

SABBATH DESECRATION.

The First Baptist Church of Elkhart, Ind., Rebuked.

The First Baptist Church of Elkhart, Ind., petitioned the Honorable Board of Park Commission to prevent the sale of refreshments, etc., at Island Park, believing the same contrary to law and a desecration of the Sabbath. Below we give a characteristic reply of the Park Commissioners. It is spicy, and shows that intolerance is gradually losing its grip:

To the Members of the First Baptist Church, City:

publication of the 8rd containing copy of your action taken by you on Sunday, June 1, in refrence to the sale of refreshments on Island Park on Sundays and signed by the following list of

Light, S. Clarke, M. W. Sunderland, H. F. Schwarzkoff, Herman Lind, C. E. Rice, J. O. Mosier, A. U. Ogilvie, Wm. Galpin and Edward H. Emmett, came duly to hand and was carefully considered. In reply thereto we will state that

tion, such as a vast majority of the people indulge in and approve of has always been, we believe, and always will be, the underlying basis from which all laws pertaining to their wel-

Your next statement: "That persons engaged in catering to the wants of the people disturb the rest and quietude of the public and their enjoyment of Island Park," we do not agree with for the reason that the lease of F. S. Williams contains the following clause therein: "The method of said business to be under rules and regulation of the Board of Park Commissioners," and the

Superintendent of Island Park, Andrew Zigler, has been instructed fully in regard to his duties and has always performed them to the letter. Inasmuch as you have brought up the question of the ownership of the property which benefits the Baptist church that the only row that ever took place on Island Park during the past two years that the board has any knowledge of, and which is recorded, was started and carried on most vociferously by the pastor of your church, Rev. Edward H. Emmet, on the day that his Sunday school was held, in the manner was so aggressive and offensive that Superintendent Andrew Zigler was compelled to rebuke him by saying: "Now, my dear sir,

teach people to act as you are acting, and if you will just be patient for a few minutes I shall arrange matters satisfactorily," and this was done. The cause of the disturbance was due to an oversight on the part of the secretary of the Park Board, giving a written permission to his Sunday-School and then forgetting to notify the superintendent of the park, who had given a similar privilege to the Riverside Sunday-School. The latter arrived at the Island first and took possession of the dining hall, and when your Mr. Emmet

The foregoing is the only knowledge the Commissioners have concerning the matter excepting that your Mr. Goldthwaite did complain to Mr. A. M. Bickel, president of the Park Board.

plant in writing or to have interested or injured parties come before the board and make their statements. Neither of these courses, however, were followed, and your Mr. Emmet is and was personally acquainted with the secretary of the Park Board, Mr. James A. Bell, and met him frequently after said picnic but never referred to the matter. But we did hear indirectly through some members of the Common Council that considerable complaint had been made to them, and we can but believe that your Mr. Emmet is very

uous energy and lacks the right sort of opportunities for working it up. Furthermore, we can see no "moral fitness or propriety" in his deportment or action; on the contrary we are inclined to believe that if some arrangement were made whereby he could be put at manual labor in some one of our factories for six (6) days every week of ten (10) hours or more each day, that when Sunday arrived his views on

and quietude," would be materially changed. We believe also that the pernicious activity he has displayed in this matter will do the cause of Christianity more harm than good, because during

least 5,000 people at the Sunday concerts on Island Park, every one of them liberty-loving, law-abiding, self-respecting, and respected people, and all of them capable of determining for themselves the "moral fitness and propriety" of purchasing such refreshments as are sold on Island Park either on Sunday or any other day, as the history of the Island prior to and since the commencement of the Sunday concerts is overwhelmingly convincing to any unbiased mind, when the fact is considered that there never has been nor was occasion for arresting any person for mis-

speaks to the murderer like the voice
of solitude.—Maturin.



OGGULT MYSTERIES.

AN AUSTRIAN PROFESSOR SEES HIS SPIRIT MOTHER.

BY PROFESSOR EARL VON THAL-
LIBER—SPECIAL CORRESPOND-
ENCE.

Vienna, Austria.—Don't ridicule the man or woman who claims to have seen ghosts, for, while there may be no ghosts, one may see ghosts. May see them and talk to them, and cuddle and love them—I have done it myself.

Ten years ago my mother died. Her young son, her favorite, was dead—that explained everything.

When I said good-bye to her I begged her to come again before leaving Graz.

"But not, between me and you," she said quickly, "that's my son's resting hour."

"Which of the boys is living in Graz?"

"None living here—it's my favorite whom I expect, my youngest."

I looked up in astonishment. A ghost in broad daylight!

"Don't think that I am mad," pleaded Madame von Maytner. "I have seen her, indeed, I looked at her, and she was not an insane asylum from which her eldest son rescued her with difficulty after a prolonged struggle."

Here is another experience of my own: Michael Etienne, the great editor of the Neue Freie Presse, was dead—a wise, kindly, generous and jovial man he had been, for though strenuous and even terrible in his anger, his disposition was of the gentlest.

As one of his nearest friends I sat up with the body the night before the funeral until 1 o'clock in the morning, when members of the editorial staff relieved me.

The body was lying in state in a large hall appropriately draped and lighted.

I sat at the foot end, gazing upon my dead friend's characteristic face, which bore the usual aspect of jovial satisfaction.

And when I looked at him, I saw him now re-embodied with you in honor of your jubilee. All hail to the Pioneers and Martyrs both in the spirit and the flesh.

"And while you are celebrating your jubilee may we be allowed to suggest that you mark and emphasize the occasion by some scheme, some project that shall have for its aim and object the education of our youth in the true sense of fraternal fellowship. We pray that this your celebration will be all that your hearts' best aspirations can wish, and your souls' holiest ideas can conceive, crowned by the presence of that bright company: the ardent Martyrs and Pioneers of Modern Spiritualism, who, during those last fifty years, have devoted the best part of their lives to glorifying 'Cause and God, and now re-embodied with you in honor of your jubilee. All hail to the Pioneers and Martyrs both in the spirit and the flesh."

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The Secretary's report reviewed the work of the past year. The necessity for reconsidering certain Articles in the New Constitution, the Four-Fold Pledge against Intoxicants, Tobacco, Gambling and Swearing. He was taking books of those pledges with him when visiting Lyceums, and presenting them. He appealed to the officers to support his efforts that they may be adopted throughout the movement, and for a strong protest to the young people. He was pleased to say that a gentleman had promised several pounds for the best essays on the subjects of the pledges, which should help to quicken the children's interest in these matters of moral reform.

The Secretary had visited and addressed the following Lyceums during the past year: Richton, Inyeon Anniversaries, New Ardenick, in conjunction with the District Visitor. He was sorry to find much local disaffection which had since caused the Lyceum and Society to lapse. Blackhaven (Northgate), Lyceum Anniversary. There was a hearty enthusiastic spirit, which augurs well for its future prosperity. Sheffield United Lyceums gathering in the large Music Hall. The success of the meetings was marred by a severe thunderstorm which passed over the town just previous to the evening meeting. The spirit of harmony and enthusiasm was all that could be desired. The orchestra was filled with Lyceumists, whose singing and recitations evoked loud applause.

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The Credentials Committee reported the presence in conference of three officers, four members of the Executive Council; two auditors; three district visitors; and two district visitors for district councils; and 55 delegates. Total 70.

It was decided to publish a small pamphlet, setting forth the aims, objects, teachings, principles and methods used in our Lyceums.

The conference decided to accept Mr. Morse's offer of the Lyceum Banner, and to give its editor and publisher a good send-off ere he leaves us for Australia.

Messrs. S. S. Chiswell and A. Kitson paid a warm and appreciative tribute to Mr. Morse's splendid labors on behalf of the Children's Lyceum. The motion was carried with acclamation.

The Constitution was considered at some length, and greatly improved.

The next Conference will be held in the new Spiritual Temple, Blackburn, on the 9th and 10th of May, 1903.

The elections were as follows: President, Mr. J. J. Morse; Vice-President, Mr. Albert Wilkinson; Executive Council, Messrs. John Venables, S. S. Chiswell, and Mrs. Jessy Greenwood. The Treasurer, Secretary and Auditors were re-elected unanimously. Messrs. S. S. Chiswell and the Secretary were elected representatives to the Spiritualists' National Union Conference.

The evening's meeting was large and enthusiastic. The President was supported by the President-elect, Mr. J. J. Clarke, and Mrs. Clarke. Madames Jessy Greenwood and Place-Veary, Messrs. J. J. Morse, S. S. Chiswell, Will Phillips, the Secretary, and Councillor John Venables.

The President's opening remarks were hearty and full of pathos for the children's cause. He bore testimony of the children's love for the Lyceum and how delighted they were with its sessions.

Mr. Alfred Kitson drew attention to the Four-Fold Pledge against Intoxicants, tobacco, gambling and swearing, and pleaded for the hearty co-operation of all officers and members, and their parents. It was said to contemplate that nearly all criminals were once Sunday-School scholars, and they should ask themselves the question, "Is our Lyceum work to be as big a failure in the eyes of our children as the life of our scholars as that of the Sunday-Schools has been?" If not, then let them bestir themselves and live exemplary lives before the children, as children were, in a large measure, wonderful imitators of their elders.

Turning to the publishing department of the Lyceum Union, he said that ten years ago they decided to commence a publishing fund to enable the Union to supply all Lyceums with the requisite books for Lyceum work. There were only sixty Lyceums in England at that time, and twenty-six of them were not connected with the Union. The amount they desired to raise was the modest sum of £100. They raised £33-10-10½ the first year. This was increased to £87-13-6 the second year, with an expenditure of £74-15-7½. This was further increased, and the Union received, as a free gift, the copyright of Outlines of Spiritualism, by the Secretary. That was duly published as being the only book written especially for Lyceum children. From that time forward, the fund had been augmented by donations of books, and stereo-plates, until its stock stood at £233-2-7½, its turn over for the past year was £148-3-4½, and its C. balance at £134-11-8. The number of Lyceums had increased from 60 to 130, of which 110 were members of the Union. He trusted the work of the next year would prove equally successful.

Mr. J. J. Morse said the assistance of the young would maintain the vitality of the Spiritual "movement." If they wished to find heaven, let them try to make it here and assist in the training of the children in the Progressive Lyceum. The Lyceum movement was not a part of Spiritualism. It was not to be looked upon as a recruiting ground. Every father and mother owed a debt to society that they should give their best so that their children should grow up honorable men and women. The speaker briefly alluded to the four-fold pledge, and the importance of the same.

In bidding farewell to the meeting he spoke of the lack of Lyceums in Australia, and he intended to advocate their claims. He was pleased to say that he had a commission to take 400 copies of the Lyceum Manual, a quantity of the Spiritual Songster, and Outlines of Spiritualism. From this they would see that the fraternal bonds of sympathy were binding those hearts and souls with them on the other side of the globe. [Applause.]

Mr. S. S. Chiswell said they did not want a Spiritualism without spirits. The souls of their arisen leaders and comrades were present with them that night. Mrs. E. H. Britten, Mr. John Lamonts, and that good pioneer, Mr. James Swindellhurst, were present by his side. Those who had taken up the noble work of Spiritualism would never rest until they might wear out. He trusted the work of the renewed Lyceum. He asked them that night to reaffirm their adhesion to and love for

FROM ENGLAND.

The British Spiritualists' Lyceum Union.

The Thirteenth Annual Conference was held at Valsail on the 10th and 11th of May, 1902.

The president, Mr. Albert Wilkinson, of Nelson, was supported by Councillor John Venables; J. J. Morse, of London; A. E. Sutcliffe, treasurer; and Alfred Kitson, secretary. After the opening exercises, Councillor Venables gave a hearty welcome to the delegates. He accorded each a hearty welcome. He trusted the conference would be harmonious. Their united aims was for the welfare of the children, and he felt sure that all matters that came under their consideration would be dealt with in the highest spirit of love.

The president responded. After which tellers and a messenger was elected.

After a brief introductory address by the president, the conference got to business, taking the minutes of the last year's conference, and the interim Conference. These disposed of, it was decided to suspend the "standing orders."

Among the correspondence was a letter from the Past President, Mr. Alfred Smedley, regretting his inability to attend the conference, and checking for towards the Permanent Secretary, Mr. A. E. Kenning (Liverpool) delivered a congratulatory message from Mr. A. J. Davis, America, which was received with loud applause. Letters were also read from Mrs. M. E. Cadwallader, Philadelphia, U. S. A., relating to the celebration of their Golden Jubilee. A congratulatory letter had been sent to Mrs. Cadwallader, of which the following is a copy:

"Fraternal greetings and congratulations from the Executive Council of the British Spiritualists' Lyceum Union."

"To all who are assembled in honor of the Fifteenth Anniversary of the First Association of Spiritualists of Philadelphia."

"As distance prevents us from being with you in bodily presence, then in spirit we cross the blue waters of the Atlantic to greet you in the true sense of fraternal fellowship. We pray that this your celebration will be all that your hearts' best aspirations can wish, and your souls' holiest ideas can conceive, crowned by the presence of that bright company: the ardent Martyrs and Pioneers of Modern Spiritualism, who, during those last fifty years, have devoted the best part of their lives to glorifying 'Cause and God, and now re-embodied with you in honor of your jubilee. All hail to the Pioneers and Martyrs both in the spirit and the flesh."

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SPIRITUALISM.

Why Not Call It a Religion?

I observe on the part of some of the scribes an aversion to the word religion that is almost hysterical. They are wrought up to a frenzy if any one dares to call Spiritualism a religion. It may be a science, or dubbed a philosophy, but a religion, never! Say the word only, and they begin to hurl Calvin and Servetus at you, and to conjure up lurid pictures of Torquemada and the Inquisition. All of this is very distressing—to them. It doesn't hurt us, not a bit.

"What is religion? We have had the Latin roots dug up for our edification and we have consulted dictionaries galore, to answer the question. This is well enough, but now I suggest let us find what it actually does mean. What do people mean when they use the word? That is the way to find out. I look at a certain kind of feeble and say 'baggage car.' An Englishman calls it a 'baggage van.' 'No understand me, then he just what the words 'baggage car' means.

Well, many people say religion. What is it? I am not afraid of the word, provided the thing it describes is harmless. Let us see.

Millions of people believe there is a future life, another world than this. In that world, they believe, are spirits of the dead, created angels, and a host of the spirits of men and women who have died and gone 'over there.' It is a spirit world.

They believe that at death their spirits will also enter into that spirit realm to be joined to the others and to be 'rewarded according to the deeds done in the body.'

They further try to live what they call an ideal life to prepare them for the life to come and for association with the good spirits over there. The teaching, or ethics, by which they seek to regulate their conduct is found in a book called the New Testament. Specifically, it is the teaching of Jesus of which the Golden Rule may be taken as an example.

There are three things to observe and correlate: (1) The belief in a world of spirits. (2) The belief that at death human spirits pass at once to that spirit world. And (3) a better, or best, life to be lived in the flesh by men so that their spirits may be fitted for the spirit world. These three things are the elements of every form of religion known to man. There is a spirit in man; at death it enters a spirit world; to live right here prepares for happiness over there. This is, beyond any doubt, what the religion means, and what, in current human speech, it always refers to.

Now, as a matter of fact, this is a simple statement of Spiritualism. Your Spiritualist affirms just exactly these three things. He tells us there is a spirit world, at the time of death the spirit of man enters into that spirit world, and last, but not least, a good life here is necessary to fit us for the best over there. In the three fundamentals this is identical with the Christian religion. In fact I boldly affirm that Spiritualism has not added a single valuable concept to the Christian religion. It has not added but has only modified and subtracted.

Modern Spiritualism did not introduce the idea of a spirit world. The idea was here, word of belief. Spiritualism only modified the idea, enlarged it, divested it of a certain crudeness as to details, and confirmed the belief by incontestable demonstrations.

Modern Spiritualism did not originate the doctrine of the soul's immortality, or the persistence of man's spirit beyond the grave. It found this idea here in the past, and it gave it a new lease of life by proof palpable that death does not mean all.

Neither did Spiritualism introduce into the world the idea that a pure, good, just life in this world is necessary to the happiness of the spirit over there. Christianity taught this ages before.

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A SURVEY OF SPIRITUALISM.

Address of Hudson Tuttle, at the 54th Anniversary of Modern Spiritualism, Before the Five United Spiritual Societies of Cleveland, Ohio.

How swift the tide of years runs into the past! What changes have come! We are only certain that all things will pass, and not to-morrow as this annual gathering there are many new faces, but oh, we miss those who have been constantly in their places in the years before, who one by one have passed through the shadows. I will not call their names for to others more competent is assigned the task of fraternal mention. We miss them, we miss our tears of sorrow for our loss, forgetting that it is their gain; forgetting that the Angel of death standing by the gateway draped with weeds of woe, when he opens the portal becomes the Angel of Resurrection. We cannot say departed, for we know they are with us. We cannot say they are dead who have awakened into spiritual activity. We may not see them with our physical eyes, but we feel that they are with us as of old. The brooding influence of this invisible host, consequences of our meetings and for the time this place is a sacred shrine for the harmonious interchange of spiritual impressions.

THE WORK WROUGHT IN FIFTY YEARS.

On the threshold of the second half-century of Modern Spiritualism we ask, what has been accomplished?

Is the world better for its coming? Are we improved intellectually, morally, spiritually by the new views of spirit life and of the mysterious hereafter?

There are many who remember what was taught in the first half-century of Spiritualism before its advent, for events have followed with such rapidity that a human life spans the years. Without criticism or disparagement of religious systems, it may be said that they did not have a single clear and tangible idea of the estate of the so-called dead. Whether the spirit after death, went to a dark and inexplicable place of detention, waiting the resurrection of the physical body at the judgment day; remained with the body in the grave, or was blotted out to be restored by a fiat of God at the final resurrection, was a subject of endless controversy and gave free reign to theological fancy. The Old Testament includes to making the grave the end, and the New gives no clear idea of the character of future life. St. Paul writes in a trance, taken to heaven, could only say that he saw things unlawful to utter. The popular idea may be gained by the superstition that ghosts always appeared in their grave clothes, as though coming from their tombs, and returning thither.

And after the judgment day there was by the same fervor of imagination, two places provided; a heavenly city carved out of gold and precious stones, without a tree or flower in its shining streets, and of water in its dazzling enclosure. What would redeemed angels want of a drop of water? What would the four and twenty elders? On a white throne sat Jehovah in regalia of an Oriental despot, with Christ at his right hand, and the elders, prostrate, whose sole occupation was singing praises on golden harps and extolling the mercy and justice of God because of their escape from damnation. They were so full of joy that they forgot the old earth-life and all their friends and dependent dear ones.

The other place was an abyss plunging down into "outer darkness" yet illuminated by the fiercest fires divine wrath could kindle, and there the vast majority of mankind expiated the sins they never committed, in endless pain. You might have ventured to speak of things following a certain order and law in this world, but over the world after death; over all man's spiritual life, an irresponsible being reigned supreme by direct interference and miracle. On the coast-line against which break the dark waves of the infinite reaches of the spiritual sea, were horrible shapes of monstrous beliefs which were for ages terrorized the world and made life a torture. Misshapen forms, grotesque and hideous dogmas, were half concealed by wrack and waste. There was the fall of man, original sin, vicarious atonement, eternal punishment, infant damnation, the bottomless pit and Satan.

Look again on that coast! What a transformation! The monstrous forms have vanished and the seeds of the tree of eternal life sown by angel hands clothe it with perennial beauty. Over it glows the light of a cloudless sky. The fires of hell have been extinguished and the devil has disappeared as a dissolving cloud.

The churches claim infallibility, and boast of remaining true to their creeds, but we all can see that they have been loosened from their moorings and dragged ahead. The creeds remain, yet the ministers are careful how they put them before the laymen. Not a church member in a score could tell what his creed is. If they

No longer are doctrinal sermons demanded, such as made the old churches red-hot with God's wrath, and the children cling to their mothers with fear. No doctrinal sermons—lectures, rather. Oh, no, here in Cleveland I notice Dr. Morgan Wood sets the pace by advertising that on certain evenings he will speak to young men only; on certain other evenings to young women only. What he has to say to the young men about Jesus the young women should not hear; what he has to say to the young women that the young men are not interested in is puzzling; good advertising, although suggestive. And Rockefeller's preaching said and reported, in a recent sermon, that there are so many in this city who have no knowledge of God or Christ in their hearts, he is trying to save their souls, would it not be well for him to invent some kind of a fire-escape for his employer?

The Methodists have fought woman's rights from the beginning. In the past Paul said the wife should look to her husband as a head, forgetting that the husband might be a sap-head. Now the leaders of that church have by a vote given woman equality, overriding Paul's veto, and she yet may be deacon or preacher leading in these offices as she has always in raising salaries, pay-

ing off debts, with fairs, dime parties and grab-bags.

The Presbyterians are restless under the pressure of their creed. It was outlined by Calvin when he had congestion of the liver, and completed by John Edwards when suffering from dyspepsia. They cannot withstand the sarcasm it invites. There is a constantly growing majority who believe infants have a chance and they see too much goodness in man that they do not believe in total depravity. Recently an eminent divine said there was no need of reforming the creed because of this doctrine, for it was never taught there.

Never taught? Man's hope of salvation has for two centuries at least depended on believing this doctrine, and no one could be a member of that church unless he subscribed thereto.

It is said after Jonathan Edwards read one of his sermons to his wife, she held up her little child and with fearful eyes asked if that, too, was unclean, and as a child depraved, and he coldly turned from her, giving her not one word of hope!

Now, Calvin and Edwards are shelved, or soon will be, and this awful doctrine will be cut from the creed, and infants will no longer be punished for material for hell. I wonder, and wonder, how it is that a vote of a few preachers can decide this matter! If God has made it a rule to damn infants, up to the time of the vote, will he change as soon as the vote is taken? Then all he has been condemning since the creation of man, ought to be released and sent to glory.

It is said that some preachers, if they are right in revision, they have been wrong—fearfully, atrociously wrong, their churches wrong, their Bible wrong, or has been woefully misunderstood. There has been a steady, onward movement as impelled by an irresistible tide. The atmosphere has been filled with the vibrant thoughts of the angel world, and though resting brighter ideas of life, clearer views of futurity, have forced themselves upon the most devoted and reluctant. We date the advent of

MODERN SPIRITUALISM from the first recognition that the rappings were produced by unseen intelligences forty years ago. It is a convenient point of view, I remember, for discussing the subject of such an anniversary with the venerable Father Lawrence soon after he had received a message from his spirit control, advising the celebration of the day. The suggestion at once found favor and ever since the day has been observed by most societies and lyceums.

It should not take for granted that Spiritualism began on this day. It is as old as the race of mankind. Even in its modern form there had been equal if not more astonishing manifestations. Mesmerism and animal magnetism had furnished the key to a new psychic world and slowly the clouds were lifting over the domain of spirit. It wanted but a step more, and that was made when it was discovered that the sounds would answer questions in language, and a signal code was established whereby that intelligence could be expressed.

Now we have distinctly Modern Spiritualism in contradistinction to that which went before. The spirit realm is no longer a vague and cloudy fancy. Ghosts no longer flee the light, and gibber to the moon. Where all was miracle and chance, now came the calm supremacy of law, of order and certainty. In place of belief, came knowledge. The law of gravitation stretched across the abyss of space, holds the myriad worlds, and casts them like gigantic balls along their assigned orbits, and in like manner the zones of the spirit world are balanced in the heavens. By the Law of Evolution, the innumerable forms of life on the earth have been evolved and maintained. By an extension of that law spiritual beings are evolved and sustained. A new department of science was established, not opposed to material or physical science, but its sequel, the Science of Spirit.

It is not a matter of faith, of blind belief, but of knowledge; not to be received as an experience at a revival meeting, but to be carefully, thoughtfully studied as a series of profound problems and dependent corollaries.

DIFFERENCE BETWEEN MODERN AND ANCIENT SPIRITUALISM.

I wish here to impress on your minds the fundamental difference, the absolute opposition of this new Spiritualism to the old. The latter is of miracle, the former is of law. I want you to bear in mind the cardinal propositions, that spiritual beings are evolved and sustained by law as unchanging and determinate as when in the mortal body; they hold the same relations to spiritual things that man does to physical ones. On these we can build our spiritual temple nor fear the crumbling of its foundation.

Yet from the beginning there has been contention whether Spiritualism was a religion or a philosophy, or a science. A great number of its believers came out of the churches. They brought with them the shadow of church beliefs and the partiality of their early education. They had longed and sought for evidence of immortality and they found a clear demonstration. They would graft the new religion on the old stock, they would trim the tree as it grew after the old form, they would give old names to new ideas, veneer and varnish over until it would be so like a church it would be respectable.

Many ministers of the gospel were attracted to the new and promiscuous religion and the new thought had to contend against their influence, which was for the establishment of church machinery. For the first twenty-five years the term Christian Spiritualism was held by a large number, and journals published under the name. There was deadly fear that some one would think the new cause was infidel, or lead away from the beaten track of the churches. It took a quarter of a century to find out that Spiritualism needed no adjectives!

This partiality for old forms has not been wholly cast off. Societies are formed, and we hear of the First Spiritual Church, of Blank City, and of a pastor who has been ordained and officiates; opens with a neat prayer, reads the Lord's Prayer, and then enters into a little foolery for marriage and christening. It would be laughable if it were not so supremely pitiable. There was a time when the minister of the gospel was master. He named the child, marriage was not legal unless sanctioned by him; he was called at death to furnish a pass to the departing soul to

kingdom come—all for the fee that was in it!

Yet a pastor or priest is ordained by a higher priest who receives the indefinable influence of the Holy Ghost from the Pope, who received it from Jesus, who gave it to St. Peter, to whom Jesus gave the keys of heaven and hell, as proven by the well known forged passage in the Bible. This is plain and strictly logical with the Catholics.

The Protestants ignore the power of the Pope, and their laying on of hands is a feeble imitation. Still more dubious the high privilege assumed by a spiritual society, to lay hands on the head of an aspirant, and by ordination set him apart as a special teacher. For clearness of expression and understanding, a few words instead of being given new meanings should be cut out of the spiritual vocabulary. Not only are they obscuring, the ideas they represent have become obsolete.

What are we? Beliefs capable of undeveloping, and having infinite possibilities in our organization. How is the mathematician able to compute the size, relations and revolutions of worlds; the place they should occupy; the velocity of their motions; their weight in the balance swung out from their central suns? How can he go out across abysses of space, light, and darkness, and measure the distance of worlds; the place they should occupy; the velocity of their motions; their weight in the balance swung out from their central suns? How can he go out across abysses of space, light, and darkness, and measure the distance of worlds; the place they should occupy; the velocity of their motions; their weight in the balance swung out from their central suns?

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THE SPIRITUAL SIGNIFICANCE.

A VERY IMPORTANT WORK.

The Spiritual Significance is by Lillian Whiting, author of "The World Beautiful," "After Her Death," "Kate Brewster," "A Study of Elizabeth Barrett Browning," "Cloth, \$1.00." Miss Whiting finds the title of her new book in these lines from "Aurora Leigh":

"If a man could feel Not one, but every day, feast, fast, and working-day, The spiritual significance burn through The hieroglyphic of material shows, Henceforward he would paint the globe with wings."

The aim of this work is to reveal the curious close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" continues the argument presented in those volumes in a plea that the future life is the continuation and development of our present life in all its faculties and powers, and that the present may be enabled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to a higher morality and increasing happiness. The book is characterized by the same essential style and qualities that have rendered the "World Beautiful" volumes an almost world-wide popularity.

OTHER BOOKS BY LILLIAN WHITING.

Kate Field, A. ING. A Study of Elizabeth Barrett Browning. Price \$1.25. The World Beautiful. Three Series. Each \$1. From Dreamland Sent, and Other Poems. \$1. These books are for sale at this office.

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Oceades—Paper Cover, 50 cts. A scientific novel based on the philosophy of the spirit world, for sale at office of The Progressive Thinker.

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.. GENERAL SURVEY..

THE SPIRITUALIST FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can best be advanced thereby. Many of the statements uttered in this article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Lathrop type machine, and that the printer is not a compositor. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

The statement is made in some of the paper papers that the new "Catholic Federation" is to be used as a "balance of power" in the contest between the Protestants and the Catholics for the papacy. This is a very serious matter, and it is well known that the Catholic Federation is a very powerful organization, and it is well known that the Protestants are very much opposed to it. It is well known that the Catholics are very much opposed to it, and it is well known that the Protestants are very much opposed to it.

The use of instrumental music in church service is as old as the human race. In the fourth chapter of the Book of Genesis we read that Jubal, a son of Lamech, who was a descendant of Cain, "was the father of them that play upon the harp and the organ."

Max Hoffman is now engaged at work with Unity Society of Milwaukee. According to the statement of a Presbyterian pastor in New Jersey, bogus signs of divinity are turned out just as bogus doctors of medicine are, and are supplied with degrees from a diploma factory in Chicago. The pastor says he knows of three such doctors of divinity in his own presbytery, and that the alleged university alluded to makes a practice of canvassing for patrons. He substantiates his statement by publishing correspondence with the "fake" institution, showing that it carries on a regular business in conferring degrees.

Correspondent writes from Lily Dale Camp, N. Y.: "Lily Dale celebrated its 23rd anniversary of the opening of the grounds by three days' picnic. Prominent, well-known speakers were present, among them Mrs. Carrie Twing, E. W. Sprague and wife, Mrs. Elizabeth Craig, of Waco, Texas; Mr. and Mrs. Noyes, of California; Mrs. Clara Watson, and Mr. and Mrs. Hull, of Canton, the president of the Lily Dale Association, has spared no pains to make this camp a beautiful spot. This is going to be a happy year, as everybody is coming here; the hotels and cottages are filling up earlier than usual."

Burr Chapel writes: "I desire to learn all possible of the great truths of Nature, yet there are, of course, many conflicting ideas (or standards) set up by as many minds, which block the way to rightful or scientific progress; still, with a firm hope and an iron armor, let us all press forward for the attainment of true spiritual knowledge, found only at the topmost rung and long tedious climbing. Prof. Lockwood, J. S. Loveland and Hudson Tuttle are real lights."

S. E. Jabine writes from California: "The Wanderer has been highly appreciated, even by my Baptist neighbor. In all things give thanks. The world do move after all."

The unique experience in Paris of watching the earth turn is the treat promised several hundred prominent scientists of France by Camille Flammarion, the noted astronomer and Spiritualist. The invited guests will witness the new light of the Pantheon. Flammarion's memorable experiment to prove the rotation of the planet is about to be repeated, under the auspices of the French Astronomical Society, in connection with the celebration of the fiftieth anniversary of the original demonstration. Attached to a wire more than seventy-five yards in length, the identical pendulum Flammarion used will swing from a point just beneath the dome of the dome of Pantheon, marking its various passages across a small circular ring of white sand on the floor beneath the dome. After a quarter of an hour the four-inch ring will be wiped out.

The Wheeling Register, W. Va., says: "The efforts of the society in Wheeling the past year have been crowned with success. From a mere handful of earnest people devoted to their belief, comprising some of the most intelligent people of the city and neighborhood, their numbers have increased largely, and some of the best minds of the country have been brought here regardless of expense and the public has many opportunities to listen to the arguments and tests to prove the immortality of the soul from their standpoint. In no manner were they intended to be antagonistic to any belief or creed when properly understood. The society is in excellent condition for its fall and winter meetings, and has come to stay. Many new ladies are expected to be announced to the public in due time and the meetings resumed in September next at the Odd Fellows' hall."

Frank N. Foster, spirit photographer, will be at the Junction Park Camp-Meeting, Michigan.

Mrs. Anna Lindsey, inspirational lecturer, business and test medium, of Grand Rapids, Mich., is now located in this city, at No. 514 Olga street, where she will hold classes. In her presence spirits speak in audible voices. She is an excellent lady and medium.

Correspondent writes from Lynn, Mass.: "The union meeting held at Unity Camp, on June 15, under the auspices of the Lynn Spiritualists' Association, was very successful, notwithstanding the very disagreeable weather. Visitors were present from many of the surrounding towns. Services were held at 11, 2 and 4. At the 2 o'clock meeting, President Caird briefly outlined the object of the meeting to be, to discuss ways and means by which the interests of Spiritualism in the State might be advanced, and it seemed to be the opinion of most of the speakers that it would be conducive to the good of the cause to form a State Federation of as many of the regularly organized societies as might be induced to join it, for the purpose of holding occasional union meetings, and for the purpose of other work might seem desirable. Among those who participated in the exercises were Mr. and Mrs. Coggeshall, Mrs. Arthur, Mrs. Bennett, Mrs. Fisher, Mrs. Jones, Mr. Taft, Mr. Fuller, Mrs. Hattie Webster, and Mrs. S. C. Cunningham, who gave some most excellent communications. A concert was held from 3 to 4, which was greatly enjoyed by the large audience present."

The Grand Rapids Herald says: "The experiment was tried from the home of Mrs. Spencer, a medium residing at No. 14 North Union street, on Wednesday evening, May 28. The usual custom at seances is for the spirit to appear in voice only and by the aid of a trumpet talk to the person courting the interview, but in this case many adherents of the faith who were present testify that a spirit from the unseen world held a trumpet to the telephone and talked to a person who was expectantly listening at the other end of the line. The spirit, who connected with the telephone, had been in the room for some time, and the spirit who spoke through the telephone, was the spirit of a woman whose spirit is alleged to have done the talking was sitting in the circle at Mrs. Spencer's and says she is positive that she heard her son's voice. The conversation by wire had been previously arranged with the spirit who so kindly contributed to the test and on being asked prior to the experimenting if he thought it possible for him to talk loud enough for the conversation to be heard over the telephone, he replied that he could make his voice as discernible to the person listening at the end of the line as the people sitting in the circle. He also expressed his pleasure at being allowed to talk by telephone, and said he was enjoying himself very much in the spirit world. The people who witnessed the singular occurrence were highly elated over the success of the experiment and state their determination to make other tests of a like nature soon."

Platform test mediums of acknowledged ability, having open dates from September 1, 1902, to June 1, 1903, who may desire engagements in New York City, are invited to address the undersigned. Mediums whose powers will not enable them to meet strictly test conditions in public, need not reply. We want quality of work, not quantity. State full particulars regarding nature of mediumship, terms, open dates, and other matters, to the undersigned, fakers, gamblers, and those whose private lives are a disgrace to the cause, are not wanted. Address John D. Taucher, secretary, general delivery, New York.

Kilich Kaneko says in the Metropolitan Magazine: "Again, I do not understand why the people read the Bible so much and always look back to Jesus. The Bible is only an imperfect religious history of the Israelites. If it is the word of God, it is the word through the Israelites as the word in Confucianism through the Chinese. The Bible is nothing more than Confucius' or Buddha's books. God in the Bible is the God of Israel, but not the God of the universe. Suppose the Bible were destroyed, would men then lose all faith in God? No, never. But remember, as long as people cling to the Bible, their God is not the God of the universe. As long as the people only go back to Christ and claim to be Christians, the world will never make genuine progress. Jesus was not the only great soul of the world. If you compare his teachings with those of Confucius and Buddha you may easily find the same value in them and sometimes a far greater value. Confucius lived and died about 550 years before Christ, and died about 550 years before Christ. He said, 'What you do not want done to yourself, do not do to others.' Six hundred years after Christ repeated the same idea in a positive and I should say a better way. 'All things that ye would that men should do unto you, do ye even so to them.' In the fifth century before Christ, Buddha of India said, 'Let us live happily then, not hating those who hate us; among men who hate us let us dwell free from hatred.' Five hundred years later Christ says, 'Love your enemies; bless them that curse you; do good to them that hate you; and pray for them which despitefully use you, and persecute you.'"

W. L. Gould writes from Dallas, Tex.: "Mrs. Georgia G. Cooley has come and gone, and what an intellectual treat we have enjoyed. The hot, sultry weather prevented many from attending her meetings, but notwithstanding this they were well attended, and among them many investigators. Here she has sown the seed that grows and blossoms in the light and truth, among a class that our platform speakers are unable to reach. While here every day and evening was used in her missionary work, and the conscientious manner in which she entered in this work has made for her lasting friends, and there goes out to her many good thoughts for her in her good work, prosperity and happiness."

Mrs. Elizabeth Demorest, of Chicago, writes: "After a short and very happy visit with my daughter, Mrs. J. H. Kelley, and her husband at their North Side home, I am about to depart from your most wonderfully busy city, carrying with me pleasant memories and associations with old friends and Spiritualists of whom I had the pleasure of meeting at the Band of Harmony, which is well named, and other societies that I have visited. My field of labor is over the great West, and I make me to my home in Pittsburg, then to Williamsport, and Reading, Pa., Ohio and West Virginia, and then to breathe in God's inspiration divine. I turn my footsteps to sweet Lily Dale, trusting your most valuable paper will reach me safely in my travels."

When writing for this paper use a pen or typewriter.

A. C. Doane writes: "I have taken much interest in the letters written by Prof. William Denton through the mediumship of Carlisle Petersen. I consider them genuine truths, uttered by an honest spirit, through an honest man, on a subject that will soon agitate the political and so-called Christian world. No man can be so honest in a world that calls for a change in civilization, and whatever stands in the way of its coming will have to get out of the way. It is not the decree of any personal God that is causing the change, but the combined force of unfolded intelligences, that were once persecuted on earth as heretics, that are coming to answer the prayers of the downtrodden children of earth."

Dispatches from Rome report that five cardinals have been named by the Pope to enter into negotiations with Governor Taft concerning the friar question. They will hold their first meeting Tuesday and give a written opinion to his holiness Wednesday on the general character of the American propositions. It then remains to be seen whether the Pope will entertain those propositions, and if he decides to do so, the problem will be considered almost as good as solved already. For of all the difficulties to be considered this initial one is the greatest because of the conditions exacted by Governor Taft's instructions. In these the withdrawal of the friars is insisted upon as an indispensable concession. It is the supreme aim of the negotiations to which all the others are merely accessory, being used only as means to business ends, including the purchase of lands, the payment of an indemnity for the occupation of buildings, the settlement of trusts over which there is some conflict between the ecclesiastical and the civil authorities. These various subjects may all require considerable debate before an arrangement can be reached, but if the one imperative condition precedent is allowed subsequent delays over the details will be of comparatively small importance."

H. W. Miller writes: "After a season of success, the Progressive Spiritual Church will close Sunday, June 29, for the summer. The pastor, Mr. G. V. Cordingly, has been an untiring worker in the cause of Spiritualism, and his success is well merited for his labor. The closing of his church at Handel Hall does not signify a rest for the summer. He simply means to transfer his services to the Illinois State Spiritualist Camp, at Belmont Park. During the past season he has been assisted by Mrs. Maggie Walte, Dr. J. H. Randall, Dr. L. H. Freedman, Mr. Samuel Foss, Mrs. Demorest, Mrs. Riley, Mr. Peterson and others. On Saturday, June 7, was held the twelfth annual Indian pow-wow, which is yearly looked forward to with much interest. In spite of the terrible downpour of rain, over three hundred persons packed the grounds, and many came especially to hear the wonderful prophecies of Chief Red Jacket. Those who attended the pow-wow of last year can testify as to the accuracy of his predictions regarding national events, weather, etc. Mr. Cordingly will open service for the fall and winter, Sunday, September 21, 1902."

F. W. DeTray writes: "There will be a picnic given by the Church of the Soul, on Saturday, June 28, at Glencoe, Ill. We have chartered a coach over the Chicago & Northwestern Railroad, and leave at 10:30 a. m. for Glencoe to return at 10:30 p. m. Fare for round trip 50 cents for adults. Come and enjoy an outing."

W. E. T. writes from Milwaukee, Wis.: "In your issue of June 21, my attention was called to the article, 'Do We Need a Bible?' by Will C. Hodge, and as I am a new convert to the cause, I presume I feel the need of further light upon this most important subject, as many others are. I am a student of the Bible, and in the face of the fact that the belief in Modern Spiritualism is growing very fast, the need of some guide or book of instructions is becoming a necessity, call it what you may. I would suggest the name of 'The Spiritual Bible,' and let it be so arranged that all could understand the general principles underlying Modern Spiritualism. I believe a book of this kind would not only be welcomed by all Spiritualists, but it would be a step toward the solution of the world's problems. We are not united, and should look forward to the establishing of churches and schools for instruction and knowledge."

Mrs. M. A. McMillan, 522 Elk street, Dunkirk, N. Y., wishes a lady companion. She writes: "I can give a very comfortable home and good treatment; work very light; all modern conveniences and a very pleasant location. In fact, this is a good chance for a woman who wishes to live in a quiet, comfortable home, more than large wages. Our city is only nine miles from Lily Dale Camp. I would like a woman interested in the spiritual philosophy, so as to be companionable."

Miss Gertrude Spooner, secretary of the Western Wisconsin Camp Association, writes from Waconia, Wis.: "The programme for this camp is now complete, and the printed announcements ready for distribution. A programme of the highest order has been arranged, with the following well known talent in attendance at the camp: Moses and Mattie Hull, Mrs. Catherine McFarlin, Mrs. Edna Ford-Pierce, Mrs. Clara L. Stewart, J. S. Maxwell, Will J. Brown, Francis Wheeler, Ella Johnson Bloom, Alice Wickstrom, and Dr. Nellie Mosier. This programme has been arranged, with the following well known talent in attendance at the camp: Moses and Mattie Hull, Mrs. Catherine McFarlin, Mrs. Edna Ford-Pierce, Mrs. Clara L. Stewart, J. S. Maxwell, Will J. Brown, Francis Wheeler, Ella Johnson Bloom, Alice Wickstrom, and Dr. Nellie Mosier. 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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address: 414 N. 10th St., Chicago, Ill.

NOTE.—The Questions and Answers have called forth such a host of responses, that to give all equal hearing compels the answers to be made in the most condensed form, and often brevity is perhaps sacrificed to the forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and where information is given, the ordinary courtesy of correspondents is expected.

Hector Waylen, Blackpool, England.
Q. Have your spirit authors written anything further than what they say in your Philosophy of Spirit, as follows: "A spirit can, by a course of debauchery, gluttony, just and crime, attain its charter to immortal life and gradually fade into oblivion?"

A. This correspondent has in a valuable article contributed to The Two Worlds, given an exhaustive review of the opinions of wise men and belief of the people in the time and countries by saying that at the circle be attended by the spirit intelligences teach the same view, that a spirit may annul its character of continued existence. Some of his quotations are of great interest and profound significance.

Stanton Moses wrote of "the miserable, abandoned spirit who slowly grows deeper and deeper, who becomes unable to rise and who gradually loses their personality."—"In the end they die the final death," that is, "the second death of which we read in the Book of Revelations."

He takes the text "The soul that sinneth, it shall die." The idea is shadowed in the Babylonian tradition of the Garden of Eden. The reason given why man was driven forth from his gates was "lest he put forth his hand, and take also of the tree of life and live forever."

The Egyptian "Book of the Dead" has descriptions of the fate of the wicked as that of the "second death." This statement that spiritual beings were not necessarily immortal, pervades all the writings which have been given me, and is an important corollary of the principle of evolution of spirit therein advocated. It is to be remarked that it is not a question of wickedness or sin, but of development. The sinful soul is an undeveloped soul, but the undeveloped may not be sinful. The occasion, the temptation, the impulse may have been wanting. In my publication, "Studies in Psychic Science," it is affirmed that because a spirit exists after the death of its physical body, is not demonstration that it will live forever. If that existence is maintained, a certain point in evolution must be reached. The comparison is made to an arch, in constructing which a scaffolding is erected for its support. If the arch is completed, the keystone in place, the support may be removed, and the arch be stronger. But if not completed, if the scaffolding fall, the whole falls in ruin.

So the physical body is the support of the spiritual, and if that spiritual being has not reached in its evolutionary advance a certain completeness, it cannot maintain its individuality after the physical body has been removed. Possibly, even after reaching this point, a career of vice or yielding to the lower wants and animal faculties may annul the possibilities of the spirit.

An individual, having no desire for a future life, or comprehension of it; who lives for gratification of self; who wrongs others for a pastime, and enjoys suffering, not being spiritual may find that in the evolution of physical forms, the individual is doomed to perish so it is in the spiritual.

The second death may come from which there is no resurrection. As with the physical being, a deficient, partially aborted form may by intelligent care become of use or yielding to the lower, so one may be led to that perfect completeness of being which assures eternal continuance.

To the advocate of law and evolution in the realm of spirit, this question has more than speculative interest. It must be met, not by theological cant, but by demonstration. While I have no desire to meet it other than squarely as we must if we assume the position that it is our right to know, I by no means gloss the difficulties which meet us in our attempts to prove the proposition. Essentially it is at present rests on the words of those intelligences who have returned with messages, although comparative evidence is derived from the continuance of the process of evolution from the physical to the spiritual being.

Nor can we close our eyes to the tremendous consequences which flow from it. When, even, the spirit of civilized man may tremble in the balance and be found wanting, how can it be maintained, that animals, or that savage races, whose whole lives are made up of a series of crimes, and who delight in inflicting suffering, have immortal existence?

"A New Convert?" Q. Is there danger in Spiritualism?
A. There is, and there is not. To those who preserve an even, harmonious life, who maintain their selfhood and thus surround themselves with an atmosphere of love, sympathy and intelligence; who take spiritual control and communications at their true value, there is no danger. To such only good can come. To those who enter the circle with overweening desire to be controlled, without regard to the character of the control, and are filled with the infatuation of a "mission," and going forth to reform the world; there is danger, great danger, of their becoming controlled by spirit ignorant themselves; or falling into, in which they are deceived, and are mistaken in their own delusions. Manifestations and communications received under such conditions bring ridicule and reproach, and discouragement and shame to those who have the welfare of the cause at heart. It may terminate in so-called obsession, which in nine cases out of ten is the yielding of the will to the de-

struction; a revelation of the real character of the medium's spiritual control. There is always danger in surrendering selfhood, whether to a mortal or a spirit. It is a most deplorable act to become a puppet in the hands of the highest. Such mediums receive messages from the earth's most distinguished dead, written in one style of dreary common-place with disgusting punctuation.

Washington, Lincoln, Franklin and like illustrious names are freely used, and no common-place spirit is tolerated. Great names are more attractive to vanity than sense, and I have heard of mediums who were under the direct control of the little Jehovah! If such messages are spiritual they are from the lowest, deceiving, and unreliable sources. Messages from Jesus Christ, not such as he would write, but such as ignorant cunning thinks he would write; the most common-place drivel ought to convince the receivers that such messages bear the unmistakable character of fraud, and are a disgrace to the cause that ever gives them passing notice.

Mattie W. Howard: The passage from Victor Hugo, which has been quoted to show his belief in Spiritualism: "To abandon these spiritual phenomena, credulity, is to commit treason against human reason. Nevertheless we see them always rejected, always reappearing. They date not their advent from yesterday." An English translation of Hugo's work on Shakespeare has been issued by McClurg & Co., Chicago, in two editions, one at \$1.50 and the other at \$4.00.

News From Portage, Wis.

Please allow me a short space to explain myself in regard to your paper, and in regard to the book entitled "A Wanderer in the Spirit Lands." I consider your paper the best that is edited in this country. It contains more spiritual news than any other paper, and also biblical and historical facts that we do not get in any other paper; and when one once takes it he doesn't want to be without it, and anxiously looks for it each week.

The book referred to is of much interest to me, and contains much that I am satisfied is true, as I have read from three different sources a description of the other life or spiritual life. One I received written through myself automatically, from my daughter, in which she says, in answer to her mother's question, the spiritual life where she is much like it is in earth life; that they have spiritual houses to live in and everything appertaining thereto in the household as we have in earth life, only spiritual.

She says, "but you cannot understand it, mamma, it is all spiritual." Oh that more could understand what is before them, their earth life would be much different and better than it is. Referring to a portion of what is contained in the book referred to, my guides said long ago, there is no escape from punishment for those that deserve it in the life to come.

The knowledge of communication from the other side of life has been of great comfort to thousands, and there is much every day realizing the fact that there is no death, and that there is a way of receiving messages from those that have gone from our sight.

We have recently organized a society or club here in Portage, with Mrs. Nellie K. Baker as president. There has been a great deal of interest shown on account of the spiritual messages we have held, here with Mrs. Baker as speaker, and her lectures I consider are among the best that are delivered from any spiritual platform.

Portage, Wis. GEO. ACRES.

THE ORTHODOX MINISTER'S PRAYER.

Oh, Thou who art the source of all eternal truth and right, In humble supplication we praise thy name and might;

Bend thine ear, oh, Thou who art the adored one, While we plead with Father, Holy Ghost and Son.

Oh, Thou who art the Great I Am, who doest all things well, Whom it pleases to send one to heaven, and thousands to hell,

All for thy glory, may thy holy presence ever blend With ours, and all praise shall be thine, even unto the end.

And, oh, thou dear Lord, 'tis perfectly plain to see, That thou didst in thy wrath visit Mount Pelee,

And didst strike with dumb terror, and with mighty blow Thy children to eternal depths of hell below.

Let us, oh, Lord, thy glory ever fade away, But abide within my heart and soul day by day.

Give me grace, oh, Lord, within thy fold let me forever be, Give us strength and power to convert the Heathen Chinee.

Oh, Thou who dost rule the earth and firmament, To thee, oh, Lord, our hopes, our prayers are ever sent;

Give unto us grace from which all blessings flow, Direct, dear Lord, the bullet that slays the Filipino.

Kind Father, the war of extermination with sword and flame Throughout Christendom is being done, dear one, in thy holy name.

We realize that thy banner throughout the world ever soars, While we shoot the dark skins, and the British enslave the Boers.

Let our songs and prayers ascend to thee around the great white throne, We praise thee, Lord, for the rescue of our dear Sister Ellen Stone.

To your dear children, Lord, thy ways and laws are no riddle, For we love the strains that were played on Nero's fiddle.

In times of trouble and despair, and on darkest night Thy people buckle on the armor, and march out to fight.

To vindicate thy cause, and punish worlds without end, For we all would have thy will be done, dear Lord, Amen.

Indianapolis, Ind. O. H. BUHLAND.

"After Her Death. The Story of a Summer." By Lillian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the inner and etheral phases of Spiritualism, and the mind onward into the purest atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, \$1.

"Death, Its Meaning and Results." By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting volume of decided value. A narrative of unrecorded psychic events in the author's experience. Cloth, 500 pages, illustrated, \$1.25.

"Why I Am a Vegetarian." By J. Howard Moore. An address before the Chicago Vegetarian Society. Price 25 cents.

LITERARY CRITICISM.

The Bacon-Shakespeare Controversy.

I have been a convert to the Baconian authorship of Shakespeare since 1872. In 1880 I published a pamphlet entitled "Bacon and Shakespeare—Proof that William Shakespeare Could Not Write," and I reproduced the first signatures of Shakespeare and analyzed them letter by letter to show the author's illiteracy. My first analysis of the autographs have been extensively copied, and recently, in a book entitled "Shakespeare Not Shakespeare," the author, W. H. Edwards, has demonstrated that in all the five signatures the spelling is Shakespeare or Shakespeare. The one autograph which appears to have a final e is ascertained to have the German script form of the terminal letter r, which is still in use by Germans. I found it in "Woodbury's Method of Learning the German Language," published more than fifty years ago. When I discovered it, I wrote Mr. Edwards about it, he then being about to publish his book. He borrowed my book and reproduced its German script r. It was a clincher to the spelling S-h-a-k-s-p-e-r.

Mr. Edwards went further and proved that in Shakespeare's time it was not necessary for the maker of a deed or will or other legal paper to sign it with his own hand, a lawyer's clerk or any one else could do it.

The seal was essential, but not the maker's own autograph. And the remarkable variation in the five signatures showed quite conclusively that one hand did not write them all. Hence Mr. Edwards inferred that most of the five signatures were not written by William Shakespeare, and that he probably wrote only the second and the fifth, and possibly only the final name in the latter, which reads "By me William Shakespeare," with the terminal letters illegible.

Thus it appears that the man's ability to write is measured by the clumsy formation of the thirteen letters of the alphabet contained in the words, "By me William Shakespeare." There is no evidence that he wrote anything besides the five signatures, or some part of them.

I am not aware that any one has ever attempted to refute this evidence of Shakespeare's illiteracy.

The anti-Baconian disputants have generally exhibited bad temper. The latest example is given by William J. Rolfe, A. M., Litt. D., of Cambridge, in a two-column article published in the Boston Sunday Globe. He denies that the author of the plays ascribed to Shakespeare was "a man of most profound and varied scholarship." He asserts that such a notion is of modern date. Conceding this to be a fact, from argument's sake, I now quote from James Frouman's "Life of Voltaire," published only as Columbus discovered America, without knowing what he had found. Pierre le Tournure was the Frenchman who discovered the continental vastness and inexhaustible value of Voltaire's discovery. He found Shakespeare to be the sovereign genius of the stage, and there, in which he had the assistance of eminent scholars, ran to twenty volumes. The success of the translation was a result of that fashionable taste for everything English which prevailed in France until the American war turned the current of taste to France.

Voltaire had originated that taste. His countrymen had taken him at his word; and now, in his old age, he saw his beloved Racine, his august Corneille, his universal Moliere, and himself pushed rudely from their pedestals, and a gifted barbarian exalted in their stead, as the one master of dramatic art.

"Have you read the two volumes of this wretch," he asks D'Argental, "in which he calls Shakespeare the god of the stage? He sacrifices all the French without exception to his idol, as pigs are sacrificed to the goddess Cybele. His blood boils in my old veins. Little did I foresee that I should serve one day to crush under foot the crowns of Corneille and Racine, in order to adorn with one the brows of a barbarian actor."

Commenting upon this most blind and perverse criticism, Mr. Frouman adds: "The force of nervous energy goes no further. But, I repeat, very much in the same way the polite classes of England judged Shakespeare for a hundred and fifty years."

If Mr. Frouman were living now he would have seen in the Boston Sunday Globe the same "blind and perverse criticism" by a professor of Cambridge University.

But to illustrate the bad temper of the critic of Cambridge, he quotes from Mrs. Constance M. Pott a passage concerning Shakespeare's women as follows:

"We see that Bacon formed very unfavorable views regarding them, views which are happily confirmed by the plays probably tended to confirm. The Shakespeare plays seem to exhibit the same unfavorable sentiments of their author."

Professor Rolfe then remarks: "The lady proceeds to classify the 130 female characters in the plays thus: (1) furies or viragoes; (2) shrews and sharp-tongued women; (3) gossiping and untrustworthy; (4) fickle, faithless and artful—assumed throughout the plays to be the general condition of womanhood; (5) thoroughly immoral; (6) gentle, simple and colorless." She adds: "Noteworthy exceptions are Isabella, Volunna and Katherine of Aragon, but these are not sufficient to do away with the impression that on the whole the author of the plays had but a poor opinion of women."

He is a youthful passion, marriage as a doubtful happiness."

Now for the crushing criticism of the literary doctor of Cambridge, he says: "I think that on the whole this is, without exception, the falsest, grossest, meanest and most atrocious libel upon Shakespeare that was ever written, but Mrs. Pott is driven to it by her recognition of Bacon's estimate of women, as shown in his works and in his life. What she says of Shakespeare is literally true of Bacon. Remember, this is not a 'Love' and on 'Love' (which I cannot take space to quote) and judge for yourselves."

"It is difficult to believe that a woman and a mother could have written what I have quoted from Mrs. Pott; and none but a woman who had been turned by an insane theory could have done it—one who would have become only a trifle more demented to tell her baby, if need were to save her Bacon."

The atrocity of this libel on a scholarly woman caps the climax of Shakespearean folly. I feel safe in saying that Mrs. Pott's acquaintance, not only with Shakespeare and Baconian literature, but with all contemporary and prior English authors, is not surpassed by any English scholar. She it was who in 1883 published "Bacon's Promises of Formularies and Elegances," paralleling them with passages from Shakespeare. Very few of them were repeated in Bacon's open works or by other contemporary or earlier writers, except Shakespeare, whose plays most of the 1880 notes,

Jenison Park Spiritualists Camp-Meeting.

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made by Bacon between 1604 and 1609, are, with more or less distinctness paralleled. And in regard to her classification of the 130 female characters in the plays I believe it will be approved and accepted by most, if not quite all, fair-minded students of Shakespeare.

I have received many letters from Mrs. Pott, and I now take the liberty to quote a passage from one dated October 13, 1900:

"Mr. Appleton Morgan is mistaken in thinking that we are rich. My dear husband has worked hard all his life, and now at seventy-three, and crippled with rheumatic arthritis, works still to keep us going and leave a little for our boys to live, as our catchword tells us, 'In the state of life it has pleased God to call us.'"

And this is the motherly woman whom the erudite professor of Cambridge University denounces as "one who would have to become only a trifle more demented to tell her baby to save her Bacon!"

Soon after the publication of the Shakespeare autographs by me, Prof. Rolfe denounced them as false (I never saw his article, and have to quote from hearsay.) I traced the autographs with my own hand from engravings in Drake's "Shakespeare and His Times," a book published in 1877 and little known to scholars. A photographic copy of the Drake engravings now appears in "Shakespeare Not Shakespeare," also photographic copies of the original autographs now much defaced with age.

The engravings are similar to 1817 are faithfully correct; and to say that my tracings are inaccurate is a falsehood. If I have been misinformed as to Prof. Rolfe's criticism of my published autographs of Shakespeare, I beg his pardon. But the charge that my tracings are "inconceivably except to a Baconian or a fool," how can we regard him otherwise than as a literary outlaw?

WM. HENRY BURR, A. M.

LIFE'S MYSTERIES.

Two Noted Writers in the Chicago American Differ Thereon.

Mr. Gregory claims we do not want to know life's secrets, and philosophizes thus:

The news has reached us that Dr. Burd, the distinguished chemist, chief of the Physiological Laboratory at the Institute, has resigned, mainly on account of his discovery of the "involuntary" secret of life. "Involuntary" except to a Baconian or a fool, how can we regard him otherwise than as a literary outlaw?

Man is, therefore, a natural product of the earth, formed of simple elements undergoing infinite modifications.

The trend of the dispatch is the effect that at last, the secret of life is discovered and that nothing remains but the comparatively trivial task of making a living being.

But the thought will at once occur to sensible people that there is a tremendous difference between resolving animal matter into its original elements and the endowing of nonliving matter with life.

Chemistry may be easily able to tell what elements the body of a man or dog is composed of, but the test of the business is to take the elements that have been reached by the analysis and make out of them the man or dog as nature does.

When the scientific gentlemen shall have succeeded in creating even a tadpole out of nonliving matter they will be in a position to talk to us, but until they back up their alleged discoveries by some such practical demonstration the world will continue to believe that they are talking shop.

As a matter of fact, the much-advertised "discoveries" along the lines of the genesis of life are all moonshine. The wisest chemist of to-day can only exclaim with one of Shakespeare's characters: "In Nature's infinite book of secrecy a LITTLE I can read."

A little more.

The way in which we are "fearfully and wonderfully made" is as much of a puzzle to us today as it was to the first man who ever thought about it.

Chemistry has indeed made marvelous strides, but the secret of life, the way in and by which nonliving matter becomes endowed with life, is as much hidden as ever.

All the chemists in creation, working together in concert, could not, if their central salvation depended upon it, make one poor anglerworm or mosquito.

If the scientific gentlemen could make an anglerworm or tadpole they could make a Pericles or Webster, a Patti or Kubelick. But they cannot; and the humblest living thing laughs at them while they are talking about their great discoveries.

The secret will not, unfold itself. The interrogator is dumb, and the scientist is left staring with his gues.

It is a blessing that such is the case. It is a blessing that there are some things in this old world that man can't find out. It is a blessing that behind all that we know there is a great big background of mystery which sends its flood of poetry rushing over the human mind and compelling of our life the existence.

If the gentlemen would have the most of the time in their laboratories should succeed in actually making a man, or even a dog or a bird, there would be nothing left for us to do but to cut our throats.

Life would no longer be worth living. The romance, the charm, the beauty of the world would have departed, and the right would be nausea and weariness.

It is simply because there are some things that cannot be explained in the laboratory that life is a glory and a joy to so many of the human race.

Explain these things—explain everything, wipe out all the mystery, brush away all the uncertainty—and human life on this planet would be unendurable. There would be no music; no more dreams, no more art, no more faith, and the history of the human race would become the history of a flock of sheep or a herd of swine.

GARRITT P. FERRISS.

Mr. Ferriss, a noted scientist, says "Let us have no mysteries" and writes thus to the point:

The cry of science for light. As long as the light grows, science advances. The lovers of mystery have

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always been the enemies, secret or avowed, of science.

It amazes me to hear any intelligent man say: "Brush aside all the mystery, explain everything, and life on this planet would not be endurable."

Forsooth, shall we go back, then, to the dark ages, when everything was mystery?

On what principle can you distinguish between mysteries and say: "Let that one be banished, but this one must be kept sacred?"

The love of mystery stood in Galileo's way when he sought to establish the truth of the Copernican system. It has been in every age the refuge of priestcraft and ignorance.

"Let the mysteries alone! Keep out the light! Avault with your explanations!" was the cry of the old Egyptian priests and theologians as they lurked in the darkness of their gigantic temples, preying like vampires of the night upon the fears and superstitions of their ignorant dupes.

Ignorance and mystery and suppression of the spirit of investigation and explanation have been the foundation stones of every great edifice of despotism, whether political or religious, that the world has known.

Upon them rests to-day the autocracy of the Russian Czar and the anachronistic British monarchy, melting and trembling like a palace of ice on which the sun has risen—the sun of science and universal education.

Why is the mystery of life more sacred and less fit to be banished—if banished it can be—than the mystery of the universe? What right has any man to set limits to human knowledge? Is not this a return of the spirit that denounced Darwin? Does anyone dare to place the three-legged stool of mystery for a throne upon the shore of the in-rolling sea of knowledge, and sitting thereon, clothed with the cobwebs of superstition, shake the worn-out scepter of metaphysics at the breakers, sparkling in the sunshine, and command them to kneel back?

It is not true that there are no poetry and romance except where mystery broods. On the contrary, the advance of science, continually widening the horizon of the mind, brings infinite riches for the jewel work of the imagination. Has there been less poetry in the stars since the telescope and the spectroscopic began to reveal their secrets and to make manifest the true grandeur of the universe?

Observe the manner in which Tennyson borrowed from his scientific reading. It inspires even his mediæval idylls with deeper beauty.

"The old order changeth, yielding place to new."

The whole body of modern literature has been lifted to a higher plane and enriched with new ideas by the progress of science. There is no direction in which knowledge can expand without brightening life.

It is neither fair, nor just, nor wise, to sneer at the investigators in the laboratories, the men who bear the heat and sweat of the day, because, breathless in the enthusiasm of a fresh discovery, they pause a moment to wipe their brows and gather fresh courage from a glance at the beaming countenance of Hope, who lends them on.

In these matters they see a little beyond the curtain, and we are not to blame them if they cannot instantly attain the object of their search. They will reach it eventually, be sure of that! They have silenced in the past too many croakers of the sacredness of mystery to permit any doubt of their ability to advance.

Shall we keep our children by the hand, and leading them through the beautiful halls of learning, suddenly stop at a closed door and tell them, with bated breath:

"Into this chamber seek never to penetrate. Here dwelleth Ignorance in the holiness of inviolable mystery."

Shall we do that, or shall we put the spirit of Ebenezer behind us and say: "Open every door whose handle will turn at your touch. There is neither hope nor danger of ever reaching the end, but in striving toward it you will infinitely increase the joy of living?"

Man wants to know all the mysteries that rise up before him; but as soon as he knows them they cease to be mysteries; they are known facts.

True, chemistry will tell us all the component parts of the human system, but fails to put the breath of life into a single being and make it live and move, and think, and talk, but the sciences that have uncovered the mystery thus far, have made it possible to whistle surgery down to a very accurate system, making it possible to remove an appendix, a leg, an arm, and even a stomach, without making the operation fatal to the afflicted person, therefore, to know these secrets and save many lives to their loved ones for a little while, at least.

It may never be in the province of science to secure a spirit with a desire to be clothed by them through chemical process. It is evident this is what they lack. Artificial incubation might be an easy thing if they could secure the germ for a starter.

The fact is, no matter how much science discovers, there always remains something undiscovered and seemingly unobtainable in life's great formative process. But it is the duty of science to unlock all the doors possible, and Spiritualism will materially aid them in their research whether the acknowledgment or even secretly realize the truth of the spirit hand or the wave of thought handed down from the spirit sphere or not.

T. W.

"The Priest, the Woman and the Confessional." This book, by the well known Father Chiquy, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail, \$1. For sale at this office.

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THE SESTINA.

With an Exemplification of One.

The following poem is a specimen of a peculiar form of poetry that is highly valued by connoisseurs, and one of the most difficult and complicated forms of thought-song. It was first "invented" by a minstrel of the thirteenth century named Arnaut Daniel, and was afterwards copied by Spanish, French, Italian and Portuguese poets. It is called the sestina.

Its greatest peculiarity is in using the same final words in the lines of the several stanzas—not rhyming, but arranged in a certain regular order. The poem contains six six-lined stanzas, and a seventh having but three lines.

In the second stanza the final word of the first line ends with the last word of the first stanza, the second line ends with the last word of the second stanza, and so on, until the last word of the sixth stanza ends with the last word of the first stanza.

One writer says with regard to the Sestina: "One would imagine the task of maintaining rhyme-close to be sufficiently trammelling to thought without the added bit and curb of verbal argument. It would seem as if the rigidity of plan would strangle sense at birth, and that thought and reason would become hopelessly mingled and mangled in the word tangle. It does not seem possible that sentiment could float on top of such a whirl of proportional verbiage. Yet some very fine specimens of this form of poetry exist. One of the celebrated English poets, E. W. Gosse, wrote a Sestina, and Swinburne also wrote one. In 1882 Ella Wheeler Wilcox used the Sestina in writing an allegory on the value of matured effort in art work.

TWILIGHT VISIONS.

I sit alone in the fading light,
Of a day that is almost gone,
I silently think of a sweet face,
That long ago passed from my sight,
But oftentimes as night comes creeping
I see in her accustomed place.

Yes, I oft think in the dear old place,
I see once more in the fading light,
The fairest face the sun e'er shone on;
I muse and dream till the day is gone,
Thinking 'tis fancy that brings to sight,
The sweet vision of my darling's face.

Can it be fancy that makes her face,
Shine with a glory that fills the place,
And lifts my soul with the holy light,
To heights of heaven's eternal night?
Alas that it should so soon be gone,
And leave me in gloom to wander on.

The vision that comes as night draws on
That brings before me my darling's face,
Makes all the days that have come and gone
Seem much brighter, and her vacant place
At the fireside, is filled with a light,
That often thrills my enraptured sight.

Oh, these visions that fall on our sight,
They cheer our hearts as life's night comes,
They bring to our weary souls, the light
Of perfect peace, and fill each sad face,
With a radiance from that bright place,
Where grief comes not and all pain is gone.

When the hopes of life seem crushed and gone,
And tears of anguish dim our sight,
If we will but seek some quiet place,
Where we can muse as night comes on,
We'll feel as though standing face to face,
With those who would lend us to light.

With our loved ones gone we'll journey on,
Not hidden from sight in fading light,
But in some bright place and face to face,
E. GERTRUDE L. SMITH.
St. Paul, Minn.

Woman Suffrage.

We suspicion that it is true enough
That a woman would obstruct the polls
By refusing to vote until she was sure
That her hat was on straight, but we
Also suspicion that she would more
Than make up for this by seeing that
Her conscience was on straight, too,
Which is a point that is absent-mindedly
Neglected by many an image of his
Maker that wears pants.

Some persons that mistake a bad
Liver for cynicism often hint around
That women would be sure to vote for
The handsome candidates only. In looking
over the portraits of the respected
fellow-citizens that run all over the
United States this year for offices of all
kinds from constable to congress, it
strikes us that if women waited to cast
their ballots for handsome men they
wouldn't be likely to roll up a real
heavy vote anywhere in this country.

We never could prevail on ourselves
to take much stock in the theory that
women like handsome men. They certainly
don't seem to marry them. It is true that
women would vote for the man they can't
disapprove in politics because they can't
well hang over a bar, and we note that
rev men can get a real close knowledge
of the issue of the day until after the
third drink. Women might have to use
intuition instead of the more reliable
and better known brands of rum to find
out just how she ought to vote. Intuition
is a female talent that is despised
by men, but it is a good deal less noisy
than his talents and does not produce
as bad a taste in the mouth next morning.

When woman has the suffrage it is
not likely that she will make election
bets never to wash or to comb her hair,
or to wheel another woman through
town in a barrow if her candidate isn't
elected. She also will probably be content
to consider that election is over when
the votes are counted. Perhaps she
will feel badly for awhile and say
that the other side is a mean thing, but
after that she will see that the children
are dressed and sent to school as usual
and she won't spend the rest of the
week in a gummy explaining how it
happened, and taping off.

If a woman should bet a hat on the
election and lose, she would probably
admit that that would be an outrageous
innovation and a blow at the bulwarks
of the Republic. It is the only danger
we can see in woman suffrage.—New York Press.

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MISSIONARY.

Report of Mr. and Mrs. E. W. Sprague.

Two months have passed since we made our last report to the Spiritualists through the press.

During the 61 days of March and April we held 41 meetings, visited 10 towns, organized and chartered seven new societies, and secured seven of the old churches. We have had three of these having met with adverse conditions neglected their per capita dues, but new interest was created, they paid their arrears and were reinstated.

Our meetings were held in court houses, town halls, opera houses and other halls, two of them were held in parlors, two in a schoolhouse, and sixteen in churches of the following denominations: United Brethren, Friends, Close Communion Baptist, and four temples owned by the Spiritualists. We enjoyed holding meetings in our own temples, and will be glad when every society owns one.

Our lectures and messages were received with evident appreciation by all classes. A goodly number of our listeners hearing the sweet message of Spiritualism for the first time.

It is a great satisfaction to us to know that our National organization is growing in favor with the people as they learn more of the great work it is doing for our cause.

No one objects to organization any more; all are anxious for assistance from either State or National Association. It is to be regretted that the N. S. A. has not yet grown to such proportions financially that it can furnish all the assistance asked for.

Though it cannot do this at present, it certainly is doing a great deal to carry the work along. It gives great promise of becoming able to widen its field of usefulness in the future until its power will be felt in every community in the land.

The work in the missionary field has demonstrated that the Spiritualists are ready to co-operate in the good work soon as some one is sent to assist them to organize.

If we could reach the millions of Spiritualists and make plain to them what may be gained by thorough organization and co-operative work, our cause would take the lead in the world's reforms.

The few missionaries the N. S. A. is able to send out now can reach but a small proportion of the many Spiritualists of the country. Most of those they do reach, are may be plainly seen, are content to join the organization and put in practice their belief in co-operative work.

We are often told that there are millions of Spiritualists in the United States; if so, what kind of Spiritualists must many of them be? Judging from the support some of them are giving to the cause, they must be very poor, or very stupid.

If there are one hundred thousand Spiritualists in this country that could be induced to pay into the N. S. A. treasury annually fifty thousand dollars would have which they could use each year with which they could build homes for the aged, sick, and poor Spiritualists, homes for the orphan children or Spiritualists where they could be given under the beautiful teachings of our philosophy. With this small amount from each one of the number named, colleges could be built, libraries established, chairs endowed for the investigation and promulgation of the great truths that Spiritualism has brought, and is still to bring to the world.

The greatest desire of every true Spiritualist to make Spiritualism what it should be in the eyes of the world could be realized, and all for the paltry sum of half a dollar each year from one hundred thousand Spiritualists. Why is not this assistance forthcoming? I will answer: Because there are not thorough organizers. There is no other valid reason.

When we can reach the Spiritualists through thorough organization, all this and much more will be accomplished. Follow Spiritualists, let us bestir ourselves, join our self-interest and love for our cause.

The recent decision in the Melroy will case ought to be a sufficient incentive to all Spiritualists to band themselves together for self-protection. This decision virtually dumps all of the Spiritualists of the world into one heap and labels them lunatics.

All of the people, including the judges and the juries, who are ignorant of the subject of Spiritualism, should be enlightened. They can do a mighty work in all departments of reform, and help to make the world a better place in which we live; at the same time giving to the people a knowledge of the life to come. Let us be up and doing for our earthly days will soon be done.

E. W. SPRAGUE AND WIFE,
Missionaries for the N. S. A.

WONDERFUL.

Isn't it wonderful, when you think,
How the creeping grasses grow,
High on the mountain's rocky brink,
In the valleys down below?
A common thing is a grass blade small,
Crushed by the feet that pass—
But all the dwarfs and giants fall,
Working till doomsday shadows fall,
Can't make a blade of grass.

Isn't it wonderful, when you think,
How a little seed asleep,
Out of the earth new life will drink,
And carefully upward creep?
A seed, we say, is a simple thing,
The germ of a flower or weed—
But all earth's workmen, laboring,
With all the help that wealth could bring,
Never could make a seed.

Isn't it wonderful, when you think,
How the wild birds sing their song,
Weaving melodies, fluk by link,
The whole sweet summer long?
Commonplace is a bird, always,
Everywhere seen and heard—
But all the engines of earth, I say,
How little help the Judgment Day,
Never could make a bird.

Isn't it wonderful, when you think,
How a little bird grows,
From his big, round eyes, that wink
and blink,
Down to his tiny toes?
Common thing is a baby though,
All play the baby's part—
But all the whirling wheels that go,
Flying round while the ages flow,
Can't make a baby's heart.

—Julian S. Outler.

Home, Sweet Home.

Once more I find myself in the Northlands, greeted by smiles and handshakes from loving friends, and my heart echoes the song of "Home, Sweet Home."

Since leaving Chicago, a year ago, I have indeed been busy, every Sunday on the platform and as much as each evening of the week at times.

On my tour through Texas, as elsewhere, I found the people most hospitable. No time since I have been in the South can I say I have found more people ready to investigate and understand our beautiful philosophy.

I feel like saying to my sister and brother workers, let us be up and doing, leaving none to cry in vain for the consolation we as instruments in the hands of the higher forces can give.

I recall the words of one who wrote the following:

"There are hermit souls that live withdrawn,
In the peace of their self-content;
There are souls like stars, that dwell apart,
In a fellow firmament.

Where highways never ran,
But let me live by the side of the road,
And be a friend to man."

"Let me live in a house by the side of the road,
Where the race of man go by;
The men who are good, the men who are bad,
As good and as bad as I.

I would not sit in the corners seat
Nor hurl the cynic's ban,
Let me live in the house by the side of the road,
And be a friend to man."

"I see from my house by the side of the road,
By the side of the highway of life,
The men who pass with the ardor of hope—
The men who are faint with strife—
But I turn not from their smiles,
From their tears."

Both parts of an infinite plan,
Let me live in my house by the side of the road,
And be a friend to man."

All mankind needs our teachings,
Let us never turn away from one soul who seeks that which we possess.

GEORGIA GLADYS COOLEY,
Chicago, Ill.

PASSED TO SPIRIT LIFE.

[Obituary to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Mr. Edw. Swift, one of New Philadelphia's best citizens passed over to the spirit life of June 13, 1902. He lived on the earth plane about 50 years. About two years ago he lost a dear relative, which led him to investigate Spiritualism, and he became thoroughly convinced of the reality of the future life, and salvation for all without any "vicarious atonement." The writer's family esteemed him as a very dear friend, whose early transition is deeply regretted by a large circle of friends.

C. H. MATTHEWS,
New Philadelphia, Ohio.

Passed to spirit life from her late residence, 617 N. 10th street, St. Louis, Mo. Mrs. Mary T. Harrington, widow of Francis A. Harrington, aged 82 years and 7 months, died June 13, 1902. She was a Spiritualist for fifty-four years and was loved by all who knew her. Her funeral services were held at her residence and her body was cremated.

WILLIAM GESKE.

Mrs. G. V. Austin passed to the higher life, June 14, 1902. She was to her and all her family a great comfort in the hour of separation. No, not dead, but only gone before. Funeral services were conducted by Mr. Post, of Allegan, Mich. (a Spiritualist), and burial there. MRS. HELEN F. THOMAS.

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TESTIMONIAL.

Mr. Poole—Dear Sir:—The glasses were received yesterday. They are just grand and rest my eyes so much. How can you give such satisfaction without seeing the person? To me it is marvelous. Most gratefully,
MRS. M. E. DOBYNS,
Galveston, Texas.

SUNDAY SPIRITUALIST MEETINGS IN CHICAGO.

Send in notice of meetings held on Sunday in public halls.

Bear in mind that only meetings held in public hall will be announced under the above head. We have no space to keep standing notices of meetings held at private residences.

The meetings of the German "Truth Seekers" will be held at Mechanics' Hall, 6850 South Halsted street, at 3 p. m. every Sunday from first of September on. Robert Grabe, medium.

The Spiritualist Research will hold meetings every Wednesday at 2 o'clock p. m. in Hall B, Van Buren Opera House, corner Madison street and California avenue.

The Christian Spiritual Society, under the direction of Miss Sarah Thomas, holds meetings every Sunday at 2:30 and 7:30 p. m. in Hygeia Hall, 404 Ogden avenue, corner Robert street.

The Progressive Spiritual Society will hold meetings each Sunday at 8 and 9 p. m. at Wurster Hall, North avenue and Burling street. German and English speaking by Mrs. W. Hilbert, pastor.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph st. every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Cora L. V. Richmond. Always an interesting programme. All are welcome.

Church of the Spirit, Communism will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday; 8 p. m. conference and tests; 9 p. m. lectures by competent speakers.

The Christian Spiritual Church holds services every Sunday evening at 8 o'clock, at 421 Twenty-seventh street, near Wentworth avenue. Lecture and spirit messages at each meeting.

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Why will you continue to suffer when there is a treatment at hand that will cure you? Dr. Peebles and his associates, all physicians of wide experience and reputation, have perfected a system of treatment that promises health and strength to all.

"I feel like saying to my sister and brother workers, let us be up and doing, leaving none to cry in vain for the consolation we as instruments in the hands of the higher forces can give."

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The men who are faint with strife—
But I turn not from their smiles,
From their tears."

Both parts of an infinite plan,
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All mankind needs our teachings,
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PASSED TO SPIRIT LIFE.

[Obituary to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Mr. Edw. Swift, one of New Philadelphia's best citizens passed over to the spirit life of June 13, 1902. He lived on the earth plane about 50 years. About two years ago he lost a dear relative, which led him to investigate Spiritualism, and he became thoroughly convinced of the reality of the future life, and salvation for all without any "vicarious atonement." The writer's family esteemed him as a very dear friend, whose early transition is deeply regretted by a large circle of friends.

C. H. MATTHEWS,
New Philadelphia, Ohio.

Passed to spirit life from her late residence, 617 N. 10th street, St. Louis, Mo. Mrs. Mary T. Harrington, widow of Francis A. Harrington, aged 82 years and 7 months, died June 13, 1902. She was a Spiritualist for fifty-four years and was loved by all who knew her. Her funeral services were held at her residence and her body was cremated.

WILLIAM GESKE.

Mrs. G. V. Austin passed to the higher life, June 14, 1902. She was to her and all her family a great comfort in the hour of separation. No, not dead, but only gone before. Funeral services were conducted by Mr. Post, of Allegan, Mich. (a Spiritualist), and burial there. MRS. HELEN F. THOMAS.

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SUNDAY SPIRITUALIST MEETINGS IN CHICAGO.

Send in notice of meetings held on Sunday in public halls.

Bear in mind that only meetings held in public hall will be announced under the above head. We have no space to keep standing notices of meetings held at private residences.

The meetings of the German "Truth Seekers" will be held at Mechanics' Hall, 6850 South Halsted street, at 3 p. m. every Sunday from first of September on. Robert Grabe, medium.

The Spiritualist Research will hold meetings every Wednesday at 2 o'clock p. m. in Hall B, Van Buren Opera House, corner Madison street and California avenue.

The Christian Spiritual Society, under the direction of Miss Sarah Thomas, holds meetings every Sunday at 2:30 and 7:30 p. m. in Hygeia Hall, 404 Ogden avenue, corner Robert street.

The Progressive Spiritual Society will hold meetings each Sunday at 8 and 9 p. m. at Wurster Hall, North avenue and Burling street. German and English speaking by Mrs. W. Hilbert, pastor.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph st. every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Cora L. V. Richmond. Always an interesting programme. All are welcome.

Church of the Spirit, Communism will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday; 8 p. m. conference and tests; 9 p. m. lectures by competent speakers.

The Christian Spiritual Church holds services every Sunday evening at 8 o'clock, at 421 Twenty-seventh street, near Wentworth avenue. Lecture and spirit messages at each meeting.

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