



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

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SCHOOL FOR MEDIUMS.

Will Education of Mediums Be Helpful or a Hindrance to Control?

CLAIMS OF OBJECTORS CONSIDERED—IGNORANCE NOT A FACTOR IN SUCCESSFUL MEDIUMSHIP—KNOWLEDGE NOT A HINDRANCE.

As the time is drawing near for the opening of the school for the education of our mediums, at Mantua, Ohio, we are made to hear much for and against said project. Many have a prophetic vision of a failure—especially if not called as a teacher. Others say: "You are conflicting with the efforts of the spirit controls, who desire to educate their instrument." Others, again, claim: "It is a scheme for the making of money by those that have started this educational ball rolling."

"It was ever thus"—those who have the interest of humanity at heart have ever been branded and criticised. Every new movement must be tested, through the crucible of opposition and experience.

For one, as a public worker, advocate "education" now and all the time. At best, there is no danger of its being sold of us: "Much learning hath made them mad." With few exceptions, mediums are chosen from the humbler walks in life—not because the spirit-world desires the laborious task of educating the instrument, but for the reason that the possessor of wealth is too absorbed in worldly affairs; besides, it is not popular, and with many it is degrading to be a medium. Not that it proves ignorance to be chosen, for we must be wise as the serpent to avoid imposition from both spheres of life.

So the question arises, are these chosen ones to be educated through earthly agencies? or should we await the time until a dullard intellect can be unfolded by some spirit control? If membership developed less egotism, and a little more common sense, there would be more eagerness for individual unfoldment. Instead of the sensational notoriety which fades away like the mist before a noon-day sun, for ignorance is a remedy before intelligence, as we oftentimes see it in a public audience. Ignorance is not courted, for the world frowns upon it. Then why should we feel exempt and permit mediums who know little of the English language—and their controls less—to stand as teachers to those who have sought the higher intellectual unfoldment? One, who speaking of education for mediums, a medium arose and said: "I don't need to be educated. If you or your controls need to be filled up, you go and educate yourselves." Yet, through these same sources, if a child language hadn't the life of a cat, it would have been killed long ago. Nine out of every ten we meet desire to be mediums—and the child not knowing, as we oftentimes see it in a public audience, which in many cases develops obsession to the seeker, and a filled purse to the "developer."

Mediumship is a ship of danger when not rightly understood, and a school for instruction is just as essential as the primary school for the child not knowing letters. Many of us need to be told how little we know—then perhaps some of the egotism and conceit will give way to reason. No one deprecates the lack of an early education more than I, and I am in sympathy with all those who feel this deficiency when confronting an intelligent audience.

When will we learn that the spirit-world cannot create, it must use what we have or intellect as they find them? Water is always tainted by the vessel that contains it.

I believe in the old adage: We are never too old to learn. But the question arises: Will this school for mediums reach those who would desire its advantages? I fear not—for many like myself will be deprived of this owing to circumstances over which they have no control. While money is the root of evil, I would say that it is the lack or want of it that deprives and mars our earthly existence or happiness.

Are there no philanthropists among us that would leave a legacy while they are yet in the mortal form—or is there no surplus after they have worshipped at the shrine of the many impostors in our ranks, to assist in the establishing of a school for the many who are falling into line and expect to be public workers? The self-educated mediums are an exception and not the rule, and owe their education to an innate desire for a higher attainment. The young and we-us that are controlled by Daniel Webster, and are being educated by the spirit-world, will be in the same class and have the same control (for we know that water seeks its level) in twenty-five years from now.

Let the liberal in soul and those desiring a purer and higher spirituality aid in systematizing us as a people, by a contribution as a fund for the tutors of those not able to meet this expenditure. Then, on the other hand, when a harvest of an income for the labor of said medium is reaped, let him or her help replenish said fund to assist those who may come after.

If I am never so surrounded as to enjoy the benefits of this school for mediums, my sympathy, well wishes and proclamation will ever go forth to these leaders for their success in the establishing of this training school for mediums.

MRS. J. W. KRATZ, Evansville, Ind.

BIBLICAL CRITICISM.

Some Facts That It Is Well to Know.

NOTHING NEW UNDER THE SUN. The Christian as well as non-Christian world is indebted to Rabbi Maurice H. Harris, of Harlem Hebrew Temple, for the presentation in the New York Journal, of some facts that may well be borne in mind, concerning biblical criticism in latter day pulpits. He says:

It takes three years, they say, for the results of scholarship to reach the people. The preacher is not necessarily expected to be an archeological student or to make the discoveries of the authorship of the Bible books for himself. This is a profession apart. He is doing his duty if he faithfully studies the results reached by the pathfinders and then presents the conclusions to his own flock in a popular form. The process has been rather slow; it seems to have been first to denounce biblical criticism; second, to try to understand it; next, to accept it and adapt it to his beliefs; and at last—to preach it. That the pulpit is preaching a rational conception of the Bible as human literature is a sign of the times. So far so good.

But what surprises me today in the press, in recording sermons, should report these well-known conclusions with all the startling importance of new discovery.

From the way in which some newspapers announced Dr. Lyman Abbott's sermon on "Jonah," one would have thought that this statement, that this work is a parable and not a history was his own original suggestion. To go back no further than the Britannica, whose last edition was commenced about twenty years ago, Cheyne's article on "Jonah" lays bare the whole interpretation. Rev. M. J. Savage's statement that "Jesus did not call himself a prophet, but again and again said as though he claimed new truth. What, in all conscience, is a Unitarian minister expected to preach—the Trinity? Several years ago Heber Newton's sermons indicating the quadruple authorship of Genesis were bulletined to us every Monday morning as "the very latest thing," regardless of the fact that Mr. Newton himself told us he obtained his results from Ewald. Does the reporter suppose that his readers have never read Matthew Arnold's "God and the Bible," or Robertson Smith's "Old Testament in the Jewish Church"?

Biblical criticism is almost as old as the Canon. Resh Lakish, a teacher in the Talmud, born in the year 200, tells us that Job is but a mythical creation to convey a moral. Porphyry, a heathen contemporary of his, showed that Daniel was not written in the Babylonian captivity, but about 170 C. E., inspired by the persecutions of Antiochus Epiphanes. Abu-Ezra, of the twelfth century, proved that Genesis could not have been written till Isaac was well established in Canaan, since it states (xii, 6), "And the Canaanite was then in the land." Sponzo, who flourished 250 years ago, and Herder, of the last century, fully prepared us for the rationalistic view of the Bible, for they are the true fathers of the Higher Criticism. In Germany this study has developed into a complete science. No one to-day falls to see the Elohistic character of the first chapter of Genesis and the Jehovistic character of the second. Kuenen, leader of the Dutch school, has shown that the "Prophecy" appeared before the "Law," not after, thus giving to Amos new importance. Wellhausen and Reuss are household names by this time. "The Bible for Learners," by Oort and Hoekans, of which there is an English translation, published in Boston, gives us all the conclusions of the critics in a delightfully popular form for young readers. Toy, of Harvard, also prepared many years ago his "History of Israel," a condensed résumé of his modern view, suitable for the Sunday-school. Altogether, the researches of the Bible scholars, with here and there a new point, have been presented in many languages and with an iteration almost ad nauseam.

Yet to-day, when a pulpit preacher makes the rationalistic view of a Bible book the subject of a sermon for the instruction of his congregation, the reporter presents it as a daring truth revealed for the first time!

It must be an every-day occurrence for medical professors to explain to students the Koch cure of consumption and the anti-toxin cure of diphtheria. But imagine a newspaper reporting in its "Canon" type, "Professor Medicine declares that the rabies of hydrophobia can be cured by inoculation of the virus on the principle of vaccination" as though Pasteur had never existed! Such inventions as the Edison phonograph or the Roentgen ray were discovered once and for all time, and their re-statement by others is passed by un-noticed. Why, then, should a second-hand statement be recorded with importance and the original teacher forgotten in the realm of theology, where such action would not be tolerated in any other branch of study? The answer to that question involves the dignity of the pulpit.

These be wholesome and timely truths for biblical teachers and critics to ponder. Much that is put forth as fresh, new and progressive in modern pulpits is merely a flash or re-statement of the conclusions of previous investigators, newly put on the market with bright new labels.

Yet it must be admitted that the pulpits promulgation of such ideas indicates progress on the part of minds heretofore circumscribed by the restrictive bonds of orthodoxy.

Those who are quite satisfied sit still and do nothing; those who are not quite satisfied are the sole benefactors of the world.—W. S. Lander.

A GREAT DEBATE.

At Maple Dell Camp, Mantua, Ohio.

For the benefit of the Spiritualist Workers' Training School, and the people at large, the management of the Maple Dell Camp, at Mantua, Ohio, have engaged Moses Hill and Prof. W. F. Jamieson to hold a public discussion of four sessions, two hours each, on their grounds, June 5, 6, and 7. The debate will begin on the afternoon of evening of June 5. There will be two sessions on Sunday and one on Monday, the 7th.

The proposition to be debated is as follows: Resolved, That the Bible, History, Reason and Science teach that man is a spiritual being, and, as such exists in a conscious state after the death of the body; and that he can, under favorable conditions, return and communicate with the inhabitants of earth.

Mr. Hill affirms and Prof. Jamieson denies. Mr. Hill is to open the first and third sessions of the debate, and Mr. Jamieson to close them. Mr. Jamieson opens the second and fourth sessions, and Mr. Hill closes.

No word is needed from the management as to the ability of these two debaters. They are known in every State in the Union, and have each had over one hundred debates.

It is expected that hundreds will attend this debate from a distance. An excursion train will bring passengers from Cleveland on Sunday morning and return them in the evening, at greatly reduced prices.

The ability of these debaters will guarantee the richest treat of the season, if not of a lifetime. As these men are first gentlemen in all that the world implies, this will be a comparison of forensic ability, of logical and argumentative power, and not a quarrelling or blackguarding match.

An admittance fee of ten cents per session will be taken. Hotel accommodations can be had on the grounds at reasonable prices.

Mr. Jamieson said: "Give truth and error an open field and a fair fight." Solomon said: "He that judgeth a matter before he heareth it, it shall be a folly and a shame unto him."

BY ORDER OF COMMITTEE.

IMPORTANT.

Jubilee of Spiritualism.

As has been announced the International semi-centennial celebration of the advent of Modern Spiritualism will be held in the city of Rochester, N. Y., in 1898. The meeting will continue for eight days, and the best talent in our ranks, from this and foreign lands, will be present, if possible, to be obtained.

The date of the assembly has not been fixed, but it will probably be held in May or June, as then the lecturers and mediums will be free, the local societies will have adjourned for the summer and it will be before the camp season opens; the weather will be more agreeable than the last of March; it will give every society an opportunity to hold a local celebration March 31 to stir up enthusiasm for the grand festival, and result in a much larger attendance. Rochester can accommodate the people better at that time, and in every respect it will be more pleasant.

The only objection that can be raised to holding it another date (that the anniversary is purely sentimental, and should not weigh against the more important reasons) for the proposed location has met with hearty approval.

People of all countries are cordially invited to cooperate and attend the celebration. Thousands should be present. The name and address of the secretary of every Spiritualist society, with its name and location, also that of all of our lecturers, mediums and public workers are especially desired by the general manager, who urgently requests them to send the needed information to him at once; the publishers of Spiritualist papers are also requested to send a sample copy.

Money is needed now to carry on the work. Spiritualists will not aid by liberal donations to make this coming celebration an event worthy of our cause? Printing will have to be done, circulars sent out, postage, clerical work and other expenses, as well as those of visiting many of our summer camps in order to arouse our people to an interest in it.

VITALITY IN STONES.

Life Is Found in All Things.

"It does move, for all that."—Galileo. We see our physical scientists are somewhat startled out of their boots by Professor von Schreöen's assertion that the stones do move, and are still inclined to hang onto the tail end of the Dark Ages.

As I understand it, the professor does not claim to be the first to discover motion in so-called inanimate matter, but that he is the first one to be able to demonstrate it in an indisputable manner by a record of its various changes, leaving no possible room for a doubt. Of course there is always to be found in the ranks of men a class of would-be wiseacres that would have you to understand that unless the thing is first submitted for their approval—why, it is funny, humbug, impossible, etc., which, after all, only serves the purpose of demonstrating to 's poor mortals the fallibility even of some of our scientists.

"CONSISTENCY, THOU ART A JEWEL."

Let us compare a few well-known scientific facts with Professor von Schreöen's assertion, and see if it is so very remarkable after all. Science teaches us that nature abhors a vacuum, and in like manner she also teaches that there is no such thing as an absolute state of rest—then, if not at rest, matter must have motion, its velocity being a secondary consideration, which would be true of all things, whether in motion or at rest, and by so recording leaves your wiseacres—where?

And now for a few acknowledged facts of science. To produce change requires motion, to produce motion requires force, to produce force requires energy (or attraction), to produce energy, results in life, and to produce life I will refer you to Professor Huxley and his protoplasm, or his Huxley's Physical Basis of Life. He thought he had died to rights when he submitted his matter to life in existence, and that life is forever beyond all human comprehension, and it is only by the above law of nature that man is enabled to reconstruct the growing apple or man in his dealings with the elements or the so-called "sixty-six simple substances, where like is attracted to like by this power of life or sympathetic attraction.

"This passing strength—how ready some men are to stagger at and positively deny the discoveries of others, when they are never known to discover truth themselves. How far would the world be advanced over the Dark Ages to-day if our Galileo's were to be frowned down by these slow-going know-it-alls?"

"This a well-known axiom that nature builds on the one side—but to tear down on the other, and this change is ceaseless; this inconceivable life-fluid has the power and does permeate and flow through all objective or physical matter, leaving a part of its atomic formation to advance the growth of the object matter, and at the same time taking away from the object that part which has served the law of progression or evolution. Note the passage of the perfume from the growing apple or rose—is it not matter whose vibratory waves impinge on the olfactory nerves? And after all, the only wonder is that man to-day, after all the impediments that are constantly being thrown in his way, has succeeded in positively recording the velocity of said change in so-called inanimate matter, and that he is able to find life in existence as emanation or matter without motion.

Alameda, Cal. C. H. FOSTER.

THE BANNER BETSEY MADE.

(The first American flag was made by Mrs. Betsey Ross, a Quaker lady.) We have nick-named it "Old Glory" in its legend and story. On the land and on the sea. Far above the shining river, Over mountain, gorge and glade, With a fame that lives forever Floats the banner Betsey made.

Once it went with her, its maker To the glory of the wars; Once the modest little Quaker Deftly studied it with stars, And her fingers, gently weaving, Through the sunshine and the shade, Wended colors bright, undying, In the banner Betsey made.

When at last her needle rested And here cherished task was done; Went the banner, joy invested, To the camp of Washington, And the glorious Continentals, In the morning light arrayed, Stood, a ragged regiment, 'Neath the banner Betsey made.

How they cheered it and its maker, They the gallant sons of Mars! How they blessed the little Quaker And her flag of stars and stars! 'Neath its folds, no foe man scorned, Gilted bayonet and blade, And the breezes of the morning, Kissed the banner Betsey made.

Years have passed; but still in glory, With a pride we love to see, Laureled with a nation's story, Waves the emblem of the free. From the rugged peaks of Northland To the deeppling everglade, In the sunny heart of Southland Floats the banner Betsey made.

A protector all have found it, And beneath it stand no slave; Freeman brave have died around it, On the land and on the wave, The foremost spots of battle, 'Neath its folds, no foe man feared, Mid the cannon's mad death rattle, Soared the banner Betsey made.

Now she sleeps, whose fingers flying, With a heart to freedom true, Mingled colors bright, undying— Fashioned stars of field of blue. It will lack for no defenders When the foreign foe invade, For our Nation, rose to splendor 'Neath the banner Betsey made.

—P. C. BARBAUGH.

MEDIUMS.

A Message to Spiritualists.

A CALIFORNIAN WISHES TO EXPRESS HIS VIEWS ON AN IMPORTANT SUBJECT ON WHICH SPIRITUALISTS WILL, NO DOUBT, CONTINUE TO DIFFER.

Each one must remember that the Editor is not responsible for the views expressed by contributors. Each reader must judge for himself or herself personally, and act accordingly in their daily life and conduct. People will differ, and the fullest tolerance must prevail, whatever the opinion expressed.—Editor.

Phenomena have had their day and place in Modern Spiritualism, and the time has now come when more attention should be given to the truths brought by and through Spiritualism. For some years past, and, perhaps, especially at the present time, there has been a tendency to put phenomena on a pedestal as being the most important part of this movement, and this fact is now found to be a hindrance and a drag to true spiritual progress.

The outer and more material things are regarded as essentials, and the inward growth is neglected or thought every little and thus many Spiritualists, both individually and collectively, are taking one step forward and two backward.

Phenomena, so-called, are two fold, or can be divided into two great divisions or sections, namely, physical and spiritual phenomena. The phenomena produced on a physical plane have had value in their day in calling the attention of the masses to facts which otherwise would have not been thought of at all, and therefore we have no desire to deny physical phenomena in its right place; but in the present day so many have been deluded by the pretensions of those practicing or copying physical phenomena by fraud and trickery, that we have come to look upon them in their proper place—namely, in the small private circles where conditions are best suited for the production of true physical phenomena. This making a public show of these things, is degrading in the extreme, as pandering to the base and sordid passions of human nature, and their also being used for the purpose of securing gain, has caused the field to be filled with all kinds of charlatans and tricksters who are defrauding not only true Spiritualists but also the general inquiring public of their hard-earned money. Humbug may have its place in the world, but the ranks of true Spiritualists is the last place in which it should be found, and therefore I call upon all true-hearted Spiritualists to arise in their might and put down the public exhibitions of so-called physical phenomena, with a strong hand, as being at the present time utterly valueless as a means of teaching truth.

For these hundreds of years various kinds of religions have been taught without the advent of physical phenomena, or even spiritual phenomena; and if the masses of the people have been held by these teachers, it stands to reason that the Spiritualist teachers who know they have truth to teach ought to be able to teach and influence the masses without phenomena also. The aid, however, wonderful spiritual phenomena, which will be of very valuable aid to these spiritual teachers, and therefore much greater attention should be given in this direction, as then not only will truth progress rapidly in its general diffusion, but great good will be accomplished thereby, not only to individuals but also to communities of humanity, and the recorded so-called miracles of Jesus the Nazarene, but really spiritual phenomena wrought through the mediumship of that wonderful man, will explain what I mean.

It will be noticed that each act was in itself of great practical service to some one individual or group of individuals, and this should be the true test of phenomena, as it of any practical value? Is the question that should be asked when any special phenomena or act is produced, and if it is found to be of no practical value whatever it should be put on one side as useless; and this action would have a two fold result—first, with the individual mediums through whom the phenomena were produced, in causing them to seek for higher development; and, secondly, in awakening the controlling spirits to the fact that there were higher truths in existence to which they also could aspire, and thus there would be wonderful progress all along the line.

The tendency has been to stand still in these matters by the continued production of the same phenomena, and thus those spirits that have learned enough to produce these physical results are held bound by their mediums and progression towards the full light of truth is hindered, if not stopped altogether, and this standing still is really retrogression. As the world in general is advancing rapidly onward, those practicing physical phenomena mediums are losing ground instead of progressing.

True Spiritualism is a life, and not a show, and the sooner this truth is understood and appreciated, the better it will be for not only all Spiritualists (so-called) but also for the whole world. The mere fact of genuine physical phenomena being truly given or secured, can have no bearing whatever upon the individual life progress towards true spirituality; but may and often does prevent such growth by causing the curiosity of individuals to be aroused, and thus harm is done instead of good: This is fully proved by the fact that there is to-day professed Spiritualists who stand exactly where they stood thirty or forty years ago, and these individuals often being very positive in their nature, act as a drag upon those who are seeking true progression, and are also the cause of

(Continued on page 7.)

HOSPITALS.

By Whom Were They Established?

ERRONEOUS CLAIMS CORRECTED—THE MATTER EXAMINED IN THE LIGHT OF HISTORY.

To the Editor:—Some years ago, Colonel Frederick A. Conkling, in an address to the Governors of the New York Hospital, ascribed the establishment of the first institute of the kind to Fabiola, in the Fourth Century. She was a Christian woman of rank, belonging to the Fabian gens of Rome. Being on very familiar terms with the honorable speaker, I was led to an examination of the matter. Some of the results of the enquiry are in my yet unpublished treatise on the History of Medicine.

We have no right to seek to withhold credit from those to whom it is due. It is too much the fashion to give the praise of establishing hospitals to Christian philanthropists, as it is to ascribe increased energy of life to medical science and salutary regulations. In both cases, it is their assumption that hospitals are older than Christianity, and our improvements in health and life have other causes than physicians and Boards of Health.

The statement of the Rev. T. DeWitt Talmage that Hippocrates was father of all the infirmaries, hospitals and medical colleges of the last twenty-three centuries is likewise a fault. His antiquity far exceeded the time of the great mis-called Father of Medicine. Before he was born, there were temples of Apollo and Esculapius all over Greece and Western Asia, to which the sick resorted, and were cared for; and where men of the Asclepiad fraternity were instructed in the art of healing. The principal cities had infirmaries, hospitals or dispensaries where the poor were treated, and eminent physicians received salaries for their management.

Egypt was renowned for her temples-hospitals. George Ebers has shown this very distinctly in "Ardur." The temple in every name and city was a university, and the art of healing was carefully taught. The sons of the poor as well as those of the rich had access to the instruction given. When Egypt was conquered by Persia, physicians were transferred thence to the court of the conqueror. Presently, however, Darius Hystaspes found a Greek of superior skill, Democedes, who had learned medicine in the Pythagorean school at Krotona in Italy, and practiced the art in the laetrea at Athens, as well as in royal courts. He cured Queen Atossa of cancer, which is said to have led to the attempt of Darius to conquer Greece.

India, however is entitled to most honorable mention. A century and more before the present era, Priyadarshi, the grandson of Chandragupta, became king of the peninsula. He was a Maurya and not of high caste, and was a Jain in religion. Jains are the most devoted and merciful of men. It is declared that Candragupta himself was a student of the Swami Mahavira, before establishing a separate and more leveling religious system. Presently, the Maurya king embraced the Buddhist doctrine, and adopted the name Asoka. He was a zealous propagandist, and it is said, sent out eighty thousand missionaries to the distant countries. Buddhism thus seems to be the only religion extant that was disseminated by preaching and peaceful instruction without any adjunct of terrorism, torture-chambers, and military violence.

Asoka filled his dominion with hospitals for the sick and infirm. His dearest and the subject were many and expressive. There is a Greek inscription while Buddhism retained its foothold in India.

Who originated and why honored are questions well worth enquiring into. Of course those eager for the reputation of discovery will underrate and misrepresent those who were before them. In due time, however, we may hope for something of equal and impartial justice. The truth and liberty, the only two things worth contending for and possessing, will become the inheritance as well as the birthright of every human being. ALEXANDER WILDER, Newark, N. J., April 14, 1897.

THERE IS NO DEATH.

Wakeful, thinking soul of mine, That holds this spark of life divine, Ere this moment shall go by, Tell me—do God's creations die?

Thou seest how the stars appear, Succeeding seasons of the year; The worlds above, the earth beneath, All proclaim—There is no death. Faded flowers around me lie That bloom each year upon the earth, In language plainly testify All is life—There is no death.

The rainbow stretched across the sky, Earth, sea, and air, and worlds on high, Confirm the truth the Scripture saith: God is life—There is no death. The heavenly breeze that fans my brow, The voice that speaks from ocean wave, Tell of an eternal now— No death—no sleep within the grave.

And joined by every living creature, There comes from out my inmost nature A voice that speaks with every breath, Repeating again—There is no death. The grass, the trees I see each day, They wither; fall and pass away; Again ten thousand voices cry: They change—they change—they do not die! Since God is life and all in all, Then every creature, great and small, Is animated by His breath, And nothing dies—There is no death.

—Z. T. LANDES.

KLEPTOMANIA.

Inherited Tendencies, and Their Proper Treatment.

WE SHOULD STUDY CAUSES, NOT EFFECTS.

To the Editor:—Much has been in the secular press in regard to Mrs. Walter Castle being an incurable kleptomaniac, etc. I would ask, do not others inherit tendencies in that, and other directions? This woman, being wealthy and wealthy friends, may escape incarceration in prison. I hope so; I also hope that the case will set people to thinking.

If this woman could not help doing as she has, why may it not be the same in the majority of cases where people do wrong? They do wrong, want to—all want to be good, but natural tendencies, and circumstances drive them into it. Study the causes not effects. Confine, if necessary; but give them your sympathy; reason with and bring out the God (good) within them.

To read of how our sailors are treated, and the inmates of our institutions, causes one to shudder, and exclaim: "Man's inhumanity to man makes countless thousands mourn." And by those, often, who, if their secret lives were revealed, are far more sinning than those they denounce over, insult, abuse, and injure for life.

One may have a most lovable nature, be a universal favorite, as was Mrs. Castle when a girl, and probably is now, yet inherit some tendency they are not to blame for, that blunts their whole life.

Though many a child is born a thief, through the influence of the father, Women handle very little money; and after the husband has retired, the wife feeling it her right, goes through the pockets of his garments. What is the result? This is the most general cause for thieves children, especially among the middle and working classes. Our nurseries are full of children who are, Two-thirds of our children are unwelcome. Where the attempt at infantile life is a failure, and the child struggles into earth existence, what else can you expect? The only wonder is that children, small and large, are as good as they are. There are all children in knowledge this beautiful world would be, of being created perfect, and falling, were we created imperfect, and are now struggling into a higher; outgrowing the animal, and growing into a knowledge of our latent spiritual nature. When we realize this, we shall have an incentive to live to a higher standard.

If our teachers in and out of the pulpit, would teach people how to live here; the future would take care of itself. Give the immortal soul a healthy physical to live in; practice the Golden rule, "Do ye unto others as ye would have the State Secretary in a very handsome office at 1841 N. High street, Columbus. From these headquarters the proposed State movement is to receive its impetus and direction. Spiritualists when in Columbus are cordially invited to make these headquarters their headquarters. It is expected that the laws of the State will be proposed to "get to work" at once. Lines have been, and are being, laid for a grand and effective campaign which is to be carried forward as soon as possible. The Executive Board of the Association have provided headquarters and establishments in the State Secretary in a very handsome office at 1841 N. High street, Columbus. From these headquarters the proposed State movement is to receive its impetus and direction. 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A Good Catholic.

Cannot Be a Patriotic American Citizen.

Hon. Thos. E. Watson, of Georgia, the favorite candidate of the "Middle-of-the-Road" Populists for the presidency, and editor of *The People's Party Paper*, publishes a vigorous editorial, signed with his own name, in the issue of his paper of April 23. The editorial is entitled "A Good Catholic," and is so much to the point that we reprint it in full. He says:

We think we state the truth when we say that we are free from bigotry upon the subject of religion.

We have no prejudice whatever against a citizen because he is a Methodist, Episcopalian or Catholic—we being of the Baptist faith.

But the difference between one church organization and another, may be a matter of extreme political importance, and we cannot understand how any student conversant with political history can be indifferent to the peculiar hierarchy of the Catholic church.

No other church organization claims and exercises the right to say what books its members shall read; no other church openly takes part in political affairs; no other church sends and receives ambassadors; no other church holds court at which royal ceremonial is observed, embassies from foreign governments received, and far-reaching questions of international policy debated and decided.

There is not a government of the civilized world at whose capital the Catholic church is not represented by a resident representative. No question of national policy, which may directly or indirectly affect the Catholic church, is decided until the Pope has been heard from.

Throughout the civilized world run the threads of papal diplomacy, and the most prominent feature of recent political progress has been the wonderful success of Catholic statesmanship.

Spain, Portugal, France, Italy, and Austria are as loyal Catholic now as in the days when the Jesuits and the Inquisition met and turned back the Reformation of Huss, Wycliffe, Calvin and Luther.

Not only has the Catholic church held its own ground, but it is invading Protestant territory and stamping out Protestant influence.

We state this without passion and without malice; we state it simply as a remarkable fact which challenges attention.

Protestant Prussia under Bismarck's lead expelled the Jesuits in 1870. The Catholics have patiently struggled to reverse that policy and they have succeeded. The law of expulsion has been repealed, and the Jesuits have re-entered Protestant Prussia.

In Protestant England, the Catholic church is now in power behind the throne. The most powerful members of the aristocracy are devoted Catholics. In social and political influence the cardinals of Rome wield vast power. When Hayard, the U. S. Ambassador, gave his grand feast to the nobility of Great Britain, not a single Protestant divine was invited. Catholic cardinals were there upon equal footing with the Prince of Wales, but no man of God, tainted with the touch of the Reformation, was present.

In Protestant America, the strides of the Catholic church to political power are not less gigantic. Time and again Congress has bent before that invisible and invincible force. Our politicians are so mortally afraid of angering the priest-led vote of the large cities that they dared not instruct the State of New Mexico to teach the English language in the public schools. The English language would carry with it the English Bible; and the Catholic church did not want any Protestant Bibles in New Mexico. By teaching Spanish, in New Mexico, the Catholic church preserves its monopoly; and our cowardly statesmen voted as the priests demanded.

McKinley's Cabinet is partly Catholic, and the influence which the Pope is to exert during the administration is shown by the way in which the War Department hastened to grant to the Catholics a portion of the national domain at West Point. The Catholics asked for some of the government land to build a church on—and they got it. Other denominations outnumbered the Catholics at West Point, but these other denominations have not been able to get any of the national property.

Wherever the Catholic church controls it persecutes. No Protestant can preach or sell Bibles in Spain, Italy, Portugal, South America or even in Cuba, except at the risk of his life.

In the Philippine Islands, not many months ago, the priests tortured some captives in the manner as millions of Protestants were tortured in the Middle Ages.

The Literary Digest (N. Y.) copied last year an article from a leading Catholic paper in South America in which the Inquisition was eulogized, and the holy work of the rack, the wheel, and the stake, was hysterically praised.

In Canada, within the last three months, the Catholic priests became so enraged at a liberal Catholic newspaper, which opposed the church policy on the school question, that they compelled the local postal authorities to throw the offending newspaper out of the mails. The government did not dare to punish the priests who had thus violated its laws and destroyed its mail.

In this growth of power in the Catholic church (of which we have given a few instances) it is to be noticed that the radical Catholic is crowding out the liberal Catholic. The extremists are in control and these extremists have secured the Pope's endorsement to the doctrine that the Protestant religion is not better than no religion at all. The orthodox Catholic doctrine is that Protestantism must be uprooted and cast out as wholly damnable heresy.

What we have stated is truth—plain, unvarnished truth. It seems to us that these things are deserving of serious attention.

Where a church claims and exercises the right to exert political influence, it behooves good citizens to study the history of that church and the tendency of its teachings.

To judge a tree by its fruits is a fair rule. Now that the Catholic church is likely to take such a controlling part in our national affairs, it is well that we should ask ourselves a few questions.

When and where has the Roman Catholic church done anything for the masses of the people—for the sacred cause of freedom of labor, freedom of vote, freedom of speech, freedom of thought, or freedom of conscience?

When has it ever failed to side with enthroned tyranny as against reform—from the days of Philip II., when it burnt one hundred thousand men who dared to think for themselves, down to the day in 1896 when the Pope's blessing was breathed upon the Spanish flag and his prayers went with the troops who were to burn Cuban houses and fields, torture and slay Cuban patriots, insult and outrage Cuban maids and matrons, and make a smoking hell of a country whose people demanded no more than the Catholics of Ireland demanded of Protestant England, and upon far better grounds?

To the very last, the Catholic church stood by the institution of slavery, and was the last to give up her slaves. To the very last the Catholic church opposed freedom of conscience and of worship. To the very last it opposed the separation of church and state. To the very last it opposed the general education of the masses, and is to-day the mortal enemy of the public schools. To the very last it opposed self-government by the people, and is to-day the staunch defender of the "divine right of kings."

A very particular reason why the people of this country should be concerned about the startling growth of Catholic power, is that the Catholic church boasts that it never changes. The good Catholic claims to-day that the Pope is infallible and that all the popes have been true and worthy viceregents of Christ.

He claims that the Protestant is a heretic, and he believes that it would be a mercy to said Protestant to bind

him upon a jagged iron wheel, and beat said heretic out of him with a club.

He believes that his priest can pardon sin, and that money liberally spent in buying prayers can lift the sinner out of hell.

He believes that the wine of the sacrament is the actual blood of Christ, and the bread the actual body.

We are prone to believe that which is constantly said and never denied. The profound policy of the Catholic church is to cut off its converts from the world and keep them from hearing, reading, or thinking anything which might encourage doubt.

The Catholic church wants its converts to have faith—blind, unreasoning faith in the priest, faith in the church, and faith in the Catholic statement of every case.

To reach this result, the Pope dictates the books which shall be read, what newspapers shall be patronized, and what pictures shall be used.

Pope Leo XIII. has just revised the list of "forbidden books." He says that the new rules on the subject of forbidden books are so mildly formulated that it will be easy for good Catholics to obey the new rules.

What are these new rules which a good Catholic must observe in choosing his reading-matter?

1. "All those writings which were prohibited previous to the year 1600, except where special decrees have since made exceptions, are prohibited now."

2. "All books written by apostates, heretics, schismatics, or forbidden."

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THE SPIRITUAL MOVEMENT.

How Different People Look at It.

A PHILOSOPHICAL DISCUSSION—THE MEANING OF SPIRITUALISM—ITS RELATION TO SCIENCE—HOW DIFFERENT.

Why so? I mean why is it that Spiritualists so widely differ about the "condition of the cause?" Some regard it as prosperous beyond any time in its history, others hold it as stagnating, while some deem it as having culminated and become moribund. Again, some insist that it is a "religion" and give their attention to organization and propaganda. Then others contend that it is a "philosophy," while there are those who maintain that it is a "philosophy." Which is correct? Or, are all narrow in their definitions? Is there a wider view, a broader generalization—one that includes each and embraces all. I think so—or at least there is another side—and as you printed my first article I offer you another along the lines indicated in that one on the topic here suggested.

I here said that the diversity and multiplicity of "views" among Spiritualists came from the fact that our ranks were recruited from all sorts of people—necessarily so—because our day Spiritualism is only forty-two years old, and really a recognized force but about twenty years.

We have a common ground—proof of a continuity of life and the intelligent communion of the dead with the living—but the use of this fact is as varied as the previous education of individuals. The people who have come out from the churches are for congregational and delegated organization, with teachers or "pastors"—and this because they have known no others forms of teaching. To all these Spiritualism is a "Religion." Mysticism is a natural condition of the mind that does not or cannot grasp the full lesson of nature, and these drift in the direction of a cult—as is "mental science" and theosophy. Then again, those who had rebelled against theology and worshipped at the altar of "facts," reject all these and see in this common truth a philosophy.

Can we find a common ground of effort in the common accepted truth, or must we simply drift along until by force of momentum we get into an orbit that will give consistency and functional potency to the admitted basic reality? I read with great interest the last paper from Charles Dawburn in *The Progressive Thinker*—both because of the rare intellectual ability of the man and from the high respect I hold him in ever since his appearance on the spiritual platform. And the suggestive thing about it all was its illustration of theologic heredity. Somehow the modern mind cannot get away from the concept of "God," "heaven," and the other machinery of theology, and when such a clear mentality as Dawburn keeps looking for revelations from the spirit world along these old lines of thought, Spiritualism will remain the nebulous thing complained of now.

But why should we expect more than we get? "God reveals as man discovers," is the keynote of progress in knowledge—and the spirit world is subject to this condition, just as much as this world we are of. Let us not try to know too much at once. If a thousandth part of the effort had been made to know man that has been wasted to "find out God" this world would not have offered such a longing for another as we see. Suppose we stick to this one for a while—what then?

MANIFESTING INTELLIGENCES HUMAN.

In the first place our earth must have furnished "dead" people before it could have a spirit world of its own—at all. Spirit communication has demonstrated one fact: No message, no thought, no intelligence has ever manifested that was not human and from a former inhabitant of this planet. That is the alpha and the omega of spirit communication, so far at least as Modern Spiritualism knows. Now, suppose we make out of this fact all we can—and where does it land us? Simply in contact with people like ourselves—with the added knowledge that life does not end with death. But so far as intelligence goes, no more contrast than between childhood, youth and mature mentality in this life. That is not only the experience but the burden of complaint by Mr. Dawburn and hosts of other Spiritualists. But why expect else?

Who and what are Spirits? People, only. They all tell us their life is to them one of natural conditions, and that as in this, progress or education, is the one and only means of improvement and enjoyment. Why then, should we look for perfect knowledge, infallible teaching, or the last analysis of truth from there, any more than here? This planet has changed its forms of life many times, as we read the pages of its diary—and as what we call spirit life is but the sequence of this, its changes must be synchronous with those of this. Why not? Will any explain to me why?

SUPERNATURALISM.

During the infancy and ignorance of the race the phenomena of spirit return was as it is with the infantile concepts of theology now—regarded as supernatural, and the forces of nature and planetary perturbations as controlled by beings, personal but of miraculous power. The ever-mystical in man, seconded by cupidity, craft and love of power, was quick to employ phenomena for selfish uses, and aided by the egotism of prophets, soothsayers, adepts, sibyls and sorcerers, soon obtained the mastery of the masses through priestcraft. How far, in the darkened conditions of humanity, this was a providence, how far a blessing and how far a curse, is not for this present discussion. It was simply the logical outgrowth of the fact and coincident conditions—just in degree as it is today. Given an intellect that cannot stand alone, and it will have some one or something to lead it. As long as that condition is general, so long will the priest ply his calling—in the ranks of Spiritualism as well as outside them.

THE BASIC FACT.

Let us understand the basic fact: The spirit world does not govern this world—for its own ends. But this world populates the spirit world—for uses of spirit unfoldment. The influence of each is active and re-active, mutual and necessary to each. If we get this concept as a working hypothesis, the phenomena and manifestations of spirits become rational and comprehensible. But if the old idea of infallibility as to spirits obtains we remain in the theologic rut.

For example: How many mediums do we hear say: "My guides are never mistaken." No matter how the messages may differ, "mine" are infallible. All we have to do is to realize that the modern medium and the ancient prophet are of the same, and that the ancient and modern "controls" partook and "partake of the medium." Thus are all these things rationalized and the mysterious is no longer a mystery.

IN THE REALM OF SCIENCE.

Now, do not misunderstand me: I am not degrading mediumship or controls—for to me they are the one power and promise of the future emancipation of the race and the intellectual freedom of mankind. And I want to say here in this connection—once for all—that I have never talked with a "spirit"—no matter what the mental grade of the medium; that I did not learn something of value to me as knowledge. That is, when I did not bader them with my own preconceived ideas. And I only assert what can be verified, that there has been no discovery by science in the realm of higher physics, or new readings of natural forces, in recent years, that were not anticipated by spirits. Of this fact there is the most conclusive evidence. So it is not prejudice that makes me say what I have written—but the facts of experience, and the inevitable conclusion that mediums and spirits are human, and Spiritualists emphatically so.

It is only the, to me, common sense view of things. Mediumship is as natural a thing as singing, as the circulation of the blood, or any other function or expression, but like all else is a thing of degree in manifestation.

Stomachs differ in their power of digestion, some people's hearts are weaker than others, and some people are mathematicians while others know only the elementary rules—but all can count—showing the faculty is universal. Apply this to mediumship and the problem is simplified to the elimination of mystery.

Next: The power on the part of spirits to use mediumistic instruments is a gift as well, just as mediumship is, and this fact once realized, we have the two sides of spirit return and manifestation reduced to its simplest terms. And these understood, all else depends on our own intelligence and the use we make of the fact.

APPLICATION.

And now to the application of the discussion. It accounts for all the differing views people are taking of spirit existence and return—and the one question among many intelligent, thinking Spiritualists as to what to do with the "movement?"—to treat it as a religion, science or a philosophy. Is man a religious, a scientific and philosophic object—an individualized, organized, temporary objective intelligence, a thinking machine, or thinking expressed through machinery? Whatever he is, Spiritualism is an expression of him. So the churchman, the mystic, the scientist, the philosopher takes him as he looks at him, or as the special lens he uses may present him. And we must accept the situation—because it is.

But now for a little speculation: Modern Spiritualism is a different thing from Ancient Spiritualism—just as modern astronomy, chemistry, magnetism, physiology differs from that of the primitive ages. This is a practical age—an age that finds a correlated cause for every manifested fact. Is it too much to say that Modern Spiritualism could not have challenged attention from this practical age by any other agent than "the raps." Benjamin Franklin had not only opened the door for spirit return but his discovery had made it the one practical method—for the intellect of this age knew the "rap" could only come from a force, and when that force was proved to be ultra human by its response to intelligence, the door for spirit return was open—and opened for utility.

There is the fact—its value depends entirely on our ability to utilize it. If we use it only to exploit antecedent theories, beliefs, religions, cults or philosophies, it will continue to be mere phenomena—"raps" still—and we continue to waste our efforts in traveling the old circle of negation, neglecting the possibilities of life for the childish beatitudes with which theologic ignorance amuses its children. But if we recognize it as telling us that life is continuous; that our progress here and our future civilization is to rest upon this freeing fact; that the race is to go forward relieved of the soul-dwarfing power of priestly crudities, to realize that man can redeem himself; that God is, to us, just what our highest conception and aspiration apprehends, and that nature and her forces, her intellectual riches, her lesson of experiences both in planetary and spirit conditions of life, are at his command—there is no good within human desire that is impossible to the planet and its children.

This is what Modern Spiritualism may be made to mean. It does mean that, and will as soon as its ranks are filled with those educated under the light of its facts—when they dominate its interpretation rather than those of us who were adults with educated forms of thought before we met its facts.

ULTIMATE OF SPIRITUALISM.

The ultimate of the modern form of Spiritualism is to be that every one will be their own priest, redeemer and savior, as each is here, under our material heritage, in civil life his own legislator. We must abolish the divine right of priests as we have that of Kings. That is what "Modern" Spiritualism means—to some at least—what it must be or it will go the way of Ancient Spiritualism—into theology and stagnation, and our civilization give way to a new one on a more advanced plane. Is the present race equal to it, or is there yet to come another?

Let us not waste our aggregated energies over minor matters, born with us from old conditions, but in our public work, at least, give all our forces to the establishment of the fact of continuous life, the persistence of human individuality and the freedom of the mental and personal man and woman in all things. Freedom and Brotherhood are the two products of the practical knowledge of immortality.

SARGIS

OUTWARD BOUND.

"Outward bound!" Whither, O Soul. And why this restlessness? Why not content with that thou hast? Is here not aught to bless? Hast thou not here a well worn past On which thy hopes to stay? Hast thou not had thy full desire, That thou must haste away? "Ah! question not thus to the past; Refer to naught behind: The wish outruns my utmost speed The best of life to find. I am away for riches rare That lie beyond my ken; My watchword now is Liberty That Truth can bring me when I find her in the Universe And make her all my own; 'Tis then alone I'll furl my sails And pull my pennant down. I feel the throbbing pulse within, Strange longings to be free; I know there's something waiting yet Beyond the tossing sea. I know, for purpose stirs within Life's meaning to obtain; For this I give my sails the breeze, For this I'll plough the main. Not till I find my quest I'll cease, Not till I understand Why all this turbid strife and moil, I see on every hand. Not for myself alone I seek, But for all human kind— Away! away! oh stately ship, And catch each favoring wind. I'm outward bound, I'm outward bound, O pilot from above, Hail to thee now! I'm at the helm; Come on the wings of love. Command my powers that they shall find The safe and certain way; I'm outward bound, I'm outward bound, For the land of Truth away." MRS. M. A. CONGDON.

THE WATCHER

Alone with Death! Chill, voiceless mystery, Kissing the pallid clay to rest; Smiling at Life's immutable bequest To care—calm token of eternity. Strange, silent mask: Time's final verity, Mystic, impenetrable test Of human limitation—vainly pressed; Shadowing Wisdom with stern dignity. In the hushed hours of the solemn night, O speechless mystery! thine eloquence Startles my soul. I read upon thy face Some truth divine. A pale celestial light Beckons me on to sweeter confidence In Faith's assurance of eternal grace. —GEORGE E. BROWN.

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QUESTIONS AND ANSWERS

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Hudson Tuttle.
Address him at Berlin Heights, Ohio.

A. Burness: Q. I am always interested in the replies to questions, and your attention to the following: (1) If there is no resurrection of the physical body, what becomes of the body of Jesus Christ?

(2) If Christ was only a man having extraordinary mediumistic powers, who were his chief controls?

(3) If we are born of the spirit at the time of physical death, are we "born of water," and what does the term mean?

A. (1) It is recorded in the Bible, that it was said at the time that the disciples had come while the guard slept and taken it away. His body as he appeared to his disciples (taking the record) was tangible only to a very few believers. Paul says, "Flesh and blood cannot inherit eternal life, that is become a spirit. The 'terrestrial body' he says must perish like soiled grain, that the 'celestial' may gain its inheritance. Accepting the account of the evangelists as literally true, the physical body of Christ was resurrected. It disappeared. And the after teachings are all against the resurrection of the body.

(2) The existence of Christ must first be proven before we indulge in speculations as to his being a medium or having special control of the physical body of Christ was resurrected. It disappeared. And the after teachings are all against the resurrection of the body.

(3) In the ancient 'mysteries' which were embodied in the forms and ceremonies of the early Christian church, the novitiates were subjected to a second birth, in a most realistic sense, that would shock the modesty of the present time. They fasted and prayed, and were secluded from the world, and then received the baptism which took away all their past sins and made them pure and spotless, before the gods. There were two degrees or methods of baptism—one was through water, the great cleansing element of nature, by which sins were washed away; by which, by fire, the purifying, destroying element which was believed to be a spirit. The initiate walked through the flames and thus had his sins burned away. One was called the baptism by water, or being born of water, and the other being born (into the spirit) by fire. As it was believed by the ancients that all life was generated in water, and that it was the origin and sustenance of life, as the first birth was out of water into physical life, so it was most appropriate for the second to be through and by means of water. Hence, the use of water became more general and popular than that by fire.

Mrs. E. Wagner: Q. We have a circle of four members: one a conscientious lady, claiming not to be a medium, as soon as we lay hands on her, she shakes so, that she cannot control herself, very unpleasantly.

E. A. D.: Q. I am not a Spiritualist, but endeavoring to know the truth. A few honest investigators have formed a circle and hold regular meetings. We have had rappings, table-tipping, etc. Lately two of our members, while sitting at the table, have been unable to control their hands; sometimes they beat the table with their hands; sometimes they shake the whole body so vigorously that they become out of breath. It lasts five minutes or so, and they do not experience any ill effects after they stop. What is the cause of such manifestations?

The peculiarity observed is not uncommon, in fact, almost invariably is manifested by some member of every circle, at the beginning. It may arise from an attempt to bring the spirit into harmony by spirit rapping, or from an unconscious control of the hands to restore depleted vital force and eradicate disease. The disturbance comes from resistance to the control. If perfect passivity was given it would soon accomplish its object, whatever it was, and the subject could go on to other uses. The spasmodic action of the hands and arms usually indicates that the subject may become able to write automatically, and when the influence becomes able to thus use the hand the spasms cease. But if there is no advance after several trials, it is a damage to the others for such a member to sit, and his place should be supplied by another.

D. P. Kurtz: Q. With some friends I am holding home circles in a darkened room. The manifestations are through a cloud-like light within which appear the outline of forms. Can such be produced by evil spirits?

A. The form of manifestation does not indicate the moral status of the spirits. It is not necessary that those who would thus attempt to make themselves known to their friends would be "evil." It should be remembered that there is an arbitrary division into good and evil spirits, than there is here of good and evil men, and that no spirit is absolutely evil. Go on cheerfully with your circle and with love and kindness, united with earnest desire, have your spirit friends communicate, receive what is given for exactly what it is.

Dr. A. S. Hickey: Q. (1) What is the present condition of prehistoric man in the spirit-world?

(2) Many people are "blown to atoms" by explosions—what is the effect on the elimination of the spirit body?

(3) How long may spirit remain in an unconscious condition after the death of the physical body?

(4) How long do some spirits linger on the earth-plane before they begin progressing?

A. (1) The influences exerted on physical matter have no effect on the spirit. A sudden death produces a dazed and bewildered state which is soon recovered from.

(2, 3, 4) The length of time depends on many circumstances, and may be placed between the limitations of a year. They may continue thousands of years; and this also answers the first question, for such prehistoric spirits that had reached an advancement enabling them to retain identity after the death of the physical body, may yet linger, finding the earth sphere most attractive. It is not true that all thus remain, for those who have accepted the aid of kindly spirits have gone on.

A. Grand Rapids: Q. If a person hypnotizes a sensitive for development, can the operator and a spirit control at the same time? That is, can the developing medium "place the subject under spirit control"?

A. Hypnotizing may increase sensitivity and thereby assist spirits in their efforts to control, but the hypnotizer cannot transfer his control to another.

MEDIUMS.

(Continued from page 1.)

much of the inharmonious that exists in the majority of our societies. For the most part, it seems to me that all societies should at the present time take a firm stand against physical phenomena, excluding it altogether from their public meetings, and even perhaps for a time shutting it off altogether, as thereby we would get rid of that large class of charlatans and tricksters who are hanging like parasites upon our cause. At the same time, however, greater attention should be given to the development of true-hearted mediums on the spiritual plane of phenomena, and only those should be recognized as teachers and true mediums who are hanging like parasites upon our cause. At the same time, however, greater attention should be given to the development of true-hearted mediums on the spiritual plane of phenomena, and only those should be recognized as teachers and true mediums who are hanging like parasites upon our cause.

Win. Ed. Hurst: Q. Is not matter and spirit the same; or spirit subtlimated matter?

A. Sublimated matter is called substance by way of distinction. Spirit in its general sense as applied to the universe, is equivalent to force. Spirit as of man, is the individualization of force in connection with substance or sublimated matter. It is well to keep the meaning of words sharply defined and clear, for a great proportion of all disputes arise from misunderstanding of words, and the wrong ideas they are made to convey.

Mrs. S. L. Hopkins: Q. I am deeply interested in the answers to questions in The Progressive Thinker, and would like to ask the following: An old lady 82 years old passed to the higher life a few months ago a young girl 15 followed her. I am told the latter is more advanced than the former. If so, is it not better to die young? and what benefit has our experience in this life to us as spiritual beings?

A. The advancement of the spirit, in that which goes to make up its happiness, completeness and progress, does not depend on age, and only in part on earthly experiences. The latter may be valueless or even highly detrimental. The aged mother, who had been a "pioneer" suffering deprivations, laboring hard, and sacrificing herself, may have been all the time dwarfing her spiritual faculties, and becoming more and more material. In such a case it is not injustice that a young girl with highly developed spirituality should surpass the aged mother. The inference that it is best to die young, is not, however, drawn from this statement. The just conclusion is that life should be devoted not only to the earth's earthly existence brings, but also with due regard for the completeness of spiritual being. Whatever we do should have reference to our future as well as present time. They fasted and prayed, and were secluded from the world, and then received the baptism which took away all their past sins and made them pure and spotless, before the gods. There were two degrees or methods of baptism—one was through water, the great cleansing element of nature, by which sins were washed away; by which, by fire, the purifying, destroying element which was believed to be a spirit. The initiate walked through the flames and thus had his sins burned away. One was called the baptism by water, or being born of water, and the other being born (into the spirit) by fire. As it was believed by the ancients that all life was generated in water, and that it was the origin and sustenance of life, as the first birth was out of water into physical life, so it was most appropriate for the second to be through and by means of water. Hence, the use of water became more general and popular than that by fire.

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When you postulate future infinite possibilities for man, you predicate infinite limitations in the past.

There is one atomic mind-unit that has the potentiality of infinite differentiations of mind, and this is undoubtedly the prototype of man.

Man is the highest product of evolution; therefore, we must logically conclude that the innumerable lower life-forms (or differentiations) in nature are cast in the same original mold. Not the evolution of man is only a dream.

In the violet ether of the universe, or in the realm of chemical action just beyond the etheric prototype of man exists in its involved state, in which resides, in potentia, omniscience, omnipotence, and omnipresence.

When the moment arrives, the involved life-prototypes that have received the impulse leave their brilliant homogeneous state for that of differentiation; thereby, we meet logically mind-power—the first state.

As the vibrations of the atomic modes lessen, their power of expression increases and the dominant color of the aura changes. The rate of vibration and dominant color mark the stages of world-formation, as necessity imparts the impulse.

In the second state, radiance is predominant, with light gray next in prominence, which becomes darker as it nears the next lower stage of vibration.

The third presents dark gray as the most prevalent color, followed by orange and red. As the vibrations lessen, the world-formation goes on.

The fourth state is that of a molten mass, very dark in appearance, with light gray radiation (the beginning of the differentiation of the elements that form our earth).

The fifth state represents the formation of the differing elements now recognized on this earth that go to make up the bodies of the innumerable life-expressions it contains.

Through each state (of many embodiments), complexity of form is not gained; but evolution in size and quality, and the vibrations lessen, the world-formation goes on.

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SPIRIT ANIMALS.

(Continued from page 1.)

would not believe, but went in search of the dog, and he was found in his kennel at the back part of the yard, doubled up and trembling like an aspen.

Dr. Peebles seems to be a disciple of me. While I read the writings of men to learn what they can tell me about nature, I am mainly a student and disciple of nature, and bow neither at the shrine of mortals nor with the shrine of mortals nor with the shrine of mortals.

I sink personalities for principles, and am never offended by criticisms, however harsh, for controversies always bring truth to the surface by giving all the evidence on both sides, though indirectives and expletives are not logic.

Dr. Peebles' special mission seems to be, to set the creed-bound to thinking. Then, when evolution has taken its course, some of us deeper researchers will turn to the surface by giving all the evidence on both sides, though indirectives and expletives are not logic.

Personally, I have the best of feelings for the doctor, wishing him God-speed in the work he is doing and a safe and pleasant voyage home.

ERNEST S. GREEN.

W. H. BACH AT LILLY DALE, N. Y.
We left Springfield, Mass., May 5th, and came through to this point where everything gives us a warm welcome. Cassadaga Camp-grounds are beautiful in summer, but when they are seen with the fresh foliage, the spring flowers and all the preparations that are now going on they appear doubly so.

The woods around the camp are full of flowers and acres of blue, yellow and purple violets can be seen. Other plants, trees and shrubs are scattered around and the air is full of their perfume.

Notwithstanding the hard times many improvements are being made. Even so early in the season there are extensive changes, although the association has not yet begun its work. Cottages are being moved to different locations and additions being built; plants are going out, shade trees being planted and a spirit of internal improvement seems to animate each of the one hundred families now said to be on the grounds.

We were here for a short visit from President Gaston a few days ago, but I was not able to get the full program of the June picnic. It is settled, however, that it will be held Friday, Saturday and Sunday, June 11, 12 and 13, and among the speakers on that occasion will be Moses Hull, W. W. Hicks is expected every day and will doubtless be here during the picnic. It will be able to give the complete program next week.

During the day all is bustle and work, but at night fishing is the rule of the hour. Some very good catches have been made, but the writer has had to content himself with a limited number of pumpkin seeds and very attenuated bullheads.

I will remain at this point during the summer and will go out in the vicinity for public work when requested. Address me at Lilly Dale, N. Y.

W. H. BACH.

"Human Culture and Cure, Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., LL.D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75c. For sale at this office.

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Fourth—Exercise.
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