Commerce has now taken up the question, and I see that an invention has been patented by which sugar is to be made upon a commercial scale from two gases, at something like one cent per pound. As to whether or not the great men who own the process can do what the inventor claims, it is neither my province nor my desire to express an opinion. It may be that the commercial synthetic manufacture of sugar is a more difficult task than they imagine. I have not the slightest doubt, however, that sugar will eventually be manufactured on the largest scale synthetically, and that the culture of the sugarcane and the beet root will be abandoned because they have ceased to pay."

So far as dyestuffs were concerned, the intervention of chemistry seemed not so unnatural. When it came to tobacco and tea and coffee, however, synthetic chemistry appeared to be getting nearer home, invading the family circle, so to say.

"Tea and coffee could now be made artificially," continued the professor, "if the necessity should arise, or if the commercial opportunity, through the necessary supplementary mechanical inventions, had been reached. The essential principle of both tea and coffee is the same compound. The difference of name between the two and coffee has arisen from the sources from which they were obtained. They are chemically identical in constitution, and their essence has often been made synthetically."

"The essential principle of tobacco, as you know, is nicotine. We have obtained pure nicotine, whose chemical constitution is perfectly understood, by treating salomine, a natural glucoside, with hydrogen. Synthetic chemistry has not made nicotine directly, as yet, but it has very nearly reached it, and the laboratory manufacture of nicotine may fairly be expected at any time. Conine, the poisonous principle of hemlock, has been made synthetically, and it is so close in its constitution to nicotine, and so clearly of the same class, that only its transformation into nicotine remains to be mastered, a problem which is not very difficult when compared with others which have been solved. The parent compound from which the nicotine of commerce will be made exists largely in coal tar."

"You believe, then, that all our tobacco will some day be made artificially?"

"To as great an extent as appears desirable. The choicer growths, with their individual characteristics from individual circumstances of growth, will be longest cultivated. The tobacco leaf is simply so much dried vegetable matter in which nicotine is naturally stored. Chemistry will first make the nicotine and impregnate any desirable leaf with it, to any degree of strength. Later on, if necessary, it will also make the leaf. In some directions, it is not difficult to improve upon nature, and the best chemical medium for carrying nicotine might easily prove superior to the natural."

Having weakly permitted his beefsteak to be carried by storm, the writer took the more inclined to defend his tobacco. "But, surely," said he, "there is something more in fine tobacco than merely nicotine and vegetable fiber."

"Precisely. Leaving aside what the manufacturers may add, there are delicate flavoring oils which chemistry will also create. Vanilla, a flavoring compound of very general use, has always been obtained, until recently, from the tonka bean. Now artificial vanilla, and out of the European market, and will doubtless succeed in doing so, as its manufacture is perfected. In fact, some of the chocolate and confectionary manufacturers are already taking it up. All the essential oils will eventually be made direct. Vanilla is very near in its chemical constitution to the aromatic, the distinctive principle of cloves and allspice."

"Artificial cloves and allspice will, therefore, probably come next. Flower perfumes, too, have been fully analyzed, and in time will be largely synthesized. One of them, rose-sweet, is being already compounded and sold. There are consequently no virtues in the natural tobacco which are likely to be missed in the artificial. In fact, the contrary state of affairs is more probable."

With our tobacco prospectively obtained from coal tar, and our flower perfumes made without flowers, the sphere of synthesis was decidedly broadening.

We opine that the refined and spiritualized man of the future will eschew tobacco and all narcotizing beverages as well. He will be clean in body and in spirit; his brain will not be muddled

with beer, befuddled with liquors; nor saturated with nicotine from pipe, plug or cigar. He will not be the slave of any unhealthy, unclean or debasing habit; and the chemist of the future will find other and nobler uses for his science than to pander to an appetite that makes one a nuisance to a pure sense of smell."

But what a vista of possibilities the realization of these scientific prophecies will supply—an immense leverage to elevate man to constantly rising altitudes of physical, moral and spiritual development.

J. C. UNDERHILL.

MEMORIES AND REVERIES.

When paths of life are strewn with cruel thorns,
When hope's bright star no more life's sky adorns,
When faith grows weak, that once was strong and cheerful,
My thoughts, in shadows wrapped, grow sadly fearful.

'Tis then fond mem'ry draws aside the veil,
And childhood's scenes of long ago prelude
The skies of youth, with tinted glories grand,
Again are sweetly bending o'er the land.

Like sweetest music, clear, yet soft and low,
As rippling, singing brooklet in its flow,
Fell words of love upon my listening ear,
"Mourn not our loss, for we are ever near."

Old friends, that one by one did disappear,
Unveiled again, are here my heart to cheer;
Once more I feel the buoyant hopes of youth,
And press dear hands, so warm with love and truth.

Sweet words of love from many a dear old friend,
Mem'ries of deeds that live till life shall end,
Spring up again and in my warm heart bloom,
Enriching life, dispelling all its gloom.

Scenes after scenes of years of early life,
So full of luring charms, with pleasures rife,
Troop up, like fairy phantoms, weird and bright,
Or silver shadows, in the golden light.

A bright-eyed girl with sunny smile I see,
Who pledged her heart, her soul, her life to me.
In fancy only was she ever mine;
O'er her lone grave creeps eth'ral ivy vine.

Visions of seas once sailed, and storm-tossed waves,
That dash on rocky cliffs, and roar in caves;
Of sea-birds on the wing, of spouting whales,
Of ships, like specks their far-off, gleaming sails.

Of snow-capped mounts in distant heathen lands,
Whose valleys deep are rich in golden sands,
And green-robed hills, whose feet the blue waves lave,
And dirges chant o'er many a sailor's grave.

The balmy airs of youth, their breath I feel,
With fragrance laden, o'er my senses swell,
Low of kine, cricket's chirp and vesper bell,
I hear them all! Sweet tales of youth they tell.

How strange art thou, O "Memory of life!"
Recording smiles, and tears, and worldly strife,
Life's joys and woes, are deeds of fleeting hours,
Woven in patterns fair, as sweet as flowers.

O, ledger of our lives, art thou immortal?
If so, then all of life must cross death's portal.
Let us adorn, then, mem'ry's wondrous halls,
With things of beauty ere life's curtain falls.

If we by lives that strive for love and truth,
Adorn the halls of mem'ry, 'Tis our youth
With deeds of kindly love, then mem'ry's sweet
In after years shall rise our thoughts to greet.

If filled with love's sweet treasures, rich and rare,
How sweet in after years to linger there,
But, oh, how fearful must the grove be
If life is void of good, a dead-limbed tree.

Youth should appeal with earnest, pure desire
For light, that shall ascending hopes inspire,
To noble deeds, that, carved on history's page,
In deathless mem'ry live, from age to age.

In Corinth, about the time of Christ,
Twenty figs brought 2 cents.

Blubber, the fat of sea animals, costs 10 cents a pound in Lapland.

In 1542, Italian oranges were sold in Rome for 20 cents a thousand.

In 1420 a milch cow sold in England for \$5; an ox for \$10.

The robes worn by Louis XIV. on state occasions cost \$19,000.

"Poor Richard's Almanac" commanded at the last sale \$18.

A bed, supper and breakfast in Paris in 1452 cost about 50 cents.

Henry VIII. paid the equivalent of \$17 in our money for a dog.

A PROBLEM

For the Modern Philosopher.

It seems to me that the tenor of nearly every article from the pen of professional Spiritualists savors of something closely allied to anarchy and chaos. It is, perhaps, not surprising, as logical action from the unreasoning fanaticism and bigotry of orthodoxy. Even if this be accurate, the fact may be well, as marking a stage of progress—as we are not committed to the unreasonable edict of "believe or be damned." Yet to me there seems to be something attainable, and of real value, which is lacking in such philosophy. We should remember that in establishing any philosophy or system, in view of permanence and truth, we must recognize the principles of system or order, and adaptation.

So far as we absolutely know, every enterprise on earth has a system, which is secondary, and a head, which is primary. The human system, as a subject of study, is the ne plus ultra of all topics which should engage the perpetual attention of all mankind. And here we find a splendid example of the law of adaptation. Without presuming on the space that would be needed to elaborate this discussion, let us admit this principle of adaptation, and that in all the infinite universe there is no random work. Well, we find the principle of worship implanted in the human constitution, and that the belief in immortality is inherent in the nature of man.

In the kingdom of the lower animals we have no evidence of anything created at random. Their ambition, love, hope, trust, involve no recognition of a realm that is not measured by the transitory standard of animism; and no impulses of progress that contemplate a higher goal than the peaceful shades of oblivion. Does it seem possible that man, bearing the impress of divinity, is the one thing to which no law can be applied? So far as we can observe, everything else yields to a system of law that is unchangeable. Fishes of the sea, birds of the air, brutes of the forest, and the wonderful revolving systems of infinite space, without a murmur fill the places assigned to them in the fulfillment of the eternal system of things, and establish the law of adaptation. Everything else is adapted to its peculiar sphere and fulfills its mission, and it is absurd to suppose that man has been overlooked as the one thing that has no fitting place, and no mission in the universe. Thus, brother and sister Spiritualists, study yourselves, and here you will find a law that is unchangeable. Love, genuine principles of your organization, which by inference will show you the absurdity of judging an infinite God from the standpoint of a finite man.

SILAS BOARDMAN.

AN EXPOSITION

Of What Spiritualism Is and the Qualities Necessary for Mediumship.

At Army and Navy Hall, Cleveland Ohio, Mrs. S. Lake gave a lecture before the People's Spiritual Alliance, in which she stated that "Mediumship can only be understood after patient research and investigation. The laws which govern it are obscure and at times exceedingly bewildering in their operation. The philosophy of mediumship embraces magnetism, mesmerism and psychology. Physical phases rest upon superabundance of vital magnetism, possessed by some persons peculiarly endowed. Mental mediumship is dependent upon certain qualities of brain formation and may be exercised more or less perfectly according to the sympathy or the indifference to be found in its environment. Spiritual mediumship is the attainment of the organism to the apprehension of principles, and necessarily is more rare than either of the other two."

"All mediums are not spiritual; much passes for the expression of exanimate spirits which is due to the influence of persons still in the form. Instances were narrated in which it was said that the medium was controlled by men and women still living. Spiritualism may properly be called a science, inasmuch as it has its classified and arranged facts. Esop Sargent and Prof. Zollner were minds capable of critical analysis, and they deduced from the phenomena a rationalistic conception of the indestructibility of the ego. We are not dependent upon speculation, but are grounded upon the continual manifestations of supermundane activity. Some of the more thoughtful and intuitive among us postulate a divine and universal energy and now and then meet experiences which sustain that position. The inward nature becomes tempered to meet life's adversities with patience, but with the firm expectation that the spiritual being may become so intermingled with the great spirit that ill and evils may be modified and overcome. The recognition of this growth and this possibility reveals the brotherhood of man—the religion of Spiritualism. Under the influence of this idea our sympathies are quickened and our responsibilities increased, for the eternal man comes to understand that immortality is not desirable, except it carries with it the conditions of happiness, and that this state cannot be attained save by a noble discharge of the daily duties attendant upon the earthly life."

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Reason Visibly Embodied in Form Kindles the Emotion of Beauty.

The Spiritual Temple Must Be Formed to Express the Divine.

"Build These More Stately Mansions, Oh, My Soul."

[BY JOHN RUTHERFORD, ROKER-BY-THE-SEA, SUNDERLAND, ENGL.]

"No reason can be assigned or given why the soul seeks beauty. Beauty in its largest sense is one expression for the universe. God is the all-fair. Truth and goodness and beauty are but different phases of the same all. But beauty in nature is not ultimate. It is the herald of inward and eternal beauty, and is not alone a solid and satisfactory good. It must stand as part, and not as yet the least, but the highest expression of the final cause of nature."—Ralph Waldo Emerson.

"True art is but the antitype of nature—the embodiment of discovered beauty, in utility. . . . We cannot study nature profoundly without bringing ourselves into communion with the spirit of art, which pervades and fills the universe."—President J. A. Garfield.

"The saying that beauty is but skin-deep, is but a skin-deep saying."—Herbert Spencer.

"Beauty is a condition, and it can only be recognized and appreciated by a corresponding internal state."—A. J. Davis, "Great Harmonia."

An intelligent spirit, giving his experiences in the Spirit-world, relates that when on earth he gave little thought to the subject of beauty; he deemed its study only an excuse for an idle or inexact order of mind; but after "passing on," he took up the question and asked those who seemed to highly appreciate art to teach him what beauty consisted of, and to show him how to produce its forms. "There was," he says, "much narrowness and self-conceit in my request, and one of our leaders impressed on me a look of divine compassion, and replied: 'We will teach you, or rather you shall teach yourself. Go out from this home, away yonder in the distance; live there alone, and depend on the exertions of your own will-power to produce food and shelter for yourself.'"

"I went, of course, knowing there were some good reasons for his command. I found what seemed a desolate, barren spot. I sowed and reaped; removed obstructions; studied nature, and then, after a long time, I felt myself incited to return.

"Now go," said my guide, "to yonder city; live there. I found, in the part to which I seemed drawn, a home full of suffering and deformity—or at least incompleteness of nature; but love in the midst of their anguish each tried to give a cup of cold water to the other. When I returned again, my friend said: 'Beauty is not entirely a matter of angles and curves; it is not an abstract idea. It comes through the struggle of the lower with the higher; or, rather, it is the higher, and can, perhaps, be more strikingly seen when that is breaking through the lower. You brought beauty out of the earth, and you saw love bringing beauty out of pain. You have learned much.'"

"On visiting," says the same spirit, "another society, I was received with expressions of pleasure, and one said to me: 'We are just in need of help from one in your state of advancement. There is a home near here where the life lived seems a beautiful one to some of us, and repulsive to others. You know what true beauty is; tell us if the repulsiveness is in the home or in ourselves.' I saw this home; I followed in spirit the lives of its inhabitants, and I saw that the ugliness was caused by the want of true insight in the observer."

I think it is clear, from the foregoing, that if beauty is not developed in the mind, it cannot be perceived when presented externally. Idealists err in teaching that beauty is above subjecture; that it exists solely within the mind; that it is absolutely the product of your thinking faculties, and has no real outward existence.

"The kingdom of heaven" is truly within us, but it must also be without us. Go into the lower parts of a city, and however fully charged with ideal beauty a mind may be, the deformities cannot fail to be observed, and observed most keenly. "Each satan appears to himself a man; to those as bad as he a comely man; to the purified a heap of carrion."

It is also true that beauty, nature and life cannot be seen unless there is a fair growth of the spiritual attributes of the soul—a respectable mental state, in which intelligence, wisdom and love are in a fair degree manifested, producing "sweetness and light."

Beauty and truth in essence are one; they are the expressions to the senses of inherent divine principles. Aspiration for the beautiful is aspiration for truth and perfection of soul; and beauty, in the highest meaning of the term, in man or woman, is the harmonious and just development of all the powers of the spirit. Deformity or ugliness is incompleteness of nature—inharmonious development. Real, vital, spiritual beauty, then, is not and cannot be divorced from life. It is folly to attempt to pursue beauty as a mere pleasure, as a hobby. Emerson held that such a practice would only degrade the seeker. "The hand," he says, "can never execute anything higher

than the character can inspire. Art must not be a superficial talent, but must begin further back in man. Now, some men do not see nature to be beautiful, and they go to make a statue which shall be. They abhor men as tasteless, dull and inconceivable, and console themselves with color-bags and blocks of marble. They reject life as prosaic, and create a death which they call poetic. They eat and drink that they may afterwards execute the ideal. This art is vilified; the name conveys to the mind its secondary and bad sense; it stands in the imagination as somewhat contrary to nature, and struck with death from the first. Would it not be better to begin higher up—to serve the ideal before they eat and drink; to serve the ideal in eating and drinking, in drawing the breath and in the functions of life? Beauty must come back to the useful arts, and the distinction between the fine and the useful arts be forgotten."

When the great Gothic cathedrals were built, no one thought of calling them works of art. Nor were the Greek temples built as works of art; they were built for use, for the people's worship. The Gothic minsters also were built for worship, and their form came from a desire to produce an ideal in the best way and at the smallest expense of materials.

We thus see reason visibly embodied in form, and it is always this which creates a purely mental emotion of the beautiful. In human beings, when really beautiful, we find that the mind or spirit has gained some degree of perfect expression through the physical organism.

Although it is true that beauty is "not entirely a matter of angles and curves," still its external expression is recognized by a regular symmetry. A shapeless and unsymmetrical form produces no feeling of beauty whatever; on the other hand, a purely symmetrical figure—a circle or an ellipse, or a figure in which we have curves radiating from a common center—also produces an impression of beauty.

In the unsymmetrical figure, there is nothing for the mind to employ itself upon; no harmony of parts; no evidence of reason or design in the structure; but in the symmetrical form there is unity and variety combined; the mind, in passing around the surface, is kept in a state of expectancy; and the pleasure it derives from finding its expectations realized, as it passes around from one curve to another, appears, to constitute one element, at least, in the perception of beauty. The more elaborate the figure is—so long as we can keep the whole idea of it as a perfect unity in the mind—the more is the mental expectancy stimulated, and the more is it eventually satisfied.

Hence, complex forms give a greater sense of beauty than perfectly simple ones. There is more mind embodied in them; the tension we experience in balancing all the parts is greater; and the consequent emotion of beauty is more vivid.

The same principle may be seen to exist in the beauty which we appreciate by the ear. Confused, unharmonious sounds give no sense of beauty; on the contrary, the moment the element of rhythm or measure is introduced the mind is arrested, and its expectancy excited. We look for a repetition of the same rhythm and experience a sense of satisfaction when it comes.

In proportion as a melody becomes more complicated, the tension of mind with which we listen to it is greater; and so long as the unity is not lost, our sense of its beauty proportionately increases. The element of harmony enhances the effect tenfold. Those intervals are known to be the most harmonious, and the figure suggests the relation of simple numbers (the octave, e. g., 1 to 2; the fifth as 2 to 3, etc.); those tones, on the contrary, between which there is no definite ratio are discordant. The tension produced in our minds by harmony, moreover, is increased by the complication of the chords, and by their threatening consonance, followed by a successful resolution.

All this shows us the same principle at work—the fact, namely, that these must be mind impressions, and the case in the form; in the other, case in the tone; and that the feeling produced in us is greater the more complicated the forms or tones become, so long as the clue to the whole is not lost sight of, and the unity perfectly preserved in the midst of all the variety.

In contemplating a perfect statue, such as that of the Apollo Belvedere, a number of ideas imperceptibly arise, and struggle to occupy the consciousness of the moment. The figure suggests strength, health, vigor, activity, power, intelligence, capacity of thought and action. In like manner a beautiful painting, like that of the Madonna, calls up all the perfections of the female nature: Simplicity, purity, love, wonder, reverence, earnestness, joy. All these and many more ideas rush into the mind at the moment the object is presented, and both stimulate the expectation, and satisfy it. It is the tension which we experience, and the pleasure we have in finding every idea fully realized, which seems to evoke the sense of the beautiful in connection with objects of high art, such as those mentioned.

Beauty, I believe, is potentially within every human soul. It is this power that perceives ideals and inspires the mind to realize them. This interior element calls on us to manifest in our outward life intellectual beauty, moral beauty and affectional beauty. Intellectual beauty perfects the mind; moral beauty likens and unlikens; cause and effect; adaptation and incongruity. In bad reasoning, which leads to false religion, the mind is out of ratio with the interior laws of beauty. The spirit's magnetism is not sweeping with luminous shoots into the faculties of "causal-

ity," "comparison," etc. The beauty of the moral sentiment is seen in its perception of universal justice, and of all that concerns the welfare of humanity; while the beauty of the affections is expressed in works of love and of healing.

"Scattering from both hands, this way and that, Gems of most lovely light, as if it rained Jacinths and rubies."

All high art, our great art philosopher, John Ruskin, holds, is by inspiration of the spiritual element—the moral sentiment. "All right human song," he says, "is the finished expression by art, of the joy or grief of noble persons, for right causes; and accurately in proportion to the rightness of the cause and purity of the emotion, is the knowledge of the fine art. A maiden may sing of her lost love, but a miser cannot sing of his lost money. And with absolute precision, from highest to lowest, the fineness of the possible art is an index of the moral purity and majesty of the emotion it expresses. You may test it practically in an instant. Question well yourselves respecting any feeling that has taken strong possession of your mind. Could this be sung nobly with a true melody and art? Then it is right feeling. Could it be sung at all, or only sung ludicrously? It is a base one."

And that is so in all the arts; so that with mathematical precision, subject to no error or exception, the art of a nation is an exponent of its ethical state. The highest art, then, is this right living. Too many bury their existence in a mean acquisitiveness, grasping unreality, unsubstantiality and uselessness. Let us, however, not be cast down. Man stands at the top of creation; is the express image of the Supreme, and like the Supreme at every point of his life resolves abstracts into realities. Nature rises evermore at the towering loom of time and weaves the garment by which we see God. Reverence, then, the infinite reason in Nature; compare it with the ideal reason within ourselves and comprehend the one by the inward light of the other. Doing this, we shall build the Spiritual temples fully to express the Divine, and thus truly, have

"A sense of something far more deeply interfused; Whose dwelling is the light of setting suns; A motion and a spirit which pervades All thinking things, all objects of all thought, And rolls through all things."

TWO LITTLE DIMPLED HANDS.
Closed are the little eyelids,
To dreamland baby has gone;
The tiny form, as silent and still
As the pillow it rests upon;
The little brain, it too, has fled,
And clasped above the golden head
The two little dimpled hands.

Oh, my heart beats fast as I look afar
To that future of sunshine and mist;
And wonder what there awaits in store
The grasp of each tiny fist;
What manner of toil in pleasure or pain,
What service to honor demands,
What duty shall count to the loss or the gain
Of the two little dimpled hands.

Perchance the brush of famous art,
Or the quill of poet of renown.
Or perhaps they are modeled from
God's own heart,
Awaiting the crown and the crown.
Whatever it may be, 'thou, God, art the one
Who knowest, and I pray to thee,
Who commands,
To bless the mission some day to be done
By two little dimpled hands.

O mothers, whose hearts seem centered upon
The tiny charge placed in your care,
Remember that in the great vineyard of life
Is a duty for each of us there.
And forget not in prayer for the little one,
Though your heart may be full of plans,
To leave it to God what is to be done
By the two little dimpled hands.

THANKSGIVING ON THE FARM.
When, gray November skies are o'er us
We raise our glad Thanksgiving chorus,
Cheerful and glad and gay,
For winter's biting blasts are near,
And frosty rime, short days and drear,
E'en Indian summer's passed away.
Yet, stored in garret, cellar, barn,
In stacks and corncribs on the farm,
Are gifts from summer's hand,
Hid in the woodpile's mammoth heap
What cheer and sparkle lie asleep
To glow at our command!
Within the house is homely thrift,
What matter if the snow-clouds drift;
Comfort and love abound!
No idle hands around the hearth,
No waste, no want, but joy and mirth
Within these walls are found!
Thank God for all, and may the year
Now standing our worn threshold near,
Bring us as hearty joys
Of loving, earnest, vigorous toil.

Constantine the Great had a sword made to order for \$80.
The mosaic on one Pompeii floor is known to have cost \$72.
Goosequills for pens sold in London in 1542 at 20 cents a thousand.

FOOD OF THE FUTURE.

Tenderloin Steaks Will Be Served in Small, Common-Sense Tablets.

Because Scientists Will Supply a Better and Cheaper Form of Nourishment.

TO THE EDITOR:—We may catch glimpses of future achievements of science, and of the wonderful possibilities latent in man—the wonderful powers to be developed in the line of practical, scientific research and acquirement—as we read in McClure's Magazine the thought of one who is not a mere imaginative writer, but a cognized, practical scientist of great note, M. Berthelot, of Paris. According to Prof. Berthelot, the epicure of the future is to dine upon artificial meat, artificial flour and artificial vegetables; drink artificial wines and liquors, and drink off his repast with artificial tobacco, beside the natural tobacco of the present time will be poor indeed.

Wheatfields and cornfields are to disappear from the face of the earth, be grown flour and meal will no longer be grown, but made. Herds of cattle, flocks of sheep and droves of swine will cease to be bred, because beef and mutton and pork will be manufactured direct from their elements. Fruits and flowers will doubtless continue to be grown as cheap decorative luxuries, but no longer as necessities of food or ornament. There will be in the great air trains of the future no grain or cattle or coal cars, because the fundamental food elements will exist everywhere and require no transportation. Coal will no longer be dug, except, perhaps, with the object of transforming it into bread or meat. The engines of the great food factories will be driven, not by artificial combustion, but by the underlying heat of the globe.

In order to clearly conceive these impending changes, it must be remembered that milk, eggs, flour, meat, and, indeed, all edible, almost entirely organic elements of other elements (the very small) of carbon, hydrogen, oxygen and nitrogen. Oxygen and hydrogen are the two gases which, when combined, form water. Oxygen and nitrogen mixed are the air we breathe. Carbon forms the charcoal of wood, is the main constituent of coal, and, as carbonic acid gas in the air, is the chief food of the vegetable world. These four elements, universally existing, are destined to furnish all the food now grown by nature through the rapid and steady advance of synthetic chemistry.

Synthetic chemistry is the special science which takes the elements of a given compound and induces them to combine and form that compound. It is the reverse of analytic chemistry, which takes a given compound, and dissociates and isolates its elements. Analytic chemistry would separate water into oxygen and hydrogen, and synthetic chemistry would take oxygen and hydrogen, mix them, put a match to the mixture, and thus form water. For many years past, synthetic chemistry has had an eager eye upon food-making. It has already progressed so far that several great agricultural industries have been destroyed by its advancement, compounds which were once obtained by plant growth in the fields being now entirely furnished by chemical laboratories and direct manufacture. In fact, the clear evidence of the present leads quite logically to the conclusion that at some more or less distant period in the future, synthetic chemistry will destroy all the great agricultural industries and put to new uses the grain fields and cattle ranges of to-day.

No man is more entitled to act as a prophet in this field than Prof. Berthelot; if not the father, he is certainly the foster-father of synthetic chemistry, as a special science, and for nearly fifty years he has been one of the leaders of the scientific army in the invasion of strange regions. In every way possible, he has been a nation France has loaded him with honors.

"Do you mean to predict that all our milk, eggs, meat and flour will, in the future, be made in factories?" the professor was asked.

"Why not, if it proves cheaper and better to make the same materials than to grow them? The first step—and you know that it is always the first step that costs—have already been taken. It is now a matter of making fat direct from its elements. I do not say that we shall give you artificial beefsteaks at once, nor do I say that we shall ever give you the beefsteak as we now obtain and cook it. We shall give you the same identical food, however, chemically, digestively and nutritively speaking. Its form will differ, because it will probably be a tablet. But it will be a tablet of same color and shape that is desired, and will, I think, entirely satisfy the epicurean sense of the future; you must remember that the beefsteak of to-day is not the most perfect of pictures either in color or composition."

"To comprehend what I mean by the tendency of the time," continued Prof. Berthelot, "you must consider the long evolution which has characterized the development of foods, and the major part of which, chemistry has played therein. The point is that from the earliest time we have steadily increased our reliance upon chemistry, upon food production, and just as steadily diminished our reliance upon nature. Primitive man ate food and vegetables raw.

When he began to cook, when he first used fire, chemistry made its first intrusion upon the sphere of nature. Today the fire in the open air has been replaced by the kitchen.

"Every cooking utensil now used represents some one of the chemical arts. Stoves, saucepans and pottery are the results of chemical industries. So also modern cookery uses an indefinite number of compounds—food compounds—which, like sugar, for instance, have been subjected to a more or less complex chemical treatment in their journey from the field in which they grew to the kitchen in which they are used. The ultimate result is clear. Chemistry has furnished the utensils, it has prepared the foods, and now it only remains for chemistry to make the foods themselves, which, indeed, it has already begun to do."

"Sugars have already been made in the laboratory. Commerce has now taken up the question, and I see that an invention has been patented by which sugar is to be made upon a commercial scale from two gases, at something like one cent per pound. As to whether or not the gentlemen who own the process can do what the inventor claims, it is neither my province nor my desire to express an opinion. It may be that the commercial synthetic manufacture of sugar is a more difficult task than they imagine. I have not the slightest doubt, however, that sugar will eventually be manufactured on the largest scale synthetically, and that the culture of the sugarcane and the beet root will be abandoned because they have ceased to pay."

So far as dyestuffs were concerned, the intervention of chemistry seemed not so unnatural. When it came to the bucco and tea and coffee, however, synthetic chemistry appeared to be getting nearer home, invading the family circle, so to say.

"Tea and coffee could now be made artificially," continued the professor, "if the necessity should arise, or if the commercial opportunity, through the necessary supplementary mechanical inventions, had been reached. The essential principle of both tea and coffee is the same compound. The difference of name between the two and coffee has arisen from the sources from which they were obtained. They are chemically identical in constitution, and their essence has often been made synthetically."

The essential principle of tobacco, as you know, is nicotine. We have obtained pure nicotine, whose chemical constitution is perfectly understood, by treating salomine, a natural glucoside, with hydrogen. Synthetic chemistry has not made nicotine directly, as yet, but it has very nearly reached it, and the laboratory manufacture of nicotine may fairly be expected at any time. Conine, the poisonous principle of hemlock, has been made synthetically, and it is so close in its constitution to nicotine, and so clearly of the same class, that only its transformation into nicotine remains to be mastered, a problem which is not very difficult when compared with others which have been solved. The parent compound from which the nicotine of commerce will be made exists largely in coal tar.

"You believe, then, that all our tobacco will some day be made artificially?"

"To as great an extent as appears desirable. The choicer growths, with their individual characteristics from individual circumstances of growth, will be longest cultivated. The tobacco leaf is simply so much dried vegetable matter in which nicotine is naturally stored. Chemistry will first make the nicotine and impregnate any desirable leaf with it, to any degree of strength. Later on, if necessary, it will also make the leaf. In some directions, it is not difficult to improve upon nature, and the best chemical medium for carrying nicotine might easily prove superior to the natural."

Having weakly permitted his beefsteak to be carried by storm, the writer was all the more inclined to defend his tobacco. "But, surely," said he, "there is something more in fine tobacco than merely nicotine and vegetable fiber." "Yes," replied the professor, "what the manufacturers may add, there are delicate flavoring oils which chemistry will also create. Vanilla, a flavoring compound of very general use, has always been obtained, until recently, from the tonka bean. Now artificial vanilla, in the same compound, made chemically, threatens to drive the natural vanilla out of the European market, and will doubtless succeed in doing so, as its manufacture is perfected. In fact, some of the chocolate and confectionery manufacturers are already taking it up. All the essential oils will eventually be made direct. Vanilla is very near in its chemical constitution to the aromatic, the distinctive principle of cloves and allspice.

"Artificial cloves and allspice will, therefore, probably come next. Flower perfumes, too, have been fully analyzed, and in time will be largely synthesized. One of them, meadow-sweet, is being largely compounded and sold. There are consequently no virtues in the natural tobacco which are likely to be missed in the artificial. In fact, the contrary state of affairs is more probable."

With beer, befuddled with liquors; nor saturated with nicotine from pipe, plug or cigar. He will not be the slave of any unhealthful, unclean or debasing habit; and the chemist of the future will find other and nobler uses for his science than to pander to an appetite that makes one a nuisance to a pure sense of smell.

But what a vista of possibilities the realization of these scientific prophecies will supply—an immense leverage to elevate man to constantly rising altitudes of physical, moral and spiritual development. J. C. UNDERHILL.

MEMORIES AND REVERIES.

When paths of life are strewn with cruel thorns,
When hope's bright star no more life's sky adorns,
When faith grows weak, that once was strong and cheerful,
My thoughts, in shadows wrapped, grow sadly fearful.

'Tis then fond mem'ry draws aside the veil
And childhood's scenes of long ago prevail.
The skies of youth, with tinted glories grand,
Again are sweetly bending o'er the land.
Like sweetest music, clear, yet soft and low

As rippling, singing brooklet in its flow,
Fell words of love upon my listening ear:
'Mourn not our loss, for we are ever near."

Old friends, that one by one did disappear,
Unveiled again, are here my heart to cheer;
Once more I feel the buoyant hopes of youth,
And press dear heads, so warm with love and truth.

Sweet words of love from many a dear old friend,
Mem'ries of deeds that live till life shall end,
Spring up again and in my warm heart bloom,
Enriching life, dispelling all its gloom.

Scene after scene of years of early life,
So full of luring charms, with pleasures rife,
Troop up, like fairy phantoms, weird and bright,
Or silver shadows, in the golden light.

A bright-eyed girl with sunny smile I see,
Who pledged her heart, her soul, her life to me,
In fancy only was she ever mine;
O'er her lone grave creepeth the ivy vine.

Visions of seas once sailed, and storm-tossed waves,
That dash on rocky cliffs, and roar in caves;
Of sea-birds on the wing, of spouting whales;
Of ships, like specks their far-off, gleaming sails.

Of snow-capped mounts in distant heathen lands,
Whose valleys deep are rich in golden sands;
And green-robed hills, whose feet the blue waves lave,
And dirges chant o'er many a sailor's grave.

The balmy airs of youth, their breath I feel,
With fragrance laden, o'er my senses steal;
Low of kine, cricket's chirp and vesper bell,
I hear them all! Sweet tales of youth they tell.

How strange art thou, O "Memory of life!"
Recording smiles, and tears, and worldly strife.
Life's warp and weft are deeds of fleeting hours,
Woven in patterns fair, as sweet as flowers.

O, ledger of our lives, art thou immortal?
If so, then all of life must cross death's portal.
Let us adorn, then, mem'ry's wondrous halls
With things of beauty ere life's curtain falls.

If we by lives that strive for love and truth
Adorn the halls of mem'ry in our youth
With deeds of kindly love, then mem'ries sweet
In after years shall rise our thoughts to greet.

If filled with love's sweet treasures, rich and rare,
How sweet in after years to linger there,
But, oh, how fearful must the terrors be
If life is void of good, a dead-limbed tree.

Youth should appeal with earnest, pure desire,
For light, that shall ascending hopes inspire,
To noble deeds, that, carved on history's page,
In deathless mem'ry live, from age to age.

In Corinth, about the time of Christ,
Twenty figs brought 2 cents.
Blubber, the fat of sea animals, costs 10 cents a pound in Lapland.

In 1542 Italian oranges were sold in Rome for 20 cents a thousand.

In 1420 a milch cow sold in England for \$5; an ox for \$10.

The robes worn by Louis XIV. on state occasions cost \$19,000.

A PROBLEM

For the Modern Philosopher.

It seems to me that the tenor of nearly every article from the pen of professional Spiritualists savors of something closely allied to anarchy and chaos. It is, perhaps, not surprising, as a logical reaction from the unreasoning fanaticism and bigotry of orthodoxy. Even if this be accurate, the fact may be well, as marking a stage of progress—as we are not committed to "believe or be damned." Yet to me there seems to be something attainable, and of real value, which is lacking in such philosophy. We should remember that in establishing any philosophy or system, in view of permanence and truth, we must recognize the principles of system or order, and adaptation.

So far as we absolutely know, every enterprise on earth has a system, which is secondary, and a head, which is primary. The human system, as a subject of study, is the ne plus ultra of all topics which should engage the perpetual attention of all mankind. And here we find a splendid example of the law of adaptation. Without presuming on the space that would be needed to elaborate this discussion, let us admit this principle of adaptation, and that in all the infinite universe there is no random work. We find the principle of worship implanted in the human constitution, and that the belief in immortality is inherent in the nature of man.

In the kingdom of the lower animals we have no evidence of anything created at random. Their ambition, love, hope, trust, involve no recognition of a realm that is not measured by the transitory standard of animalism; and no impulses of progress that contemplate a higher goal than the peaceful shades of oblivion. Does it seem possible that man, bearing the impress of divinity, is the one thing to which no law can be applied? So far as we can observe, everything else yields to a system of law that is unchangeable. Fishes of the sea, birds of the air, brute of the forest, and the wonderful revolving systems of infinite space, without a murmur fill the places assigned to them in the fulfillment of the eternal system of things, and establish the law of adaptation. Everything else is adapted to its peculiar sphere and fulfills its mission, and it is absurd to suppose that man has been overlooked as the one thing that has no fitting place, and no mission in the universe. Thus, brother and sister Spiritualists, study yourselves, and here you will find faith, hope, veneration and love, genuine principles of your organization, which by inference will show you the absurdity of judging an infinite God from the standpoint of a finite man.

SILAS BOARDMAN.

AN EXPOSITION

Of What Spiritualism Is and the Qualities Necessary for Mediumship.

At Army and Navy Hall, Cleveland, Ohio, Mrs. H. S. Lake gave a lecture before the People's Spiritual Alliance, in which she stated, that "Mediumship can only be understood after patient research and investigation. The laws which govern it are obscure and at times exceedingly bewildering in their operation. The philosophy of mediumship embraces magnetism, mesmerism and psychology. Physical phases rest upon superabundance of vital magnetism, possessed by some persons peculiarly endowed. Mental mediumship is dependent upon certain qualities of brain formation and may be exercised more or less perfectly according to the sympathy or the indifference to be found in its environment. Spiritual mediumship is the attainment of the organism to the apprehension of principles, and necessarily is more rare than either of the other two."

"All mediums are not spiritual; much passes for the expression of exorcized spirits which is due to the influence of persons still in the form. Instances were narrated in which it was said that the medium was controlled by men and women still living. Spiritualism may properly be called a science, inasmuch as it has its classified and arranged facts. Epes Sargent and Prof. Zoellner were minds capable of critical analysis, and they deduced from the phenomena a rationalistic conception of the indestructibility of the ego. We are not dependent upon speculation, but are grounded upon the continual manifestations of supermundane activity. Some of the more thoughtful and intuitive among us postulate a divine and universal energy and now and then meet experiences which sustain that position. The inward nature becomes tempered to meet life's adversities with patience, but with the firm expectation that the spiritual being may become so intermingled with the great spirit that ill and evils may be modified and overcome. The recognition of this growth and this possibility reveals the brotherhood of man—the religion of Spiritualism. Under the influence of this idea our sympathies are quickened and our responsibilities increased, for the eternal man comes to understand that immortality is not desirable, except it carries with it the conditions of happiness, and that this state cannot be attained save by a noble discharge of the daily duties attendant upon the earthly life."

"Poor Richard's Almanac" commanded at the last sale \$18.

A bed, supper and breakfast in Paris in 1452 cost about 50 cents.

Henry VIII. paid the equivalent of \$17 in our money for a dog.



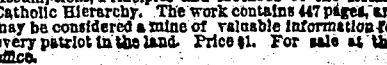
"In obedience to this infernal suggestion, one bright and beautiful day the four friends were taken to the public square, chained to stakes and fagots piled about them. They were beautiful girls, nobly born, and here playmates from childhood. To add to the infamy, Helleise was dragged to the scene that she might be terrified by the awful spectacle. The result was unexpected, for as the flames darted upward over the victims they uttered no cry, but exerted the shuddering specta-

"I would have him," she said, "a statesman for the good of our people rather than a warrior for his king. They need a fostering care. Constant warfare has demoralized and

chair, no personations will take place. These frauds and their worshippers will cry out indignantly against this "persecution," but it will be found usually effective. If you would require all your correspondents who report these wonderful seances to give the precautions used to prevent fraud, you would save valuable space and your readers be no worse off. Those who play spirit ought to find out something; at least about those they try to personate; for instance, a correspondent describes a seance at which his "guide," "Chief Ouryr," appeared "standing nearly six feet high," etc. Old Ouryr was a short, fat fellow, not much over five feet in height, and about six feet around. Another speaks in a matter-of-fact way of the appearance of the Queen of Atlantis, as if he did not know that Atlantis is generally supposed to

Do not consider everything that is done in the light of dollars and cents. When it is

SEERS OF THE AGES, OR SPIRITUALISM.
Past and Present. By J. M. Peebles, M. D. A book of 78
pages. It is an encyclopedic of facts; a mine of rare knowledge.



...and the

TO THE RESCUE!

Beethoven Upheld by E. C. Gotsinger.

A New Science of Physics Necessary for Spiritualists.

PHYSICS AND PHENOMENA—OCTAVES OF FORCE—MULTIPLICATION OF OCTAVE VIBRATIONS—SOLID AND LIQUID—SOUND AND VIBRATION.

The criticism made by intellectual doubters of the spirit phenomena makes it clearly apparent how necessary it is that our knowledge of physics be somewhat expanded. There is hardly a phenomenon of spirit existence and manifestation taking place which our present knowledge of physics will assist in explaining. Certain portions of physics are correct as far as they reach, but they do not reach far enough—they exclude certain limits as soon as it looks suspiciously metaphysical. Physicists of to-day are moral cowards. They desire to cater to public opinion, and since this phenomenon of spirit manifestation is not popular, these physicists assume a puzzled air and say: "We cannot explain it." Yes! it cannot be explained by what they know of physics, because they never pretended to look for a living force on the other side of the grave, since that would appear to be juggling with goblins, skeletons and ungodly things. But, instead of these, there comes an intelligent force, possessing love, charity, light and truth; possessing a feeling for humanity, a deep pity for the oppressed, an anxious soul for the benighted.

Professor Dolbear, Mr. Crookes, Mr. Savidge and other "psychical researchers" are afraid to come boldly out and express their hearts' belief—daring not to be martyrs or even pioneers of this truth for the sake of truth and against religio-hypocrisy.

Come out, ye pretenders and worshippers at the shrine of public approbation and don the armor of truth and not be the followers in the rear for sake of personal safety.

There is hardly a professor of any prominence but what has written a book on science. Should they accept the existence of spirit-life, it would cause them to refute their own work, and that means much to every man. Consequently, those who are actively engaged in the promulgation of higher knowledge are not those holding the chairs of our universities to-day, but are yet to take them as the successors of the present incumbents. What Spiritualists need worse than mediums is a scientific explanation to their phenomena, and this will never be satisfactorily done with the present understanding of the laws of physics. The criticism of Mr. J. R. Perry of the Spirit Beethoven's utterances on sound waves, calls me to the rescue, for I am deeply interested in the George Cole manifestations, and I do not desire my confidence in the same shaken. There are many who feel as I do; hence, I herewith analyze the utterances of Spirit Beethoven, as well as Mr. Perry's remarks, which are all right as far as our knowledge of physics go, but there is more to be known, and a little of this I endeavor to set forth.

All can rest assured that physics is destined to a grand revolution and the entire sciences will follow. Our truths of to-day are only imperfect—one-sided truths—made so by the expansion of knowledge from time to time.

First—In No. 254 Spirit Beethoven is quoted as saying: "If a gong is put under an exhausted receiver and beaten with the hardest blows, no sound whatever could be heard from it."

Matter is substance whose elements are particles of force in least possible quantities or volume—atoms. Matter covers a radius of a number of octaves of force, while elements are grouped into these octaves as being base and refined matter—lower and higher intensities of atomic volumes of force. Consequently when we get beyond a certain number of octaves, we enter the realm of the ethereal elements—the counterpart and multiplication of octave vibrations. When we thus exhaust a receiver we take from it the elements coming under the head of matter or low forces, but the receiver is full of the higher elementary forces or ethereal matter. Base matter can only express its like in force, and that is a low intensity of action. Its force, as embodied in the vibration of the gong as put into action by exterior force, can only be propelled by like elements, for an "A" note on a piano will not set into action a "B" note of another piano. Hence, vibrations coming from base force (matter) can only be carried or propelled by base force—gases; and since we exhaust the gases in the receiver, we have deprived the gong of the elements or conductor necessary to propel its action, although our eye perceives a vibratory motion of the gong. Whether Spirit Beethoven is cognizant of this interpretation, I am unable to say; but I think he is, judging from his following remarks.

Second—What Beethoven would call a solid, another would call a liquid; it is an arbitrary definition. Beethoven being in the spirit, orbiting in probably the fifty-fourth octave of nature's classified realms of force, would only be subject to the elements of that realm as far as reality is concerned—elements of the thirtieth octave or of the sixtieth octave would not be solid to him, hence he would say it is liquid because it is not solid (to him). Hence, only that substance occupying the position he occupies is real or solid to him. He failed to definitely say, when he spoke of liquids and solids, vacuums and pressures or densities, whether his deductions referred to our plane or his.

Third—"And once they (sounds) have passed from the influence of earth's atmosphere, they gather in volume and strength and at last unite with the harmonies of the atmosphere of the spheres." A sound is composed of but one intensity of vibration; it is composed of many intensities, and it is only the predominant intensity which expresses a sound to us, while the lesser vibrations are drowned or overcome in this way! Hence, when we express a sound, we express many degrees of action. It is sent out into space; there the sound is "decomposed" as by a prism, each degree of action finding an element which corresponds to its action, and this element conducts this particular vibratory action onward and onward. Where we had only one intensity of vibration, we have a variety now, and yet the unscientific would swear we had one sound before as well as after. Thus each particular vibration as sent out sets into action all the elements corresponding to it, and thus this note has "increased in volume and strength." Consequently, the sounds go on and on and finally reach the plane which consists of all like sounds, and there it makes up and unites with the great universal force—not as that sound uttered, but as a part of it, while the divided parts make up the whole.

Fourth—He says "that the humids of the atmosphere are here defined as liquids, and the vacuums as solids."

When he said humids, he meant the heavy, dense, moist, base elements or planes of such, "here here"—in his realm of existence, "defined as liquids." When he said the vacuums, he meant that he—in his existence—was living in a solid, which to us would be a vacuum, because it was exhausted of base elements, the same as the receiver was thus exhausted. Such a condition would be a vacuum to us. He calls our gaseous atmospheres "liquids," because he can penetrate the same, as a boat penetrates water. A more dense condition would be a "solid" to the boat, but not to a spirit; but a spirit condition would be a solid condition to a spirit, yet a vacuum to mortals.

Fifth—"Sound floats upon it (the elastic air) as a stick would upon water." The conductors of the various degrees of action composing an original sound, are the strata of like elementary atoms of force, hence, when an activity of sound is sent out with a certain force, it at once is conducted by this particular strata, hence it floats upon the same, yet to us passes apparently through the air. Hence, "air is material matter (strata of force) and has extension."

Sixth—All sounds, whatever their pitch or intensity, travel with the same velocity.

Because each intensity of vibration composing a sound finds at once its natural corresponding conductor, and thus they simultaneously travel with like velocity, for a base sound, being conducted by base atomic elements of force, will travel as fast as a high note which is being propelled by higher elements, and in this way the harmony is held intact. Since all intensities of action exist in interstellar space, and since each propels its like, why should not "Home, Sweet Home," be sent out into space, after the sounds have become intensified (evolved) by octave-multiplication, so that the notes correspond to the ethereal elements in said space, hence find response in the vacuous spheres, and there reverberate to other planets' spirit spheres—deceiving them by inferring that this mortal plane held a sweet home for its inhabitants. But Spirit Beethoven held the above "not to be an extravagant presumption."

Now to Mr. Perry's remarks in No. 258. He says: "It is not true, either, that the faintest whisper made by human speech, in prohibitive times, is still vibrating about through the countless volumes of time; for, like all forces, while not lost, it is converted into heat, and thus becomes a part of the universal energy in the form of heat, but does not exist as a vibratory sound any longer than the time necessary to convert it into heat; all forces are interchangeable."

Mr. Perry holds to the above simply because he believes that all vibratory action, outside of heat, is converted finally into "universal energy in the form of heat." He presents no proof, only as authorities claim, and that is entirely hypothetical. Hence he does not dispute, but simply denies Beethoven's claim. The above hypothesis was invented by puzzled scientists, in order to give the unthinking world a cause as to solar heat. This is one cause as to the existence of the sun. Again, heat is only heat when the vibratory action is so great that it operates against the air under resisting conditions; when not thus operating it is not great heat, but a temperature slightly above that of man. Put cold water into a receptacle, and under great pressure it will become hot—take away the pressure (resistance) and it is cold in proportion. Is water a vibratory force? If so, then if heat is a universal resultant of all energies, this water ought then to have remained as heat when once in that condition.

If the energy used in compressing the water was changed or transformed into heat, and so heated the water, then this transformed energy (heat) must have emanated to somewhere as what?—emanated as particles of force higher in octave than matter or water, and it was only when compressed in great volume that this energy manifested as heat; when not so compressed it was simply particles of vibratory force emanating as vibratory sounds.

I agree with Mr. Perry "that in interstellar space no sound that human ear would be capable of hearing" can exist, because we live in base conditions, and those activities above our auricular sensitiveness do not exist to us, yet exist to spirits. In interstellar space no mortal could hear a sound, but could see a light, because stellar light is a higher degree of action than is sound, hence finds a universal conductor above that of base air; thus we perceive light from stars, but not their sound; hence the light of the sun is seen, but not its roar and hum of noise. Sounds that have evolved into higher octaves can, by the same law, be devolved into their original baseness; hence stellar sounds can be devolved so as to be heard by mortals in modified form, by passing through our atmospheres to earth.

He further says "that without atmospheres we would be blind, and freeze into solid chunks in less time than it takes to write it," etc. When we find out the true causes of earth's heat and seasons, as I have found them—caused by polar atmospheric lenses focusing light rays into heat rays—then such statements will be found ridiculous, as rampant utterances devoid of scientific basis, but founded on hypothetical basis to a great extent.

In the above lines of argument will I lead those physicists who accept my future challenge to a conference or debate.

E. C. GOTSINGER.
160 Monroe ave., Detroit, Mich.

FORBIDS SPIRITUALISM.

That Is What the Catholic Church Is Doing.

To THE EDITOR:—The Montreal Daily Star of Nov. 12, says: "La Semaine Religieuse, replying to a question, says that the Catholic Church expressly forbids Spiritualism as a practice belonging to superstition and magic, and quotes a formal condemnation pronounced by Mr. Bourget in 1887."

And yet how many Spiritualists will apologize for the Catholic Church.

Montreal, Canada. CRITIC.

BEATS TELEPHONES.

Stead's Automatic Hand.

Mr. W. T. Stead still keeps up his communication with Borderland. While at Grindewald he received bad news from London, and thought of returning. He telegraphed, but could receive no reply until the next morning. In order to learn at once he tried his "automatic hand," asking his faithful, departed friend to tell him. Immediately his hand wrote: "Your friend is better. Do not return. You will get a telegram at seven tomorrow morning."

The telegram came on time, and confirmed the "spirit message." With Mr. Stead for authority, this cannot be doubted. It beats telephones and telegrams, and leaves Mr. Stead several miles ahead of the world.

The above item appeared in The Advance Congregationalist of Oct. 4, and while rejoicing to see an orthodox religious paper giving so fair a notice of the phenomena of spirit communication, we cannot let the occasion pass by without reminding our brothers of The Advance that Mr. Stead is not alone, although "miles ahead of the world."

He has a large company of clairvoyants and mediums who are fully abreast with him, in their ability to receive messages from the "faithful, departed friends."

Forever near us, though unseen
The dear, immortal spirits tread;
For all the boundless universe
Is life. There are no dead!

—Psychic Research.

THE MOTHER-IN-LAW.

She was my dream's fulfillment and my joy.
This lovely woman whom you call your wife.

You sported at your play, an idle boy,
When I first felt the stirring of her life.

Within my startled being, I was thrilled
With such intensity of love, it filled

The very universe! But words are vain—
No man can comprehend that wild, sweet pain.

You smiled in childhood's slumber while I felt
The agonies of labor; and the nights

I, weeping, o'er the little sufferer knelt,
You, wandering on through dream-land's fair delights,

Flung out your lengthening limbs and slept
And slept and grew, while I, awake, saved this dear wife for you.

She was my heart's loved idol and my pride;
I taught her all those graces which you prize;

I dreamed of coming years, when at my side
She should lend luster to my fading days;

Should cling to me (as she to you clings now),
The young fruit hanging to the withered bough.

But lo! the blossom was so fair a sight
You plucked it from me—for your own delight.

Well, you are worthy of her—oh, thank God!
And yet I think you do not realize

How burning were the sands o'er which I trod
To bear and rear this woman you so prize.

It was no easy thing to see her go
Even into the arms of one she worshipped so.

How strong, how vast, how awful seems the power
Of this new love which fills a maiden's heart.

For one who never bore a single hour
Of pain for her; which tears her life apart.

Of all its moorings, and controls her more
Than all the ties the years have held before.

Which crowns a stranger with a kingly grace
And gives the one who bare her—second place.

She loves me still! And yet, were death to say:
"Choose now between them?" you

would be her choice.
God meant it to be so—it is his way—
But can you wonder if, while I rejoice
In her content, this thought hurts like a knife:

No pleasure in her joy is bitter-sweet,
Your very goodness sometimes hurts my heart.

Because, for her, life's drama seems complete
Without the mother's oft-repeated part.

Be patient with me! She was mine so long
Who now is yours. One must indeed be strong

To meet such loss without the least regret.
And so forgive me if my eyes are wet.

ELLA WHEELER WILCOX.

The Pensacola Camp Postponed.

To THE EDITOR:—To all those interested in the establishment of a Southern camp, we would respectfully say we have abandoned the enterprise for the present. The Southern Spiritual Association was organized on a basis that we believe to be advantageous, but owing to certain delays in perfecting contracts and the limited time in which to erect the necessary buildings, we have deemed it advisable to notify all interested, through your valuable paper, that a postponement is necessary. In fact, we could not have accomplished the work we desired and have offered all the facilities we desired to offer in the time left us. Therefore, after consultation, we have decided to abandon said meeting for the season of '95. It is the intention of the Board of Directors, if they can receive the necessary support of interested parties, to prosecute the work and offer to Spiritualists of the country in 1896 a camp with every requisite convenience.

A. GASTON,
Meadville, Pa.

TRUE WIT.

True wit is life's sand-paper.

Or emery wheel.

We better feel

If it contains no mean caper.

True wit must exactly fit.

And yet have no sting in it.

It is what ozone is to the air,

Invigorating everywhere.

—G. S. GREEN, M. D.



Our Newsboy Announcing Our New Departure, and Volume I. of "The Encyclopædia of Death, and Life in the Spirit-World."

RIGID INTOLERANCE.

On the Part of the W. C. T. U.

BIGOTRY OF THE "CHRISTIANS"—NO FRIENDSHIP FOR LIBERALS ENGAGED IN A COMMON WORK—ARE TO GET THEIR MONEY, BUT NOT THEIR PRINCIPLES.

A recent number of THE PROGRESSIVE THINKER contained a quotation from the Union Signal, the national organ of that society, which stated: "If there is any device of the Devil which the W. C. T. U. has a greater abhorrence than any other, it is Spiritualism."

While this society contains many of the noblest women of the age, and has probably done more to educate the masses, along many reformatory lines, than any other organization, yet its narrow bigotry is plainly visible to any liberal progressive thinkers. They should be called the Orthodox Women's Temperance Union, or Woman's Evangelical Union.

To support this assertion many personal experiences could be given. Many valuable members, deeply interested in temperance and all reformatory work, have been literally "driven out from the fold" simply because they were not allowed the privileges given to members of orthodox churches.

While most of the national leaders are progressive in ideas and practice Christian charity, the petty spite too often manifested in local unions is noticeable. They question the theological belief as a guarantee of character more than a religious life.

While they will accept any one as a member and receive all the money or work they can get from every one, they draw the line of sectarianism nearly as limited as the Evangelical Y. M. C. A. and Y. W. C. A. While unlike the latter religious (?) organizations in not designating, by so-called active and associate membership, in many local Women's Christian Temperance Union members who are known not to belong to an orthodox or evangelical church are seldom allowed the privilege of holding any office, or being eligible as delegates.

After seven years of active service, while not a member of any church, I know a religiously-inclined woman of good character, and whose many good works were not known to the world, who sent in the following resolution at one of the state conventions of this so-called "sectarian" society:

"Many members of the W. C. T. U. do not agree with us in theology, yet are one with us in all the reforms we advocate, have fallen out of our ranks, and are practically lost to our work, because of a feeling that their religious views were obnoxious; therefore,

"Resolved, That we express appreciation of their work, and as we profess to be unsectarian, we affirm that we have no desire to bar them from any privilege of the W. C. T. U., such as holding office or representing us as delegates."

The result was that it was not even considered by the resolution committee, but immediately destroyed.

At another state convention when this subject was introduced by a prominent woman in the state work, the president cut off discussion by saying: "Let us pray, and adjourn by singing: 'Blest Be the Tie that binds us together!'"

Resolved, that we express appreciation of the above to be truthful fact, and having seen full proof of the same, it is only just that all liberalists should understand the position of all such societies. This is not questioning that they have been and probably will be a great power for much good, and one of the means of educating the masses up to some advanced ideas, but like all large bodies they move too slowly to greatly benefit the age in which they are existing. They preach more than practice, and talk, pray and sing about the blood of Jesus more than they do active work "in His name," or exercise the loving charity which he intended.

MARION SIDNEY COLBY.

WORDS INADEQUATE

To Express His Admiration of the Work

To THE EDITOR:—I have no words adequate to express my satisfaction with your "Encyclopædia of Death, and Life in the Spirit-World." It is simply invaluable. What a store you must have had to draw upon to produce such a volume as the one before me, and you promise us more.

Had I not passed through the dreadful ordeal of fear of death and entered the realm of freedom by knowing the truth of death before I saw this book, it would have been worth thousands of dollars to me. When I lived all my young life, which should have been joyful and happy, but was made a life of bondage through fear of death, what I would have given to have read this blessed book, and I am sure it must spread happiness and joy everywhere it goes. The terms on which you give it is so generous that no one need be without it. I only wish I could but half impress your patrons with its value, for I feel sure that no mortal who needs information on this great subject can imagine its importance until they read it.

With all my heart I bespeak for it a very extensive circulation, and for its author long life and health to pursue his grand work.

R. NEELY.

The Scope of the Work.

The Encyclopædia of Death, and Life in the Spirit-World consists of 400

closely printed pages, neatly printed and substantially bound. As prices go, it is worth at least \$1.50. This is Vol. I. of a series. Twenty thousand copies have been contracted for and all will be sold. In fact, we expect to dispose of at least 100,000 copies. In inaugurating our Publishing House, we have presented you a specimen of its work for examination. Just think of it—what a sweeping reduction in price! The entire libraries of the world cannot furnish you with the data on Death that will be presented in the various volumes. The analysis of Death will be complete—most comprehensive. You can get this work for 50 cents when you send in a dollar subscription. This enables us, in a measure, to bear the burden of the inauguration of our Publishing House.

Sunday Meetings in Chicago.

First Society of Spiritualists of Chicago, Hooley's Theatre. 11 A. M.

Illinois State Association, Bricklayers Hall, 93 Peoria street. 2:30 and 7:30 P. M.

North Side Society, Schlotthauer's Hall, Sigel and Sedgwick streets. 2:30 and 7:45 P. M.

The Progressive Society, 3120 Forest avenue. Children's Lyceum. 1:30 P. M. Services at 3:00 and 7:30 P. M.

First Society of Spiritual Unity, Custer Post Hall, 85 South Sangamon street. Services at 10:30 A. M., 2:30 and 7:30 P. M. Children's Lyceum at 1:30 P. M.

The First Spiritual Society of the South Side, Auditorium Hall, 77 Thirty-first street. 2:30 and 7:30 P. M.

Spiritual Union, Nathan Hall, 1565 Milwaukee avenue. 7:30 P. M.

Chicago Fraternal Endeavor Society, No. 11 North Adams street.

National Society of Spiritualists, 681 W. Lake street. Wednesday evenings 7:45 o'clock.

The price of a wine jug or demijohn was fixed by Nero at 1 cents.

Perhaps perseverance has been the radical principle of every truly great character.—J. Foster.

EX-SECRETARY DIMMICK.

He Replies to Criticisms.

To THE EDITOR:—I trust the time may come in the near or distant future when I shall no longer be obliged to answer for the sins of others. I have shoulders broad enough to take on a pretty heavy load, but I feel that it is due some who have written to me as well as to your paper that with respect to the important foreign reports which were made up at a considerable cost of time and labor on the solicitation of the writer, by various correspondents throughout the world, an explanation should be made in such manner that I shall not be compelled to accept the blame if any there be, for an omission to have the reports presented to the convention. I had taken especial pains for several months and as far back as May last, to secure as far as possible, from well-known Spiritualists in the different foreign countries an account of the status of Spiritualism, and the character of demonstrations occurring within their knowledge. My letters of invitation and soliciting such knowledge were published after the editors had taken the trouble and went to the expense of having the same translated into their respective languages. The result was that we had a voluminous correspondence with foreign Spiritualists and the reports rendered for the convention were of a highly interesting character, with some most valuable suggestions from such well-known persons as Emma Hardinge Britten, of England, John Allan, Esq., the Hon. Secretary of the International Corresponding Committee, of London; Henri Sausse, of Lyons, France; A. Bouvier, of the same place; J. Gobel, of Holland, and many others from St. Petersburg, Russia; Italy, Australia, New Zealand, Cape Town, and Kimberley, South Africa. While it would have been impossible to have made a presentation of all the contents of the various documents to the convention I had underlined the most important part of the communications so that I could, in the course of an hour, which was agreed I should have for the purpose, place before the delegates assembled, the matter which I considered essential for their better information and to have the same incorporated in the full reports.

I waited patiently until near the closing hours of the convention for the opportunity to present the matter which I had so carefully prepared, believing that the status of Spiritualism abroad would have not only an interesting effect, but that it would be the incentive to closer relations between the bodies of Spiritualists, organized and unorganized, all over the world, and cement the interests of each and all, thus solidifying, as far as possible, the class of believers, and in this way become a powerful force.

The opportunity was not presented to allow the exposition of the most important matter referred to, and for some reason, which can only be assumed, it was virtually pushed aside. Although it may appear in the published report, it appears to me that the effect would have been greater if it had been presented at the convention. It would also have shown a greater respect to our foreign correspondents, who had taken so much pains to enlighten the Spiritualists of America. The lengthy and remarkably interesting report from India by K. Chakravarti embraces many points and peculiar phases of their belief in that empire which would especially interest all Spiritualists of this country.

I therefore desire to have it understood that I was not in fault for the omission to have the foreign reports presented. I had not taken up but little time at the convention, nor at the previous convention at Chicago, and would have considered it but little courtesy to have been permitted to have laid before the convention the matter I had thus prepared.

However, it is now a thing of the past, and having stated the facts relative to this most interesting part of the programme, which I had marked out for a special feature of the proceedings of the convention, it is left to those concerned as to the reasons why the omission was made. The subject was brought up, but most unjustly consigned to oblivion, so far as allowing it to become a part of the proceedings of the convention was concerned. I understand it is to be incorporated with the published report.

R. A. D.

The National Organization certainly belittled itself in the estimation of Spiritualists generally in not giving Mr. Dimmick a chance to be heard. A delegate stated to us that he was disgusted by the "wire pulling" manifested.—EDITOR.

GRAND TEMPLE

The Order of the Magi, 1910 Washington Boulevard, Chicago.

Since our last report the work of the Grand Temple has been very great, necessitating constant labor and the holding of many special degrees. The health of the presiding officer has not been good, on account of the sudden atmospheric changes in Chicago, tending constantly to induce throat and lung difficulties. But the work in Chicago shall not be neglected entirely, if possible to so arrange as to put in part of the time here. To this end, the California trip has been postponed for a season of several weeks, or months, and we shall visit other points nearer to the Grand Temple. The first week or ten days in December will be put in at Clinton, Iowa, and possibly farther West, where a call has been made for the work. The Grand Temple, with all its charts and paraphernalia, will be set up and degrees conferred there. Parties in Iowa and vicinity who can make that point easier than to come to Chicago, can avail themselves of the opportunity to take degrees.

About the middle of December, unless plans are changed, the Grand Temple will be set up at Lansing, Mich., for some ten or twelve days, ready for business. All the degrees from the first to the fourteenth can be conferred there in the State Temple, presided over by Grand Master A. J. Champion.

Persons wishing to avail themselves of this unusual opportunity to take degrees in Michigan will do well to write to A. J. Champion, Lansing, for dates, location of Temple, blanks, etc.

Later movements will be duly heralded in THE PROGRESSIVE THINKER. We contemplate a visit to New York City, Boston and Philadelphia, after these engagements are filled, dates for which have not yet been arranged.

O. H. RICHMOND,
G. M. of Temple.

THE PRIEST, THE WOMAN

—AND—
THE CONFESSIONAL.

BY FATHER CHINIQUEY.

This is a most valuable book. It comes from an Expert, whose character is above reproach, and who knows what he is talking about. Everybody should read it. Price, \$1.00. It contains the following chapters:

CHAPTER I.
The Struggle before the Surrender of Womanly Self-respect in the Confessional.

CHAPTER II.
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How the "Vow of Celibacy of the Priest is made easy by Auricular Confession.

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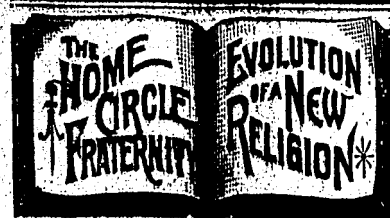
THE MISSING LINK

In Modern Spiritualism.

By A. LEAH UNDERHILL,

One of the Fox Sisters.

AN ACCOUNT OF MODERN SPIRITUALISM—its origin, its development, its present status, its future prospects, its history, its philosophy, its science, its art, its religion, its morality, its politics, its economics, its sociology, its psychology, its metaphysics, its



A SPARK OF TENDERNESS.

And How It Paves the Way to the Higher Life.

I. There are only a few souls on this earth who are not endowed with a single spark of tenderness. It seems to be the birthright of nearly all. It was beautifully illustrated by an incident that occurred at the World's Fair, as related by the *Tribe* reporter. One man pushed another in a roller chair down the pier on which the moving sidewalk was at work. They appeared to be comrades. The man who did the pushing was noticeably and tenderly attentive. When a man is that way his attention is more noticeable than a woman's. After a while the pusher lifted the other man from the chair and carried him up to the moving sidewalk and placed him on one of the seats. Then he put him back in the chair and pushed him under the arch of the peristyle and out into the court, where they stopped and looked, as so many thousands have stopped and looked. The pusher stepped aside to make a little purchase for the man in the chair. One who had been watching said to the pusher:

"Your friend is an invalid. I hope what he has seen will benefit him."

"He hasn't seen anything," was the sad answer. "He has been blind since he was a child, and a few years ago he became paralyzed in his limbs. But he longed to see the Fair, so he put it, and we brought him on to please him."

"From where?"

"From Providence, I. I."

"Does he enjoy his visit?"

"As much as I do, and I think, more. It makes the Fair doubly enjoyable to me to tell him what I see, and to notice his delight. I had him in the Art Gallery yesterday and you ought to have heard him telling the people at the boarding-house last night about the paintings he saw. Many of them which I had explained to him he described far more graphically than I could have done."

What strange beauty hath this Dream City which causes it to break through the curtained eyes of the blind?

II. What sublime pathos in the above incident. Blind, paralyzed, helpless, yet an object of careful solicitude on the part of the attendant, whose life is grandly illuminated by a spark of tenderness. What nobler scene than that—divinely beautiful! Angels, when they see such devotion to the helpless, such kindly attention to promote their happiness, know that the millennium dawn will come sometime, when sparks of tenderness will illuminate every human soul, and when every house, every home, will be considered an asylum for those who are less fortunate than their respective owners.

III. It was a beautiful spark of tenderness manifested when a lady handed her warm cloak to afford warmth for a poor, suffering mother and her child, on a cold, bleak day, knowing that they needed it far more than she did, and that she could endure the terrific storm better than they could.

A spark of tenderness is divine. It was that which actuated the good Samaritan, and that which arose in the heart of Jesus when lamenting the fate of Jerusalem. It is the distinguishing quality of every good spirit, of every angelic visitant, of every philanthropist, of all who have the interest of humanity at heart. It often manifests itself in the ranks of the lowly; it shines forth beautifully oftentimes in the hour of death, which comes sometime to every home, whether a palace or a hovel.

IV. It is related that death, under strange circumstances, recently came into one of Chicago's homes. A frail, sweet-faced girl was sinking into the grave of a consumptive. Her twenty years of life had been years of sorrow and hard work. When a child she had been robbed of her mother by the same dread disease, and a worthless brother had filled her cup of bitterness. As the eldest child, she assumed charge of the household and sacrificed her life on the altar of love. She worked down-town until she was physically too weak to stand. Those who loved her and called her friend could do nothing but watch and wait for the end which was inevitable. Their entreaties and tears availed nothing, for the girl was determined to work and die for those she loved. She fought against her fate until the dread hour. She built her hopes of life upon the sand, and kept the enemy at bay by her will power alone. Like all victims of consumption, she believed she was recovering when she was dying.

The fatal day came, but the girl refused to go to bed. While the sun shone for the last time for her she worked around the house. It was the final reaction, a delusive ray of hope and life penetrating the dark valley of the shadow of death. As the shades of evening were falling the dying girl arose from her couch, her face suffused with a hectic flush and a peculiar light in her eyes. She then seemed to realize that life was fast leaving her, and she was determined to fight off grim death to the last.

"I will not die! I am not dying!" she

cried with pitiful, frantic intensity. Then the poor girl began to tear the pictures from the wall, and, repeating her defiance of death, soon exhausted the little strength that was in her. When the walls were stripped of the pictures, she moved the furniture, in an aimless way until nature surrendered to death.

Even then the dying girl's mind was abnormally active and clear. She sank to the floor and like the Virgin Queen of England, refused to be moved.

"I will die now; I am ready," was all she said.

Pillows were brought to ease her lowly death-bed. Then, with the lights turned low and sorrowing loved ones bending over her, this child of fate and misfortune began to sing all the good old songs and hymns which she had learned since childhood, for she had lived a Christian life in its truest sense.

As the swan sings in the hour of its death, so did this girl sing her own requiem as she sank into eternity. Not a word failed her as her sweet voice followed the bidding of her mind hour after hour. All was harmony and tender melody as she sang the praises of her Lord, whom she thought she was so soon to meet. She sang so fervently and faultlessly that it seemed as if she was singing in unison with the heavenly host to the accompaniment of angelic harps. Sympathetic neighbors who heard the weird strains of music gathered softly in the house of death, and listened until the end came.

"Jesus, lover of my soul,

Let me to thy bosom fly!"—

sang the dying girl; and, ere the hymn was ended, angels beckoned her to join the heavenly choir.

V.

Thus it is in this life, that a spark of tenderness finds its way to the human heart, and lodging there, kindles a divine flame, which scintillates in the eyes, illuminates the features, and causes a glow of love to permeate every fibre, and actuate every thought.

When little Joe, the newsboy, died, it seems that a spark of tenderness burst forth in the souls of the little gamins who, from time to time, had been his companions. Typhoid fever, of the malignant type, had attacked him, and confined to his humble home his friends awaited calmly the final summons. Every day at least a dozen of his newsboy companions would walk noiselessly into his room, survey the emaciated form, and deposit with the careworn mother some little delicacy that a nickel would buy, and some, prosperous in their day's work, would call, having invested a quarter to assist the mother as she patiently awaited the final summons of the Death-Angel. In his delirium he would see the angels, and he seemed to hold converse with invisible children, and they told him of the morrow he would be taken to a new world, and there he would be no longer sick; just at sunset glow, in the early evening twilight, when the moon and stars commence their nightly vigils, the summons would come to him. At that moment he talked so rationally, so deliberately, so thoughtfully, with eyes looking heavenward, that the weary mother was appalled, and felt that the change would come at the time designated. He wanted the little newsboy's with whom he had so long associated to come and witness his departure. The next day, as they came to bring some little delicacy, the mother notified them of the anticipated event and requested them to be present and witness the last sad moments of her little boy's life. At the appointed hour all were present—some fifteen—to witness the finale of the sad scene. For a moment little Joe seemed to revive, as he gazed upon his companions in distress, and then he closed his eyes, folded his hands, and passed away to Spirit-life under the ministrations of precisely the same law that causes the death of the King or Queen, or the highest earthly potentate, and which is as tender to the newsboy as it is to the most favored of earth's children. All should cultivate at least one spark of tenderness, for that only can illuminate your pathway to Spirit-life, and enable you to become an honored member of the HOME CIRCLE FRATERNITY.

John R. Francis

Seance with E. C. Woodard.

TO THE EDITOR:—Dr. E. G. Woodard, of Sugar Grove, Pa., gave a light seance at his own residence, on the evening of November 4, 1894, under the strictest test conditions. The medium's hands were tied to his legs with pieces of braid, the braid was tied in solid knots, and then sewed to his pants and shirt-sleeves, so as to make it impossible for him to move his arms, but no sooner were the curtains placed over the three in battery and singing commenced than the instruments began to play; bells, triangle, tambourine and other instruments gave the announcement that our heavenly friends were with us.

They took a mandolin and a guitar and played accurate pieces of music, and gave writing on tablets, and many other wonderful phenomena.

I have seen many mediums under test conditions, but none like this. Every one in the battery had their hands tied together, as well as the medium's. It has been the strictest of test conditions. Many of our spirit friends were with us. The evening was spent in higher planes of life, in these earth conditions, and nothing was left in the least for any one of the sitters to cast a shadow of doubt.

J. SOHNUR.

Hall's Hair Renewer is pronounced the best preparation made for thickening the growth of the hair and restoring that which is gray to its original color.

BALAAM'S ASS SPEAKS.

Baptists Think It Dangerous to Take Preachers From the Chicago University.

The recent State Baptist Convention in session at Lonoke, Ark., adopted the following resolutions:

WHEREAS, It is the opinion of this convention from information regarded as reliable, that the president of the Chicago University, Dr. Harper, entertains and promulgates ideas and opinions at variance with the universal belief of all good and true Baptists—to-wit: The divinity of all the books of the Bible; therefore,

Resolved, That we believe it to be exceedingly dangerous to have our young ministers educated at said institution, and that we recommend that our churches be very cautious in the employment of pastors and evangelists coming therefrom.

These are the hard-shell fellows who believe that the sun jogs around the earth. To explain away all the wonderful mysteries of Spiritualism in its proper phases, they have but one assertion: "It is of the Devil." No sooner does an advanced thinker, like Dr. Harper, declare knowledge to be free to him who desires it, and will attempt to take it, or that there is but one truth, by whomsoever sought or wherever found, whether it comes from unseen intelligence, or the seen, then they are sure to wave their immense ears, and bray, until they get a chance to kick. When they do send out their heels, it is with all the demonic passion of cruel animism, re-joining to see their fellows tortured and butchered, with the utmost prolongation of suffering. They call themselves Baptists; but they are the same stuff of which Romanists are made. They would disembowel a woman, and dash out an infant's brains for the glory of God. A comparison of their manners and methods with the American savage, is in favor of the savage every time.

The following is a verbatim report of a climax in the sermon of one of these "Ambassadors of a Merciful God," lately delivered in one of the backward districts of Arkansas, where this solemn convention is assuming to pass judgment on one of the brightest minds within the limitations of the church-to-day. Listen to the rot:

"Young man, you who have followed the counsel of evil companions, I commend you who have chosen evil pursuits, and who cannot get free from bad habits and associations that are dragging you down to hell! You are standing on the very crumbling brink of hell to night! You are hair-hung and breeze-shaken over the bottomless pit! The sword of the awful wrath of an avenging God is raised to sever the hair that holds you! The smell of brimstone is on your garments! The hot breath of hell rolls up from the slippery edges into your very face! The devils are waiting for you! Delay and you are damned! You may die before daylight! You may never get out of that door! The terrible angel of death is just ready to strike you down into the molten fires that everlastingly burn, but never consume!"

That is the doctrine that was forced down our throats, up to the time when the Blessed Ones opened up communications once more with those who, left behind, were waiting and mourning for those whom they had thus been taught were plunged into the fiery abyss of seven times molten brimstone.

But let them for a while longer cover themselves with the darkness of their own ignorance. They grow less and less every year; their congregations dwindle, their dispensation of a mockery of the truth will be taken from them; and they themselves must expiate for the lies they have told, and the lives they have made miserable.

The Spiritualists Everywhere.

Our New Departure has taken possession of the Spiritualists everywhere.

The fact that we have inaugurated a Publishing House on such a unique basis—a basis never before thought of—has struck a responsive chord in their hearts.

Every one who sends in a dollar subscription can have Vol. I of the Encyclopedia of Death, and Life in the Spirit-World, at 50 cents. Those whose yearly subscriptions run for some time and who wish the work now can obtain it by sending in the yearly subscription for some one not now taking the paper, and who also can have the book at the same price.

The Book a Wonder.

The Encyclopedia of Death.

The poet and author, Emma Rodd, of Berlin Heights, Ohio, writes: "You are almost a surprise party—in the *E pluribus unum* way! Your book is a wonder. Who ever thought before of collecting so much about Death between two book covers. Part of the time while reading I was in delightful dreams, and at other times every hair on my head seemed to be determined to compass me from sheer fright. The Encyclopedia of Death is the most sensational book I've read in a long time. The best of luck to it and you."

Duty of Spiritualists.

We have made a full statement in reference to our plan to establish a Publishing House. We are now prepared to send out a specimen of its work in the form of Vol. I of the Encyclopedia of Death, and Life in the Spirit-World—a book consisting of 400 closely-printed pages. It is nicely printed and substantially bound, and is furnished to all who send us a yearly subscription, at 50 cents—a miracle of cheapness. Anyone who sends us a new yearly subscriber is also entitled to receive the work at 50 cents.

Spiritualists, it is not your duty to aid in this grand work and establish a Publishing House?



Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

We have sent to you a great many testimonials of spirit cure through different mediums. We can, as a rule, only publish such as are of interest, for which our regular rates are charged.

H. H. Haskins, M. D., writes that Wm. C. Hodge has recently closed a winter engagement in Chicago, Minn., which has been productive of much good in awakening thought in the liberal-minded. "Bro. Hodge puts character in his work that commands respect even of those who are still enshrouded in the fog of a credulity superstition. He handles his subject in an able and intelligent manner, which carries conviction to his hearers; and although Spiritualism has been very much misrepresented from the pulpits of this place, some are beginning to realize that it is really the science and philosophy of life, past, present and future, especially in its human expressions, environments and unfoldments, its origin and destiny; that it emphasizes and embraces all goodness and truth wherever found, and rejects the untrue, the evil and wrong; that its ideal is the fatherhood of God and the brotherhood of mankind. Bro. Hodge is an unpretending gentleman; he will always have a welcome here and we commend him to the kindly welcome of all."

Dr. J. N. Magoon writes: "Will you kindly permit me to say to your patrons that my wife and I are now in Brooklyn, New York, on our way west. While in Brooklyn we shall be pleased to correspond relative to filling engagements with any society in the vicinity of New York City, or Brooklyn, and also any of the places along the route of the New York Central westward throughout the State. We are both mediums, my wife being an elocutionist, inspirational musician and writer, while I lecture, and if desired, give psychometric readings and tests. Address me at 216 Hewes st., Brooklyn, N. Y."

Will C. Hodge was engaged for the last two Sundays of November by the First Society of Spiritualists of Milwaukee, and will occupy the platform of the Society of Progressive Thinkers at Rochester, Ind., for December. He would be pleased to hear from societies who need the services of an inspirational speaker. The Milwaukee Star says of his lecture before the Liberal Club Sunday evening, Nov. 11th: "What Shall We Do to Be Saved, from a Spiritual Standpoint," is a question that Will C. Hodge answered with greater satisfaction to the audience than any other speaker that has appeared before the Liberal Club.

"Convert" writes from De Witt, Mich.: "I wish to give a few words to your valuable paper in regard to a rich feast afforded the progressive people in our little city, through the ministry of Mrs. Anna L. Robinson of Port Huron. She gave us two of her best efforts at Masonic Hall this week. The lecture delivered the night of the 13th was one of the best I ever listened to. Her tests were of a clear, convincing character. She is a splendid worker."

Mrs. S. C. Scovell having closed her three months' engagement at Ada Street Hall, will occupy Orpheus Hall, Schiller near Dearborn, beginning Sunday, December 24, at three o'clock p. m., and 7:30 p. m. Besides Mrs. Scovell's regular Sunday work for the Spiritual Research Society of Chicago, she lectures every Wednesday night at Elgin and every Friday night at Wheaton, Ill. Readers of THE PROGRESSIVE THINKER living within one hundred miles of Chicago, desiring the weekly services of Mrs. Scovell, and the aid and support of the Research Society, should correspond with either Mr. H. Keywell, corner 402 W. Madison street, Mrs. M. Champany, No. 15 Ashland Block.

From Mrs. C. C. Bacon comes some suggestions that are worthy of consideration, to the effect that those in control of such matters should engage only true and good mediums for service at the coming camps; that the good of our cause demands that the frauds in our ranks should be eliminated; that only genuine mediums should be engaged. The brazen frauds are the ones to push themselves forward. Spiritualism has suffered greatly from this class, and it would be well, and a great gain to our cause, if special efforts were made to avoid bringing reproach upon ourselves by employing or in any way countenancing any so-called medium who resorts to dishonesty and trickery. Mrs. Bacon suggests that each medium applying for a place at our camps should be brought before a competent committee and examined, and if found to be true should be given a certificate for their protection. The time will come when this will have to be done, for the protection of honest mediums, and no time will be more opportune than the present.

James Bruce, president of the Illinois State Spiritualist Association, writes as follows of a great favorite: "The Illinois State Spiritualist Association has secured the services of Mrs. Ada Foye for December. The society is much pleased with the patronage of the past month, and hopes the friends will avail themselves of the golden opportunity of listening to Mrs. Foye and her guides at Bricklayers' Hall."

A correspondent writes: The meetings of the People's Spiritual Alliance, of Cleveland, Ohio, are progressing under the ministrations of the pastor, Mrs. H. S. Lake. Her recent lecture on "The Psychology of Sex," was attended by a large and intelligent audience. The influence upon the occasion, was of a most marked and impressive character. The lecture was clear, searching, delicately treated, and eloquent. Those who attended with misgivings, were forced to confess that Mrs. Lake not only has the courage of her convictions, but that her views of the matter are of the most elevated character. Later lectures upon "The True Sphere of Government," and "The Scientific and Religious Sides of Spiritualism," have maintained the interest already aroused. The *Plato Dealer* continues to report the discourses, and we think it is safe to say that Mrs. Lake is attracting to our cause persons who would not otherwise attend upon the services of Spiritualism. All concede that she is profound, eloquent, and deeply devoted to the work in which she has so long been engaged. The ladies of the society have organized an auxiliary, which meets socially each week, in various localities. The object is to support the Alliance by cultivating a spirit of harmony and good will. Other lectures are held, at other points in the city, and are well attended. On the whole, Spiritualism is doing very well in Cleveland.

Last Sunday Mrs. Jennie Hagan Jackson lectured at Lansing, Michigan. During December she goes to Sturgis, Michigan.

S. D. C. writes from Grand Rapids, Mich., to commend the work of Mr. and Mrs. Dalton, in that city, in behalf of Spiritualism; and especially their successful work as developing mediums.

A. R. Smith writes that the First Spiritual Society at his place was organized seven years ago, and meetings have been continued ever since, with satisfactory results. Success has been due almost entirely to home talent, co-operating with the society in the good work. October 28 was a special occasion; the hall was artistically decorated by the ladies. The meeting was opened with song, by the choir, and an invocation by Mr. West, after which Mr. Campbell sang an inspirational song. Mrs. Addie R. Smith, in a few well-chosen words, conferred, in the name of the society, upon Mr. Thomas West the obligations and rights of a minister of the philosophy of Spiritualism. An address was made by Mr. West, followed by tests given by Mrs. Smith. The Ladies' Auxiliary has done faithful and commendable work.

The secretary of a new society at Ludington, Mich., writes: "There arrived on Monday, about three weeks ago, a medium, Madame Parcell Dunn, and her husband, J. C. Dunn. The Madame gave us two good lectures from the rostrum, and there are a great many good people interested and investigating. We organized a society this week, to be known as the Ludington First Progressive Spiritual Society, and have engaged the Madame to speak for us for the coming three months, and hope we will be strengthened by her and her guides' ministrations. We have rented a hall, the Christian Science Temple, and have quite a good turnout."

Will C. Hodge, who has been lecturing very acceptably to the Spiritualists of Milwaukee, was in the city last week. During December he will be at Rochester, Ind., where he can be addressed for engagements.

A well-known correspondent at Washington, D. C., refers to Mrs. M. A. Keeler, 1314 I street, as a very choice instrument to convince stubborn materialists of the continuity of life, as after the well-attended materializing seance is over, there are found on the table near the cabinet, where are plenty of pencils and paper, from sixty to seventy, and often more, loving messages in own handwriting, and signed by spirit friends of the circle. Spirits who fail, for many reasons, to manifest their presence, can at least have the satisfaction, when the conditions are favorable, of sending a message to the sorrowing ones of earth.

Jennie Hagan-Jackson closed a fine engagement at Flint, Mich., Sunday, November 11. Her lectures were largely attended. There is a good lyceum at Flint. Geo. H. Brooks organized it; also a Helping Hand Society, and regular Sunday night service. Mr. Joseph King, of Pipestone, Mich., materialized, gave three seances, November 5, 6 and 7. Dr. P. T. Johnson, of Battle Creek, is the next speaker at Flint, November 18, and Dr. C. A. Andrus, of Saginaw, November 25.

Mrs. L. H. Hursen has been on a visit to Rome, Ga. She expects to visit Mobile, Ala., and New Orleans.

Mattie E. Hull writes from Cleveland, O.: "The work moves on gloriously; many more calls are reaching us from towns in the surrounding country, for week-night work, that we can fill. We have found no way in which we can crowd more than seven days into a week."

It is said by a correspondent that good lectures and platform test mediums could do well at Fredonia, Kansas.

Mrs. R. F. Bailey writes that Mrs. Minnie Carpenter has been lecturing acceptably at Bellevue, Michigan.

Mrs. Celia Hughes, trumpet medium, has now located for the winter at No. 75 Thirty-first street, first flat, where she will hold circles every Monday, Wednesday and Friday evenings. Will also answer calls to lecture and give platform tests. Can be addressed as above. Commencing next week, she will give private sittings, trance or trumpet, by appointment.

J. S. Rubican, of Denver, writes: "September 17th we formed the Liberal Spiritual Society, and incorporated under the laws of Colorado, with a permanent place to hold meetings in Spiritual Temple 2040 Stout street for one year; christened Mrs. C. Morris for our chairman on one of our first meetings. The society will hold free meetings every Sunday afternoon and evening. On Sunday the 18th the Society ordained Mrs. H. G. Morris as minister. It was a very pleasant occasion, as many of her friends from other societies were present to congratulate her, and give her the right hand of fellowship."

Charles H. Figures, late of Nashville, Tenn., is located at 701 West Erie street. He is a trance clairvoyant and clair-audient medium. He can be consulted at the above number.

A. A. M. writes that Dr. Eldridge, a test medium, is at Pensacola, Fla.

A correspondent writes: We want to say, through the columns of your valuable paper, that we hail with delight its weekly visits to our home. We read with interest the wonderful manifestations of spirit-power as manifested through the different mediums of to-day. I want to say that we have attended a number of circles of C. J. Barnes, a materializing and light seance medium. He is beyond suspicion of fraud. He has been tested and tried severely. Last Friday night we attended one of his light seances, in the National Hall, on W. Lake street, to a goodly number, and there were crippled hands and other hands recognized, and beautiful messages with the name of their friends signed to them. There were also a few faces drawn on small test papers, which were recognized, and other manifestations such as music floating behind the curtain, and the most wonderful of all the chair taken out from under the medium, he sitting between two skeptics. Mr. Barnes and wife will give a series of these seances to the Chicago people every Friday evening, at the National Hall, 681.

Frank T. Ripley has been engaged to lecture and give tests for the society at Allegheny, Pa., for the months of January and February. This is his second time with that society.

H. F. Tower has the headquarters for information to Spiritualists at 517 Sixth avenue, corner 31st street, New York City. He has a list of mediums in New York City, and has a circulating library of Spiritual literature.

C. L. Clark writes: "E. Corden White has filled his engagement with the North Side Society for November, and he goes next to the South Side for December. When he will take his departure for Florida to spend the winter. Mr. White as a platform test medium has few equals, and he will make many converts to Spiritualism wherever he is at work. The society will miss a good worker and medium, but what is our loss is others' gain. Dr. Willis Edwards, formerly of Boston, has been engaged for an indefinite time by the North Side Society. He comes to us with the best of credentials as a lecturer and test medium. As we have not had the pleasure of hearing him, we can not say more, but invite all Spiritualists and the public in general to come, and hear him, as proof is in the hearing."

E. N. Pickering writes: "There will be a social party in Lodge hall, 11 North Ada street, on Tuesday, December 11, with concert and dancing in the ballroom on street floor, and music, games and social reunion in the lodge room above, beginning at 8 p. m. And there will be a grand entertainment in Lodge hall, 11 North Ada street, on Tuesday, Dec. 18, commencing at 8 p. m., consisting of vocal and instrumental music, dramatic readings, recitations, and other amusing features. These exercises are arranged, and will be conducted for the benefit of the Charity Fund of the Chicago Spiritual Union. Prof. H. A. Tolman will have charge of the music, and talented artists will take part. It is hoped our spiritual friends will endeavor to assist these most worthy objects by their presence, their purses and their good wishes. The cards of admission have been placed at twenty-five cents for each occasion, and may be obtained on and after December 1, of E. N. Pickering, at meetings, and 464 West Randolph street, Dr. D. S. White, 764 Van Buren street, S. J. Marshall, 133 West Erie street, or Prof. H. A. Tolman, 1074 Jackson boulevard."

E. Summers writes: "At a regular meeting of the Spiritual Union, held at their hall (Nathan's) 1555 Milwaukee avenue, this city, Sunday evening, Nov. 18 last, special services were held in connection with the presentation of a splendid gold medal to Mrs. S. M. Bumstead, in honor of her noble work in founding the Union, of which she has ever since been the alma mater. She has, however, won many very ill, and these services had to be held in her absence. The medal is a beauty in every respect, and inscribed upon it are the words, 'Presented to our president, Mrs. S. M. Bumstead, the founder of the Spiritual Union, of Chicago, Nov. 18, 1894.' After appropriate opening services, three girls dressed in white brought forward the medal, placed upon a beautiful basket vase, which was tastefully decorated with flowers, whereupon Mrs. M. Summers, leader of the exercises, made the presentation speech in a few most clear and well-chosen remarks. Mrs. Bumstead has been remarkably faithful and industrious, as well as self-sacrificing, in the building up of this prosperous society, and also indefatigable in many other channels of philanthropy, and no one speaks other but to her praise. A crowded hall witnessed the impressive services and ceremonies of the above occasion, heartily joining in every appreciative exclamation."

Canada's medium, Mr. Geo. W. Walrond, gives an orthodox minister a strong dose of straight criticism in a Canada paper. Mr. Walrond is doing a good work in Canada.

Mrs. M. Summers has moved from the South side to 64 Homer street, West side, holding trumpet seances every Tuesday and Thursday evening.

L. M. Bowdoin, of Stockton, Cal., writes: Meetings have been held by the society here all through the Summer, relying on home talent for speaking. Now the society has extended a call to Mrs. M. E. Aldrick, of Santa Cruz, Cal. She is speaking at present in Fresno. The assault of evangelist Martin on Spiritualism, here last Spring, awakened an interest that has continued."

J. H. M. writes: "On Thursday evening, December 13th, a grand concert and ball will be given at Bricklayers' Hall, Monroes and Peoria streets, under the direction of Dr. Willis Edwards. Tickets, 50 cents to both. First-class music and an able corps of assistants have been engaged. Tickets on sale at Bricklayers' Hall every Sunday and by all the members of Illinois State Spiritualist Society. Prepare for a good time."

"THE DREAM CHILD,"

A FASCINATING ROMANCE OF TWO WORLDS. By Florence Hunter. Price: paper, 50 cents; cloth, \$1.00. Books like "The Dream Child" should have a place in every home. It is a masterpiece of the art, and will open up new heights and depths of spiritual knowledge. "Ella Wheeler Loring" writes: "I have read 'The Dream Child' and 'The Seraphim of Eliza'—'Daily Capital,' 'Topska,' Kansas. Although simple and unadorned with any extraordinary or extraordinary traits, the truth of the exclusion of other thoughts, and the reader, closes the last page, Minneapolis 'Sunday Times'."

A FEW PLAIN WORDS REGARDING CHURCH TAXATION. It contains valuable information. By Richard B. Westbrook. Price 5 cents.

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Last Sunday Mrs. Jennie Hagan Jackson lectured at Lansing, Michigan. During December she goes to Sturgis, Michigan.

S. D. C. writes from Grand Rapids, Mich., to commend the work of Mr. and Mrs. Dalton, in that city, in behalf of Spiritualism; and especially their successful work as developing mediums.

A. R. Smith writes that the First Spiritual Society at his place was organized seven years ago, and meetings have been continued ever since, with satisfactory results. Success has been due almost entirely to home talent, co-operating with the society in the good work. October 28 was a special occasion; the hall was artistically decorated by the ladies. The meeting was opened with song, by the choir, and an invocation by Mr. West, after which Mr. Campbell sang an inspirational song. Mrs. Addie R. Smith, in a few well-chosen words, conferred, in the name of the society, upon Mr. Thomas West the obligations and rights of a minister of the philosophy of Spiritualism. An address was made by Mr. West, followed by tests given by Mrs. Smith. The Ladies' Auxiliary has done faithful and commendable work.

The secretary of a new society at Ludington, Mich., writes: "There arrived on Monday, about three weeks ago, a medium, Madame Parcell Dunn, and her husband, J. C. Dunn. The Madame gave us two good lectures from the rostrum, and there are a great many good people interested and investigating. We organized a society this week, to be known as the Ludington First Progressive Spiritual Society, and have engaged the Madame to speak for us for the coming three months, and hope we will be strengthened by her and her guides' ministrations. We have rented a hall, the Christian Science Temple, and have quite a good turnout."

Will C. Hodge, who has been lecturing very acceptably to the Spiritualists of Milwaukee, was in the city last week. During December he will be at Rochester, Ind., where he can be addressed for engagements.

A well-known correspondent at Washington, D. C., refers to Mrs. M. A. Keeler, 1314 I street, as a very choice instrument to convince stubborn materialists of the continuity of life, as after the well-attended materializing seance is over, there are found on the table near the cabinet, where are plenty of pencils and paper, from sixty to seventy, and often more, loving messages in own handwriting, and signed by spirit friends of the circle. Spirits who fail, for many reasons, to manifest their presence, can at least have the satisfaction, when the conditions are favorable, of sending a message to the sorrowing ones of earth.

Jennie Hagan-Jackson closed a fine engagement at Flint, Mich., Sunday, November 11. Her lectures were largely attended. There is a good lyceum at Flint. Geo. H. Brooks organized it; also a Helping Hand Society, and regular Sunday night service. Mr. Joseph King, of Pipestone, Mich., materialized, gave three seances, November 5, 6 and 7. Dr. P. T. Johnson, of Battle Creek, is the next speaker at Flint, November 18, and Dr. C. A. Andrus, of Saginaw, November 25.

Mrs. L. H. Hursen has been on a visit to Rome, Ga. She expects to visit Mobile, Ala., and New Orleans.

Mattie E. Hull writes from Cleveland, O.: "The work moves on gloriously; many more calls are reaching us from towns in the surrounding country, for week-night work, that we can fill. We have found no way in which we can crowd more than seven days into a week

REPLY TO DR. PEEBLES.

A Scholarly Production.

It Beams with Historical Facts and Figures

And Illustrates the Intolerance of the Roman Catholic Church.

To THE EDITOR:—Noticing that correspondents and writers in THE PROGRESSIVE THINKER, with a remarkable unanimity, had been, from time to time, animadverting upon the fallacious, audacious and presumptuous doctrines and claims, the reprehensible practices, usurpations, persecutions, hypocrisies, shams and bigotry, belonging to and inherent in the history and essence of the Roman Catholic hierarchy, the "royal-souled manhood" of Dr. J. M. Peebles became an abode, as it were, with a righteous indignation because of the great injustice, as he conceived it, thus heaped upon the "birth-right Roman Catholics of our country." And straightway did the worthy doctor proceed to administer, in the whole-brood of Spiritualist "bigotes" who should thus presume to meddle with the aforesaid hierarchy and endeavor to thwart its time-honored plan for the enslavement of mankind by the Middle Ages, and continued, judiciously modified, to the present day.

Giving the doctor due credit for an honest zeal in behalf of the "persecuted" Roman devotees of today, who up Chicago way, however, seem to be most aggrieved because they cannot get all instead of four-fifths of the offices of emolument and trust under our free government, I endeavored in a previous article to show who were the real bigotes, and in doing so, took up the doctor's statement, that Catholics in the past persecuted and slew Protestants, and in turn Protestants in the old world persecuted and killed Catholics; inferring therefrom, and from the tenor of his article, which contained the further sentence, that "Few, if any, religiousists have suffered more from persecution than Roman Catholics," that Dr. Peebles' opinion was that as to persecution "In the past it had been about an even thing between Catholics and Protestants."

It seems that I was mistaken in that inference, for the doctor now says, "Mark well, I said nothing about the numerical proportion of Catholics and Protestants; nothing about the ferocity of the zealous on either side; but made a plain statement, and it stands like the rock of Gibraltar."

Still some doubt remains as to the doctor's position, since, in his last article, he quotes from the Catholic Dr. Milner—apparently in approval—these words:

"Persecution has not only been more generally practiced by Protestants than Catholics, but also, then, it has been more warmly defended and supported by the most eminent reformers and divines of their party than by their opponents."

It is not at all uncommon to read such statements as the above in the writings of Catholic authors, and to hear such disclaimers from Catholic lips, as for instance, from a bishop of Rome, (whose name I do not now recall,) who, at a recent banquet in Chicago, stated that the Catholic Church had never persecuted anybody. But in estimating the Catholic view as to the matter, let us consider his whole position. To him the church cannot err; his pope is infallible in matters of faith and morals, which, in the Catholic interpretation, is a wide enough definition to cover all the acts, thoughts and sentiments of men, and hence, to him, it is utterly inconceivable that the church could have done wrong or been wrong at any time in the period of her history. To say heretics is justified by their chief philosopher, Thomas Aquinas, whose teaching is adopted by the church, so that to persecute and kill a person whom the church is pleased to pronounce a heretic is not to be looked upon as persecution, but as an act commendable in the sight of the Catholic's God. On the other hand, for one not of the Catholic communion to torture or kill a Catholic on any pretext whatever, is persecution fell and dire. In this manner we can account for Dr. Milner's confident assertion in the face of impartial history, as well as for that of the Chicago Bishop.

The eminent M. Paul Bert, in his speech before the French Assembly in 1879, in support of the government's bill on the exclusion of the Jesuits from teaching in France, gave us a happy insight into the true "esoteric doctrine" of the Catholic Church, when he said:

"We use the same words, but with a different meaning; we appeal to principles having the same label; but not the same source, nor the same end. And when we speak of liberty, we can neither agree nor understand each other. Liberty of teaching for us, is the setting forth of personal liberty. It is a particular case of that precious liberty, consecrated by the first Declaration of Rights of 1791; of that liberty for every citizen to express his thoughts in all forms and circumstances, under the guardianship and supervision of the laws. It is that liberty which means liberty of teaching, for us who believe in progress, in perfectibility, in translating and teaching to others what we have learned ourselves. It is our right. I should say more, it is our duty."

"Can we say the same of the liberty as understood, and which must be understood, by the Catholic Church? It is impossible! We proceed from human right: the Catholic Church proceeds from divine right. She has received her institution from above; she has been erected on a sacred foundation; she has been given the mission and order to teach. It has been said to her: 'Te et docete'—the Catholic Church declares that she has received the mission—the divine mission—to teach the truth—the whole truth, as all facts concerning this world, as well as heaven, have been revealed to her; that no one has any right to contradict her; that she possesses the sacred sign; that light is not careful, and need not wrestle with darkness; that error must disappear before truth; she possesses absolute, immutable, eternal, supreme truth; consequently she is intolerant, and this is her right."

"Gentlemen, for the reason that she has obtained her institution from regions to which we cannot attain for that reason, her liberty is not only hers—she has the right to tell the truth, and to teach all which concerns her doctrine—but her liberty falls, offended, by the mere fact, that, in her face, some one tells and teaches something which contradicts her."

doctrine—for it is written that no one can limit the right of the Catholic Church; that it must have the direction and supervision of all instruction; that, when the infected schools—those which are not exclusively Catholic—dare stand before the church, it is an attempt against its liberty. I was saying that the Catholic Church must have not only liberty but also the monopoly; she needs it, she will have it, and she insists upon having it. I say that she is right; for intolerance is one of the signs of positivism; and, in religious matters, intolerance is one of the forms of skepticism." (From Appendix to "The Doctrine of the Jesuits," by Paul Bert.)

Again: "When a Protestant talks of freedom, he means the self-government of the people in all their civil affairs; when the papal hierarchy talk of it, they mean the freedom of the papacy to govern the world, through the pope and themselves, as his agents and auxiliaries. And when, in this country, we speak of the 'liberty of conscience,' we mean that every man shall be permitted to worship God as his own private convictions of duty shall dictate. But the papal hierarchy have no such meaning, and intend nothing of this sort. With them 'liberty of conscience' consists merely of 'the right to embrace, profess, and practice the Catholic religion in a Protestant country,' not the right to embrace, profess, and practice the Protestant religion in a Roman Catholic country! And why do they not concede this latter right while demanding the former? With them it is always at hand, when it is expedient, and it is called 'infidelity' is 'the last logical consequence of Protestantism'; and, therefore, Protestantism, being thus opposed to the law of God, cannot be tolerated or compromised with without sin, and must be exterminated." (The Papacy and Civil Power," by R. W. Thompson, Chap. I, pp. 35, 36.)

HORRIBLE TORTURES BY CATHOLICS.

Dr. Peebles, in his efforts to find "a single parallel" in the annals of Protestant history to the atrociously savage and barbarous methods adopted by the Austrian government, for the conversion or extinction of the Hungarians, with the sanction of the agents of the Pope of Rome, the Jesuits, has likewise indulged in some thrashing of "old straw," with the Catholic fall, but he has found very few "cremation relics" among the ruins of the Protestants. He has found no instances of that utter abandonment of all feelings of humanity which has characterized the organized system of persecution and extermination of heretics and infidels set up by the Catholic Church in every country it has dominated—in France, Italy, Spain, Portugal, Austria, Germany, the Netherlands, in Asia, and in the countries of the New World. The diabolical proceedings of the Spanish Inquisition, the horrible atrocities of the Duke of Alva in the Netherlands, the Finnish massacres and persecutions in France, the burning and burning alive of helpless women, butchering and torturing of infants before their mothers' eyes, flogging, mutilating and in a thousand savage ways torturing of men, and by a systematic method authorized and sanctioned not only by Catholic sovereigns but by the "spiritual head" of the church, appall the stoutest heart and tend to destroy all faith in the existence of any benign principle or power in contact with the human soul.

THREE IMPORTANT PROPOSITIONS.

It would be equally an insult to Doctor Peebles as to myself to impute to us any desire to justify or to palliate the practice or principle of persecution for opinion's sake, or for any reason whatever. Of course, no true Spiritualist can be a persecutor or sanction persecution in others. This is beside the question and not to be mentioned. The great difference between doctor and myself, as I understand it, is:

First: Are Spiritualists who criticize and denounce the Catholic Church, alleging as reason therefor the intolerance and disloyalty of members of that church, themselves justly censurable for bigotry?

Second: Have the Protestants been equally guilty of persecution in the past with the Catholics?

Third: Which is the greater menace to our liberties, the Catholic or the Protestant, there is a menace? I understand the doctor to say, yes, while I say, no. As to the second, again yes, for the doctor, and no, for me. As to the third question the doctor seems to incline to acquit the Catholic, while I firmly believe that the present menace is from the Catholic quarter, rather than from the Protestant.

The first proposition the doctor seems to have abandoned; the second, he asserts to be triumphantly proven in his favor "seven or seventy times." The third he has not touched by any proof, but with respect thereto he has merely contented himself by giving us his individual preference, which of course I shall not quarrel with him about. I have produced some proof and argument upon the point, to which Dr. Peebles has contented himself by again asserting his individual preference.

SOMETHING ABOUT PROTESTANT PERSECUTIONS.

This being the status of the controversy, as I understand it, I shall first proceed to a brief examination of Doctor Peebles' historical evidence.

Let us be fair even to "Bluff King Henry," Henry VIII. of England, immortal, brutal and unscrupulous as he may have been. But did he persecute Catholics as such? I say, no, and cite the Catholic historian, Dr. John Lingard, in support of the denial:

"By law the Catholics and Protestants were now (in 1540) placed on an equal footing in respect to capital punishment. To admit the papal supremacy was treason, to reject the papal creed was heresy. The one could be executed only by the halberd and the knife; the other led the offender to the stake and the fagot. They now coupled Catholic and Protestant on the same hurdles, drawn together from the Tower to Smithfield, and while the former were hanged and quartered as traitors, the latter were consumed in the flames as heretics." (Lingard's History of England, vol. IV, p. 329.) So it seems, that while Henry was committing his "body-rigging" and damnable butcheries" of Catholics he was also engaged in the exquisite pastime of converting Protestants into "cremation relics," according to the regular Catholic formula.

THE ROMAN CATHOLICS AND SAVAGE TRIBES.

It is worthy of remark, in passing,

that of this particular and most execrable mode of execution, burning at the stake, the Roman Catholic Church and the savage tribes of earth seem to have possessed the chief monopoly. From Hume we learn that the penalty of death at the stake for heresy was introduced into the English code under Henry IV. at the instigation of the Catholic clergy. In his History of England, vol. III, p. 57, he says:

"There were, hitherto, no penal laws enacted against heresy; an indulgence which had proceeded, not from a spirit of toleration in the Romish Church, but from the ignorance and simplicity of the people, which had rendered them unfit, either for judging or executing any new or curious doctrine, and which needed not to be restrained by rigorous penalties. But when the learning and genius of Wickliffe had once broken, in some measure, the fetters of prejudice, the ecclesiastics called aloud for the punishment of his disciples, and the king, who was very little scrupulous in his conduct, was easily induced to sacrifice his principles to his interest, and to acquire the favor of the church by that most effectual method, the gratifying of their vengeance against opponents. He engaged the parliament to pass a law for that purpose. It was enacted, that when any heretic, who relapsed, or refused to abjure his opinions, was delivered over to the secular arm by the bishop or his commissaries, he should be committed to the flames by the civil magistrate before the whole people. This weapon did not remain unemployed in the hands of the clergy." William Sauter's was the first victim of the fagots of Rome in England.

It must not be overlooked that Henry VIII. was so good a Catholic in principle and creed that for his writings in defense of the sacraments of that church he was honored by a bull of the Pope which conferred upon him the title of "Defender of the Faith." Henry, however, got the idea into his head that he was something of a pope himself, particularly in England, and as there could not, in the nature of the case, well be more than one "supreme head of the universe" in the tight little island, there came the clash of Pope and king, for which England, no doubt, is supremely thankful to-day.

But this ogre of a king was also guilty of vandalism, monastery-burning, plundering and robbing, so he was, and his crimes were many on this score. He should not have done it. But, in the light of modern progress, here too he likewise built wiser than he knew. It is asserted by historians that at the commencement of his reign nearly one-half of the real property of England was owned by the ecclesiastics of Rome, who, as lords, rented the land to the yeomanry for annual stipends. Of course it was robbery for Henry to oust the fat ecclesiastics of their fine livings; but was it legal property for all acts which might be construed to be treasonable.

When Elizabeth ascended the throne she was tolerant of Catholics and retained them in office. Dr. Lingard, the Catholic historian, states that she kept in her royal council eleven Catholics who had served under Mary, and appointed but eight Protestants; and, although preferring the reformed religion, she "convinced to balance the hopes and fears of the two parties." (History of England, vol. vi, p. 4.) But Elizabeth was not so permitted to reign on the throne of England as the monarch of the world to prevent it. Jesuits and seminary priests, from Rheims and Douay, in France, and from Rome, swarmed into her realm and "infused into all their votaries an extreme hatred against the Queen, whom they treated as a usurper, a schismatic, a heretic, a persecutor of the orthodox, and one solemnly and publicly anathematized by the Holy Father. Sedition, rebellion, sometimes assassination, were the expedients by which they intended to effect their purposes against her." (Hume's History of England, vol. iv, p. 182.) Footprints of the Jesuits, by R. W. Thompson, p. 140.) These ecclesiastics were "instructed and trained to subvert the English government, and particularly to vilify and calumniate Elizabeth, by accusing her of leading a 'licentious and voluptuous private life,' and this was done notwithstanding the fact that a life tenfold more licentious and voluptuous than that falsely charged against Elizabeth, did not invalidate the right of Pope Alexander VI. to the papal crown and the leadership of the Church of Rome." (Footprints of the Jesuits, id.)

Although Elizabeth procured the enactment of laws in 1560, which provided for her accession, provided penalties for asserting papal authority, and four years thereafter laws were passed requiring the oath of supremacy to the Queen from all officers of the crown, punishing open disapproval of the established worship, and the celebration of the mass in private, these laws were little enforced, owing to the policy of humanity of the Queen. On this point Dr. Lingard says: "Thus, by the humanity or policy of Elizabeth were the Catholics allowed to breathe from their torments." (History of England, vol. vi, p. 318.) But the year following Elizabeth's "spiritual" death, namely, in 1571, much severer laws were passed owing to the increased activity of the emissaries of Rome, and under these laws, on June 19, 1573, Thomas Woodhouse was executed, which was followed by the execution of Cuthbert Mayne, and other priests, for offenses deemed to be treasonable. From thence forward it was a life and death struggle between the Pope and the Queen, and thanks to the superior abilities and watchfulness of the Queen and her advisors, England to-day is measurably free from the papal yoke. Then, who is chargeable with the persecution of the Catholics under Elizabeth, the Pope or the Queen?

How much of the cruelty practiced by both parties in those days was due to the uncivilized spirit of the age, how much due to the spirit of religious persecution, and how much to political reasons, is a matter of individual opinion, but no fair-minded person of either party can question that all three elements were mingled together. However much Elizabeth's policy may be amenable to the charge of religious persecution, it stands no comparison with the rule of the Catholic party in Catholic countries of the European continent. If her methods of torture and punishment were barbarous, they were the methods of a barbarous age, and not the result of a systematic attempt to exterminate the Catholics from the land, as were the attempts of the Catholics with respect to heretics in Austria, Hungary, Germany, Italy, Spain, Portugal, France, and the Netherlands.

Dr. Peebles is mistaken when he charges, on the authority of Dr. Lingard, that "they (Elizabeth and the Protestants of England) invented instruments most damnable for the torture of Catholics," giving reference to Lingard's History, vol. V, Note U. Now, I have consulted this history, and find that what Lingard says is as follows: "The use of the torture was common to most of the European nations. In England, during the reign of Elizabeth, the employment of the most wanton barbarity, the Catholic prisoner was hardly lodged in the Tower before he was placed on the rack; and if he were supposed to be a

things he had to deal with, and helped to lead the country into a new era."

ELIZABETH AND PERSECUTION.

I pass now to the Doctor's general allegation of persecution against the next ablest ruler of England, in point of time, Queen Elizabeth, upon whose long and turbulent, yet masterly reign, the Roman Catholic and his apologist ground much of their complaint of Protestant persecution. The great question for England in those stirring times was that of the supremacy of the Pope, not alone in spiritual affairs, but in vast temporal interests; and, as we look upon this question, either as solely a religious question, or as being very largely political in its nature and consequences, will we be disposed to view the severe laws of Elizabeth's reign as religious persecution, or as enactments necessary for the stability and security of the throne.

Catholics in these days disclaim any direct political tendency or meaning in their church dogmas and doctrines; but when it is remembered that the Popes of Rome, in the sixteenth and seventeenth centuries, not only claimed the right by divine inspiration, but also proclaimed and attempted to make effectual their power to dispossess heretical sovereigns of their authority, and to absolve their subjects from allegiance, we perceive, that the modern Jesuitical interpretation of papal infallibility does not accord with the facts of history. If popes, under the pretense of exercising their infallible spiritual functions, could depose kings and queens at will, and enthrone whomsoever they pleased by the same power of universal supremacy, it is difficult to understand how it can reasonably be claimed that the question of papal supremacy in England meant merely the spiritual supremacy of the Pope.

Plus ça change, in 1670, in the exercise of his divine prerogative, deprived Elizabeth of her throne and absolved all her Catholic subjects from allegiance to her government, whereupon innumerable attempts on the part of the devotees of the Romish church were made to overthrow that government by means of Spanish intrigues, conspiracies and plots of assassination. The natural effect of this bold and treasonable conduct of the adherents of the Pope, the Jesuits and priests, was, to bring into being severe laws, legal penalties for all acts which might be construed to be treasonable.

When Elizabeth ascended the throne she was tolerant of Catholics and retained them in office. Dr. Lingard, the Catholic historian, states that she kept in her royal council eleven Catholics who had served under Mary, and appointed but eight Protestants; and, although preferring the reformed religion, she "convinced to balance the hopes and fears of the two parties." (History of England, vol. vi, p. 4.) But Elizabeth was not so permitted to reign on the throne of England as the monarch of the world to prevent it. Jesuits and seminary priests, from Rheims and Douay, in France, and from Rome, swarmed into her realm and "infused into all their votaries an extreme hatred against the Queen, whom they treated as a usurper, a schismatic, a heretic, a persecutor of the orthodox, and one solemnly and publicly anathematized by the Holy Father. Sedition, rebellion, sometimes assassination, were the expedients by which they intended to effect their purposes against her." (Hume's History of England, vol. iv, p. 182.) Footprints of the Jesuits, by R. W. Thompson, p. 140.) These ecclesiastics were "instructed and trained to subvert the English government, and particularly to vilify and calumniate Elizabeth, by accusing her of leading a 'licentious and voluptuous private life,' and this was done notwithstanding the fact that a life tenfold more licentious and voluptuous than that falsely charged against Elizabeth, did not invalidate the right of Pope Alexander VI. to the papal crown and the leadership of the Church of Rome." (Footprints of the Jesuits, id.)

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priest, was interrogated why he had come to England, where he resided, who he had reconciled, that he had learned from the confession of others, and in what place his colleagues were concealed." (Note the political tendency of this procedure.)

[TO BE CONTINUED.]

TOUR OF INSPECTION.

And Jottings by the Way.

THE AUDIENCE AND THE SPEAKER.—UPBUILDING OF SPIRITUAL TRUTH—VILLA RIDGE—MR. LEIDIGH AND FAMILY—MUSICAL MEDIUM.

"He wires in and wires out, and leaves the country still in doubt. Whether the bound that's on his track is going south or coming back."

The above quotation is peculiarly applicable to the position of the pioneer worker, especially one in the spiritual field of labor, where uncertainty and doubt seem to pervade the entire rank and file of the half-hearted Spiritualists, hampered and narrowed by their surroundings, and still more so by internal jealousies and selfish ambitions that crop out in their ranks and societies, crippling their efforts, and thus rendering abortive the work of the public speakers called to serve them. There are grave responsibilities resting upon Spiritualists, as well as mediums and speakers. Spiritualists should remember that the Spiritualist does not depend alone upon the speaker or medium. The audience is the prompter, and often dictates the play, unconsciously, directs the subject-matter of the speaker. "You cannot grow grapes of thorns, or figs of thistles." You cannot expect brilliant thoughts from an audience devoid of zeal and aspiration. When our Spiritualists seek to work with one purpose—the upbuilding of spiritual truth, free from selfish ambitions, and with fraternal sympathy strive to serve the cause that lacks assistance, reaching out to the higher ministry of love and good will to man, then will our altar-fires, too often smoldering, flame up again with the prophesy of renewed growth and its magical light transform the present jargon and incongruities that so often frustrate and retard the cause of true Spiritualism and the message of the angel world to man.

I am at present located here in the rural district of the village of Villa Ridge, situated two hundred miles south of Chicago, on the Illinois Central Railroad, and in one of the finest fruit-growing countries in the States. The city of Cairo is situated twelve miles south of here, and has a population of sixteen thousand inhabitants. Spiritualism has been heralded here in former years by such able men as Warren Chase, W. F. Taylor, Mrs. Colby and Moses Hull, and last, that faithful and efficient worker, George Brooks, whose name here is a household word. Through his efforts a lecture has been formed, and is in good operation from Sunday to Sunday. I came here for the first time two years ago last July, and found the friends somewhat discouraged from the treatment received from the Grange fraternity, as that respectable body had long refused to allow the Spiritualists to register in the hall, although some of the Spiritualists were honorable members of that body and stood high in the community here. But the majority ruled, and ruled them out, and the conditions made it necessary to do something for themselves; so it was arranged to hold group meetings in the spacious grounds here, and stimulated in the Spiritualists here the fires of independence, and the spirit of '76 was awakened in their hearts, and a pavilion arranged in the beautiful grounds and groves of Brother Leidigh's farm home here, and the success of those meetings resulted in the friends forming a society and a place to build a church near by the grove where the grove meetings were held. It was my privilege and pleasure to dedicate this church the first Sunday of my engagement here this time, as there had been no formal dedication service since its completion one year ago. The attendance was large, being from Cairo, Mound City and Villa Ridge, and the charm of the Indian summer day, under the spell of its dreamy silence, seemed to conspire to render homage to the kind hearts that had with generous efforts and noble purpose consecrated this temple to truth and freedom.

And the encouragement they received through the inspired words of your correspondent's control, is the reward of their efforts to soon see the hungry multitude come here to the groves of nature to commune with God and the spirit friends of their loved ones. Too much praise cannot be given to Brother Leidigh and family. Mrs. Leidigh has superior powers as a mental medium, and through her wise discernment and direction the cause has been saved from disruption and kept in harmonious order and with the noble support of her husband, and the chain of union-like golden links from the members of her family, complete one of the most beautiful family pictures the writer has ever seen among Spiritualists. The family consists of five sons and three daughters, refined, temperate and courteous. One of the young ladies is a fine musical medium, and her improvisations are remarkable and give promise of great development in that direction. Their musical pieces form a choir melody and sweetness that touches the holiest sentiments of the soul and lends a charm in the private circle as well as at the public meetings. Brother Leidigh's home is a haven of rest, and the magnetic warmth of their lives imparts health to all, and is to the stranger within their gates a forest of that land of the soul.

That poets have sung and that artists depicted, Beyond this vain world, where discords conflict, Where the weary soul in union and love, Pure, unswayed by the white clouds above.

This association is chartered under the name of the Meridian Truthseekers' Association, and has a good membership, all worthy men and women. They will soon connect themselves with the International Association, and sustain regular meetings here and employ the best of talent.

THE PROGRESSIVE THINKER is the best paper here, and liberally patronized and looked to as the herald of glad tidings of great joy and the exponent of the highest principles and truths that underlie the philosophy of Spiritualism.

I go from here to Grand Rapids, Mich., the first Sunday of December, and remain the five Sundays of that month.

All letters should be addressed to No. 178 North Iowa street, care of S. B. Johnston.

BISHOP A. BRATS.

TWO WONDERFUL MEDIUMS.

Their Manifestations Are Varied and Astounding.

THEIR WORK IS ARTISTIC, AND MOST BEAUTIFUL—EVERYBODY SHOULD VISIT THEM AT THEIR ROOMS, NO. 73 THIRTY-FIRST STREET.

TO THE EDITOR:—We have here in Chicago two mediums who demonstrate the grand truths of spiritual science, who stand almost alone in their particular phases; we refer to A. Campbell and his brother, now located at 73 Thirty-first street, who have added to their portrait painting, landscape and flower painting, with appropriate written messages accompanying the same, done in oil, various colors, on canvas, porcelain, plate, and slates, and t'pewriting in the light, sufficient to read the message.

It was my pleasure to be one of twelve, on the night of the 14th inst., to witness, this most interesting phenomena; fourteen different messages were received, every one of which was signed by some loved one in celestial life and readily recognized by the person addressed. We were also treated to the ringing of bells, vibrating the strings of musical instruments, and the presentation to every one of a beautiful bouquet of varied colored roses and other flowers, besides four slates, each of which contained some interesting object painted in oil colors, interesting to all, and especially so to the recipients.

The many friends of the two mediums will rejoice to know that Chicago is favored, not only with their presence among us, but many other physical mediums, whose work convinces beyond the shadow of doubt that our loved ones gone before, are yet not only maintaining an individual, conscious existence, but are mindful of the relations heretofore existing between them and all earthly friends. Then we have platform speakers and the various test mediums, none the less important in the upbuilding of our great temple of psychic science, embracing all philosophy and natural religion. Thus the good work goes on, the whole cemented in brotherly and sisterly love, aided materially by our unequalled literature, current newspapers and periodicals, each bearing patiently and nobly that part devolving upon them.

C. H. HORNE.

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Capt. D. B. Edwards, U. S. Army, writes: "I had communications (by the psychograph) from many other friends, even from the old settlers whose graves are now in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given me the greatest comfort in my life. I have had of my son, daughter, and mother."

Dr. Eugene A. Tilton, U. S. Army, writes: "I have had communications from many other friends, even from the old settlers whose graves are now in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications

QUESTIONS AND ANSWERS.

This Department is under the management of the distinguished author, speaker and medium.

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

T. S. Bermuda: Q. How is modern spiritualism defined?

A. Modern Spiritualism is distinguished from that of the past by its acceptance of the doctrine of law: that the spiritual realm is governed by laws as fixed and determinable as those which rule the physical matter. The spiritual manifestations of the past were regarded as fortuitous, or dependent on the wishes of irresponsible agents, and varied in degree of presentation from the inspiration of the Universal Divine Mind (God), to the lowest forms of witchcraft, divination and voodooism. Modern Spiritualism utilizes all these varied and often conflicting manifestations by reference to common and fundamental principles and laws, thereby eliminating miracle, and furnishing data which right judgment may be formed.

Its basic propositions are, that there is a future life, the direct continuance of the earth-life; that the spirit is endowed with the possibilities of endless progress; that it can come into the direct presence of those in the physical body, and converse with them.

A. W. K. Greenville, Tenn.: Is mediumism in use of divining rod, and asks: How is this gift best perfected?

A. By practical use. It must be ever borne in mind that this phase is wholly on the material plane, and attracts spirits of earthly character, and if deception and falsehood are met with there should be no surprise.

R. C. S., Jacksonville, Ill.: Q. What would be the probable result if a spirit was "grabbed" when making itself seen at a materializing seance? What would follow the sudden turning on of the light, while the "form is out?"

A. In a genuine "materialization," it would be as impossible to "grab" the spirit form as to hold a shadow. It would be less substantial when the essential conditions by which it was created were disturbed than a cloud. The "grabbing" or turning on the light, by rudely disturbing the currents of magnetic force, would affect the medium more or less severely.

The "grabbing" method has not been conducive to any good result, for usually it is so clumsily done that the most transparent fraud has been able to break its force.

I. C., Portland, Oregon: Q. Is it true that locality and the planets have an influence on the sensitive, and if so, why?

A. Terrestrial magnetism is appreciable by sensitive persons, modifying and affecting the nervous forces. Of the influence of the sun, moon and planets all has yet to be learned, and this will be proven far more than is even claimed. When any substance is exposed for some time to the sun-light it becomes luminous to the sensitive, and excites a magnetic influence on them. This influence is conductive. When the subject, remaining in a dark room, takes hold of a wire passing out into the sunshine, he at once experiences the cooling sensation of magnetism.

The moon's rays afford the same result, even with stronger attractive force. It is well known that many diseases are aggravated when night approaches, while others are more severe during the day. All nervous pains are more unbearable at night. These facts have been summarily referred by modern materialism to the imagination. The silence of the night gave free rein to fancy, and small aches become unbearable. During the day the half of the earth that is illuminated is positive while the unilluminated is negative, and as day and night follow each other, so do these states. The sensations of morning and evening are different. We have enjoyed the light and positive magnetism of the day, and are soothed with the expectation to sink into the negative embrace of night. We become passive and enter a state twin-brother to death.

It is said of Pfeffel, the blind German poet, that as he passed a certain spot he noticed the hand of his attendant, a young clergyman, tremble. He made inquiry and was told by the young man that he had the peculiar sensation he always experienced whenever he passed over a spot where some one had been buried. On going to this place at night he saw a weak light like an immaterial flame, waving over the spot, resembling a woman's form, and declared some one must be buried there. Pfeffel had the place dug up. At some depth a layer of lime was met with, beneath which was a skeleton. This was removed and the hole filled up. Unknown to the young clergyman, who was afterwards brought to the spot, but he could see nothing. The nocturnal appearance had vanished. Dwellings long inhabited become saturated with the aura of those who have dwelt therein, and the sensitive are more or less affected thereby.

It thus becomes apparent that localities have two distinct influences, one which may be called physical, dependent on the geological or mineralogical structure whereby the magnetic currents are directed; the other forms the retained aura of the living beings that have dwelt therein.

J. G. P., Rockvale, Col.: Q. I daily see (or fancy) persons and objects too real to be spirits, and hear voices, but these relate to common-place matters, and some I would rather not hear. How shall I interpret these phenomena?

A. As the evidence of sensitiveness, which is now used by spirits who are not above the "common-places" but if duly cultured will furnish the means of communication for a higher and more intelligent order.

D. S. M., National Military Home, O.: Q. I find from the earliest inception of being, body and spirit begin together, how much intellectual and moral devel-

opment is required to insure immortality, or continued life?

(2) What difference, if any, exists between life and spirit?

(3) Is it true that evolution fully accounts for man's existence as an individual spirit?

(4) Does evolution fully account for any form or phase of life?

A. The human being, after a certain stage of mental growth, receives a charter to eternal life which it cannot annul, bearing with it all its infinite consequences and responsibilities. In "Psychic Science," page 208, it is said on this subject: "A spirit is not necessarily immortal, but can become gradually extinguished, like a lamp burning for an indefinite time and then going out. Such is the condition of the lowest races of mankind. They exist after death, but without power, and are degraded, desiring for the immortal state and slowly, atom by atom, they are absorbed into the bosom of the universal spirit—either, as the spirit of the animal is immediately after death.

If I be asked at about what age the spirit of man retains its identity, it may be said that no fixed date can be given, for it is dependent on many conditions. Is the idiot immortal? That depends on the cause of the idiosyncrasy. If the idiot is destitute of intelligence, a voiceless, thoughtless being, the inference is not cheering.

As it is impossible to determine where the valley leaves off and the hill begins, so it is impossible to fix the point where evolution is reached.

(2) If it is meant: What is the difference between the life and spirit of a man, it may be replied, that life represents the result of organic changes in the physical body, supplemented by the purely spiritual activities, while spirit is the spiritual, a celestial body with the intellectual qualities which go therewith and retain identity after separation from the physical. In this light, life and spirit are so distinct they do not admit of comparison.

(3 and 4) Evolution does not account for the cause, it only attempts to explain the method. The energy which, with irresistible power, has pushed forward the development of low to higher forms: from the simple evolving the complex, is unknown; but the ways of its procedure are clearly determined by evolution, and all the varied phases of life in organic beings accounted for, and ascending to man's psychic being, this is shown to be a direct outgrowth, the fruitage of the great tree of life.

H. H. H., Cherryvale, Kansas: Q. (1) In your answers to questions in THE PROGRESSIVE THINKER of October 13, you say: "The same law that would give immortality to a dog would endow the cholera bacillus or microbe of typhoid fever with the same." Would not the same law that would give immortality to a man endow a dog with the same?

(2) In a room where there are two or more clairvoyants and spirits appear, why do not all see the same forms?

A. (1) The prophecy of immortality is made by every living being, as the scaffolding of an arch prophesies the perfect structure, but not till the arch is finished, and the last stone (keystone) is in place, can the scaffolding be removed without the arch falling. Not until man is reached, and man with a degree of civilization, is the spiritual arch, for which the physical body is the scaffolding, completed so as to remain after the body falls away. This is it that while evolution proceeds an unbroken course from the lowest being to man, in him its direction is changed from physical to spiritual advancement, and a wide gap placed between him and the forms of life from which he sprang. Hence the objection, often urged against man's continued existence after death, that if this be true all animals be alike immortal, loses its force.

(2) Two persons in the same room might not see the same objects unless their attention was especially directed, and this, in greatest degree, is true of clairvoyants. The exalted state of independent seeing, which is only absolute when the spirit has entirely escaped the body, blends with the sensitive which receives impressions so vividly that it interprets them as seeing. Hence one clairvoyant might see a spirit present, and the other of lesser "clearness" might not; or one might receive by impression, while the spirit would not take the trouble to impress the other. In most instances, when two clairvoyants are present they see alike, thus confirming each other's statements, and proving that they are not hallucinated.

A THANKSGIVING THOUGHT.

A cry from the crowded city
Goes up to the Lord above:
Look down, oh Lord, in thy pity,
Look down in thy boundless love.

On the hungry poor who know
But a world of want and woe,
And the ragged children small—
Do thou comfort one and all.

Give hope, O Lord, to thy people;
Give work to the empty hand;
And loudly from spire and steeple
Ring plenty to all the land.

To the needy, sick and cold,
To the lame, the blind and old;
Let a glad, inspiring ray
Shine across their cheerless day!

And unto thy people living
From hunger and want apart,
This day of their glad Thanksgiving
Send thou to each happy heart

A remembrance of the poor
Who are knocking at their door,
That their want be sanctified
By the blessing of the Lord.

"This a poor Thanksgiving," said
Farmer Jack;
"For the crops have failed and my pet
horse died."

My heart's too bitter for thankfulness;
There's nothing but trouble and loss!"
he cried.

"Oh, no," said Mary, his cheerful wife
"You have me and the children left
beside."

A smile swept over the husband's face:
"We will keep the feast; there shall
be no lack."

The Lord forgive me my hasty words!
Forget them, Mary, I take them back.
Since you and the children my riches
are,

I'm a millionaire," said Farmer Jack.

A house of ten rooms in Pompeii cost
the builder nearly \$5,000.

Poppaea, Nero's wife, paid 4 cents a
quart for asses' milk to bathe in.

AWAKEN, KANSANS!

The Regulars at Work.

And Will Try to Suppress All Magnetic Healers.

LET EVERY SPIRITUALIST IN THE STATE WRITE TO THEIR RESPECTIVE MEMBERS IN THE LEGISLATURE PROTESTING AGAINST THE INFAMOUS BILL.

TO THE EDITOR:—I enclose copy of a proposed bill, with a secret letter to the doctors, and a blank form for their remittance to a "boodle fund," all gotten up by the "State Board of Health" of Kansas. The Spiritualists and all liberty-loving people can see by this that the doctors are making a strong effort to enslave the people medically. It makes us again realize the old chestnut, "Eternal vigilance," etc. The doctors are keeping this movement as secret as possible. They are also contributing largely in money. So, saying nothing of what the druggists are doing, there will be a powerful pressure brought to bear upon our Legislature this winter to pass this objectionable bill, unless it is met by a stubborn fight. "A word to the wise," etc. I am corresponding with others in Kansas relative to this movement. Those who may wish further information can write me, enclosing stamp. Among the many odious features of the bill may be found the following:

DEFINITION OF PRACTICING PHYSICIAN. "Sec. 10. Any person shall be regarded as practicing medicine within the meaning of this act, who shall treat, operate on, prescribe for any physical ailment of another."

ITINERANT VENDOR OF DRUGS, ETC.—LICENSE.

"Sec. 11. Any itinerant vendor of any drug, nostrum, elixir or appliance of any kind intended for the treatment of disease or injury, or who shall, by writing or printing, or any other method, profess to cure or treat disease or deformity by any drug, nostrum, manipulation, or other expedient, shall pay a license of one hundred (100) dollars per month into the treasury of the Board, to be collected by the State Board of Health, in the name of the people of the State of Kansas, for the use of said Board of Health."

If the above becomes a law, it will suppress every magnetic healer in the State of Kansas. With a determined effort the bill can be defeated. The Spiritualists of Topeka should be on the alert.

W. C. BLANCHARD.

Wichita, Kansas.

WITH THE EVENING COMETH LIGHT.

The winds of chill November
All day of our cottage home,
The gales of our cottage home,
With melancholy sound.

Like the spirit of the autumn
Mourning for days now fled,
For auster blue and golden rod
That on the hills lie dead.

The first white flakes of winter
Come gently sailing down;
The winds have raked the drifting
leaves

In heaps upon the ground.
And as the shadows darken
The corners of the room
The spirit of the dreary hour
Casts o'er my soul a gloom.

And memories sweep o'er me
Of paths my feet have trod
With loving friends and kindred dear
Gone, like the golden rod.

I sit, and muse, and wonder,
Here in the gathering gloom;
Till the mellow glowing of the fire
Lights up the little room.

A sense of peace steals o'er me,
I drop my load of pain,
Voices from out the empty air
Are calling me again.

In accents soft and tender
They fall upon my ear:
Oh! think not that we ever died,
We live and greet you here.

And so I know my loved ones
Called dead have never died,
But guard, and guide, and teach me till
I reach the farther side.

And so I struggle onward
And seek to live aright,
Knowing that when life's day shall
close,

With the evening cometh light.
—EMMETT R. NEWTON.

"PLANCHETTES."

Denounced by a Catholic Priest in the Church of the Gesù.

The Montreal (Canada) Daily Star of Nov. 12th, says: The Rev. Father Ruhmann, S. J., preaching at the Gesù yesterday morning, referred to the fact that some time before the death of the late Mr. Mercier, "Planchettes" had been consulted and had foretold what proved to be the exact day upon which the ex-Premier would die. "Planchettes" is a little tablet, used in Spiritualistic seances. This was published in local papers three weeks before his death and reiterated positively one week before. It happened as predicted.

Through what agency? asked the Rev. Father, "had this little tablet been able to reply? That it had been something above and beyond natural laws, and that it had been something endowed with certain rational powers, was beyond question. It had also been something invisible—a spirit. Whence, then, had it come? Not from heaven, certainly. It was clearly an engine of Satan—this diabolical tablet called a Planchette. Those who endeavored to obtain intelligence through its instrumentality placed themselves in direct communication with the devil."

The Rev. Father was astonished that the "Planchettes" should be exposed for sale in store windows in this Catholic city of Montreal. All Catholics should avoid "planchettes" as being "a machination of the evil one." C. F. H.

Solitude is apt to give too high an opinion of one's self.—Byron

Art and science have their meeting point in method.—Bulwer.

A proverb is the half-way house to an idea.—George Meredith.

Many men spend their lives gazing at their own shadows.—Hare.

We sell the thrones of angels for a short and turbulent pleasure.—Emerson.

SCHOOLS FOR THE INDIANS.

Oppose Sectarian Control.

MOVEMENT ENCOURAGED BY THE COMMISSIONER OF INDIAN AFFAIRS—THE ROMISH CHURCH LEADS IN GETTING MONEY.

TO THE EDITOR:—Late telegrams from Washington state that the movement to discontinue government aid to schools under sectarian control for the education of Indians, which took the form of a paragraph in the last Indian appropriation bill, is being encouraged by the Indian office, and contracts for the present fiscal year have been declined or reduced wherever it could be done without depriving the Indian children of school privileges. The Commissioner of Indian Affairs, through the Superintendent of Indian Schools, is using all the influence of the bureau to get as many Indian children as possible under public school instruction, especially in localities where allotments of land have been made to Indians, and where they live surrounded by white settlers. The number of Indian pupils attending private contract schools has been reduced about ten per cent this year under this policy, and fifty-four Indian children are now being educated in the public schools of California, nine in the public schools of Minnesota, twenty-nine in Nebraska, fifty-four in Oklahoma, three in Oregon, twelve in South Dakota, forty in Utah, twenty-one in the State of Washington and twelve in Wisconsin, a total of 269.

Dr. W. N. Hallman, the Superintendent of Indian Schools, is firm adherent of the movement to discontinue contract schools. Into the public schools for education. "It is our aim," he said, "to bring them into as close association as possible with the white children of their locality. We recognize that this can best be done by using the public schools as an educational medium. In the mission and government schools the Indian children are kept to themselves. In some Catholic contract schools, where there are white as well as Indian pupils, the latter are kept to themselves and treated as a different race, which has an unfortunate influence. I am in favor of refusing contracts to any school where a distinction is made between white and Indian children."

"The annual appropriation for the support of Indian schools for the present fiscal year was \$2,080,695; a decrease of 8.87 per cent as compared with the appropriation for the preceding fiscal year, and of this sum the Roman Catholic Church will receive, under existing contracts, \$556,215, as compared with \$589,745 during the fiscal year ended June 30 last, while the Episcopal schools will receive \$7,020, the Friends \$10,020, the Mennonites \$3,750, the Unitarians \$5,400, and the Lutherans \$15,120, the same as last year. The Presbyterian schools received \$36,340, and the Congregational \$10,825, during the last fiscal year, but this year these denominations declined to accept contracts from the government, although they will remain open and offer the same facilities for the education of the Indian free of cost to the government, defraying the expenses out of their missionary or other church funds. The Methodist received \$13,980 from the government during the fiscal year ended June 30, 1892, but since then have been educating Indians at their own expense. The Baptists never accepted a contract, preferring to defray all expenses out of their own resources."

"At present the government holds contracts with the Roman Catholic Church for fifty-three schools, with the Unitarians for one, the Presbyterians four, the Mennonites one, the Episcopalians two, the Lutherans one, and the Friends one, while there are two Congregational and one Methodist Indian school. The cost per pupil per annum averages from \$30 in the contract schools to \$107 at the Hampton Institute and other non-sectarian schools."

The Romish Octopus Church leads in getting its hands into this public treasury. When will instruction in reading, spelling and arithmetic become purely secular—when, oh God, when?

JOS. TUCK.

AFTER SUNSET.

When night hath fallen upon the city,
And hushed are its weary noises all,
I sit alone by my fireside, watching
The flame-light flicker upon the wall.

Watching the quaint, fantastic shadows
There in the heart of the chandelier glow;
Reading in them, as at home, the musing
Pictures and dreams of the long ago.

There I can see the dear old faces—
Eyes meeting mine in the same true smile
Which I loved to watch, in the "days
long silent,"

Which are hid from me for a little while.
Out of the shadows they shine upon me,
Till I see them not, for my blinding
tears;

For myself I weep, not for you, my dear
one,
At home with God all these happy
years!

But oh! in your weariness, O wonder,
If you, in your new-found peace, can
guess
How I sit here by my lonely fire—

Am longing to enter your happiness?
It seemeth to me that from the darkness
The old, fond voices make soft reply,
"Be patient a little, little longer,
You shall be happier by-and-by."

And hushed and comforted by such an
answer,
I whisper: "My darlings, I will be
strong!"

Are ye not safe in the Father's keeping?
Shall I not come home to mine own,
ere long?"

Then sitting here, in the firelight silence,
I close my eyes, and with a new to see
I bask the love, that some happy morn-
ing

Will surely give back my lost to me.
And o'er and o'er to myself I murmur,
Wistfully—trustfully—joyfully—
"Be patient a little, little longer,
You shall be happier by-and-by!"

A Roman military saddle cost \$8; a
whip, 24 cents; a bridle cost \$1.

A Mazarin Bible, printed in 1455, sold
a few years ago for \$2,500.

The fur-trimmed cloak worn by Crom-
well as Lord Protector cost \$70.

Silence in times of suffering is the
best.—Dryden.

PROF. HERMANN.

The Great Magician's Views of Spiritualism.

HE BY NO MEANS CONSIDERS IT ALL FRAUD AND HUMBUG—HIS BOLD ADMISSIO.

TO THE EDITOR:—The following is taken from a two-column article published in the New York Herald of Nov. 11, 1894, by A. Hermann, the renowned magician, in which he describes some of the methods by which the masses are imposed upon under the garb of spiritual manifestations. But while giving these bogus phenomena, he frankly acknowledges that there are the genuine. But here is what he says:

"Although perfectly well aware that any subject touching on the relation between any form of religion and any form of amusement is a dangerous one, the temptation to take a header into stage spiritualistic manifestations is too great to be resisted just at the present time, when there are any number of alleged spiritual mediums and exponents of spiritual mediums' practices now before the public. While we are being treated to lectures on Hindoo miracles, and with accounts of the improbable, if not the impossible, being seen and experienced almost daily, it might not be amiss to discuss the manner in which a great many of the most marvelous so-called spirit manifestations are produced."

"It is a most difficult matter for me to say what must necessarily be satisfying, in order to cover the subject under treatment, without being accused of scoffing at the religious belief of some community or sect."

"Believe me, it is far from my intention to hold up to ridicule any form of religious worship or belief. I have been accused of being a Spiritualist, and of accomplishing many illusions through the aid of spirits, while the Spiritualists, on the other hand, have accused me of so closely imitating the work of their mediums as to seemingly accomplish by trickery what they claim to do by spiritual aid. I hold that any form of religious belief or worship indulged in by sincere human beings is worthy of respect. If one cannot find it in his heart to respect their creed, their sincerity should certainly command it. That there are many terrible forces imposed upon the human mind, and that it is to-day to understand, is apparent to every thinking individual, and it is quite probable that a means of communication between the material and spiritual worlds will be established, so plain and direct as not to admit of a dispute or question."

"The discovery of steam and electricity, the marvels wrought by Edison, the wizard, and the wonderful discoveries made by medical scientists in the last few years, are enough to convince the human mind that there is a great deal of what is in this world of ours and the atmosphere that surrounds it. Now, without saying that spiritual manifestations are all caused by methods described in the following paragraphs, I desire to show how many of the most mysterious manifestations secured by bogus mediums may be done with a combination of trickery and mechanical appliances."

Prof. Hermann then goes on to describe how a number of spiritualistic phenomena may be imitated, and concludes as follows:

"If the public were more inclined to investigate and less inclined to scout the possibility of what they do not understand, there would undoubtedly be more wonderful manifestations given than ever have been seen, but as long as audiences can be attracted by so-called spiritual manifestations, just so long will those spiritual manifestations be produced by trickery, when there is no doubt that the same result might be reached under the proper conditions by the proper people with proper mechanical appliances or fraud. It is apparently a glorious American privilege, more frequently indulged in than any other privilege, to disbelieve what is not understood, and for that reason, investigation is not carried to the same extent in this country that it is in almost every part of Europe. The credulous ones are too apt to believe in what they see without attempting to investigate, while the incredulous are apt to believe in nothing they do not understand, or are too indolent to investigate."

When a man whose whole life has been spent, and who is still engaged in "fooling the people," breathes forth such words of truth and soberness as those I have just quoted from the incomparable sleight-of-hand Hermann, it means that he has been somewhere among genuine spiritualistic mediums, and that away down deep in his heart he is absolutely convinced that Spiritualism is true.

H. V. SWERINGEN.

A NEW MEDIUM.

A Meeting Sustained by Home Talent.

Buffalo, N. Y., has a new medium in Dr. J. F. Sell. When the Unity Society of Spiritualists started their meetings in Buffalo, Dr. Sell made his appearance at their first meeting, and for the first time, walked out before an audience and began to give names and descriptions of spirit friends that he saw near many of the audience. The doctor has done this each Sunday for over a month, and we are pleased not only with his success in this, to him, new work, but also to have him aid us in our new undertaking.

The Unity Society is doing a good work in converting people to our knowledge by not engaging any professional speakers, but by developing our local talent, and giving each new aspirant twenty minutes at each meeting; and we find that we have more good talent among us than we knew about, for, at three hours' session, we cannot find room for one-half of our mediums and speakers. Let other societies follow our example, and the whole country would be alive with the meetings at which thousands of hungry souls that are thirsting for a knowledge of that other life could find that knowledge without much money or much trouble. Every village and every town ought to organize. If only ten people join together they will find that the spirit will be with them, and some one of them will become a good medium in a short time. We are developing now ones every week in some phase or other.

J. W. DENNIS.

Ruins are milestones on the road of time.—Chamfort.

BOOK REVIEWS.

RELIGION AND THE BIBLE. By F. D. Cummings.

A common-sense examination of the Bible, by a common-sense man. He takes the Bible as it is in the English version, and by comparison of different books and passages demonstrates the inconsistencies and contradictions therein. At the same time he appears to be willing to accept all that appears to be true and good in it. He shows that the religious cult of Moses was at least largely derived from the older cult of the Egyptians; and displays the similarity of many great points in the Christian system to the older systems of India. His idea is that "the Bible is the emanation from the minds of many men, containing statements true and statements false; ideas great and ideas small; sayings wise and sayings foolish; a mixture of fact and fiction, and the philosophy and conceptions of many ancient minds: Hebrews, Persians and Egyptians."

THE BETTER WORLD. By B. B. Southwick, M. D.

This is not, as one might suppose from its title, a book relating to another and future world of existence beyond this mortal life; but the author has followed the plan of other authors of Utopias, of imagining a world and people, in describing whom he sets forth his own notions of a more perfect state and condition than the one on earth to-day. More, Bellamy and others have been his forerunners in the same highways and byways of an ideal human social state wherein the evils of the present conditions should be avoided and the best good and happiness of all should be secured. Such writings are valuable, as serving to assist telling humanity to seek to realize the better ideals of the human mind in this present life and world. Readers will find the book very interesting.

IT LEADS.

The Popular Science Monthly for December, 1894.

A wide variety of topics is treated from the scientific point of view in the Popular Science Monthly for December. The number opens with an article on Athletics for City Girls, by Dr. Mary Taylor Haskin, who approves tennis and cycling, but especially recommends a well-directed gymnasium. President Jordan, of Stanford University, sets forth The Need of Educated Men in a way to encourage and stimulate all who are fearful about the future of government and society. The probable appearance of the celebrated "missing link" and his family is shown in an engraving of the painting by Gabriel Max which was presented to Prof. Haeckel on his sixtieth birthday. Prof. E. P. Evans discusses the picture under the title Pith-Head Man. Prof. James Sully continues his Studies of Childhood with a chapter on The Child's Thoughts About Nature. A subject which few persons have thought about—The Economic Theory of Woman's Dress—receives a searching examination by Dr. Thorstein Veblen. An instructive insight into Japanese thought and character is afforded in Shinto, the Old Religion of Japan, contributed by N. Kishimoto. An illustrated paper on Responsibility in Crime from the Medical Standpoint, is furnished by Dr. Sanger Brown, of Rush Medical College. Dr. Friedrich Paulsen discusses The University as a Scientific Workshop. The amateur in geology will welcome Prof. W. M. Davis' account of The Ancient Outlet of Lake Michigan; also The Geology of Natural Scenery, by F. J. H. Merrill, and the British Association popular lecture on Geologies and Deluges, by Prof. W. T. Sollas, F. R. S. The Chemistry of Sleep is treated by Henry Wurtz, Ph. D., and there are a biographical sketch and portrait of Prof. Zadoc Thompson, the Great Mountain Naturalist, The Popular Science Monthly leads. It contains a vast amount of important matter which every advanced mind should have access to. Price, fifty cents a number; five dollars per year. Address D. Appleton & Co., New York.

SEEN IN THE AIR.

A Curious Development of Mediumship.

TO THE EDITOR:—The following was given to Della Silverwood. It comes to her as writing seen in the air. What is remarkable to me, words are used which neither of us know, but referring to the dictionary, we find them proper. She would say, in explanation of the last line, the writing in the air was shut off, and in vision she saw "a man, woman and a youth," and the words were spoken as it reads: "Enlighten men, women and youth." WM. SILVERWOOD.

OUR AXIOM.

In the name of the All-Devoted Good We bid thee to arise and follow us; Be our dearest where we lead as under-

