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OPINIONS AND GRITIGISMS.

Sar'gis' Views Concerning Various Subjects, Persons, and Matters of Interest.

the habit of writing are liable to lose both the ambition and knack of composition. And this attempt is more to prevent collapse than because of thoughts struggling for utterance. Then again, The Progressive Thinker has been so alled with good things, as a rule well written, that there has been no incentive to take up its space with the common-places of gossip.

An excuse, or a text, as you may choose it, is found in the April 19 number in the editorial, "Do Not Worry." It seems a sort of protest on the part of the Editor against the critics who think all articles should be such as they could agree with. The editorial is timely and it harmonizes with what has been often referred to in these screeds.

Spiritualists come from all creeds and all sorts of people-orthodox, heterodox, Catholic, Protestant, agnostics, materihese, by early educational influences instilled with certain preconceptions tion of spirit, spirits, after-death life, or any church or profession in the offered that admiration for his teaching

numbers its renders by the thousands. Now, Sar'gis has a very good opinion of himself and flatters his self-consciousness that the world would be better off if it allowed him to run it-but your subscription list would be very small if no one subscribed save those who want-ed to hear what he had to say.

Take one number, at random, the one from which the text is taken for example: Its interesting features are a discourse from Mrs. Richmond, Hudson Tuttle's column—either worth a year's subscription—a letter from the "dead" whole thing is illustrated by that questions and in Brother Lockwood's "essay." It is inquiry that pricks the bubble: "What his definition of science. If Professor Shall we do with the graduates?" The Lockwood had only looked a little far-subscription—a letter from the "dead" whole thing is illustrated by that question the rich would have found that the same Prof. Denton; one of those evangelistic tion. The writer has been listening to "Home Circle" articles; Dawbarn, on lectures for many years, yet has es-the "Aural Self;" the current mirror of caped being afflicted with these illiterthe "General Survey," to say nothing of ate people. True, people and mediums to his idea Spiritualism was neither a the editorial and miscellaneous conhave been met whose speech was religion or science, said this: tents. Why should anybody complain? faulty in its idlomatic cuphony, but "The better statement would be that Does a guest find fault with the menu such are everywhere. One of the most knowledge as to Spiri(ualism should be orders what appeals to his appetite or called argument sounds as if forced. tickles his palate, and leaves the other dishes to the other guests who fill the lege, or a dozen of them. This is a free dining-room. So it is with the sensible country and people do as they please-

barrier between them, while the object- um" is dignified enough-Rev., Prof.

Again, Brother Moses Hull is taken arises. up with debates and colleges and classes, and instead of "Prof." he prewhere these two mutually converted ciety, published in The Progressive and aural tentacles can explain this other things said: mutual and marvelous manifestation of intellectual power, he is richly en-titled to a place in the academy of immortals.

The Progressive Thinker contains ence, can make science its handmaid-many gems as well as some things not en." so geminy, and if you have no objection

And first: The article in the number of April 20, by Nora Batchelor has made—she needs no championship—but more common sense in it than tomes of it is because of the hit personal to the learned discourse about vibrations, the undersigned that follows the "ignor-sub-conscious and the sub-jective. It is, if made a living idea, worth more to Spiritualism and Spiritualists than colleges top-heavy with professorships before there is a student or scholar. From the Nicean council down to Luther, Calvin, Joseph Smith and Alexander Dowle, poor humanity has been afflicted with "Bible exegesis." yet there is more practical wisdom in the files of Poor Richard's Almanae than in all the rosary of its pronouncements and proverbs. Is it not time to get from under the wisdom of parchment and papyrus, written by men far inferior in real knowledge to our common school graduate, and allow the popular mind to

come in contact with facts? It is very funny to hear the wise ones discourse about the uneducated mediums and then pray to a father who has never got beyond a "which"—but what's the use?-It takes all sorts of the unseen life is taken possession of people to make a newspaper pay.

People may talk as they please, may that the philosophize as they will, the one effect. from the Ive way to educate the mind is to hit it with a fact and a demonstration. And other thing would be investigated, it the day is gone by when people can be ceases to fulfill the object for which it in the mutual case referred to-and won by abusing them or their ways. was intended." Woll by abusing them. Spiritualists who are No one can trace any allusion to any nate minds is not a good way to not scholars or scholastics, but to ridi-tiling here but the Piper case and the pupilage to educational effort,

been one of toil and labor, who have worked for what they have, and given any place here for his interference of their earnings to help educate those which he characterizes as "emanating who never work—yet they have com-mon sense and common hearts. And if In the same article the writer, referthey have sensitive gifts, they will not ring to Prof. Loeb and his discovery, talk nonsense even if their grammar or puts this question, "What is this but text-book smattering may not be of the Prof. Lockwood's molecular hypothesis, strutting degree. No, no, there need be that receives only half-concealed opponofear of the platform being taken from the learned by their vulgarities. They are neither numerous nor cheeky giness in not pouring out money to en--but will be found glad listeners if dow professorships to teach what Prof. those on the platform give them some. Loch has discovered, after having kept thing to think of.

What a comment in this regard is the list of over thirty of the platform peo-ple of the Spiritualist movement so far, preciative words are also "from a vac alists, nothingarians, and even from as given by J. S. Loveland in The Pro-the preachers and priests. And all gressive Thinker of May 17. Beginning once achieved a great feat—filled a vacwith himself the first regular lecturer, in all the list up to thirty, there was not about gods, no gods, creeds, etc., and one but was an educated man or wo Progressive Thinker will bear out the not one of them having even a concep- man. No equal number of names in statement—there has never an occasion

anything akin to what Spiritualism has disclosed as to these things.

Of course these people when they talk or write as naturally think along old educated lines as they breathe. They are on our plantforms, in our books, in the newspaper press, and everywhere.

And they find somebody to agree with them. A newspaper was a people with them. A newspaper must give found. them. A newspaper must give consideration to all—if it is to be such in the writer on the most profound topics, and proper sense. The Progressive Thinker in learning overtops the college professor. Any or all these are too far advanced to be caught in such shallow work as Psychical Research has given to the world

But, who has ever advocated ignorant and uneducated mediumship? Or who talks about it among the rank and file of Spiritualists? It is a new fad that has come up as an annex to "organization.'

No one need object to a school, a col-

reader of a newspaper published for ev- or can-whether it pleases you or me, pay expenses with your order only, but with those of the aggregate patrons. This is not an original idea but is only given for the benefit of the original fool dyspeptic. erybody. The Palmer hostelry doesn't or not. But no one is justified in decryyspeptic.
Some people, for example, object to Professor Dawbarn's ideas, and Prof. It is there that criticism is in order. Dawbarn consoles himself with the For one of the high privates in the rear conviction that only ignorance is the ranks of Spiritualists, the title "medior calls it—not the ego, but egotism. Ph. D., or even M. D., has no credential Shall The Progressive Thinker stop the over us privates as teachers, mentors, amusement of the rest of us because of dictators, or as authorized to scold us this difference between author and as being ignorant, stingy or otherwise. critic?

Again, some of our leaders lanse into dogmatism and want of good temper fixes "Rev." to his "ads," and an-nounces as a part of his curriculum, in point in which this "scribe" is put "Bible exegesis." Now, this is because outside the pale is found in a very able "Our Moses" was born and bred to the "essay" of Prof. Lockwood in your ispriesthood and discussion. Debate is sue of April 24. It is here mentioned his native air, and without a Jamieson, because it is in line with the text. life would be monotonous. And by the Here is the record: In an address by Mrs. way, was ever, since that change of Richmond reviewing the Mrs. Piper inbase on the road to Damascus, such a cident and the courage of the scientific miraculous conversion as that one gentlemen of the Psychic Research Soeach other? If Dawbarn's vibrations Thinker of Nov. 30, 1901, she among

"If there is that which is beyond science, and there is the great realm of superconsciousness in human existence, that realm can take possession of sci-

Now, Brother Lockwood, after five to a somewhat gossipy criticism of months' interval with many epithets to Herbert Spencer, following the common some of its current contents you can give it emphasis, calls this "ignorance," print this. If it in any way grates on and adds that it is more like making "t the harmony of the editorial sphere, mop" than a handmalden-if anybody the waste-basket, like the omnibus, is can see a scientific point in such a par allel. But it is not for any defense of Mrs. Richmond that this allusion is

In commenting on this Piper address of Mrs. Richmond in The Progressive Thinker of March 1, 1902, "Sar'gis," quoting the above paragraph said:

"Here in a sentence is the whole matter as to scientific Spiritualism. Science is the knowledge of Nature, its laws or functions. Spirit is nature manifesting in these laws or functions. To test the higher by the lesser is effort misapplied-the reverse of cause and effect. Science can be enlightened and instructed by spirit, but spirit can never be compared by science. And our talkers about the scientific demonstration of Spiritualism are simply talking up a vacuum."

And as an illustration of this position a faither quotation from Mrs. Rich-mond's address was made as follows: "So when any medium developed by by any set of men or society in order that the facts may be investigated, not from the standpoint of the great human need, but as a butterfly or a bug or any

To the Editor:-People who get out of cule them and apply depreciative epi-| society, and in commenting on it this thets to them is not the way to inspire writer refers to "the: Hodgsons, Hysthem or any other class of people to come to school.

You will see mediums whose life has knowledge—or candor."

Lockwood on half-rations for years, teaching the same thing." Is Brother Lockwood prepared to say that these apuum with his fame. More than this-as these occasional contributions in . The

No apology is made for this admira-tion, nor does this overflow of epithetic criticism lessen it, and why make Mrs. Richmond a party to it, when the Psychical Research Society was the object f criticism by both speaker and ment upon the address? Is Brother Lockwood the champion of that society -or where is the inspiration for this remarkable "essay?" If science could only teach us the economy or office of the spleen in the human viscera, then indeed might we be able to account for this display of splenetic temper in his generally admirable "essay." Is it not reasonable to say that his attack is from a morbid view of the situation—surely he was in the mind of the writer only in complimentary colors.

But there is another very funny thing One of your correspondents puts an in Brother Lockwood's "essay." It is inquiry that pricks the bubble: "What his definition of science. If Professor writer who talks from a vacuum in The Progressive Thinker's symposium, February 15, 1902, after stating that

of a Palmer House dinner and give up accomplished men ever met with-a pursued after the scientific method. his room and take to the street because Harvard man at that—even in his pub. That method seeks facts through evithere are dishes on it he doesn't like, lic speech would persist in saying deuce and demonstration. When a fact farther research, but ceases to be a subject of debate. It becomes a basis, an element in itself. A scientific fact is rather a misnomer. The scientific method has ascertained fact not made

> Now, this is after the manner of Lockwood, and the whole article might be open to a suspicious mind that sees what is not before it, as a plagiarism from the "essay," was it not of an ear-lier date. Perhaps it was a "co-related" impression.

According to the "essay" science is only a method. It says: "Science is a system of inductive and deductive reasoning. It is a formula of demonstration, as applied to the inductive, and of syllogistic reasoning as applied to the leductive; hence it can never be employed as a synonym for knowledge. method by which knowledge and truth are established. So, then, science is only a method and nothing more. A dog's nose is a method employed to find only a method and nothing more. a fox, a science until it runs up against the fox, but ceases so to be when the fox is caught-that is according to the deductive method-the deductive fox is caught by reasoning on the conditions employed in the other case. But, Pro-fessor, your dog would look at you reproachfully, were you to treat his great He has a much beteffort in that way.

ter knowledge of his nose than that. But, remember now the definition that science is only a method. The writer has just examined four leading dictionaries—Webster, Worcester, the Century, and the Encyclopedic dictionary, Cassell & Co., London-and every one of them begins and ends the definition of science as "knowledge." error, as exposed by the "essay,"

vides science into classes as (1) Abstract sciences: (2) Abstract concrete It is not the purpose here to enter on any debate with the "essay," and these

references are only made as a sort of timid protest against Brother Lockwood being both lexicographer and critic. Science being only a method, of course Prof. Lockwood's method is his science—and with this assumption there cannot in charity be any quarrel-even by a vacuum. It really looks as if our favorite champion of Spiritualism as related to the truths of science has rather shown temper than the composure of philosophy in thus going back into the Piper episode for the opportunity of some latent impulse and has had to make dictionaries to have his venture hold-its purpose.

Now as to the moral of all this? That it would conduce to harmony if our speakers and writers were to follow the advice of Nora Batchelor, N. S. A. fill its prospectus, but omit censure and scolding of those who cannot understand or grasp infinite intelli-gence, or fail to reach the heights of its

Let Moses Hull have his way of doing. He represents a great mass of people and is doing much good. So many think from a Bible concept that his work is timely and valuable—but debate never converted anybody-save was intended."

"
sneering at the ignorance of less fortuNo one can trace any allusion to any nate minds is not a good way to induce

Prof. Dawbarn is so given over to vi-brations that he has come to the conclusion that spirit intercourse cannot be had with either in a normal condition. Or in his own words: "Both mortal and spirit are in an abnormal condition." like Thomson J. Hudson, whose subjective mind makes the spirit world an eternal lunatic asylum, Dawbarn makes spirit communion non-compos mentis. Though vibration is a tuning-fork concept intensely material in essence, yet it seems to catch a class of mentality that the spiritual concept gannot reach. Can a mind be normal that reaches such a non sequitur. It is a place with a terminology that has crept into the literature of a class of self-elected lead-ers that is overshadowing the idlom of the early spiritual movement—such as vibrations, objective and subjective mind, thought transference, telepathy, and so on ad nauseum-all taken from

the enemies of Spiritualism.

And Prof. Lockwood—a pioneer in his field of thought and demonstration. noustration. There is a large class of mind-of the very ablest in our ranks-clear thinkers, close reasoners, who realize the universal prevalence of law h nature-scientific in habit and by profession. To liscoverer in the realm of the spiritual philosophy, because his methods of exposition and demonstration are in harnony with their own. He has done and is doing a great work-as far above the Hodgson's as the common law is superior to mystical idealism. But it is heither scientific nor philosophic to apply epithets to equally united workers who appeal to other phases of intelli-

If Mrs. Richmond, J. Clegg Wright, Hudson Tuttle, Lynian C. Howe and their like are not included in this reference, it is because they have a special equipment, that takes them out of the list of what may be called the propa-ganda—or those who impart their own conclusions from the common facts of Spiritualism.

And right here is the great distinction between the two planes of exposition. We speak of the views, and opinions of Dr. Peebles, Moses Hull, Prof. Lo Dr. Peebles, Moses Hull, Prof. Lock-wood, the N. S. A. and others and of their system of thought and dogman-for that word is legitimate in this connection. But when we speak of the others we refer to their Teaching. The two classes and the place that the fill in the classes and the place they fill in the public work of Spiritualism are both important, but as distinct as is the inspiration of the seer from the methods of the philosopher.

Let us have both. Let each shine in helr orbit for the benefit of us lower orders, and like the planets each according to its degree in the great family of Spiritualism.

And after all let us, in the ranks of he great unindividualized, according to our lights; have our meditims, our seances, our phenomena, and The Progressive Thinker as the organ and provider for all, which to us in the kindertion and unfoldment for the understanding and enjoyment of the higher intelligences. And if they, our leaders, are as harmonious and earnest as are the ranks, the "cause" will flourish and our instructors be prosperous happy. SAR'GIS.

NIGHT.

Softly fades the parting ray Of the glowing orb of day, And the flaming streamers rise To the zenith of the skies. Dusky eve steals on apace earth in sombre lace; Night once more sits on the throne.

Silence deep and calm repose Follow at the daylight's close, And fair Luna, queen of night, Floods the earth with mellow light, And she shows her smiling face Thro' the fleecy clouds in space, Brightening the darksome nook Where perchance there lurks a spook

In my room alone I sit. Noting not how time doth filt, And I feel a subtle thrill.
Creeping o'er me like a chill,
And I sense the presence dea
Of a lost one drawing near; Climbing quickly on my knee, Sits a boy laughing at me.

Do you want the truth to learn How our spirit friends return? Would you lift the mystic veil, Seeking friends you now bewail? Would you pass the gate war, Where the risen spirits are? Seek within thyself the key—
God lives in humanity,
HENRY A; EDMISTON.

JUNE DAYS.

Oh, there's health in the air unfettered Where the sun warms, the deep grassy meadows, And the odors of roses and dessamines Are borne from sweet cooling shad-

Oh, the peace of the morn with its jubi-That drops like desy from azure-lit Where no blight of gebre, sorrow or

Can ever darken eines The fairy June morn litto summer is

running, Thro' the vista of years I can see far when youth like a goog in my heartlife was summing.
In the alsies of a beautiful May. And a melody sweet Hoples with laugh-

Adown the long years of the -dead Breathing of love that alls me with rapture, Faithful and true my memory holds fast. BISHOP A. BEALS. Summerland, Cal.

When a man has not a good reason for doing a thing, he has one good reason for letting it alone. Thomas Scott.

DR. PHELON'S LETTER.

Brief Notes on Various Subjects.

What a most peculiar point of climacteric time we are now passing through. To one who is enough interested to take a bird's-eye view of the weaving of the great loom of events, it is a marvelous web of curious intrica-

The predictions of the astrologers are in a partial way being fulfilled, so far, indeed, as to cause a creepy feeling of wonder as to what next, and how close it will strike to the place where we stand. Will all or even a greater part of these enlightened ones' prophecies come to pass? Can they tell? Can anybody tell?

Amidst the almost absolute promises of bountiful harvests, we have all the obstructive forces intensifying them-selves until the plagues of Ancient Egypt grow insignificant in comparison, As the year grows older, so in an increasing ratio comes the letting loose of whatever the maligu planets hold in

store for us.
Not satisfied with Nature's diseased condition, her children are doing their best to increase their own discomfort by disturbances of various sorts. On every hand there are strikes and lockouts, with all their attendant commotion.

Never was the world at large in so perturbed a condition as now. The day is set when the authority of Church and state is to place the crown of the English empire on Edward's brow. In the gambling centers, the worshipers of the blind, fickle goddess are betting 100 to 3 there never will be a crowned Edward Seventh. What a commentary on the whole of the affairs-the seething tumult of the world. Is it strange, while dwelling on this unsightly pic-ture, there comes a wonder if to angel eyes our physical conditions resemble the sweltering back to dissolution of dead carcusses, fermenting vitalized erganisms, knowing just enough to

nove squirmingly. We congratulate ourselves on our acquirements and attainments. We boast of our wealth; of our business ability and of our wisdom. Have we ever stopped to think how it was we are the possessors of such vast wealth? Mother Earth had it all for us, hidden away about the ample folds of her dress. Our soils were fertile, our forests abundant, Beast, fowl and fish swarmed about us, beyond the farthest whole range of minerals, noble and common, abounded. We were able to prove up our claim of pre-emption with comparatively little cost of money or

The difference between a savage and a civilized nation is in what they have to sell. We have sold to all the world, without stint from the earth's surfacehe waters and the neids; and from be low the surface. Not only was this the raw material; but we had the gumption to invent and manufacture, saving all profits but the transportation, and often a large share of that. It is not wonderful that we have become a wealthy nation. It would have been far more strange if we had not. We do not say of an heir to millions: "It is quor that he should be rich." We expect one who has thus been favored of fortune to be well-fixed. As a nation, we have amassed nothing, it was all a legacy. We have squandered much. But amidst all the seething tumult of these latter learning to make the most days, we are learning to make the most of the opportunities offered us, on every hand. This is exemplified in the working of our gold mines, where the use of the cyanide process saves almost all the metal for which this coast is famous. At last gold mining and milling s likely to become a careful, intelligent process of manufacture, in which even the economic processes of the immense pork-packing industries may be outdone. We are waiting the next number

in the program. During the last weeks, Oakland. our neighbor city, over the bay, has been indulging in a street fair carnival, for a charitable purpose, under the auspices of the Order of Elks. It was a piece of the Midway Plaisance of the World's Fair, spread out so that the congestion of the latter was relieved.

In no other climate could one of these

out-of-door affairs be held. It is understood that the financial success has surpassed expectations. The charity to be thereby is not to be left empty-handed.

Prof. H. A. Streight, whose name and rare gifts are familiar to many of The Progressive Thinker family, has been visiting friends in the city for a short time. His residence is at Mountain View, California. He had some of his paintings with him, for which he is famous. There is "plenty of sign" that we are

up against "Independence Day" and the small boy. Old Sol is becoming more attentive to Mother Earth. The more attentive to Mother Earth. The rising hope of the nation has been prac-ticing at long range for his part in the celebration of the day when his fathers "fit and bled and died for their country." Thus far he has succeeded admirably, as some forty casualties, langing from a malmed finger to the loss of an eye, amply attests. The dally papers suggest, the police should confiscate the implements of disturbance, but as yet no action of that kind has been taken. As we write, the detona-flons that we in common with the Ohinese, so much enjoy(?) startles us from the even-flowing of our thought, and yet it is days to the precincts of the "Great and Glorious Fourth."

W. P. PHELON, M. D. San Francisco, Cal.

Philosophy, when superficially studled, excites doubt; when thoroughly explored, it dispels it.-Bacon, . . . Can It be true, as is so constantly affirmed, that-there is no sex in souls? I

doubt it exceedingly.-Coleridge. Love that has nothing but beauty to keep it in good health, is short-lived and apt to have ague fits.—Erasmus. Education begins the gentleman, but reading, good company and reaction must finish him, -Locke,

THE ORIGIN OF LIFE.

Gan Not Drive God Out of Modern Thought.

From whence came life? From whence came intelligence?

These questions have never been answered with final and satisfactory exprove that it had no maker. And herein actness. Life and intelligence are here lies the mistake of the average atheist. in a thousand forms and degrees of development. We see them in the lowly ture, such as cyclones, volcanic disasinsect, feeble and rudimentary, and in ters, polsonous reptiles, famine, pesti-an ascending scale of being we behold lence and the like, and then says: their greater manifestation until in "Behold how imperfect is this great

out of antecedent life and intelligence. 'Ex nihilo nihil fit," they quote with absolute conviction. And this is so evidently true that no one tries to controvert it. It is as certain as that two and two make four. "Out of nothing nothing comes." Any possible theory or hypothesis which men may put forth is foredoomed to certain destruction the moment it comes into conflict with this axiomatic truth. You cannot get water out of that which is destitute of all moisture. No more can you get life out of that which contains no life, or intelligence out of that which does not nossess intelligence. The sleight-of-hand expert may cause some credulous bumpkin to think he took a lot of articles out of a hat which he never put he did first place them there at all

her capacious and mysterious pockets that was not stored there against the The doctrine of the spontaneous generation of life does not command the attention of thoughtful persons. The living does not arise out of the nonliving now or ever. Back of all living creatures were generations of other living creatures, each of its own species and type particularly. Before the bird another bird from which it derived its being. Before the ox a prior ox. Before the man an antecedent man, and

before him another man who also had

an ancestor, and so on until we get

the cunning fingers of Nature never

produce anything from the depths of

Aye, there's the rub! We can account for everything but the first. That First Cause-what is it? God, force, matter, mind, chance, chemical affinity? If only there was no first man, tree or beast to consider, how it would simplify things. We could then say that there was no first cause, either great or small; that all things as they are now, by the simple law of reproduction, had been going on forever. But we cannot so affirm. While a few affirm the absurdity of creation, none dares deny a beginning.
"In the beginning" is not only a Bible word but a scientific statement as well. There was a beginning of things as they now exist. There was a time in the past when no life-forms were on the earth. Not only was there be-ginning, but ending also. Fossil re-mains of extinct species of animals abound. They arose out of apparent nothingness and have perished into utter extinction. Whence their origin? There are two ways of trying to a count for the appearance of organized intelligent life-forms on the earth. The first is the Bible method or creation theory. "In the beginning," and as the cause of it—God. A personal God, the fountain of all life and intelligence, created all things out of nothing or, according to the latest interpretation, formed them out of material already and eternally existing. This view assumes that mind and matter are separate, that matter is dead, and that mind is not the product of matter. Mind was before matter, or at least superior to it, and controls, enters into and energizes it. So a great First Cause, a God of infinite power, reason and benevolence is postulated, a Spirit, wholly unlike and superior to matter, who existed eternally, having neither beginning nor "Pneuma ho Theos," ending. Jesus. Spirit is God. And this is the origin of life and intelligence on earth The Creator, Spirit, Infinite Intelli-gence, formed matter into the various shapes and conditions that organized matter has ever presented, and "breathed" or infilled them with life

and differing degrees of intelligence. This is the easy way to account for the existence of all things. More than that it is reasonable. True, no man can prove there is a God. It is only a hypothesis. Rousseau said: "If there was no God men would have to invent one." A noted physicist said: "It is easier to believe in a God than to disbelieve." Without a doubt it is the easy, natural and logical method to account for the existence of every form of life and intelligence on the globe by asserting the prior, or antecedent, existence of a nowerful, living, personal and intelligent Agent, or Being, from whom they derived the endowment of life and inellect. But this fact, if it is a fact. cannot be demonstrated. It is simply logical conclusion. It is a necessary inference within the domain of abstract reasoning. It is a metaphysical cer-

But if the existence of God can never he demonstrated neither can his nonexistence be proven, or even made probable. Denials can be offered, an almost endless number of more or less ingenious criticisms upon the methods of this supposed God can be paraded, pointing out alleged mistakes, brutalities and shortcomings. But what then? They have not taken God, or the necessity for Him, away, Grant every indictment against the management of nature, as charged against God by the athelst, to be true, yet the cardinal demand of the betrue, yet the cardinal demand of the betrue, yet the cardinal demand of the betrue the cardinal demand the c reason for a God remains insistent and

We demand a cause for things: if not a Great Cause, at least a cause great enough to account for the effects we behold all around us. We refuse to put be the awkwardness and outrage of to-common sense in leash and stuttify morrow. So arbitrary are these trapreason by saying that life and intelli- sient laws,-Dumas,

gence are effects, the cause of which was nothing. A machine may not be perfect by any means, but that does not man, who is the acme of creation, we see the supreme exhibition of life and intelligence upon earth. But how came they here? What produces them? they here? What produces them? One class of thinkers holds that life one class of thinkers holds that life the does not answer the call of reason for a cause for things, but eases his soul of sundry and various objections to the creation of the country and intelligence could only have arisen tions to the existing order of things. And it is a matter of absolutely no importance whatever whether his objections are well taken or not. We are not considering the perfection or imperfection of things, but the origin, beginning or cause of them. Not whether the machine is perfect but if it had a maker. Let atheists cease pointing out real or apparent imperfections and tragedies of nature, and grapple the main issue. Consider the origin, not the

perfection, of organized existence. Prof. J. S. Loveland's essay in The Prof. 3. S. Lovening 8 essay in Inc. Progressive Thinker No. 654 was the best thing in its line published in many a day. He demolished that mathematical argument (which was not an argument) completely. But for reasons almost a track the seal and the seal of the seal and the seal of already given, he did not touch the real in it, but a thoughtful observer knows problem at all. No man can prove there is a God. But, also, no amount of wallevents. And just so we are sure that ing over the hardness of Nature can render His existence improbable or drive Him out of modern thought.

ELD. H. W. B. MYRICK. Gentryville, Mo.

THE INNER LIFE IS THE REAL. There's a life within which is ever new,

And a love which can never die! A hope and a faith ever strong and

Pointing up to a home on high;

Where the sorrowful scenes of earth are no more, And the soul is enraptured with

Where the glories of life on that you Far excel all the grandeur of this. This sweet inner hope is the light of

my soul, Leading upward to themes all divine, Where the angelic choirs of heaven un-

True harmonies sweet and sublime. This hope and this faith I will trust to

Though knowledge may never be For they brighten my way when clouds

overenst This "valley of tears" here in time. To think of the life on that evergreen Is to me the highest of themes;

From sadness and sorrow and shadows of earth. My soul it most surely redeems. To think of my friends who have gone

on before-That soon I shall meet with them there. Makes lighter my spirit and gives it

new strength Life's trials and burdens to bear.

JULIA H. JOHNSON. Home, Wash.

THE SUNSET GATES.

I have often thought when sunset Burned on the mountain crest. and its strange, unearthly glory Kindled along the west, In a vision of wonderful splendor,

That the gates of heaven were ajar, And thro' them I caught faint glimpses Of the land where our loved ones are.

Behold! but is it but fancy? And I see through their parted portals The hills of the heaven side-The hills that are crowned with sun

shine Of a day that never ends, In a country where no grave is And no one mourns lost friends.

I fancy I catch thro' the gateway A glimpse of the golden street, And an echo of wonderful music. Mystic, low and sweet,

Comes on the winds of twilight, From the country far away, Sing in God's choir to-day. And see!-but a shadow hides it!

I thought that I saw a hand That beckoned me to come over To the beautiful summer land. Oh, loved of mine, whom I miss so, Are you there at the sunset gate,

To watch for me down the pathway That leads home, soon or late? The angels of dusk are closing

And no longer I see the city On the hills of Paradise, But love, like the soul, is deathless. And some day-God knows when! shall pass through the sunset gate-

And find my own again. -Eben E. Rexford.

HAIL! TO THE LIGHT!

Behold the beauteous orb of fire, Before whose light all others pale! His coming bids the shades retire. And all the powers of darkness fall,

So when the sun of Truth shall rise, Must Error's minions hide in fear. Hall to the light! that from the skies Is bringing truth's bright morning near. S. HAYFORD. Galveston, Tex.

"The custom and fashion of to-day will

Faith the Guiding Star! =

WARDS OF PRAYER-O. H. RICHARDS AND even this want of faith has cured itself automatically.

WIFE PROVIDE FOR MANY UNFORTUNATES-CONDUCTS INSTITUTION WITHOUT REG-GING FROM PUBLIC-SAYS WHEN ALL IS DARKNESS SUPPLICATIONS TO HEAVEN ARE

Did Jesus know what he was talking about and did he assert a demonstrable fact when he said:

"Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you?" and—

Does this mean that if a man will devote himself, body, the pecuniary means for the support of both it and him will be providentially furnished, without his using any other means than prayer and faith?

These questions are being answered in the affirmative in a practical manner by Mr. and Mrs. Oliver H. Richards, who are conducting on this principle the Beulah Home at 961 and 963 North Clark street. Having put what money something of a breakdown for us, because a life of faith is they had and all their time and strength into this work, not consistent with running in debt. On this occasion they have carried on the work for years, at a heavy expense, without soliciting a dollar, relying entirely on the prayer of faith to furnish the necessary means.

WOMEN AND CHILDREN THERE.

Mr. Richards was asked recently to tell what the ex penses of the Beulah Home were, how he raised the money to meet them, how often, if ever, his resources failed him and how he justified his method of living by faith, and

"There are at present fifty-six women and children in the Beulah Home who look to me under God for food and shelter and other support. The expenses of the work me \$40. amount to \$300 a month, of which \$105 is for rent. To secure this amount of money we rely entirely on the promhave not solicited a dollar for this work for the last four all. years, not even by disclosing our necessities when our supplies were exhausted. Sometimes God puts it into the the Home suffer. hearts of other people to solicit for the Home, but it is never by our request or manipulation.

"I suppose it is no departure from this rule for me to tell you in a general way how close we sail to the wind money and not use the natural means to get it, and the and how constantly we have to look to God for deliver- way to get it, they say, is to solicit it. They think we ance. Our large family ate up at supper this evening every mouthful of food we had except a few potatoes, and all the money I have in the world is \$3.50. At this moment I have not the slightest idea where I shall ever get means. They consider that we should in this way enanother dollar or another meal. Now, this situation is deavor to answer our own prayers.

"Well, the unanswerable objection to that program is and yet we have never missed a meal and our peace of that we have given it a faithful trial and it turned out an mind is not often disturbed.

SEASONS OF DARKNESS APPEAR.

"We experience, sometimes, however, seasons of the greatest darkness, depression and anxiety. Every now and then I am like a man who wakes out of a trance, and everything I have been doing looks absurd and ruinous. I wonder how I could ever have assumed such responsifoolish position. My work looks like a failure. I feel as the park and find a retired place and have a good cry.

"But even at times like this I never think of asking any human being for help. I am only driven to importunate and agonizing prayer, in which our entire household participates. The information is passed around in the home that we are in great straits, and immediately everybody, including the inmates, goes to praying. As for me and my wife, we sometimes lie down on our faces before God

would have so few transactions with our Heavenly Father that we would retain no sense of his providence, and we would cease to depend on him or love him. It is abso-

DIVINE WAY OF EXCITING FAITH.

"As to our periodic experiences of alarm and mental agony, they are God's way of arousing us from incipient stupor and giving us a new spiritual impetus. After our affairs have gone on smoothly for some time the tendency is to produce coldness and to lessen our sense of dependence. If this tendency were allowed to go on unchecked we should ultimately lose every particle of faith, love and joy in the work. But God arouses us out of that state by withdrawing his help until we get alarmed and are forced to cry out for deliverance.

every case deliverance comes and our necessities are met in ways so peculiar that we cannot fail to see God's hand I have been blessed and prospered ever since. in them, and so delightful in character that we are bound to praise his grace. When the smoke of the battle is all over we find that every want has been provided for, that spectability and for whom society believes there is no a preposterous creed, yet when uttered unselfishly, it is for others as well as self.

OF SPIRITUALISM.

It Embraces Whatever Is Worthy

in Every System.

NUMBER NINE.

The Devil.

Theologians once debated "how many devils could dance at one time on the point of a cambric needle." Seeing that all these monsters—hobgoblins, satyrs,

all these monsters—hobgoblins, satyrs, elementaries, etc., are subjective creations, like "the beast with seven heads and ten horns," or the one with "a sword proceeding out of his tail;" there is plenty room on a needle's point for them all. They are as real as the centaur or the nightmare. There was a time when pedagogues believed a child could learn nothing without frequent birchings. So there was a time when theologians supposed God or the angels could do nothing with a human brain

could do nothing with a human brain unless it were paralyzed with fear. "There was war in heaven and the devil was cast out." He has no place as a

unfit to be guides or controls or asso-

clates of anybody, and there are some

does intimacy with uncongenial spirits. Those who love you most by the un:

rsonality in the philosophy of Spirit-

THE PHILOSOPHY

"It would be impossible to tell you how God generally sends the money, because he does not send 'generally' in any one way. It comes in an endless variety of ways, nearly all of them unforseen. But by the way of illustration I may tell you of one or two of our deliverances.

"On one occasion, when our patience had been tried until it was almost exhausted and we had made up our minds to abandon the work, I received a telegram informing me that a suit of mine that had been pending in the Supreme Courf of Nebraska for many years had been decided and that I might draw my check for \$1,000. It was soul and property, to any form of Christian philanthropy a perfect surprise to me and my faith and determination were immediately renewed. I put every cent of the moncy into the work and went on trusting God for running ex-

CAME FROM NEBRASKA FOR PRAYER.

"Another time we were in such straits that at breakfast I had to buy bread from the baker on credit. That was went in debt for our breakfast, but I had the faith to promise the baker that I would pay him before noon, Well, by the time breakfast was eaten I got a message from a man that I used to know out West to meet him at the Great Northern Hotel. I went down, and what do you suppose he wanted? He said he had prospered in business, but that he was in great spiritual darkness and that he had come all the way to Chicago to get me to pray for him. So we went to a room in the hotel and had a season of prayer, and when we were about to separate he asked me casually how I was getting on in my work. I told him the Lord was taking care of us and he handed

"So you see we live by what must appear to faithless eyes a series of hairbreadth escapes. But we know by ises of God pleaded before him in prayer and faith. We long experience that we have not been in any danger at We know that God will never forsake us and that he would put the angels on half rations before he would let

> "Now, I know very well that many Christian people do not approve of my way of doing Christian work. They consider that it is sheer presumption to pray to God for ought to get the churches interested, form a society with

utter failure. But let me tell you more particularly some of trusting in God. In the first place, when people who are doing God's work solicit funds they and their work It is a glorious work—angelic in the high forfeit the good will and respect of the public. They are sneered at as beggars, people dodge and run when they see them coming and curse them when they have gone. Nearly all the people they approach are utterly indifferent bilities. I reproach myself for having led others into a to the cause and they immediately begin to justify their refusal to contribute by slandering the work and the pco- everything, only to prove false. body in the face. At such times I am likely to go over to ple who are doing it. Those who give anything give it who solicited it. If I were to follow this plan for three years and did not starve in the meanwhile everybody would be remarking that the Home was a money-making fraud and that I was a cheat and an impostor. That is the reputation of dozens of Christian enterprises in this

"In the second place, a natural result of all this un "Now, some people, of course, will say that all this shows that God does not take care of us, but I put the opposite construction on it. If God gave us \$3,600 May 1 every year to do our work with during the ensuing twelve months it would have so few transactions with our Heavenly Eather would have so few transactions with our Heavenly Eather would have so few transactions with our Heavenly Eather would have so few transactions with our Heavenly Eather would have so few transactions with our Heavenly Eather would have so few transactions with our Heavenly Eather would have so few transactions with our Heavenly Eather would have so few transactions with our Heavenly Eather would have so few transactions with our Heavenly Eather would have so few transactions with our Heavenly Eather would have so few transactions with our Heavenly Eather would have so few transactions with our Heavenly Eather would have so few transactions with our Heavenly Eather would have so few transactions with our Heavenly Eather would have so few transactions with our Heavenly Eather would be the spiritual ruin of us.

**Spiritualistic innuences permeate all the churches, more or less, and while exalted spirits deplore the prevalence of erroneous beliefs, they respond as far as woman who has an old coat that he does not want, pretty nearly every man in Woodlawn who would and insuch that they are turned down, snubbed and insuch that they are turned down, snubbed and insuch they turned down, snubbed and insuch they called spirits deplore the prevalence of erroneous beliefs, they respond as far as woman who has an old coat that he does not want, pretty nearly every want of every was an old coat that he does not want, pretty nearly every want of every want and some or less, and while exalted spirits deplore the prevalence of erroneous beliefs, they respond as far as woman who has an old coat that he does not want, pretty nearly every want of the prevalence of erroneous beliefs, they respond as far as woman who has an old coat that he does not

GIVEN FROM LOVING MOTIVES.

lutely necessary to a life of faith that we should receive day by day our daily bread, as the Israelites received the and is worth ten times as much given under any sort of will be occasionally great failures, hence to rely on prayers and love each other, because God loves us. The whole was severely burned; they fail e Home is filled with the fragrance of faith and love, and it is too great to be overcome. is only under such circumstances that our work can prosper at all, for it is principally a work for the spiritual good of the inmates.

"I might add that if I were to depend on soliciting money for our Home I would have neither time nor heart to do anything else. I would have to give up all admin-Istrative work and all spiritual work. I would be so worn out physically and so depressed mentally that I could not Of course, these seasons of humiliation and distress, make any use of the money after I had got it. So I made would be a sorry business but for the results. But in up my mind long ago that if he would not support it I would abandon it. Moreover, I know I did right, because

> The Beulah Home is a refuge for a class of young Women who are regarded as having lost forever their re-

spirit's diabolical nature. It is "sadly amusing" to hear mediums say "Mrs. Jones' spirits are bad;" "my spirits are," etc., as if one were talking of a basket of eggs. You have heard children boast, "My mamma is the bestest mamma." In children and simple folk

this is pleasing, but in those who assume judicial and comprehensive

of thy brethren.".

not from the haunts of vice in the city, but almost entirely from quiet homes in the small places within 100 miles of Chicago.

Prayer, and Its

These poor creatures are the laughing stock of heartless people, and many Christian people consider all the time and money devoted to them as thrown away. But Mr. Richards considers that many of them are just as pure and good as any women in the world and are simply the heartbroken victims of vile people. The life history of some of them would melt a heart of stone. They are in no sense hopeless characters, even if the world does turn its back on them. Under the Christian influence of Beulah Home they gather new courage for the unequal battle of life, and, as Mr. Richards says, by the blessing of God 80 per cent of them become and remain happy women. . .

Many of the 800 who have passed through the Home are now earning an honest living as servants, some have returned to their homes and many are happily married. They all maintain a correspondence with the Home and still draw from it much of the inspiration that enables them to make their way in the world.

Oliver H. Richards was born and brought up near Columbus City, Ind., and is 44 years old. In religion he is a member of the United Brethren. He passed most of his business life in Nebraska, where he embarked in the building business and later in the undertaking business. After making a considerable fortune he lost it all, as he believes, because he had backslidden in his religious life. He has lived in Chicago since the World's Fair in 1893. He was ongaged in several secular and semi-religious callings here until six years ago, when he was by the force of circumstances led into the work of caring for these

At first he took them into his own home. Afterward he rented buildings for this purpose alone, first at 474 Fullerton avenue, then at 36 Grant place and finally at 963 North Clark street. Subsequently the premises at 961 were added to the Home. These buildings bear no sign to indicate what they are used for. One reason for this is that, Mr. Richards and his work have been persecuted and driven away from two or three other localities. Even Christian people have given him considerable trouble and from the churches he claims he has received more criticisms than dollars. The above facts from the Chicago Chronicle make interesting and impressive reading. We now give

THE SPIRITUALISTIC INTERPRETATION.

There is a large and influential class of spirits who take especial pleasure in answering "prayers to God" when they are made exclusively for some unselfish purpose.

They do not know absolutely that any God hears these prayers, and it is enough for them to know that THEY of the disadvantages of looking to man for support instead alone hoar them, and they strive with great force and per-

It is a glorious work-angelic in the highest degreeto make an effort to redeem young girls who have made missteps in life through the influence of artful villains. They are usually buds of great promise; their fervent love giving way to the encroachments of lustful passions on the part of heartless, scheming young men, who promise

The Progressive Thinker is greatly interested in humanifarian work, under whatever religious cloak it may parade.

Mr. Richards may be misled in attributing his success to the kindly influence of a God, when ministering spirits alone answer his prayers as far as possible, by influencing of life. the impressible to assist him; yet that fact makes but little difference so long as the results desired are achieved.

mortals, and that often great good is accomplished. If widow hard pressed by the loan sharks? Mr. Millar God answered all prayers—being all-powerful—there "Then, again, when money is given to a work like ours would be no failures; but as they are answered, if at all, pressure. When money is given to us from love it makes as an all-potent savior is exceedingly foolish. They failed the difficulty is bridged over.

In love the price of the difficulty is bridged over.

While as yet the Bureau of Associated Charities was a love the price of the difficulty is bridged over. us love the giver and love God, who inclined him to give, Dowie in the supreme moment when his lovely daughter little more than a dream Dr. Millar had his charitable was severely burned; they fail everyone where the obstacle

The power to answer prayer has its limits, therefore all earthly means should be employed to assist the angel visi- is trying to do. The subject of the sermon was "The of the labors of a master mind. It tants to answer them. It is idiocy-worse than blasphemy—to pray as Dowie does to relieve human suffering without resorting to all earthly agencies to assist the angels in answering the prayer. Dowie, erratic, and at times an imbecile in his methods, is on the verge of a grand truth, with which God has nothing whatever to do, and when they fail it is because too much is asked.

Spiritualists, however radical they may be, should be prayer may be addressed to a God who has never had an cloud; but love and that which love does is eternal." existence, and it may be actuated by a distorted faith and

BEULAH HOME MANAGER TELLS OF THE RE- our alarm was all the result of a want of faith and that hope. What is somewhat surprising the inmates come sure to touch some angelic heart, who will try faithfully

Spiritualistic Interpretation.

to answer it. Spiritualists should feel extremely kind towards those who are in a measure misguided, and yet who are sincere in their beliefs in reference to the future world. Environments, heredity, early education, etc., have evolved them, made them what they are, and only by slow degrees will they be able to hear the whole truth.

It is humanitarian work that counts, wherever it is brought into requisition, whether with a creed, or without a creed; whether in the church, the sacred shrine at Lourdes, or at a spiritual seance or meeting, or at a place where all are bowed in prayer. The bread of charity that comes from the white hands of a nun, is as sweet to the hungry, as that given by some pure devoted Spiritualist. Encouraging words sound as beautifully when uttered by a creed-bound, as when expressed by one who has escaped the tethers of the church. The sincere, enthusiastic, honest, Salvation worker, whose creed is distorted and full of errors, but who wades into the filth of the slums to redeem from want and degradation the unfortunate, is nearer God-if one-is nearer to the angels of heaven-ministering spirits—than the Spiritualist who is ever seeking a test-never satisfied—and whose thoughts have no kinship to humanitarian work. To be a Spiritualist with a correct system of belief, never elevated a person unless supplemented with exalted humanitarian thoughts that are transformed into deeds so far as possible. We had a thousand times rather belong to the Salvation Army with a distorted creed, engaged in works of benevolence-the broadest kind of charitythan be a Spiritualist with the grandest truths in the

deeds for the betterment of the human race. Spiritualists, you can stand at the front if you so desire. You possess the grandest of all truths; the golden sheafs of the spiritualistic harvest are yours. You can control the destinies of the world, if you will only supplement your knowledge with humanitarian work. Otherwise you sink below in spirituality the creed-bound Salvation Army workers who have so nobly invaded the slums of our large cities, and who worship an imaginary God and a burlesque

world as a superstructure, and yet be void of all kindly

Here we have an example, as vividly portrayed by Rev. Thomas B. Gregory, in the Chicago American, of a minister of the gospel, Rev. F. W. Millar, pastor of the Universalist Ryder Memorial Church, Sixty-fifth street, this city. He gives himself to the entire community, regardless of the political or religious complexion of those who may stand in need of his services, and from morning until night, through winter's cold and summer's heat, he is ever busy in some sort of noble work.

Twice each Sunday Mr. Millar is in his pulpit, with the broad, human, sympathetic word which appeals to the heart and makes it tenderer and better and happier. No creed or denomination has a mortgage on this man

He does not know the meaning of the word sectarian. He has his own views of things, to be sure, and to those views he is ever faithful; but his heart is so large and sunny and hospitable he makes no fight with the man who differs from him.

There is much in common between all men, and upon that Mr. Millar lays the grand emphasis.

But it is not alone in the pulpit that Dr. Millar exerts his kindly powers. The influence of his preaching is large, but larger is the influence of his practice in the community.

He is a practical philanthropist. He believes that while preaching is good, work is better, and from the pulpit he goes regularly forth to apply his precepts to the facts

Many poor, many sick, many sorrowful ones in Woodlawn have been made glad by this man's goodness.

knows about it and goes to her rescue.

Is some mother with her little ones about to be turned into the street because she cannot pay the rent? Mr. Millar is on hand to see about it, and somehow or other

work in Woodlawn well organized and actively engaged.

Mr. Millar's sermon on a late Sunday morning was fair sample of the spirit that is in him and of the work he Heroic Life."

"The heroic life," said the preacher, "is the loving life, the life that finds its glory in doing good. The real hero angel visitants answering his prayers as far as possible, Caesar; John Howard than Napoleon; Jane Addams than Queen Semiramis.

"Kingdoms and dynasties pass away; crowns crumble, extremely tolerant of those who engage in prayer. The and the glory of courts and cabinets is but a summer

Spiritualists, heed the lesson hereby imparted, and live

VALUABLE WORKS ON SUG-GESTION.

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Hypnotism in Mental and Moral Culture. By John Duncan Quackenbos, Fellow of the New York Academy of Medicine, Member of the New York Academy of Sciences, Fellow of the New Hampshire Medical Society, Member of the American Association for the Advancement of Science Bear in the Advancement of Science. Bear in mind, please, that this book treats of Hypnotism in Mental and Moral Culture. It should be in every family, Price. \$1,25.

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Hypnotism, How It is Done; Its Uses and Dangers. By James R. Cocke, M. D. Dr. Cocke has hypnotized altogether about one thousand, three hundred and fifty people. The greater part of these were Americans, some ne-groes, quite a number of French, a few Germans, and a few of the Northern races, such as Danes, Russians, etc. It has been his purpose to illustrate the differences in the hypnotic state as they occur in the various nationalities, and in that respect the work is very valuable. Price \$1.50.

Its History and Present Development.

Hypnotism-Its History and Present Development. By Fredrik Bjornstrom, M. D., Head Physician of the Stockholm Hospital. This being a Swedish production, it will fit into your library very nicely, though you have all the other works on Hypnotism. Price 75 cents.

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The Theory and Practice.

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Medical College. Illustrated. This work treats of the Antecedents of Hypnotism; the Development of Hypnotism; the Methods of Hypnotisin; the Phenomena of Hypnosis; the Theory of Suggestion; Suggestion in the Waking State; Treatment in Natural Sleen. Clinical Hypnotism; Suggestion. Sleep; Clinical Hypnotism; Suggestion and Education; Danger in the use of Suggestion; Criminal Suggestion.
Really, the work is very valuable.

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Now we present a work of marvelous utility, one that should be carefully studied. It contains a mine of valuable information. Its title is as follows: Treatment by Hypnotism and Suggestion; or Psycho Therapeutics. By C. Lloyd Tuckey, M. D. In this work, the new method, "Treatment by Suggestion," is exhaustively considered. Every branch of the subject is discussed in a masterly manner. Every healer should have it. Every physician will find it invaluable. Every one who wishes to become proficient in hypnotism will find it a valuable auxiliary in the work. Price \$3.00.

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If you wish to have a complete library on Hypnotism and kindred subjects, purchase the twelve books above mentioned. Indeed h single one of the yolumes above named will prove of great value to every reflective. great value to every reflective mind.

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By Lizzio Doten. These poems are truly in-spirational and as staple as augar. Price, \$1.50

NUMBER TEN.

Once the "godly man" put in one hour a day preparing a heaven for his own tribe, and the rest of the day digging leells for every other tribe. The Spiritualist is a little timid about damning one From his spirit guides he brimstone, but the trouble is that in "try the spirits." A few years ago youd the grave, there also comes tes- dwell. Now the spirit world is a place

However there are spirits who are to worship: "See thou to le and laws of psychology one well unfit to be guides or controls or asso of thy brethron" exacting with another must become Exalted spirits on occasion laugh, exacting with another There is a loke dance and sing that the tyranulcal with himself. who may be unlift to associate with one and successful and well fitted to "control" others because of difference in temperament, etc. Broadly speaking and without condomning one or, the other, close association with uncongenial natures on earth produces misery. Much more does intimacy with uncongenial suiries heavenly spirit than that of Kipling on with a fellow man or woman. Do you think you are going to be severe and ex

life is not after his dictation, threateningly quotes "as a man soweth, that also shall he reap," ask him what har-

powers, who are no longer babes, it is any one. From his spirit guides he brimstone, but the trouble is that in not picasaut. No man or sect has a finds little encouragement to follow relinquishing that hell they also relin corner on exalted spirits. Two thou that habit. While there is evidence to quished the idea of any real substantial sand years ago a Christian advised to personal admissions of unhappiness be heaven—any actual place where angels "try the spirits." A few years ago another Christian wrote
"And the demons of our sires become the Gods that we adore."

Poetic license, yet it is very true that our standard of a worthy character has changed. There has come out of the only "bottomless pit" of a superstitions imagination the ideal that exalted only "bottomless pit" of a superstitions imagination the ideal that exalted spirits are cold, severe, terrifying—that they are habitually lugubrious or go is strutting about like a cheap tragedian and trying to imitate Jove and with though reparalyze the worshiper. Almost the opposite is true. On earth or in the skies the unaffected as well as most and encouragement to associate with the proposite is true. On earth or in the skies the unaffected as well as most and encouragement to associate with only in other paralyze the worshiper. Almost they responsive? Are they tolerant? Do they come in a fraternal spirit and instead of posing as supernatural beings, say like the angel John fell down to work the happing of the happiness of the happiness of the wind religion, of duty, of justice, of those whom conventional ideas of God, of religion, of duty, of justice, of morality would relegate to an abode of mor

NUMBER ELEVEN.

To pray means primarily to ask aidsomething, anything from another. We pray dally to each other, and there is nothing unreasonable, superstitious or unnatural in praying to the Unseen if they can understand and render assistance; and the universal testimony of

flattered and perhaps moved to grant a skies is another such regal character is stirred. who requires the degradation of, his petitioner. Spiritualism denies it and so far as prayer consists in hypocritical protestations of unworth, the repetition protestations of unworth, the repetition of can't phrases, or the assumption of unnatural postures, renounces it. But knowing that the ability to respond depends on favorable conditions, while setting no narrow or arbitrary limits to setting no narrow or arbitrary limits to setting over of angel hosts to prepare the power of angel hosts to prepare the power of the conditions we try to pray intelligence the property of the conditions of the gently, something perhaps after the manner of the parson who refused to pray for rain until the wind was in the

> NUMBER TWELVE. Customs and Laws.

Jesus was arraigned violating the Mosaic codes or "moral law," the particular point at issue belaw, the particular point at issue being at that time the fourth commandment, his defense was not that he was himself alone superior to and independent of laws that should bind all other men. His defense was of humanity—the Sabbath was made for man, and not man for the Sabbath." This is the position of Spiritualism regarding not only the Sabbath but any and every incitation over extended. stitution ever established. When they cease to further human welfare and produce satisfactory results, as in general contentment, it is time for man to assert his superiority and have them altered or amended. This applies, as in other things, to religious ceremonics.

holier than thout attitude, because your [knees or crawling on his belly like the | way for light from above by agreeable slave he is, and the savage monarch is acting on the emotional nature; for as a blow of the hammer on hot iron profavor. The idea has persisted in the duces more effect than fifty blows on ology from the "dark backward and cold metal so is development more rapid abysm of time," that a potentate of the with a person whose emotional nature duces more effect than fifty blows on Consider now the institution of bap-

tism which was common to other religions than the Christian. There was the suggestion of living a purer life and underneath all lay the suggestion of the importance of washing away filth, and in development the importance of bodily cleanliness is very important. "Cleanliness is next to godilness."

J. T. MACDONALD,

Seattle, Wash. THE SOUL AND ITS DESTINY.

Oh, who can measure the infinite sea That surrounds the soul and its des-

or behold with a vision clear,

That flows from the heavenly sphere? We know, we feel, that the hour will When we shall gather our loved ones
When we shall gather our loved ones
home in the better land.
At home in the spirit, freed from care,
but whether the spirit, freed from care,
but swiftly away to the mansions fair, We never shall understand . Till our listening ears hear the voices

sweet, " That are calling us. ever; and willing

O'er the "rainbow bridge" have trod, Till we sonr above all time and space.
And stand with the angels face to face,
Shall we see and know of God.
MRS. A. F. RICHARDSON. Ware, Mass.

"Gleanings from the Restrum." By A. B. French. Oleth, \$1. For sale at

"These indeed seem

Those who love you most by the unitary of the man and go seed the seed to cast his pride, the greatest intimacy with you, and it God is love, those who love you are from God.

But because a spirit is not in close small gentleness and honor sympathy with you is no proof of that and clean mirth.

The greatest intimacy with other men and go scot free yourself? This inbit will also attract yourself? This inbit will also attract to you spirits who will exact from you and lord it over you as you have done with others. And if a certain kind who stituted to carry spiritual suggestions to darkened mirth.

The Griental slaye approaches the royal stituted to carry spiritual suggestions to darkened mirths.

OGGULT MYSTERIES.

Maurice Maeterlinck Writes of His Psychological Experiments.

Maurice Maeterlinck, the great Belgian philosopher-poet, has just taken advanced ground as a believer in man's ability to read the future with the same certainty that he views the past.

In a series of remarkable investigations recently made in Paris he has proven, to his own satisfaction at least, that there is no scientific reason why the gift of prophecy should be deen treason, for no outward cause—illson, and the miracle is accomplished. Appended is Maeterlinck's own story

Why not look into the future? BY MAURICE MAETERLINCK.

It is but a natural impulse which for centuries has prompted man to turn the waves of light into the future.

There have always been prophets,

the gift, and frauds or not, normal or annormal, many of them left their impress. History records their sayings to

atic ends, yet it is not wholly without merit, as my own experience shows. I started on my tour of discoveries at

a time when a project, that had got beyoud my control, was in suspense. failure or success would forever decide my fortunes. Hence, I had some pointed questions to ask.

I began by calling on those miserable astrologers and sibyls, who imagine that they can read your future in a set of dirty playing cards, at the bottom of of dirty playing cards, at the bottom of an unwashed coffee pot or in the white of an egg dissolved in water. When I got through with these charlatans I Paris boasts.

This woman claims to become, under hypnotic influence, the incarnation of a certain little girl, whom she calls Julia. We sat opposite each other, a broad table between us, and she asked me to talk to Julia, "a child of 7 or 8." Then her countenance changed; her eyes and hands, her whole body went into convulsions, her hair came down, and she lights, or other hocus-pocus.

not pleasant to look upon; when it was auto-suggestion, or the hypnotic influover her face had the naive and inno-ence. That such an influence permecent aspect of early girlhood. And now ates space is indisputable. That cerausharp, clear, girlish voice, emanating tain individuals alone possess attracton that 250 pounds of avoirdupois, iveness susceptible to this intuition is a asked in a hesitating, stuttering way:

layer of tissue paper. She gave the far beyond its ken. of mouth or sign.

to be as well up in the case as I, but I health, but with that determined per-desire to know more. Please tell me, if tinacity which clings to those dying of you can, how it will all end?"

ultimate results."

bered.'

as a fish. I saw him day before yester-day, the picture of health."

He won't live long."

marked, I assure you."

"You don't mean to say that he will day.

die in a duel?"

Julia: "No, there will be no duel." the hand of one of his victims; venge- of supreme rest fell upon my vision as ance will cut him down."

me go. I told all I know."

Convulsions again shook the slbyl; and as the childish voice ceased to disappeared and I was mentally respeak, the countenance of the "fat, fair freshed. Rest and Peace, blessed mod forty" gradually reappeared before my puzzled eyes, while madame seemed to awaken from a deep sleep. It's hardly necessary for me to say that this was our first meeting, that the me-dium knew/me neither by name or rep-utation, and, likewise, knew nothing of my difficulties or of the parties in the case she analyzed.

Next I sent to Julia two persons whom I have every reason to esteem for their good sense and honesty. Both, too, were like myself, anxious to look into their future, and only fate seemed a Spiritual Bible, and some cling to the constitutions that capable of answering the questions that agitated their minds.

My friena Smith asked Julia about the illness of a near relative. She fore-told his early death and hit it right, though at the moment when the proph-ecy was made the person's illness had taken a turn for the better.

Miller asked her about a case before the court. He got a rather undecisive would be of more real benefit to the huanswer, but the prophetess gave him, man family than all the orthodox unasked, a piece of information that Bibles in existence. There might be helped him immensely in his legal added to this new Bible, with good efunasked, a piece of information that troubles. She told him where a certain document, needed in the case, could be found. Miller had put it there himself, this new Bible in hand, every one can but had forgotten about it. make their own selection as to their

But had forgotten about it. As to my own affair, Julia's prophecy came true in part at least. The matter was settled to my entire satisfaction. However, though a very sick man, my

opponent is still alive. May fate spare Julia undoubtedly read in my soul, now.

Julia undoubtedly read in my soul, now.

WM. SCHE
Sterling, Kaps.

CANMAN READ THE FUTURE? She read their thoughts and sentiments, old and new, among them some forgot-

It would seem to the shallow the Julia knew more about my affairs than I. That is a mistake. Her prophecy echoed, in reality, no more than my own hopes and aspirations. And who knows but that she gauged my innermost wishes correctly in predicting the death of my enemy? Doubtless the desire for his undoing was one of those contemptible thoughts which man is loth to express or own up to, but it was build to man. A twist to a brain cell, a ness, accident or crime—then I would bunch of additional nerves, the mas-tery of some neglected faculty of rea-would have been the prophet, for Julia was but the medlum. been my instinct that foresaw the event so intimately connected with my fate; the sibyl merely interpreted my

own particular intuition. Now, to the other cases. Smith, who was told that his relative would die, probably knew in his hear of hearts that the man was doomed knew it despite the encouraging words

This conviction, be it natural or other wise he tried to down because he wished his relative to live, but the somnambule discovered it in a bunch of the thing had been stolen and secretly had blamed one of his employes for the theft.

Yet it is possible that same brain cell made a note of it, when he put the utmost astonishment of its human depositary.-Philadelphia American, .

went to the most famous somnambulist As Beautifully Portrayed by Nellie Steadman Cox.

"Is there anything whereof it may be said, See, this is new? It hath been already of old time, which was before

edge of the influence of music over the conscious-stricken souls. He knew was another. Mind, this happened in with exquisite sensibility, the tele-plain view of me. No screens, false pathic sympathy connecting kindred minds, feeling and putting into use his During the period of reincarnation, sixth sense—the unseen force or enlasting several seconds, Madame was ergy called in the science of to-day, question as yet unsolved, but it is now "What do you want? Are you in a fact well authenticated that whether trouble? Did you come on your own it be a gift of God, or an acquired pow-account or for a friend?" After answering these questions. I the thesis in the appendix and by its aid concentrated my thoughts on the mat- to restore health to suffering humanity. ter in hand, on the different actors in As a child I was set apart from the the drama that meant so much to me. kingdom of little people, a dreamer of thoughts, read them, not without ap- pleasant paths of life, and now as a wothe pages of a book covered over by a things of earth, but in the spirit live

my part, without a hint even by word death, which left me stranded, a wreck upon the shore of time. Broken in "Very well, Julia," I said, "you seem spirit; crushed by loss of physical "That's hard to say, Monsleur." ("Shall I win?" I insisted.

Julia thought a while. "You will be satisfied with the outcome," she said, which could be caught and strangled as "Don't be afraid of the a man if one but possess the power and the courage to attempt the feat. The "But my principal enemy-will he physician came to my rescue and saved me from the asylum. He said that I "He won't stand much longer in your was tired, which was true, and yet my way. He is ill and his days are numthought reflux had never once cen-"You are mistaken, Julia; he is sound tered in the brain cell. He suggested that I needed sleep and immediately I day, the picture of health."

Julia (insisting): "I can't help what to rest in sleep. He bade me close my you saw; that gentleman is doomed. eyes, and in obeying I entered the hamber of compassionate slumber "How do you account for that,Julia?" feeling an entity of purpose in every "I see blood all around him; he is nerve fibre as one can feel the snow

A veil of exquisite texture white as snow and tangible to the touch envel-"He will die of accident, then, or by oped me completely, while a sensation a garment of soft and beautiful light. Julia: "Nothing of the kind. He will die, I say—that's all. Now, don't ask interference of love, which alone is God, from the tree interference of life growing in Paradise, when I could have reached out my hands and plucked the fruit, so near it seemed. "Not until you say—" could have reached out my hands and plucked the fruit, so near it seemed, and yet I was not dead! When my her chair. "I can't say more. Pray let eyes were again opened to scenes of earth my whole being was renewed physically, the nerve sensitiveness had

Some Reflections.

How strange it all seems, this diversity of opinions among investigators. No end to quibbling and theorizing! Many who are well informed and highly educated soon lose their hold, doubt and quibble on the best of demonstraold orthodox ways and its Bible. Some speculate, theorize, and imagine that when we go hence we will eternally float around in space like little red rubber balloons, spirit portraits and the like, notwithstanding. If they must have a new Bible, why not adopt "A Wanderer in the Spirit Lands?" That book if correlly read and and statical Wanderer in the Spirit Lands?" That book, if carefully read and studied fect, the letters of Spirit Petersilen and those of Spirit William Denton, With future condition, and then, live and work to that end. We are thinking that if more of our people were reading and studying this new Bible, there would not be so much diversity, blckerings.

RELIGION'S ADVANGEMENT

Straws Which Indicate the Direction of the Wind That Is Blowing Christianity Forward.

Here are a few clippings from a Mon-acceptance of dogmatic statement is day morning dally which will give the our ideal in religion.

The Progressive Thinker, But unbiased investigation has of the pulpits to-day. The first is from a sermon by Prof. Pearson, who resigned from the M. E. Church because he outgrew it. This sermon was delivered in a Universalist church, and from the text, The Coming Reforma-

"Ours is a mechanical age. It pro duces wealth so rapidly that all previous ages seem poor. We have grown proper use of our riches. We are mak- the highest realms of life. ng money but we do not know yet how to distribute it. Many men are too rich for their own good. Many are too poor for comfort, for health, for nobllity, for decent, progressive, civilized life, Everything is subordinated to the desire to make money.
"A moneyed aristocracy—an aristoc-

racy of financiers, of manufacturers and merchants, and railway and steamship kings-now rules the civilized world. The working classes are discontented and threatening. Women and children freeze to death because rich men make coal scarce and prices high in order to make larger profits. Women gasp and swelter in summer and children die because some men want to reaching young men than any revivalist make abnormal profits by cornering ice. Men and women are underfed and chil-dren die of inanition because food is rendered artificially dear.

FABULOUS WEALTH FOR A FEW. "Men, women and children sit in darkness because kerosene oil, stored in the earth by God for the use of all his children, is made under inequitable work long ago. laws to yield fabulous wealth to a few persons.

"Men, women and children are thought it worth while to pay any at-rowded into small, dark, comfortless, tention to young women. Why should crowded into small, dark, comfortless, unsanitary tenements, and puny, dis-cased children are born and die there because lumber, brick, glass, iron and lead are made artificially dear in the can expect the existing order of things long as the dens of vice are open. If to continue much longer, or how any they keep open till midnight let the numane man can desire that it should. church be open. Nor does it require very much prophetic oresight to see that it will not.

RELIGIOUS REFORMATION. "Now I dare say that some of you are wondering what all this has to do with attractive.

liberal opinions in religion. If religious "There are great possibilities for the opinion, if the Bible was nothing but ancient history, I for one would not spend my time discussing them. It is And so it goes, and so it is bound to

will think it important.

world has accepted the doctrine of public.

a world should we have? The theory and freedom. seems to me silly and shocking.

LAITY NOW WIDE AWAKE. lion, and represents all the varieties of opinion of that nation. It was easy to maintain that Jesus was God in the middle ages, when the Bible was inaccessible and the laity too ignorant to its mediums and speakers teaching the read. But now that the book is open

and the people are wide awake, it is a very different thing. "Could an American fifty years of age and of sound mind make a summer trip an imprisoned world intellect. Let us not be discouraged, but keep the philto Europe and, by crossing the Atlantic, forget his name and that he ever lived in the United States? If you can be-lieve that by an effort of will a man can dip himself in Lethe and make waters of oblivion flow over all his past, then you begin to understand the demand made on human credulity by the theory that Jesus was God and did not always know it."

"THE MERCY OF GOD"

"There has been a popular and genas a tyrant and strove to move men tured as vindictive, arbitrary and cruel. The horrible beings with whom Hindoo imagination peopled the heavens were scarce more terrible than he.

amid the material flames of an unquenchable hell. He forbade human beings to have any pleasures save in reading the decalogue and in meditating upon the fearful punishment which would overtake any one who, however innocently, whistled on the Sabbath.

DR. T. WILKINS. "Before the New Testament was written our church described God with one word-love. That was and that is

the truly catholic theology: 'God is love.' This great truth that was obscured by medieval purgatory, and hidden under the frantic theology of Protestant reformers, is being rediscovered. Men revolt against any 'confession' that would seem to consign helpless infants to eternal wrath. "Old formularies remain in some

cases, but the hearts of the people are better than their formularies, which were begotten of men in the heat of in-temperate debate. The age is reaching out to grasp the old and the better ideals of the Godhead."

so long as thought is bound to the imperfect vision of the past, so long as we try to wrest it into accord with something other than the facts which in the facts whi quiry discloses, it may be prejudice to cesses, or How the Spirit Body Grows," dogma or credulity; but it is not free By Michael Faraday. Price 10 cents. and it is not thought.

"But unbiased investigation has

who are not also readers of the Chicago transformed our relations to the uni-dallies, some idea of the present trend verse and is making it our servant. Mastery is born of free linguiry. Not dogma, but thought, leads to knowledge, and knowledge is power. So little by little trust in reasoned appeal to facts begins to prevail even in religion. Men are becoming willing to bring even the sacred 'articles' into accord with the results of patient investigation. The time dawns when thought, wholly loosed at last from prejudice and pasrich faster than we have learned the sion and fear, shall be supreme also in

> "Free thought is the inevitable con-dition of religion if religion is to order the enlarging life of men."

"VISION OF POSSIBILITIES" was the subject taken by Rev. M. W.

Haynes, pastor of the Belden Avenue Baptist Church, and in part he said: The church is here to save men, not to maintain certain fixed policies and support effete institutions. I would be glad if we might have the good oldfashioned revival meetings once a year and bring hundreds into the church. That worked well fifty years ago.

"A few carom boards, a plug pong table and a plano are worth more in you may employ.

"It is the entering wedge for a man's soul. Many are before me to-day as Christian men whose first introduction to this church was at a carom board. to awaken to this? "It has been under the spell of anaes-

work long ago. "And what about young women? There is hardly a church that has

tention to young women. Why should not the church pay special attention to them? Why should it not surround them with its maternal care? "I shall never be satisfied until the present cruel eargerness for wealth. church is a blaze of glory each night in "I do not see how any intelligent man the week. Let the church be open as

> "Give the belated traveler a place where he may get a drink of water or rest for a moment his weary limbs Let us meet the charms and attractions of vice with virtue more charming and

belief were a mere abstract proposition, church here. These young men and if theology was mere metaphysical women are the church of the future. church here. These young men and

because religion is the basis and main-spring of all moral and noble living ginning to know they are free to think that religious reformation is necessary. for themselves and the sermons that "Religion has lost its power simply were all exhortation and without combecause the current exposition of it no mon sense in past days will not do

because the current exposition of it is because the current exposition of it is in to-day.

The world is awake. This is an age of the world is awake. "Historical theories weaken religion. of machinery and electricity, an age of With the advance of knowledge, religion must to be true before people man who outgrows an orthodox church to-day and comes up out of it, becomes "The four great orthodox supersti- at once popular. Newspapers comment tions that now impede progress are the on the occurrence, the readers talk fall, the atonement, miracles and the about him and the more he is criticised delty of Jesus. The whole scientific the more upt he is to be lionized by the

evolution.

"We are told that when we reach the nounced to lecture the house is hardly nounced to lecture the house is hardly stature of Christ we too shall be able to perform his miracles. People of the same power can do the same things.

The minister of almost any orthodox

And after some preliminary remarks, strange dreams and stranger visions.

Julia actually entered into these, my As a girl I was far removed from the and fishes at his pleasure, changed liberal, the most advanced thought, is water into wine, walked upon the sea the one who has a full house. All this parent difficulty, though—as one reads man, I walk in the flesh amid the as upon dry land, withered a tree or is but the manifestation of appreciation healed a man at a word, what kind of of talent, intelligence, noble manhood

Every man or woman who is able to give the world some food for thought "The Bible is the literature of a na. reaches the mass of humanity and leads them a little higher, a little farther from the ashes of a dead and buried past.
Spiritualism has been no small factor

in this great wave of liberation, with elevating ideas of spirit return and communion, teaching the fallacy of the old religions, and unlocking the door of osophy before the people.

When we see an occasional Spiritualist attending church somewhere and giving there liberally of his time and money, let us ask ourselves why this is thus? Let us examine into the kind of meetings he would usually have to attend in our own ranks and see if he is not in advance of most of them; see if there is any food for thought for the more intellectual seekers after the real, was the theme of a farewell sermon de- unadulterated Spiritualism; see if he livered by the Rev. M. Edward Faw- has not tried until disgusted to find sett, rector of the Church of St. Bar-tholomew. He said: Something that would lead him higher. Let us not be disheartened if we can-"There has been a popular and gen-eral revolt against the harsh and found those they long thought dead and gloomy theology which described God established communication with them; but knowing we have aided in the good through their fears. The God of Cal-vinism is almost dead. He was pic-ing Heaven down to earth, let us purify ourselves the best we can under the circumstances and move along arm in arm with everybody else who is trying to do good in life, and some day the "He predestined men to hell; damned world will see that we are not so bad them before they were born; consigned after all, when purged of the baser elethem by millions to endless torment ment that has drifted in from the outside, from the sea of greed and avarice. The churches are making great progress toward the true religion,

> A CHANCE TO MAKE MONEY A CHANCE TO MAKE MONEY
>
> I have berries, grapes and peaches 2 year old fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, Keeps perfectly fresh, fand costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for inteteen (19) two cent stamps, which is only the actual cost of the samples, postage, etc. Francis Caser, St. Louis, Mo.

"After Her Death. The Story of a "FREE THOUGHT"

Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this by the Rev. W. Hanson Pulsford, of the book. Beautiful spiritual thought, com-Church of the Messiah, in Memorial bining advanced ideas on the finer and Chapel, Woodlawn avenue and Fifty-ethereal phases of Spiritualism, leadseventh street. He said:

"We cannot afford a type of religion mosphere of exalted spiritual truth. A to which free thought is an enemy. For book for the higher life. For sale at

For sale at this office.

A Message from Thomas Paine. To the Editor:-From Wm. W. Aber's book, "Rending the Vail," page 307, I extract the following, from Thomas

Pathe:
"Good evening, friends. I am glad to meet you here in this way.
"Our glorious work is moving on, and
I am truly glad that it is progressing with such rapid strides throughout the world. No discovery in the domain of science ever yet made greater progress among the people in a single half-century than the great scientific fact of a demonstrable future for man since its enunciation, less than fifty

years ago.
"Yet strange is it that so great a boon to the race must fight its way everywhere.

"Fathers, mothers, husbands, wives, children, brothers and sisters every where mourning, sorrowing, weeping, walling, as they look into the desolate grave or behold the empty chair! Will not hear the good news, will not look as the angels draw the vail aside, "And when the white-robed kindred

over there' would draw near, would sing again the old home refrain, they are driven away; the gentle caressing of an angel mother is denounced as the scheming of some diabolical fiend.
"Oh, friends! when I look upon the floods of tears that might be dried away, when I behold the millions of

sorrowing hearts that might be comforted, but for the intervention of a designing priesthood who live fat upon the sorrowings of desolate hearts, my soul sickens and determines me to go on with the warface of breaking the fetters that bind so many millions of dotalism founded on the fables of an maginary God. "This God, through the priesthood as

is medium, has in all ages fought with fire and sword, shot and shell, gibbet and guillotine, prison and proscription, slang and slander, the advocates of the advent into your earth among the chillren of men of anything calculated to essen the iron grip that the priest has They would murder a Bruno for daring to think for himself.

They would lead upon the scaffold an innocent Quaker woman because it was reported than an angry God had said: Suffer not a witch to live.'
"In the history of astronomy its ad-

vocates must recent or burn at the stake because this imaginary leader of the priesthood had been reported as saying something about the four corners of the earth. The great science of phrenology was

tabooed because it was at variance with the supposed teaching of their supposed God: and geology, too, must be scoffed because it teaches that, instend of the six days of creation, milllons of ages were consumed.
"Thus, step by step, science has shown that the theological ideas of God

are false, and that what the theologians have heretofore taught to be the true God have not been and are not God at all, but merely false or ignorant conceptions of the true God,
"Oh, if my orthodox friends were
here to-night, I would scoreh them to
the very quick; only desiring, however,

to have them exchange their remaining ignorance for eternal truth. "I do not come back here for nothing, nor to advocate theories; but to tell

you what I know." C. H. MATHEWS. New Philadelphia, Ohio.

FROM ONE LONG DEAD.

What! You here in the moonlight and thinking of me? Is it you, O my comrade, who laughed

at my jest? But you wept when I told you I longed to be free, And you mourned for a while when they laid me at rest.

I've been dead all these years! and tonight in your heart There's a stir of emotion, a vision that slips-

It's my face in the moonlight that gives you a start, It's my name that in joy rushes up to your lips!

Yes, I'm young, oh, so young, and so little I know A mere child that is learning to walk and to run; While I grasp at the shadows that wave to and fro

I am dazzled a bit by the light of the sun. I am learning the lesson. I try to grow

But at night I am baffled and worn by the strife; I am humbled, and then there's an impulse to rise. And a voice whispers, "Onward and

win! This is Life!' And the Force that is drawing me up to the height, That inspires me and thrills me-each day a new birth, Is the Force that to Chaos said, "Let

And it gave us sweet glimpses of heaven and earth. It is Love! and you know it and feel it my soul! For you love me in spite of the grave

there be Light!"

and Its bars. And it moves the whole Universe on to its goal, And it draws frail Humanity up to -Egbert Bridges. the stars.

SAILING ON.

stood on the shore of the ocean And far o'er the water gazed, That seemed in expanse and commu-tion, Eternity paraphased.

watched a great ship go a-sailing And gradually sinking from sight, Till the top yard alone was left trailing Where the heavens and waters unite.

Of a sudden the sea swelled before me: It sank, but the sail-it was gone; And a mystical feeling came o'er me, For I knew it was still sailing on.

And before me arose a delusion, A vision of life's rocking sea, Where many a dear and true one Went sailing away from me. felt, though scarce say they were go-

ing, Yet they fainter and fainter became; and the wind kept steadily blowing From the shore they would ne'er touch again.

Of a sudden the sea swelled before me,

When it sank I saw they were gone;

And the mystical feeling came o'er me

For I knew they were still sailing on: And that soon I, too, would be sailing On the voyage that never will cease; Soon leave the world with its wailing, To bask on the waters of pence.
—Stanford Conant.

"Our Bible: Who Wrote It? When? Where? How? Is It Infallible? A Voice from the Higher Officism. A Lew Thoughts of Other Bibles." By and it is not thought.

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"For sale at this office.

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"For sale at this office thought and infidelity are the property of that ever active and most possible the sale at this ient delty, the devil, only when blind lett, Price 25 cents.

"For sale at this office. Without the sale at this ient delty, the devil, only when blind lett, Price 25 cents.

Selected Especially for Those Interested In The Subject.

Practical Palmistry, or Hand Reading Simplified. By Comte C. De Saint Germain, A. B., L.L. M. of the University of France. This book contains 18 chapters of interesting reading, with 50 illustrations; also an appendix giving interviews and opinions of famous men on the practical value of palmistry. Price \$1. For sale at this office.

Twenty-five Minutes with Palmistry. By Julian Greer. A little book of 41 pages, with cloth cover, glving a short description of the lines, and also a number of illustrations. Is well worth the price, 25 cents. For sale at this office.

ESOTERIO LESSONS.

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soothsayers and magicians who claimed of the physician. Nowadays, fortune-telling is prac-fialse hopes held out for her inspiction. Miller, by Julia's aid, recovered a preit appeals only to the ignorant and cious document. Second-sight, or memeasily led. Childish or ridiculous ory, that is the question. My friend means are employed to attain problems scouts the memory idea. He thought

While unable to influence its outcome document in a certain place, while his in any manner or form, I felt that its memory, busy with other things, did hidden writing and drew it forth, to the

This wise son of David had knowl-

scene of action and mentioned the principal parties, characterizing each in a few words, that, while naive, hit the mark—all this without assistance on were carried away by poverty and

crisping upder foot upon a winter's

and backbiting in our ranks as we see now. WM. SCHETH.

J. R. FRANCIS, Editor and Publisher

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SATURDAY, JULY 12, 1902.

The Arnold-Dickson Mediums, Los Att geles, Cal.

In California at the present time great deal of bitter discussion, accompanied with denunciations, is going on in relation to the materialization circles of Messrs. Arnold and Dickson, located at Los Angeles. The Record of that city asserts in more emphatic language than we would care to use, that the phenomena given in their presence are not what they are claimed to be-genulne manifestations of spirit powerbut that they are produced altogether by mortal means and instrumentalities. The mediums are threatening a libel suit, while the Record reporters are heartily wishing from their inmost souls that it will be commenced at an early date, and promising some rich and startling revealments when the trial comes off.

We do indeed hope that the "Arnold-Dickson Outfit," as the Record sluringly calls these mediums, will commence a libel suit at once against that paper, putting the damages at \$25,000 at least, and then let the law take its course. If the Record clan have lied, they should be put behind the bars; on the other hand, if they have told the truth, the whole truth, and nothing but the truth in reference to these medlums, then the matter stands forth in a different light, and Spiritualism has to suffer therefor, and the mediums are rulned.

We do earnestly hope these mediums will seek vindication in court. The charges against them made in the Record have been circulated far and wide, and wherever they may go in the future they will be confronted with them. greatly to their injury. \$25,000 will hardly compensate them for their loss of prestige. The Record should be taught a severe lesson-a lesson that it will long remember, for libeling inno-cent parties—if innocent they be!

the other hand, the mediums should before going into court fully realize that they are innocent of the charges made. If they have been guilty of trickery, the Record will undoubtedly prove the same, and the result will be disastrous. Here is a case in point. Mabel Aber Jackman commenced a libel suit, with a great flourish of words and gesticulations, against this paper, claiming \$25,000 damages. We cheerfully prepared for the trial, and piled up evidence mountain high, and when the case was called up by the Judge, she did not dare to face the vast amount we had accumulated, and ingloriously and cowardly retreated, tacitly acknowledging the charges made by us to be true, and injuring herself greatly thereby.

Assuming, then, that Arnold and Dickson are genuine mediums, that their character is irreproachable, and that they have been badly defamed, they owe it to themselves, to good morals, to Spiritualists, to common decency and the public, to seek yindica-tion in court. But we would first advise them to be sure that they are right and then go ahead.

The attitude of the secular press towards Spiritualism has never been friendly, and we would like to see every one who libels a medium compelled pay heavy damages; but up to date no paper has been compelled to do it.

That Los Angeles is the home of a great deal of debauchery in mediumship, is no doubt true. Some time ago we received a communication giving the details of remarkable spirit mani-festations—remarkable if true—in a public hall of that city. The names of the mediums were not familiar to us, so we sent the communication to a friend in Los Angeles for investigation. In the first place he went to the number of the place where the writer claimed to reside; he was not there, and was not even known. It was a sharp, unscrupu lous, dare-devil method to get a fulsome endorsement of tricksters-such tricksters as at present are flooding all our large cities, much to the injury of our

Independence.

Independence Day has come and gone again, with its irrepressible and multitudinous small boy, with all sorts of ingenious devices to make noise, smoke, foul odors, and discomfort generally. When one sits down and takes a

square look at the matter, it seems a most nonscusical way of celebrating the anniversary of a nation's Independence. But there is a moral that may well be considered, with Independence Day as a text.

It was well to proclaim independence from thraldom to a foreign power, and to establish civil and religious liberty. Still better were it to establish in the hearts and minds of the people a thorough emancipation from religious or

other intolerance that militates against freedom of thought and opinion. The genuine independence confirms one's full liberty to think, and to accept and advocate that which appeals to his judgment as truth, without being made a victim to social ostracism, or to legal persecutions because of one's beliefs: such as are inflicted even to-day upon Spiritualists, Adventists, etc., in some parts of our country where medieval-ism still rules in courts of law and

municipal legislatures. But the spirit of freedom is growing, and intelligence will gain the day for been made for him by his badness-and. The truth must take root and grow in

The Progressive Thinker. HOW TO SPIRITUALIZE ONE'S NATURE

I have discovered that had and unpleasant feelings cre- who can afford to be angry. This is true. Every time ate harmful chemical products in the body, which are a man becomes white or red with anger he is in danger of forty of the bad, and as many of the good.

Suppose half a dozen men in a room. One feels depressed, another remorseful, another ill tempered, another ealous, another cheerful, another benevolent. It is a warm day; they perspire. Samples of their perspiration are placed in the hands of the psycho-physicist. Under his examination they reveal all those emotional conditions distinctly and anymistakably.

To sum it up, it is found that for each bad emotion

there is a corresponding chemical change in the tissues of the body, which is life-depressing and poisonous. Conrariwise every good emotion makes a life-promoting change. A noble and generous action blesses the doer as well as the beneficiary. Every thought which enters the mind is registered in the brain by a change in the structure of its cells. The change is a physical change more or less permanent.

Anybody may go into the business of building his own in cell structure and is never finished.

Even in old age it is not too late. Let the esoteric mind-builder systematically devote an hour each day to calling up pleasant ideas and memories.
Let him summon those finer feelings of benevolence and and temperate." unselfishness, which are called up in ordinary life only now and then. Let him make this a regular exercise, like swinging dumb bells. Let him gradually increase the upon by forces of which they understood nothing. Hence time devoted to these psychical gymnastics giving them

sixty or ninety minutes per diem. At the end of a month he will find the change in himself surprising. The alteration will-be apparent in his actions and thoughts.

It will have been registered in the cell structure of his orain. Cells useful for good thinking will have been well developed, while others productive of evil will have shrunk. Morally speaking, the man will be a great improvement on his former self .- Prof. Elmer Gates.

EFFECTS OF ANGER.

fects of anger: "Anger serves the unhappy mortal who indulges in it much the same as intoxicants constantly taken currence and finally applying it to life in general. The do the inebriate. It grows into a sort of disease which has homely old adage has it—straws show which way the unlish was the best system for adults various and terrible results. Sir Richard Quain said not | wind blows-and the wind certainly sets in the direction long ago: 'He is a man very rich indeed in physical power of immortal youth .- Kate Boehme.

aut as to where he will spend eternity.

is to be established in one of the near-

earlier times and has found out that

hell is to be not a place of torment but

a place of real, solid comfort for those

soul that sins will be more comfortable

in hell than it would be in heaven among the pure souls. Among souls like unto his own the sinner in hell

will be at ease, for he will be with boon

Now, while this discovery will make

the sinners feel extra good, it cannot

but create consternation in the ranks

of the saints. Dr. Blodgett's discovery

will, we are afraid, prove to be a boom-erang which is destined to come back

To tell men that hell is a pleasant

place is to put a premium on wicked-

ness, and if that is not heresy it is hard

But should the case of the Rev. Dr.

church, if they are sensible, level-headed men they will conclude that the

Cincinnati man is beside himself, and

In the meantime it may do no harm

to give the real location of heaven and

Heaven is in the brain and heart of

man or woman whose conscience is cor-

Milton's Satan, floundering through

"Which way I fly is hell; Myself am hell."

The being who is in rebellion against

truth and right is in hell, no matter where he may be. Hell is not located;

Good character is heaven; bad char

Theologians have racked their brains

"good" and the "bad." But nature will attend to that matter berself—has been

an honest man; he is true to his fam-

ily; he respects himself and has the re-

spect of his friends and neighbors; he reverences the moral law and can look

at the sun or into the face of his fellow

men without blenching.
Across the street from this man lives

another who is a rogue and a scamp;

who has no respect for the sanctities of

life; who has no reverence for any law except the law of self and selfish grat-ification, and who when an honest man looks him in the eye trembles like a

Both live on the same street and but

a few score feet apart, and yet, morally

speaking, one is in heaven and the

other in hell, The two men, facing each

other on the same street, are as far apart as the poles of infinity!

the two worlds are separated by a dis- time.

gullty thing afraid.

for centuries with trying to place the

it is contingent upon character.

so will nol. pros. the case at once.

to say what heresy is.

chaos, exclaim:

acter is hell.

at him in a way he is not counting on.

and comfortable. In other words,

who are to fetch up there.

thing.

companions.

physically injurious. Good, pleasant, benevolent and his life. The heart and brain are the organs mostly afcheerful feelings create beneficial chemical products feeted when fits of passion are included in. Not only which are physically healthful. These products may be detected by chemical analysis, in the perspiration and sessels, but the heart's action becomes intermittent—that is, cretion of the individual.

1 have detected more than every now and then it drops a beat—much the same thing as is experienced by excessive smokers."

IMMORTAL YOUTH.

We read continually of well attested instances where eight and hearing are recovered at a yery advanced age, and occasionally where new teeth are grown, and other signs of renewed youth are manifested. These instances point to a law which may be set in operation not only to ejuvenate the aged but to keep the youthful ever young.

Many interesting theories have been offered by those who are interested in the discovery and application of this law. Efforts have been made to adjust the waste to the repair in the physical economy. Elixirs and serums have been experimented with, but to no purpose. Nature in her true occult fashion has not bestowed the desired renewal of youth upon those who have resorted to material Anybody may go into the business of building his own means, but has here and there sought out some quiet little mind. The thinking organ undergoes perpetual changes Quaker lady or some venerable patriarch on whom to work, without visible agency, her work of rejuvenation. To them the world has rushed all eager to learn the secret, but there seemed nothing to reveal beyond a few facts as to diet and regimen which had possibly been very regular

"The individuals so rejuvenated had by no means discovered the law of rejuvenation. They were simply acted the renewal of life was of short duration and merely served the purpose of indicating the existence of a law which if discovered and set intelligently in operation would restore to age the lost condition of youth.

The law is not to be found in physical science. It is surely metaphysical in nature and operation. It is for this reason that in spite of all physical evidence to the contrary the world still holds to its hope in the face of all discouragement. Still it believes Immortal Youth to be a possibility and why?

Because the Understanding which is in touch with Reality knows it to be a truth, and will continue to utter its testimony to that truth until the reason is thoroughly An English journal thus comments on the injurious ef- awakened to its work of proving the ways and means for

tance a thousand times greater than Spiritualism and Pseudo Science. that which separates earth from the re-It is undoubtedly true that scientists

Rev. Thos. B. Gregory writes upon motest fixed star. the subject of "Heaven and Hell," for Socrates, Marcus Aurelius, Phoclan, Sir Phillip Sidney and Emerson are in away from a recognition of the spiritthe Chicago American, as follows: The Rev. Dr. Blodgett, pastor of St. Through all the ages and heaven.

Paul's Methodist Episcopal Church, across all the geographical miles—from Cincinnati, has made some startling 400 B. C. to 1000 A. D., from Greece to in the past especially, engendered and Cincinnati, has made some starting discoveries in the realm of theology.

After years of patient investigation good man is in heaven.

And the other side of the same law is the facts and truths pertaining to the phenomena, and the philosophy based that the bad man is in hell. Badness is phenomena, and the philosophy based tween the lightning's flash and the thunder that follows; but badness and

Heaven, so the Cincinnati divine informs us, is to be located on the earth, its hell are linked together in indistinafter it shall have been properly disguishable contiguity. To violate the moral law is to ininfected and purified by fire; while hell stantly feel the penalty which is at-

by planets—probably Mars.

To those who have kept tab on the vagarles of the theological mind the "discovery" by the Buckeye preacher tached to the violation. The Boston wag who declared that if a certain good man in the "Hub" should happen to go to hell he would will come with no particular surprise, instantly change the climate of the The man who believes that the Bible is place and make it delightful was not

infallibly and verbally inspired; that far out of the way.

every word from Genesis to Revelation Character carries along with it its "means something;" that there is a sort own environment, and while the enof divine cipher running through the vironment of a noble character is howledge their conviction of the rentire Scripture, and that it is his business to find out what that cipher is and "The kingdom of heaven," said the The scientific training of the guild has to reveal it to the world-the discovgreat Galileean, "is within you," and

eries of such a man need create no surwithin us, too, is the kingdom of the prise. He is liable to "discover" anydevil and its demons.

Live right and you are in heaven. But the divine in question has gone Live wrong and you are in hell. away beyond his fellow discoverers of

There are many ministers to-day advocating from their pulpits the identical principles so far as heaven and hell are concerned as are the Spiritualist lec-"God," says the Cincinnati minister, turers and do not know it, or if they do be wrought by spirit force, are or can "wants all of his creatures to be happy know they would not acknowledge it, be produced by other than materialistic and some of them say they "believe our loved ones are not dead, but are all around us."

This is not unusual with those who have grown beyond their creeds, but we cannot call them Spiritualists until they so declare themselves, neither do we wish to claim them until they see fit to come to us in spirit and in truth. We already have a few moral cowards in our ranks who chase around our mediums for free readings, or borrow The

Pregressive Thinker, or other Spiritualist paper, and then go and pay their contributions to the church. This will eventually right itself, probably when their Christian friends learn they visit Blodgett ever come to trial before his brother ministers of the Methodist We are glad to note the freedom of the secular press regarding these old fogy notions. When the press becomes unchained from Catholicism and Protestantism and speaks for humanity and brotherly love here and now and leaves the future to time and eternity, the world may have some hope of a new era of life and universal comfort

the man or woman who has a clear con-science. Hell is in the breast of the All these years of rant and exhortation upon the question of Hell and Heaven, the Devil and God, have been to Nature's immutable principles about as effective as the snarl of the coyote or the bray of a lost ass, and as real sound sense must come with the constant development of the human brain, constant thinking, pondering, developing and reasoning, rational ideas must take the place of those old superstitions.

Children are born, grow up, remain a few years, either sow good grain or ares and reap a good harvest or make a failure, make the world worse for their having lived in it; evolve something grand and good or for the destruction of morals and human happiness attending to it right along.

One man who will read this article lives on Brunswick street, Chicago. He it will ever be, and finy amount of word pictures of Heaven and Hell as

fixed places for the good and bad will

make no change upon the laws of being. The fact is, the church has preached what could not be proven so long that he world has at last made the discovery and set the wise(?) men of the pulpit to thinking of their salaries and empty pews, and that has really ouched and awakened them to the true situation, and they are one by one crawling from their old hard shells into a modern world, a world of science, of thought and invention; a world that has grown since they went into the

shell and closed the aperture. Such articles as the above from one who has preached all his life, and come up through the fog of superstition to the threshold of the truth, are cal-The good man lives in the world that culated to enlighten people who do not has been made for him by his goodness; know of the existence of such a thing the bad man lives in the world that has as a Spiritualist paper.

veloped a class conceit that they are the wise ones, far above all others, and if they should die wisdom would die from earth and be buried with them.

as a class have educated themselves

nal in the realm of Nature. They have,

thereon, of Spiritualism. They have de-

Not all scientists are of such sort, and the exceptions are notably increasing during recent years. The spiritual idea is taking deep root in many minds of the freer sort, and

those who investigate to learn what is truth, with minds open to accept it when found, have been bold to ac-

had a distinctly materialistic trend, and has developed a bias against any explanation of spirit phenomena except a baldly materialistic one. It is still all too prevalent among a certain class that make great pretensions to scientific knowledge, to flout the idea that any physical manifestations purporting to be wrought by spirit force, are or can

causes.

Of late, however, the prevalence of manifestations produced by unseen yet strikingly potent forces, claiming to be spirit entities, and which cannot be explained on any strictly materialistic hypothesis, has impelled a recourse to other methods of explanation to account for the mystery.

Among these newer explanations is that which Mr. T. Jay Hudson exploits with much positiveness and great show of demonstration in his book, "The Law of Psychic Phenomena.

He attempts to show that the socalled phenomena of "spiritism," all find their source and solution in the action of man's "subjective mind." "subjective mind" is capable of moving neavy material objects, etc.

Why it should be any easier for a scientist to believe this theory, than to believe the manifestations are produced as they claim to be by unfleshed spirits, is not easy to understand, except that the "scientific" mind is averse, even to prejudice, to accept the spiritual hypothesis, and will take any other hypothesis in preference to that. Such seems to be the attitude of this sort of

scientific mind. There are multitudes of facts of phenomena of "spiritism," (as Hudson de-lights to call it), which cannot be explained on his "subjective mind" theory, even if the "subjective mind" as an independent entity were an established fact, which it is not. While Spiritualists may accede that some things may be explained as caused by occult action of the mind of persons yet in the form, they can ido this reasonably, without accepting a distinct "subjective mind," which becomes insane when it acts without the control of the "objective mind," which hobjective mind" dies when man's physical form dies, and thus leaves the poor "subjective mind," all there is left of man, eternally insane.

Is it not an insine science that leads to such conclusions?

Two Eminent Spiritualists Passed to Spirit Life.

Mrs. Carrie F. Weatherford lately passed to spirit life, at Alaska, Mich. Mrs. Weatherford was a woman of marked ability; and on the rostrumshe did a most excellent work for Spir itualism. She was held in high esteem by everybody.

Dr. Dumont C. Dake, of New York, has also gone to the realm of souls. He was widely known in the West at one time, and had an extensive practice there. He, too, was prominent as a Spiritualist and reformer.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

BENEFITS OF THE

My first experience was to lose two darling children, a boy five years old, and a girl two years old. After they had been dead five or six months I heard of a good medium in Cleveland. I made arrangements with her for a sitting, and during the seance my little children come and said. "Page we are children came and said, "Papa, we are not dead; we are still living, and you should not cry for us." They said I should sit in a circle for them.

We formed a circle around a small

table. Before we had sat six months we began to get manifestations. We could see lights in a dark room; also misty forms, and a current of electricity would run through our arms and body; then the spirits took control of one in the circle, the medium being my eldest daughter. They gave good lec-tures and advice. Then we got a trumpet, and held trumpet circles in a dark room. The controls, Red Rose and Dr. Thunder Cloud, come, talk to us and give good advice. My dear little children come to us and talk. My little Alice brought me a flower one night, and said it was for papa. The children say that Bessle will make a good materiality medium and the said it was the said it w rializing medium, and they will mate-rialize in my own home and talk to us

face to face.

My advice to the renders of the good old Progressive Thinker is to form home circles and get communications from the higher spheres, in their homes.
What a grand thing it is to converse
with our dear friends that have passed beyond, in our own homes,
H. A. TUCKER.
West Clarksfield, Ohio.

Two Lines of Spiritualistic Work,

It was a most wisely appropriate finis to the work of Moses and Mattie E. Hull in Buffalo, that they should emphasize the great importance of the training of the children of Spiritualists in Progressive Lyceums.

As stated by our correspondent "Mr. Hull's work of the morning was on behalf of the young; his discourse from first to last was an earnest appeal that parents who are Spiritualists should consider the importance of proper Sunday-School training. He emphasized the thought, that if Spiritin the way of teaching human ethics, it was the one system, above all others, that should be taught to the children.'

Had Mr. Hull said no more by way of farewell, these words of his would clearly indicate his hearty and carnest wishes for the welfare and substantial growth of the society to which he has ministered several years past, and from which he now departs to enter upon another important work-that of education as a help to workers in the Cause of Spiritualism.

The Progressive Lyceum, as an educator of the children especially, is of immense importance in the solld growth of Spiritual societies; the work f the Morris Pratt Institute under Mr. Hull's charge, will supplement all lyceum work, and carry education farther along, under the care of Spiritual educators, into higher fields of study.

The full success of both of these lines of education means much to Spiritualism, and it will be well that Spiritual ists realize the fact and govern themselves accordingly.

MORRIS PRATT INSTITUTE.

Report of the Meeting of the Board of Directors.

The first regular meeting of the board of directors of the Morris Pratt Institute was held in Whitewater in the college building, June 25, 1902. The officers present were H. D. Barrett, President of the N. S. A. Rev. Moses Hull, President of the college; J. C. Bump, President of the college; J. C. Bump, treasurer; Hon. Alonzo Thompson and

C. L. Stewart. It was decided to make necessary im provements in the building as rapidly as possible so as to be ready for the opening of the school the fourth Tueslay in September, such improvement o consist of a steam heating plant, both room and proper plumbing and sewer. Mr. Pratt in deeding the property to the trustees reserved for his own use several rooms in the building out during the board meeting, realizing the advantage to the school by so do-ing, he relinquished them and gave a clear title to the property, thus adding to the already munificent gift his generosity had bestowed upon us. In order to meet the expense of mak-

ing the changes necessary to be made and the purchase of furniture for the building, it was thought best to make plea for assistance, both special anancial and in the way of furniture. The cost of putting in the heating plant will be fifteen hundred dollars (\$1500). This amount could be easily among fifteen persons who raised would donate one hundred each, and we then could get the work started at fice. I have the pledges of five who will give that sum; who will be one of he other ten?

There are twelve rooms that can be fitted up for students, some of them large enough to accommodate two beds, with commode, table, chairs, dresser or chest of drawers these with matting on the floors will make up the furniture of the sleeping rooms, and any one furnishing rooms will have the privilege of naming the same. There are other rooms that will need carpets, easy chairs, rugs, pictures and all that goes to make up the furn! ture of any home, such as bedding linen, dishes, etc. Now, Spiritualists and friends of education, it is time to make some sacrifice for the good of this work; will you not come to the front and assist us who have this work in hand and are doing all in our power to promote its welfare? Let me hear from you at once with

your subscriptions. Remember littles make much, and if all will do what they can, not what they think they can, we will be ready to open the school without any indebtedness over us. It is hoped that those who have subscribed an amount will be ready to meet it the first of August, as that will enable us to know what to reckon or Please let us hear from you all:

Sincerely and fraternally, OLARA L. STEWART, Sec. M. P. I. A.

Whitewater, Wis. "Human Culture and Cure, Marriage,

Sexual Development, and Social Up-building." By E. D. Babbitt, M. D. LL. D. A most excellent and very val-uable work, by the Dean of the College of Fine Forces, and Author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75 cents. For sale at this effice. "Healing, Causes and Mects." By W. P. Phelon, M. D. Price 50 cours.

LIFE

Life! I know not what thou art, But know that thou and I must part; And when, or how, or where we met I own to me's a secret yet.

Life! we've been long together Through pleasant and through cloudy weather; "Tis hard to part when friends are dear-Perhaps 't will cost a sigh, a tear; Then steal away, give little warning,

Choose thine own time; Say not "Good night," but in some brighter Bid me "Good morning."

-Mrs. A. L. Barbauld.

THE STAR SPANGLED BANNER.

(Dedicated to the Fourth of July.)

O! say, can you see, by the dawn's early And where is that band who so What so proudly we halled at the twilight's last gleaming? Whose broad stripes and bright stars A home and a country should leave us

thro' the perflous fight, O'er the ramparts we watched were so gallantly streaming!
And the rocket's red glare, the bombs

Gave proof thro' the night that our flag was still there; O! say, does the star spangled banner

yet wave O'er the land of the free and the home of the brave?

On that shore, dimly seen thro' the mists of the deep,
Where the foe's haughty host in
dread silence reposes,
What is that which the breeze, o'er the towering steep,
As it fitfully blows, now conceals,

now discloses? Now it catches the gleam of the

the stream: 'Tis the star spangled banner, O, long And the star spangled banner in may it wave O'er the land of the free and the home

of the brave!

of the grave. And the star spangled banner in triumph doth wave O'er the land of the free and the home of the brave!

vauntingly swore
That the havor of war and the

Their blood has washed out their foul

No refuge could save the hireling and slave

From the terror of flight or the gloom

battle's confusion.

footsteps' pollution;

no more?

O! thus be it ever when freemen shall stand Between their loved homes and the

war's desolution; Blest with vict'ry and peace, may the heav'n rescued land Praise the power that hath made and presived us a nation.

Then conquer we must when our cause morning's first beam, , it is just,
In full glory reflected, now shines on And this be our motto, "In God is our trust."

triumph shall wave
O'er the land of the free and the home
of the brave.
—Frances Scott Key.

WEIRD AND STARTLING PROPHEGY.

To the Editor:-It appears from the some time ago by little Miss Walker, before August 1. who had made all preparations for her own funeral, including the appointment of her pallbearers and the making of a

DEATH IN A MILL POND. Enjoying a half holiday on Monday, the girls went to the mill pond, and after playing about the banks for a time, stepped into the bont of Dr. Bothwell, lying unfastened on the beach, and paddled out into the pond. The children had brought books and lines with them for fishing. Suddenly in the excitement of feeling a tug on her line, Maude Moore stood up in the boat, which instantly veered to one side, throwing the girls into the water. mediately her companion was seen to stand up in the boat also and heard to ask:

"Maude, can't you swim?" What the reply was could not be heard and whether Achsa Walker lost her balance or plunged into the water to try to save her friend, or to join her in the death which she knew her companion must meet, and thus fulfill her own prediction made months before, never be known, but the second girl was seen to plunge into the water and disappear. The only witness to the tragedy was Romeo Volkmann, a small boy, who was in a boat only a few rods away. The little fellow was so completely frightened that he could offer no assistance, and instead of notifying perreached the spot, and although the body of Maude Moore was recovered within thirty minutes after the accident, all resuscitate her were without result.
The body of Achsa Walker was not found until 8 o'clock.

Charles Walker, a farmer living at "that that be Kingston, and the niece of Frank and somebody."

Dill Joslin, well known at Madison. The proph Maude Moore was the daughter of John the graded school of Kingston. The

ACHSA WALKER ARRANGED FOR HER OWN FUNERAL—CHILD ALSO MADE A WILL—SAID SHE WOULD DIE WITH LITTLE MAUDE WALKER—PROPHECY ALL COMES TRUE.

Two girls, who were both pretty blondes, were unseparable companions, their love and loyalty to each other having been often the subject of the favorable comment by the village people. They were somewhat different in disposition, however, Maude being always and light hearted, while Achsar. ACHSA WALKER ARRANGED FOR two girls, who were both pretty cheerful and light hearted, while Achsa; Milwaukee Free Press, Wis., that Dr. was more quiet and profound. She had O. W. Joslin, a dentist in the Iron Block, who returned yesterday from Kingston, Green Lake county, where he lesson or moral taught, more likely to attended the funeral of his little niece, come from the brain of one of mature stirred up over the tragedy which occurred Monday. Dr. Joslin's niece and Maude Moore, each 15 years old, were drowned in the mill pond, the death of whom she said she loved more than any both girls together having been forefold one else, would die together some time

MAKES WILL AND PLANS IN NERAL.

Some time ago little Bessie Fero, of Ripon, was visiting at her home. Achsa Ripon, was visiting at her home. Achsa was in bed and told Bessie that she was about to make a will. She dictated it without hesitation in a manner which showed she had long thought of it, the style being formal and much after the style of an ordinary will. In it she bequeathed her doll's clothes and play things to her various playmates, dictated the names of eight little boys to act as pallbearers and asked that the Rev. Mr. Babcock, of the Methodist Church, conduct the services. In the will she also referred to the idea that she and Maude Moore would die together. The document was witnessed by Bessie Fero and left in her custody. Later she told her mother that she had made her will, and after the tragedy little Bessle was sent for and the will opened. A week before the accident Achsa was helping her mother make a white dress, which was to be worn by the little girl. Suddenly, after a long reverie, the child said: "This is very pretty, mother, and you can lay me out in it when I die."
KNEW THEY WOULD DIE TO-

GETHER.

From the first time the child spoke of leath her nywher and friends remonstrated with her and told her she must not think of such things. She said, howsons at the home of G. A. Joslin, uncle of the Walker girl, who lived on the banks of the pond only a short distance away, Volkmann rowed to the town At the time of the child's death and fu and notified a party of men. The men neral, the girl's mother was sick in bed and did not see her dead child. The funeral of Maude Moore was held Wednesday morning, and that of Achsa efforts of Dr. Bothwell and others to Walker in the afternoon. Every effort was made to carry out the provisions which the little girl had made in her strange will.

HER PROPHECY CAME TRUE.

The death of the girls in fulfillment of the prophetic vision of Asharametric firms and the time Dr. Bothwell was building the of the prophetic vision of Achsa Walker boat, which later carried the girls to recalled all the young girl had said and their death, Mrs. Moore, mother of one the peculiarities characteristic of her of the girls, had told him that it was life. She was the only daughter of unsafe. "I prophesy, doctor," said she, Charles Walker, a farmer living at "that that boat will be a death trap for

The prophecy came true. The above illustrates a grand truth in Moore, a miller, and was a classmate the Spiritual philosophy—a prophecy and life-long friend of Achsa, and, with equal in importance to the one that prethe Spiritual philosophy-a prophecy her, was about to finish their studies at dicted the death of President McKinley,

OPENS

Jenison Park **Spiritualists**

SUNDAY, JUNE 29, Everything New and Gamp-Meeting. First Class. Good beds and good board. New

tents with floors for all who come. Just across Lake Michigan from Chicago. Send for program. Address, J. E. WALKER, gram. Address, Jenison Park, Mich.

What Bas Spiritualism Given to the World?

An Address

By Mrs. Welen D. Russegue, at the Boston Spiritual Temple.

I shall take for my theme this evening the question, broader, truer, sweeter, more divine than that which has ery circle of society. It has attained to the highest places love, the same tenderness, the same errors that have be-What in Science and Religion has Spiritualism Given to the World in Fifty-four Years?"

observe the milestones that have marked our progress; man family the undeveloped conditions, and is awakening closely allied to the lives of men. that we look more deeply into the truths that are being man to a necessity of improving all that he possesses; of for our uplifting; that we recognize the sources from which knowledge comes to us, the foundations upon known heretofore. It is the religion of doing; the re- each other through our sympathies, but that we are to see and hear as we are seen and heard; we are to which we have been building, as well as the dreams or ligion of growing, the religion of advancing, the religion prophecies, what is to come.

Spiritualism has opened wide the doors whose entrances have been closed to the human intellect. Dogmatic religion has locked the doors of the Temples

of Thought, but the wall is broken, seeking light and more clearly recognized than it has ever been before. but which is most potent in its effects. truth to know just where to go and how to find it. . .

state, not asking whither am I going, or whence have I recognized in your midst. It is a fact that you are

The world has been moving on; it has been growing more and more profound; it has become sweeter and more glorified, and now it is seeing more clearly than ever before the handwriting upon the walls of time. The mysteries of the world are opening now to the conscious intel-

Science told man long ago how rapidly rays of light the progress of the emanations from one point to another; You are speaking a language which has been uttered for learning something of the foundations of human society, farther into the realm of spirituality, and the world has 230,000 miles per second: but when the spiritual life of learning to that condition to day there is not a chain, a fetter or a and in this, our Spiritualism becomes an active principle. 300,000 miles per second; but when the spiritual life of man is awakened, the same science which has marked the It is going out and out until it reaches the farthest inherent in every condition of life whose mandate cannot in all the associations pertaining to daily life that is call- responds with the figures on your wrapmarch of time, has also brought to humanity instrumentalities by which you are recognizing the powers of the spirit. You are to-day beholding how much more rapidly ing its power into homes and hearts that have heretofore human world. We are prone to strive to escape the pen- this imply? thought is passing from place to place, overcoming time and space; that the spiritual transmission is more rapid more direct, more definite, more earnest than the light that has traveled from the distant planet to this earthly It has undermined the old institutions. It has taken away sphere. The spirit of man is recognizing its relationship from man the fear that has been imbedded in his heart, to the world of matter which encompasses it.

Spiritualism has been one of the great factors in the growth of the human mind. It has brought man to a conception of the possibilities of his intellect; it has marked out what man can do-not only what he can do, but what he must do or accomplish to attain the height, or the boundary of the powers contained within him.

The spiritual progress of the last fifty-four years has unveiled greater mysteries than have ever been known in through you is growing and burning the fire of wisdom, any era of time. It is true that spirit communion, the knowledge of another world, a life beyond the grave, cannot be limited to the knowledge that has come to the world in fifty-four years, for did not Socrates say when asked what should be done with his body, "You may do what you please with my body, if you do not imagine that teaching him to do right, not because he is afraid of pun- leads us to a higher unfolding of our own lives. it is me." Pray, "do what you please with my body," but ishment. There is a love for right doing, and a love for he did not desire that they should believe that it was the living Socrates, the thoughtful philosopher, the scientific,

The world is taking up these truths now.

The pendulum of time has swung out into the universe, and it has swung back into the human thought until the sults of your lives; but Spiritualism tells you that you are is quiescent. There is only a power that is marching on fires of truth are being kindled upon the altars of intelli- to stand erect, live earnest, honest lives; meet the conse- and on forever and forever. That power we are giving gence, and man is awakening to the possibilities quences of your own doing; accept the results of your own out in centrifugal force as much as the power that is cen-

Spiritualism has diffused itself through the great living mass of humanity. It has scattered its seed broadcast blood of truth. Let your souls be washed clean and like a flood from on high into our lives, inspiring us to that you may mark the relation that you hold to a heavover the world. Its influence is felt in high places and in white, because you are throwing off errors. the lowly walks of life. It is recognized as an omnipresent power that is permeating human society and human asso- and wrong more definitely than it has ever been marked | Fifty-four years have taught us that God is justice.

Spiritualism is but fifty-four years old now in its modern manifestation, yet it is as old as time. It has left its footprints upon the mountains of the past. It has enhanced by the footprints upon the mountains of the past. It has enhanced by the footprints upon the mountains of the past. It has enhanced by the footprints upon the mountains of the past. It has enhanced by the footprints upon the mountains of the past. It has enhanced by the footprints upon the mountains of the past. It has enhanced by the footprints upon the mountains of the past. It has enhanced by the footprints upon the mountains of the past. It has enhanced by the footprints upon the mountains of the past. It has enhanced by the footprints upon the mountains of the past. It has enhanced by the footprints upon the mountains of the past. It has enhanced by the footprints upon the mountains of the past. It has enhanced by the footprints upon the mountains of the past. It has enhanced by the footprints upon the mountains of the past. It has enhanced by the footprints upon the mountains of the past. It has enhanced by the footprints upon the mountains of the past. It has enhanced by the footprints upon the mountains of the past. It has enhanced by the footprints upon the mountains of the past. It has enhanced by the footprints upon the mountains of the past. It has enhanced by the footprints upon the mountains of the past. It has enhanced by the footprints upon the mountains of the past are crumbled by the footprints upon the mountains of the past are crumbled by the footprints upon the mountains of the past are crumbled by the footprints upon the mountains of the past are crumbled by the past are cru graved its lessons upon the tablets of time. It has left Spiritualism in its modern aspect. It has developed a its impress everywhere, and man has grasped its truths, power that has brought this matter to the thought of evand is carrying them forward to higher unfoldings.

been vouchsafed to man. It is a religion that is emin the land; it has gone down to the lowest depths of hullonged to him here; until he shall have discarded them, bodied in right doing, that is abolishing fear, that is doing manity. It embraces one and all. It brings God closer thus progress has left its stamp upon him only so far as he It is well at times we turn our attention to the past to away with error, that is taking out of the lives of the human consciousness and makes divine life more may have awakened to the need of a greater and higher

of progress, the religion of the spirit. Spiritualism has builded a higher spirituality than has been recognized before. The spiritual relationship that out the good that we treasure. exists between man and man, between soul and soul, is How? By the different phases of communication that are It is a remarkable fact that until the intellect of man is existing everywhere in your midst, not only in mental appealed to, until thought is awakened, until intelligence | telegraphy, but in mental healing; not only in the two, know their regularity, nor recognize the parts of it. It is apply them, how we shall appropriate them to our daily is aroused, man stands with folded arms in a quiescent but by the emanation from every human mind that is measuring the intellectual vibrations of the human spirit of that flower to know what its relations are to its envi- each other, and the world is better for it. just as you are measuring the vibrations of the air; you are marking their regular and irregular passage through space; you are marking their transmission from one locality to another, and all this is transcending all that has passed before your mind at any earlier date.

Spiritualism is awakening humanity to a true conception of what men are. To-day you are communicating, not what you profess, but what you are to each other. bond that confines man, but what is feeling its influence. bounds of life. Its influence is being marked, not only upon your fellow man, but upon all nature. It is carrybeen fettered by dogmatic faith.

Spiritualism has come as a destroyer. It has been cutting down error. It has razed the old temple to the earth. and he is now becoming emancipated.

What is the result? Many times, mistakes, errors, sins, it may be, are apparent, but there has never been an overturning of any condition in life but what the imperfections are brought to the surface. There has never been a volcano that has belched forth its fire and lava that has crown that life. not brought the interior of that mountain to the surface, and so it is with truth. You are the volcano, and in and truth, spiritual progress; and the errors that are in your praise until, with wearied hearts, we close our eyes to eter
of life. Its religion is universal; its science is practical; lives are coming to the surface, and you are throwing them off, and you are attaining to higher perfection.

Spiritualism is accomplishing this as a religion. It is wisdom; there is a love for spiritual growth; there is a plies in Nature outside us in the world of matter, in the love for that which is true and beautiful. It is taking world that surrounds men, applies within the spiritual away from you the desire to worship. You bow your life. heads and prostrate yourselves in the dust before you, and T why? Because you are afraid, afraid of the unfolding re- such thing as inanimate life; there is no force in life that why? Because you are afraid, afraid of the unfolding results of your lives; but Spiritualism tells you that you are to stand creet, live carnest, honest lives; meet the consequences of your own doing; accept the results of your own acts; burn the dross within your lives in the fires of experiments of modern science and spiritual forces. There is only a power that is marching on the carth. You are measuring the spiritual nature of the planetary worlds; you are knowing the component parts of the universe, and the time is not far away when you are trifugal in the world of matter outside of the human of the universe, and the time is not far away when you are trifugal in the world of matter outside of the human of the universe, and the time is not far away when you are trifugal in the world of matter outside of the human of the universe, and the time is not far away when you are the world of matter outside of the human of the universe, and the time is not far away when you are the world of matter outside of the human of the universe, and the time is not far away when you are the world of matter outside of the spiritual farty to note that new forces, and spiritual nature of the planetary worlds; you are knowing the component parts of the universe, and the time is not far away when you are the constant of the universe, and the time is not far away when you are the constant of the universe, and the time is not far away when you are the constant of the universe, and the time is not far away when you are the constant of the universe, and the time is not far away when you are the constant of the universe, and the time is not far away when you are the constant of the universe and the time is not far away when you are the constant of the spiritual farty to not the total the spiritual farty to not the total the spiritual farty to not farty

Spiritualism is marking the difference between right endeavors, and to a sweeter relationship.

In science, Spiritualism sees its inauguration as a fact. presented to us for our consideration, for our attention, cultivating every faculty; of uplifting the souls of the It has uncerthed many principles that underlie human mune with the spirits of men who have passed beyond the world to a conception of a higher need than they have action. It has not only taught us that we are allied to grave, but we are to commune spiritually with each other;

to each other through our infirmities as well. We are transmitting to our fellow creatures the wrongs that we are entertaining, just as much as we are letting

We are giving to the world that which may not be seen,

You do not see the progress of the flower. You do not behold the vibrations from that flower. You do not what they are to us, how we shall use them, how we shall created. You do not know why one is white and the lives, and the result is that we have entered into a closer other red until you have analyzed every part and portion communion, a more earnest and sincere helpfulness to ronments; so it is with the human life. You do not know why the wrongs exist in life until you have analyzed the is building for himself a hell. conditions to their depths.

Spiritualism is accomplishing much for the world. It has unearthed the cell of the criminal. It is growing perfections are burned away. slowly into the houses of justice. It is inoculating its influence in every home everywhere, until we are learning higher condition. Every one who is imputient to move be ignored, and must be obeyed. We recognize this fact ing for a greater, a higher need of a spiritual recognition per, then the time you have paid for has in the world of nature, but we are prone to ignore it in the of life. Spiritualists, what does this mean? What does ilty of the law. We are striving to avoid the justice that confronts us; we are attempting to remove from our midst the conditions we'do not enjoy, and why? Because the education, the association, the environment of more than two thousand years has given to us a way of escape

Fifty-four years has taught the world that there is a fact in this one assertion, that if life is eternal, justice must

be for something. It is not true we are to fold our arms and sing songs of

teaching man the love of right for right's sake. It is fulness, light, truth, love, sympathy and sfrength, and are held in the great community of life. Spiritualism has taught us that the same law that ap-

There is no such thing in life as inactivity; there is no nobler deeds, to greater responsibilities, to more carnest enly body.

To-day Spiritualism, speaking of it as a religion, is land. It has percolated every sect; it has penetrated every we call death; that he is carrying every thought, the same truth.

truth.

Spiritualism has taught us that we are not only to comknow as we are known.

It is not the human car that receives the vibrations of sound, that knows the measure of that sound.

It is not the eye that recognizes the vibrations that are surrounding us from the planets beyond, but it is something within that is measuring that distance. There is a power within that is telling us what these things imply,

Spiritualism is building for each man a heaven, and he

The fires which he kindles in the one instance are the purifiers through which the dross and ignorance and im-

The heaven he is building is simply the recognition of a

Fifty-four years may have emancipated you from one degree of slavery; look to it that you do not enter into another. That has been a great fault discovered in many who have accepted the belief or the knowledge of the existence of life beyond the grave, who do not try to extend from all these things, but to-day we are learning to accept what we earn; thus Spiritualism is becoming a practical religion.

that knowledge, to strengthen it, to build it up, to send out its radiance to the world, by which the world may be divinely illuminated, but it is doing its work. It is percolating every church; it is speaking from every pulpit; it is going to the hearts of men; it is lifting man to loftier heights, and it is telling of a nobler future for the race. It is true that if there is life beyond the grave, it must It belongs to the heart, it belongs to the experience; it belongs to the world.

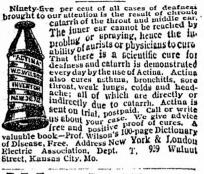
Spiritualism has accomplished much in its half century hal sleep. No, it means activity, earnest endeavor, love it is not only telling you that you are allied to each other, for our fellow men, a close and earnest watchfulness of but it is telling you how you are allied to each other. It the needs of all upon whom we can bestow goodness, help- is telling you that you cannot sever the ties by which you Leigh:"

> Spiritualism, where is it? It is here, it is everywhere; Spiritualism, where is it? It is here, it is everywhere; it is not only in the world of matter, in the grain of sand, The spiritual significance burn through in the blossom that is pure and beautiful, in the earth The hieroglyphic of material shows, which has given to it its strength, in the warmth and sunshine that has gladdened its heart, but it has gone out into the world, and is telling its story everywhere. It is singing of the spirit of living.

rience, and wash your souls clean, pure and white, in the mind, and the centripetal is the power that is coming in will know that there is a tie so clear and so well traced progress, as illustrated by physical sci-

Spiritualism has accomplished so much in its half-century that to-day there is no religion known of man that ciations. It is a power in your midst. It is working through every condition of human thought. It is diffusing itself into every phase of life, of principle, of growth, of that progress which belongs to the human from the possibilities. The moment you have attained to one height, you have only brought yourself to that progress which belongs to the human intelligence has developed these possibilities. The moment you have attained to one height, you have only brought yourself to that progress which belongs to the human intelligence has developed these possibilities. The moment you have attained to one height, you have only brought yourself to that is not uplifted by its influence, and is not purified and the calculation of that progress which belongs to the universe. This being true, that is not uplifted by its influence, and is not purified and the calculation of the progress, and the progress, that is not awakened by its progress, the tis not awakened by its progress, the tis not uplifted by its influence, and is not purified and the progress of one beyond, and one truth transcending we cannot withdraw from his realm; we must abide within exalted by its divinity. All of this, Spiritualism has acted by its divinity. All of this, Spiritualism has acted by its divinity. The book is characterized by the same essential style and progress where the progress of the nature of man and his realm; we cannot withdraw from his realm; we cannot withdraw from his realm; and his rea spiritualism has not only taught is that man lives besoul has been imprisoned, and the world is eatching the youd the grave, but that he retains every faculty, that every gleam of an eternal emancipation from wrong, from sin ery individual in every community, of every family in the ery possibility of the mind is carried through the doorway and ignorance, and is catching the gleam of the heavenly

By No Means Until "ACTINA" Was Discovered.



Weak Eyes



659

The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corexpired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

THE SPIRITUAL SIGNIFICANCE.

A VERY IMPORTANT WORK.

The Spiritual Significance is by Lillan Whiting, author of "The World Beau-tiful," "After Her Death," "Kate Field. A Record," "A Study of Elizabeth Bar-Miss Whiting finds the title of her new book in these lines from "Aurora

"If a man could feel Not one, but every day, feast, fast, and

Herceforward he would paint the globe with wings." The aim of this book is to reveal the

curiously close correspondence between the developments of modern science and ence the author of "The World Beautlful" continues the same 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 have insured for "The World Beautiful" volumes an almost world-wide

popularity. OTHER BOOKS BY LILIAN WHIT-

Kate Field, A Record. Price \$2. A Study of Elizabeth Barrett Browning, Price \$1.25.
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Elevating. Fascinating, Instructive Throughout.

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By the Editor of the National, with Pre and Notes by Peter Eckler. Illustrated who was the old Paine Homestead and Monument, at New Rochelle, also Mary Thomas Cilo Rickman, Joel Barlow, C. Bris stonecraft, Madame Roland, Condors friend and the most prominent of Paine's friend and the most prominent of Paine friend and Paine frie

AUTOMATIC WRITING,

ATLANTIS The Antedluvian World. By to demonstrate by authentic data the existence in the Atlantic Ocean of a continents knows to the ancient world as Atlantis. Price. 22 Contents in Spirit Life and Recent of Samuel Bowles in the First Five Spheres, of Samuel through the hand of Carrie E. S. Twing. Paper, 30 cents.

Children's Progressive Luceum,

CHRISTENING.

His Opinion.

To the Editor:-Noticing several references, in articles recently published in your paper, to the christening and confirmation services conducted by me here in Chicago. I wish to correct the wrong impressions that seemingly prevail concerning these services. The following is an article written by Rev. Thomas B. Gregory for the Chicago American, June 1; that explains my position precisely in regard to the Christening (christing or anointing) service:

When seen at his home, 773 Sixty-third place, the Rev. Harry J. Moore, the minister who is responsible for this radical departure from the old way of christening children, said: "The use of flowers instead of water

in christening our children is, from my point of view, a decided improvement. The flowers signify upon the part of the parents the desire to have the by help of the floral christening, child's life as pure, bright and fragrant as are the flowers which crown them. It is a pretty ceremony, and, to my way of thinking, contains all the elements of true baptism. "We are not disposed to quarrel, how

ever, with those of our neighbors who may prefer the old form of baptism by water. They are entitled to their views, as we are entitled to ours.

"The flower is the epitome of all the clements heretofore used by the various religionists in baptism rites, and is, I think, the most significant and modern in its symbolism. As compared with gible and human. It gets closer to us.
It is more concrete and readable. The
water slips away from the hand that
grasps it, the flower can be held, and studied, and admired, and loved.

"Furthermore, the theology that has from of old been implied in water baptism seems to me to be false-false and

ujurious.

"The idea is that water washes away is implied in the spirit world confirmthe sins of the candidate's soul. But surely these little children are not sin-ful. It would be blasphemous to call them so. They are pure and innocent, and might go straight into the company date for "holy communion," it was preof the angels without hurting the an- sumed to have been inadvertently left

ture of the flower is explained to the of consolation from our dear departed little folks and they are urged to imitato the flower in their own lives—to be ate "communion service" than this? bright, not sour and gloomy; to live so My motto is, Look after the young! as to make the world leve them, just as it leves the flower; to be, like the flow- ists send their children to orthodox

er, a blessing and a joy, rather than a hindrance or a curse.

"Again, water is colorless, but from the tints of the flower we draw our Harry J. Moore Tersely Expresses most beautiful and helpful symbolism. White signifies innocence. And, by the way, if you wanted to show a little child what you meant by a clean, pure life or character, how could you do bet-ter than by calling its attention to the spotless white rose or carnation which you place in its hand or put in its hair? "Red stands for courage, resolution-

the thing that wins life's battles. "Holding up before the eyes of a child a red flower, you say: 'As this flower holds its color-its rich, strong, bloodlike hue, so may you in the fight against wrong ever hold your courage. As the flower is red, so you must be resolute

and brave.' "Purple, or blue, stands for the spiritual. It is the color of God's unstained heavens, the color of the great, wide sky which stretches away and away to the infinite, while it leaves behind all that is filthy and low and

"In all these ways, then, do we strain,

reach the children's better nature. We can do it better in this way than we can by the use of water, and that is Now, as to the significance of the confirmation service. The child is first named by either the parents or friends or some of the relations. It may be that when the child arrives at the age of seven or up to twelve years, it is dis-satisfied with the name given it by those closely related to it and if it can offer any real good reason why its name should be changed to the one that it and others interested in its welfare may mutually decide upon, why not give it

water, the flower is far more real, tan- the privilege of helping to determine the name by which it is to be known? I see nothing wrong in permitting the child to exercise its right of choosing in this particular. We name our dogs and cats and never think of them even thinking of changing their names. Surely our children have more rights than even domesticated animals. Now

ing the mutually changed name. In one of the articles referring to these services it was mentioned that inas much as the writer did not see the off the program. No, my friend is mis-"But take the floral baptism and you taken in his or her inference. We had have another idea altogether. The idea is that the life of the child should at this service. I have, however, conbe fashloned after the purity and ducted a service that one might name, sweetness of the flower. The flower "holy communion," but it consisted of typifies the ideal after which the child communing with our friends both in and out of this expression of life. In "When the floral wreath is placed other words, by shaking hands and havupon the child's head it is urged to con- ing a general good time with those in sider the meaning of the rite. The nat these bodies, and by receiving messages

Sunday-schools. Every child that takes part in the public christening and confirmation service is always in attendance and very punctual in getting to the meetings. I do not see anything in these services to cause one to hold up their hands in holy horror and cry priestcraft! HARRY J. MOORE. priesteraft! Chicago, Ill.

The Ethical Side the Best Side. When we enter a church that is rightly down to business, that of loving and doing for others, our bosom smites us for any uncomplimentary things we may have thought or said about the

church. When we enter a court house where a man is being tried for giving poor city children an airing on the Lord's day, or for not believing in transubstantiation a good one in the twinkling of an eye, our bosom smites us again, but this time for not having said a great many other uncomplimentary things about

the church. But even if we had remained at the meeting-house the smites would have gradually eased up on us and finally enough about the welfare of the people subsided when the parson got up and began repeating "sacred" history, and to tell that we must be and do good, not for the sake of those affected, but for Christ's sake, because the Lord had commanded it and to keep our own

small-souls out of hell. Everyman must commend the church in so far as it is Christian or Christ-like, that is, loving and self-sacrificing in the interests of others. The laugh comes in on the speculative and historical side. A scientific side the orthodox church does not seem to have. And we can't afford to take the ethical side of the church as proving the spec-

ulative and historical side. Neither can we take it that there would have been no good in the world but for the church. There is good in other countries which have not the church, and we may suppose among the inhabitants of other spheres who possibly never heard of the God of Israel nor of Christ. Indeed it is a point abundantly mootable whether there is not more of the damnation which comes of selfishness, to the square mile, in socalled Christian countries, than in

Japan or China. There may have been a time in the history of European and American peoples when it was profitable to believe in the God of Israel and in Christ as his son; and that we must be good and do good for the sake of the son, and to keep out of the hell which the Father had prepared for the wicked. The belief impressed the life and doctrines of Christ, and made many good on compulsion or through fear. And there may be yet many who need this extraneous influence and for whom the theoretic side of the church still

some do say he is no good at all. It is conceded that charity given to be seen of men does not argue a good man, nor does it have any reflex influence toward making him good. A parity of reasoning might suggest that the man who is good for Christ's take and to keep out of hell is to some extent minus the reward, and that the theoretic side of the church in this respect does harm. Anyway, there is a growing suspicion that goodness, like inspiration, "comes always from within and never from without." We should love charity for its own sweet sake; not for Christ's sake, nor yet out of deference to the devil's feeling in the premises. Of course, the ethical side of the church will never outlive its usefulness though its speculative side may, as evidently the historical side already has But a standing objection to the ethica or the Jericho incident, or because he i side is that it makes good church-memcan't see just how a bad man is made bers rather than good citizens. Too much prominence is given church attendance and the contribution of shek els, and not enough to the every-da-life of its members. Again it is said by certain ungodly persons that the church itself is selfish; concerned too much about building up the organization, not They do say that Sunday laws and some foreign wars are on that principle. Finally, these unthoughted people say the church is both cowardly and selfish; coming down like a thousand of brick on the small sins of small peop" touching very lightly on the great sins

of the great people from whom come donations, salaries and social position. Atton, Tenn. F. J. RIPLEY. "Elsie's Little Brother Tam," By Al-wyn M. Thurber is one of the best of books in the realm of stories for boys and girls, and not excepting older people. It is a fine birthday or hollday gift. Very interesting is well as instructive, and or good, refining infinence. Price 75 cents. For sale at this office.

"The Kingship of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the sted Tape duty, the supreme charity of the world, the revelation of reserve power, etc. Price 30 cents. For sale at this office "Death, Its Meaning and Results."

By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting volume, of decided value. A narrative of

But the man who is good on compulsion is not so good as he who is good of his own free will and accord, and cents. For sale at this office.

Important Suggestion.

E. C. Waldron writes from Chesaning, Mich.: "Why not ask through The Progressive Thinker that all Spiritualists, and as many others as see fit, donate for the next ten years one dollar each, to be paid yearly, for the benefit of the Reed City Home, and pledge themselses to do it unless passing out hinders their doing so. My wife different religious beliefs, have moved City Home, and pledge themselses to do it unand I will do it and if 5,000 or 10,000 will do so, teresting, fascinating, and instructive. see what would be in the treasury for the Medium's Home. What a blessing it would be, and there is not a person in the United States but that can give one dollar. See what can be done.

The above is a most excellent suggestion. Every Spiritualist who can, who is actuated by humanitarian feelings, should send the following on a postal card to Dr. A. B. Spinney, Reed City, Michigan:

"Dr. A. B. Spinney—Dear Sir:—I promise to pay to you promptly on the first day of each year, as long as it is possible for me to do so, the sum of ONE DOLLAR, to be used exclusively for the benefit of the Reed City Home for Mediums." (Sign name and full address.)

well. This is a work of far more than ordinary power and value, by a bold, untrammeled thillier. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth \$1; paper, 50 conts.

Always in the Lead.

To the Editor:—Your large free notice in your valuable paper has called out many pledges and some money. It is a right move in the wonderful psychic events in the 'author's experience. Cloth, 500 pages, illustrated, \$1.25.

"Invisible Helpera." By C. W. Leadbeater, the noted Theosophist lecturer bed with the substance of t

.. GENERAL SURVEY ..

THE SPIRITUALISTIC FIELD-ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

sentiments uttered in an article may be hetween two collins and preached a fudiametrically opposed to his belief, yet heral sermon to a sorrowing congregathat is no reason why they should be tion. One of the caskets was placed in lifting the vail that separates suppressed; yet we wish it distinctly front of him and the other back. He this life from the beautiful realms in understood that our space is inade told his dream to some friends and was which our spirit friends await our comquate to publish everything that comes | well twitted about it. That afternoon

must make speed equal to about four neval will be held first, and while Mr. compositors. 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

Take due notice, that all items for 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 Governor-General has issued an or-

county, last week, realizing good prices. Pantagraph. John Onkley writes from Hacken-

sack, N. J.: "The Progressive Thinker lows: July 11 to 18, Lily Dale, N. Y.; is like manna to my hungry soul, and 1 10 and 20, Middlefield, Ohlo; 22 to 27, thank you most heartly for sending thank you most heartly for sending wonewoc, Wis.; Aug 2 and 3, Hicksme a sample copy. I have in my libratry several of your valuable premium publications, and the reading of the tember 6 to 14, Los Angeles, Cal. Adbooks and the paper has made me wise dress as above, or at Lily Dale, N. Y., savior of mankind."

The last service in the old auditorium home and permanent address. Secretary Smith of the Madison Ave-Secretary south of the antidson Avenue Spiritualist Temple, of Anderson, followed by Mrs. Maggie Vestal with platform trumpet tests. The old auditorium was built twelve years ago. The new auditorium will be dedicated Sunday, July 20, by President Barrett of the National Spiritualist Association, Vice President Chamness, of Alexandria, the first vice president of the Indiana Association, when it was organized twelve years ago, presided at the meeting Sunday. Only a few of the members of the original board of directors still survive. Among these are L. O. Edson, of Hartford City and George Runyan, of Muncie. Another of the members of the association passed away at 9 o'clock Sunday morning in Bronnenberg, of Anderson, who also died only a short time ago. The case of Mrs. George, who has been sick at her cottage on the camp grounds for more than a year, is attracting much attention. Mrs. George has not partaken of food for forty days and is wasted to a skeleton. She is carefully cared for by her daughter, Mrs. Ella Phipps,-Muncie (Ind.) Star.

Correspondent writes: "Interesting meetings are being held every Sunday evening in Haymarket Theatre Building, 101 W. Madison street. Dr. Burgess' psychometric readings, together with Mrs. Maggie Waite's tests, are drawing together large audiences of people who had never before given Spiritualism a thought Spiritualism a thought. Sunday evening, July 6, there will be an interesting christening service, conducted by Mrs. Waite, after which she will give her usual demonstrations, assisted by Dr. Burgess, who is well worth hearing.

W. W. Aber writes from Spring Hill, Kansas: "I desire to state to the readers of The Progressive Thinker that I have cancelled all camp engagements for this season on account of the work going on here. I receive letters daily trickery in mediumship. I was one of from persons, asking what camps I will the executive committee that arranged Spring Hill will do well to write me before coming."

Prof. W. W. Kretz's experiment, at Reading, Pa., in which he allowed himself to be buried last night in a box under six feet of earth while he was in a hypnotic condition, terminated abrupt-mittee. What, then, was the reason ly this morning because of the heavy rain. After he fell under the hypnotic Payne on the program? Because she influence exercised by himself and was buried he was to have remained under guard until to-night, but when the rain any evidence to sustain the charge." storm set in after midnight the vicinity of the professor's grave at the fair Mass., magnetic healer, inspirational

ground was deluged. Those on watch became alarmed lest the water should drowned. When the storm showed no sign of abating at 8 o'clock this morning the watehers summoned assistance and the coffin was upported. and the coffin was unearthed. When somewhat wet, was still sound asleep. He had controlled his influence so that revived, but he was in a sort of stuper society, the attendance has ranged-all day.

CONTRIBUTORS.—Each contributor selected by the selected se allows this freedom of expression, be- night, which seems to have been a forelleving that the cause of truth can be shadowing of the events of the week, best subserved thereby. Many of the Mr. Campbell dreamed that he stood

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 the body of Blanchard. WRITE PLAINLY. We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that Campbell preaches that sermon the body of Mrs. Waller will rest in her home, which is situated back of the church, so that the minister will be that the minister will be the church of the church will be the will be the church will be the chu standing practically between the two

coffins.-Philadelphia Inquirer. Mrs. Mattle Ward writes from Ge-Mrs. Mattie Ward writes from defineva, Ohio: "Dr. W. O. Knowles, of Grand Rapids, Mich., served the First Spiritualist Society at Geneva, Ohio, at its hall, June 22. He is a fine inspirathe General Survey will in all cases be Grand Rapids, Mich., served the fillst adjusted to the space we have to occupy, and in order to do that they will its hall, June 22. It is a fine inspiragenerally have to be abridged more or tional speaker and a good test medium. less; otherwise many items would be He has many friends in Ashtabula crowded out. Sometimes a thirty-line county. He has served the Conneaut item is cut down to ten lines, and ten lines to two lines, as occasion may reduler.

Indicate the cut down to ten lines, and ten lines to two lines, as occasion may reduler.

Indicate the cut down to ten lines, and ten lines to two lines, as occasion may reduler.

Indicate the cut down to ten lines, and ten lines to two lines, and assisted at lines to two lines, as occasion may reduce the cut down to ten lines, and ten lines to two lines, as occasion may reduce the cut down to ten lines, and ten lines to two lines, as occasion may reduce the cut down to ten lines, and ten lines to two lines, as occasion may reduce the cut down to ten lines, and ten lines to two lines, as occasion may reduce the cut down to two lines, as occasion may reduce the cut down to two lines, as occasion may reduce the cut down to two lines to two lines, as occasion may reduce the cut down to States-Michigan, Illinois and Ohio."

this page must be accompanied by the Last night at the residence of Mr. full name and address of the writer. It and Mrs. John F. Myers, 924 West will not do to say that Secretary or Cor- Front street, a little circle of Spiritualrespondent writes so and so, without 1sts held a seance, the media being Mrs. giving the full name and address of the Skeeles, of Onarga. The latter had the writer. The items of those who do not leading part of the meeting in charge, comply with this request will be cast and through her a lecture was given and exhortations presumably from various spirits. The believers in Spiritualism urge that conclusive proof of the genuineness of the theory lies in the fact that while Mrs. Skeele is an un-The authorities at Prague, Austria, educated woman, some of the spirits have condemned a man to pay a fine, in talking through her use the best lanaddition to undergoing a week's imprisonment, for practicing Spiritualism. especially true of the lecture and the closing talks. The seance conducted by Mrs. Pemberton was what is called trumpet speaking. This was done in a dark room, the trumpet having been laid on a table, and the circle having der that in future persons taking part in Spiritualistic seances will be sent to prison without the option of a fine.

C. S. Hyatt, of Unadilia, N. Y., writes: "Find within postoffice money of the complete a circumpter of the circ order for the renewal of The Progress- cuit. A number of voices were used ive Thinker. I am now in my 81st through it, some of them being whisyear. I subscribed for your paper be pers and others clearly intonated fore the first number was printed. I These were usually of short duration, have never missed a number, and as and gave names which were familiar long as I live I must have it. You are to the ladies and gentlemen present. doing a glorious work with your free The address and other talks given through Mrs. Skeeles was contact indiana Association of Spiritualists, ducted by having sacred songs interwho has large interests in Anderson spersed throughout the visitations. To and Madison county, Ind., is disposing those present who were not accustomed of his property as rapidly as he can find buyers and expects to take up his residence in Cincinnati after the close of the meeting at Camp Chesterfield. Dr. Hilligoss sold two farms of 80 acres ter impossibility, the medium says, if each in Stony Creek township, Madison the spirits come.-Bloomington (III.)

> Moses Hull's appointments are as fol-Knowledge is the until August 12, then at Whitewater, Wis., which will after that time be his

at Camp Chesterfield was held Sunday, June 22, the lecture being delivered by ton, III.: "A great interest is being mancity of Evanston. The Psychical Research Society has held a large number of public meetings during the past three Our local circle meets regularly for development, and our results are very satisfactory. Tuesday evening, the 1st inst., twenty of our number assembled at the residence of Mr. and Mrs. James Hope, 2014 Lincoln street, at a mate-rializing scance, given by Mrs. C. B. Bliss, of 3141 Indiana avenue, Chicago, which was attended with remarkable manifestations of spirit return, which is having a tendency to convince and convert some of our friends who forthe person of Emily, widow of Carroll merly believed that earth-life was the end of existence, but now have changed their views. We also invited Miss Elsie Hornbeck, who has recently come here to reside, and Mr. F. M. Stoller, speaker and test medium, of 763 Monroe street, Chicago, whose presence and assistance was an inspiration to all our friends."

Mrs. F. Koehler and daughter will visit Lily Dale this season.

F. Corden White, the well-known medium, has lately been united in marriage to Miss Effie D. McKerrow, of Arendia, N. Y. We extend our hearty congratulations.

Enters a Denial.-W. B. Wagner writes from Topeka, Kans., as follows: "I desire to correct a statement made in an article published in your issue of July 5, and signed 'An Investigator, Topeka, Kansas.' That article purports to give the reason why Mrs. Laura B. Payne was dropped from the program of the late meeting of the Kansas State Spiritualists Association. The following language is used: 'The objection to Mrs. Payne was solely for the reason that she took a decided stand against trickery in medfumship.' I was one of Persons desiring to visit for the meeting in question. It never occurred to my mind to bar Mrs. Payne for the reason given by 'Investigator.' 'trickery in mediumship,' and for Mrs. Payne to be against it certainly did not lower her in the estimation of the comthat the committee did not put Mrs. had denounced one of our local mediums as a fraud and failed to furnish

> Dr. A. P. Conant, formerly of Boston. and trance speaker, is engaged at Summerland Beach camp-meeting, and would like to engage for other camps. Terms liberal. Address 48 West Rich street, Columbus, Ohio.

C. V. Schmidt writes from Milwauraised to the surface it was found that kee. Wis.: "Max Hoffmann has just the water had already begun to sonk concluded a successful three months' into the coffin. Had it been allowed to engagement with the Unity Spiritual remain in the ground a few minutes Society, and has made hosts of converts longer its occupant would undoubledly to the cause, and gained many per-have been drowned. Kretz, though sonal friends as well. From here he goes to Clinton. Iowa. Marshalltown He had controlled his influence so that I lown, and thence to Lincoln, Neb. The he would not awake until the specified prejudice against Spiritualism in this time. Half a dozen members of the community is waning, as can be seen. Berks county society of occult science by the fact that although we regularly exerted all their influence to arouse hold two test socials weekly at the him. After three hours' work he partly homes of members and friends of the

use a pen or typewriter.

cluded her engagement at Jenison Park Camp, July 4. She is now serving the people of Genoa, Ill. Her next camp date is at Briggs Park, Michigan, from

July 17 to 21. Correspondent writes: "Mrs. E. J. Demorest is again in her native city, and in her honest and genial way is doing a good work for the cause in Allegheny and Pittsburg, Pa. Mail addressed to 300 Bissell street, Chicago, Ill., will be forwarded to her."

Geo. W. Uhlich writes from Mansfield, Ohlo .: "Mrs. M. Bartel, the phenomenal medium of Cripple Creek, Col., has certainly proved to Mansfield peoing. Nature has been lavish with her

in bestowing spiritual gifts, as she posill bestowing spiritual gitts, as her pos-sesses more phases of mediumship than sesses more phases of mediumship than I ever before thought could be pos-sessed by one person. A most beautiful incident occurred when a young lady from the spirit from the spirit world played upon a gultar which had been her own in earth life, while her father, a member of the circue, sang one of her favorite songs. Joshua Depey, 'the grand old man' of Mansfield, received a written message from the spirit world, signed 'Frank,' requesting him to write an article of the proposition of the spirit world. ticle for The Progressive Thinker. Mrs. Bartel could give us but three seances on account of her engagement at the to find the seed which she planted, to be developed into a ripened Spiritualistic harvest. In conclusion, I wish to applaud Hudson Tuttle's address at Cleveland, especially that part entitled "The Perfect Man."

Dr. B. O'Dell writes from Paw Paw, Mich.: "We have just closed a two

"We have just closed a two weeks' camp-meeting at Bankson Lake. including three Sundays. While our attendance was not large, those who did attend were well paid for their ef-Wednesday, Dr. P. T .Johnson, of Battle Creek, in his own characteristic way entertained the people and his work was well received and appreciated. The lectures by Mrs. M. L. O'Dell, of Paw Paw, on Thursday, Friday and Saturday, were very highly complimented. H. L. Chapman, of Marcellus, drew an appreciative audience the second Sunday morning, and his poems, the third Sunday, were thought to be fine. Mrs. Augusta Ferris, of Grand Rapids, gave a very able lecture in the afternoon of the second Sunday. Sunday, and her message work was bing heart of ever kindly nature. considered good. From Thursday of the last week till the close of the camp we had that old ploneer and veteran worker in Spiritualism, Lyman C. Howe, of Fredonla, N. Y., who gave us many excement thoughts from his masterly mind, which were well received and were very instructive. I also wish to speak of the excellent work done by our musical director , Mrs. Minnie Reid Marvin, of Lansing, Mich. The music was truly of a high order and far above the average and her smiling countenance and winning ways com-mands the esteem of all. We have certainly spent a very profitable and enjoyable two weeks and I truly hope that all camps this season will have as pleasant a time."

FROM THE N. S. A.

The Mediums Home Philanthropic Work Begun.

As secretary of the National Association, I feel it is about time to publicly make another report concerning the progress of funds for the Reed City, Mich., Home for Mediums, and to also tell what we have been doing to help ifested in Spiritualism in our beautiful days, in their efforts to keep the "wolf from the door." On May 14, I stated that the fund had received \$411.41, and that the proceeds from the benefit semonths, and many well-prepared and ance by mediums of Chicago, would celebrated mediums have been with us, about swell the amount to five hundred dollars. The exact sum received gratefully, from Dr. G. B. Warne and mediums of Chicago, was 89.75. Since that report, we have received for the fund, the following donations: Sarah Nichols, \$2; W. O. Dougherty, \$1; E. P. Upton, \$9; Mrs. S. A. Manning, \$1; seance at Baltimore, Md., per Ed Wright, \$3.60; A. Fisher, \$2.50; W. O. Purvis, \$1. The following list sent by Dr. Spinney, must be included here: Mrs. C. L. Rich, \$5; M. A. Banett, \$5; Mrs. Margaret Graves, \$5; Chas. J.

Fisher, \$1; Mrs. Helen Waters, \$1. Dr. Spinney has also personally pledged one hundred dollars, over forty of which he has paid in sanitarium work for one of our good mediums. The grateful thanks of the N. S. A. board are extended to all of the above generous donors, and to all who have any way contributed to this fund for the relief of mediums. But it will be seen, that we are very far from having money enough to build the Home itself, that is so needed in our ranks. Therefore, this matter of establishing a Home by the N. S. A., is held in abeyance, until some definite plan for raising the requisite means is not only formed, but carried out. Although the two philanthropic men before referred to have concluded not to withdraw their offer of fifteen hundred dollars jointly, the outlook for maintaining a suitable home, after it is ready for occupancy, is not encouraging. As before stated—see former letters—the N. S. A. board has decided that while it is waiting for funds to open the Home at Reed City, to use what money it could command for the purpose, in aiding as many mediums as possible, who are in need of substantial aid towards their support. To this end, it has already entered the human work of paying the sum of \$12 per month toward the support of four former well-known workers in our ranks, one of whom is the once prominent Henry Slade, of other days. All of these mediums are aged and deserving; one is totally blind, one is nearly blind but hopes to regain her sight; and one is, in her advanced age, made destitute, because she has given so much time, strength and money to other needy souls. These cases are all well authenticated. They are mediums who have done a long and faithful work for humanity on both sides of life, work for humanity on both sides of life, and now in the stress of their need, the N. S. A. is satisfied to aid them to its utmost power. Two of these mediums live in the East, Dr. Slade is in Mfchigan, and one lady is an old-time resident of Chicago. As the three lady mediums are sensitive about being called objects of charity, we withhold their objects of charity, we withhold their

Thus has the good work of the N. S. A. Mediums' Relief branch begun. Not only this, but Mrs. Carrie Fuller Weatherford, who has recently passed to the higher life, was placed in the sanitarium of Dr. Spinney, at Reed Olty, by the N. S. A., where she received the most tender care and treatment, for nine weeks, and then; as she | Price, 25 cents.

names from print, but we are ready to

satisfy any friend as to their identity

and worth, who will write us for that

information. ...

When writing for this paper wished to pass away from her home, among her loved offes, she was taken home under the care of one of the Doctor's good nurses, all at the expense of this N. S. A. project for aiding mediation. ums. This is not a work of charity; it is only a recognition of the good work done by our mediums, who need not feel sensitive about accepting the aid thus bestowed! But unfortunately, we cannot aid as many as we ought, in. this way, for lack of funds, and it will out further contributions from the recommunication between the contributions from the recommunication between the contributions from the recommunication between the contributions from the states of existence, makes necessary perfect honesty of word and deed. There is in it no place for the trick of a competitive state of society or political meritage—no place where false colors may be holded. The Spiritualists of to-day may be sick mediums who have labored for the spiritual cause through so many years, that they have become stranded by exhaustion and the approach of age. We trust that the contributions of friends will continue to come in, that we may add to the list of those who are to be cared for as mentioned in this letter, from the N. S. A. Mediums' Reletter, fro

N. S. A. Secretary. 600 Pennsylvania Ave. S. E., Washington, D. C.

RELIGION.

It is a Fact, a Force, a Truth.

Religion was born of truth. It originated with the earliest human senti-ment that proclaimed the reality of a Nebraska State Camp, but when she mighty, all-controlling, universal power returns next fall she will be surprised and intelligence. It was felt, not understood. This religion was man's relation to this power. In the absence of better knowledge fertile imagination was the color bearer. The supernatural was the easier explanation. Nature study was beyond their unfoldment. It is now known that this force was part and parcel of Nature. Science was the discoverer. Man now has a natural religion

instead of the supernatural. Some of the strongest and most forceful spiritualistic mind is yet floundering in the transitional stage. It is resting. It needs the rest Let it alone The future is a very long period. Nature can wait. Refreshment comes at last. One of the finest bits the N. S. A. made was when it struck out an Infinite Intelligence. All nature is bristling with

her own Infinite Intelligence.
Science located religion. The scientist was the first to realize his relation-ship to the all-wise Infinite Intelligence of nature. A noble brother would as soon part with his beautiful sister as would the scientist with the religion that connects him with the warm throb-

The great damage done by the primitive expression was that it interdicted and placed a ban on nature investiga-tion. Man is not the greatest thing in nature. If he were he would be greater

than universal nature.

As to "Science, supplemented by an exalted morality, the Bible of the future;" it is eminently true. The object of a bible is to interpret the occult. No system of knowledge does this so well as science. Herbert Spencer says science is more metaphysical that metaphysics itself, if that were possible, Many cultured mortals and many polished spirits haven't yet learned this. They still linger on the priestly idea that science is limited to cold dead facts. Feeling is back of all thought, and nature is back of all feeling.

Verona, Wis. E. W. BALDWIN.

Lily Dale Camp.

To the Editor:—As nothing has appeared of late in your excellent paper from Lily Dale, I would say to your many readers who may or may not con-template coming to this camp this season, that in all the past, Lily Dale never offered a greater variety of charms than will be found within its

hispitable gates this season of 1902. perintendent, Mr. Witherell. The Hotel Grand has been thoroughly renovated, paper and paint being unsparingly used, and every means possibleboth public and private-have been taken to promote the comfort and pleasure of the expected guests.

The lakes, the island, the hills and the valleys are perfectly charming. The writer having sojourned here since the beginning of May, knows whereof she speaks, when she says this will be an exceptional year in point of interest to all who will visit the camp. The beautiful souvenir Cassadagan, containing the programme for 1902, can be had by writing to the assistant sec-

retary, Miss Kate O. Peate, Lily Dale, This is one of the strongest programmes ever given at Lily Dale.

Since the meeting in June the camp. has presented a lively appearance. rainy weather to the contrary notwithstanding, showing it to be a centre of attraction even before the camp proper begins. The Moses Hull School has added quite a quota of students to the population, and every trains adds more to the number who are rapidly taking possession of the cottages. Texas, Cal-

ready here, and I would say, Do not be afraid of being lonesome if you come to MARY WEBB-BAKER.

Michigan's Northern Resort for

Lily Dale.

ifornia, Ohio, Pennsylvania, Canada-

in fact, people from everywhere are al-

Spipitualists. At Snowflake station, between the two towns of Central Lake and Bellalre, about 20 miles south of Charle-voix, is the Spiritualists camp-ground, in a nursery of many varieties of evergreen trees and other shade trees on the banks of Intermediate Lake.

As it is between Petoskev and Traverse City, in the resort region, it is easy of access on the daily trains, going and returning the same day. We wish that all Spirithlists who intend to visit northern Michigan would send us their names and addresses for a camp program, and that they would visit our camp during Augustas We wish that northern resorters favoring our cause would also favor our camp-ground as

a resort, helping it to grow. By the generosity of Mrs. Ruth Eastman, of Mancelona, the camp has a lodging and chang house. If any one else could assist us a little, we would all be thankful, The camp is a sure thing. If any reader knows of a Spir-itualist who goes to the northern resorts, we wish you would help us by sending names and addresses. EUGENE MARTIN.

Bellaire, Mich.

"Right Generation—the Key to the Kingdom of Heaven on Earth." By Dr. M. E. Conger. An appeal to reason and man's highest aspirations. A plea for justice and equality in all the relations of life between men and wome

Cloth, 75 cents; leatherette, 50 cents. "The Romance of Jude. A Story of the Life and Times of the Nazarene and centa. His People." Through the mediumship of Mrs. M. T. Longley. An intensely interesting book. Neatly bound in cloth

and gilt. Only 50 cents. "Love Sex Immortality." By Dr. W. P. Phelon, For sale at this office.

OUR RESPONSIBILITY.

A Plea for Truth and Truthfulness.

The responsibility on the recipients of the nineteenth century revelation is not a light one. So divine a truth as is the demonstrated continuity of life and innot be possible to add to the list with- ter-communication between the two cal intrigue—no place where false col-ors may be holsted.

The Spiritualists of to-day may be

grouped into three classes. First, the iconoclastic, whose aim is to be aggressive, whose delight is to wound and kill. Life is a continuous cultiva-tion of combativeness and destructiveness. Spiritualism's divine lesson is ig-nored. This lesson has been automatically worded through the mediumship of Sara A. Underwood, as follows: "The attitude of convicted believers

in spiritual life towards the blind leaders of the blindly dogmatic in spiritual matters, should be that of the seers to those yet in the dark, as full of lovingness and tenderness as one who sees to those bereft of sight, eager to remove their disability, but patient with their natural mistakes and haiting steps. Remember as they are, so once were you, and they, too, shall be ultimately led to the light." Another class live in what they know

to be true.

Knowledge, savior of my soul, Let me to thy banner fly!

Content in communion with the loved departed, they deem it a sacrilege to teach old error as any part of Spiritvalism.

Yet another class are only satisfied by

bringing into the work the flesh pots of a by-gone servitude-those things of a crude long ago that had their birth in the world's primitive darkness. A widely prevalent illustration of this is the use of the Lord's prayer as a ritual in trumpet circles. What an opportunity for educating the public in Spir-itualism is here lost! Why not substitute for it something up-to-date? If ethics are wanted, here is one:

I will reflect before I speak. I will not argue at length on differ

I will strive to keep reproach from voice and manner, regardless of what another may have said or done. I will utter no personal remark that may tend to make another uncomfortable or unhappy. I will not unpleasantly comment, condemn or criticise

save for friendly analysis. I will strive to be positive or rejective to all evil, and negative or receptive

I will strive to forgive every living creature, holding enmity towards none.

I will refuse to listen to any one who may say unpleasant things of others, of themselves or of me, for other than helpful purpose.

I will avoid everything that impairs my self-respect, and will ever and always aspire to a more spiritual life; to this end I seek communion with those

who have gone before.
Or perhaps the following combination of ethics with service might be better liked.

We come with gratitude untold to this communion sweet; of heaven we take a newer hold when you we come to greet. We leave earth's falsehood and its sin

through this a love divine; we bring to you clean hearts within, all that our souls refine.

Dear angels, here we seek your aid, with a devotion true, to gain the wealth that does not fade, which makes Oh, precious ones now gone before,

who once like us did creep among earth's shadows blind and sore, in sorrow long and deep, you know our needs, The grounds are in perfect order, undeputed souls; give to us as you may, der the management of our genial su-while on we journey to our goals where

shines progression's day! Or possibly the shorter invocation: We come our promises to keep with an affection true and deep. In faith we trust the words you spake to meet when we conditions make; we know you will not slight our call, from o'er death's tide your words will fall; we know that you will come to bless us trust your promises to keep with an

affection true and deep.

We pray you unto us draw near. O, come to us in waiting here, our promises with you to keep in an affection true and deep! We know that you cannot forget the happiness on earth you met, that time nor grief can ever dim or mar this glad reunion hymn; for when the soul from earth doth leap it holds

affection true and deep. We certainly do not need leaders who are with the church, Christian managers of our camp-meetings or evangelical conductors of our seances. There is a propriety to be observed if we respect ourselves. It is not all of Spiritualism to succeed financially, irrespective of the means to success. ties of the means to success. The fac-ties of Christian science should not be ours, with a Christianity repudiated by Christians and a science by scientists. Such titles may catch small fish and mammon-seekers, but they are not fitted to truth-seekers; and had our Christian Spiritualists been true to name, they would now be known as Spiritistic Christians. Spiritualism needs no prefix nor addendum.

We are all proud for the intellect and oratory of our one and only Moses; but Spiritualists can mistake the identity modern with ancient Spiritualism for Spiritualism itself, whereas it is only one of its many branches. For the reason of this identity many call themselves Christian Spiritualists, who delight in the titles and ceremonies pertaining to popular errors. Others may not agree with our views, but they always respect those who respect themselves; and it does seem those who have received this demonstration of a continuity of life to go back to such a mess of pottage" as found in the popular regime. The Christian Spiritualist may not be aware of loving self more than truth; yet all efforts to engraft the old on the new but helps the church to al this cult, as history shows she absorbed temperance, anti-slavery every reform that has blessed the world, notwithstanding her opposition when she would have welcomed it. To meet her aggression with solid firmness and at the same time treat her devofees with loving kindness, is the work of the hour for Spiritualists.

H. W. BOOZER. Grand Rapids, Mich.

"Discovery of a Lost Trail." By Chas. B. Newcomb, Excellent in spiritual suggestiveness. Cloth, \$1.50. For sale at this office.

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

"The Commandments Analyzed." By W. H. Bach. The Commandments are not only analyzed, but contrasted with other Bible passages, showing great incongruities, Price 25 cents. For sale at this office.



CAMP-MEETING DIRECTORY.

Chesterfield, Ind. Chesterfield camp-meeting opens July 17 and closes August 24. For programs and other information, address Flora

Hardin, secretary, Anderson, Ind. Haslett Park, Mich. This camp commences July 25 and

Delphos, Kan.

The First Society of State Spiritualists and Liberals will hold their twenty-fourth annual camp-meeting, commencing July 11 to July 28. H. J. Nead, president; William Shelburn, vice-president; William Shelburn, vice-president; D. L. Haines, secretary. For full information address D. L. Haines, Franklin, Neb.

For information write to Tourist annual camp-meeting, commencing July 11 to July 28. H. J. Nead, president; William Shelburn, vice-president; D. L. Haines, Franklin, Neb. president, Asherville, Kans.; J. N. Blanchard, Delphos, Kans.; E. S. Bishop, secretary, Glasco, Kans.

Mowerland Park, Mass.

Camp Progress Spiritual Association will open its season on Sunday, June 2, at the grounds in Mowerland Park, Upper Swampscott, Mass.

Ashley, Ohio.

Camp opens Aug. 17, and closes Sept. tary, 101½ 7, 1902. W. F. Randolph, secretary, geles, Call. Ashley, Ohio.

Mantua, Ohio. Camp session opens July 28 and closes September 2. This is a favorite camp in Ohlo. . For full program, ad-

dress Lucy King, Box 45, Mantua Sta-

Cassadaga. N. Y. This favorite place of resort will open its yearly session, July 11 and closes This favorite place of resort will open its yearly session, July 11 and closes August 24. Write the secretary, A. A. five Sundays. Albert P. Blinn, Clerk, Gaston, Meadville, Pa., for information 603 Tremont street, Boston, Muss. regarding the camp, and for programs.

Vicksburg, Mich. The nineteenth camp-meeting will be held at Vicksburg, commencing August

2, and closing August 25. For program address Jeannette Frazer, Vicksburg, Etna, Wash. The Spiritualists of Clarke county,

Washington, will hold a grand camp-meeting in Etna, from August 9 to the 23d. This is a lovely place in the John Stillwell, president. mountains; fine water; excellent front fishing; a beautiful grove; good speakers, mediums and music. For full particulars address Henry B. Allen, manticulars address addre ager, Etna, Clarke county, Washington.

Onset, Mass.

Opens July 13 and closes Aug. 31. For full program of this delightful place of resort, address Ouset Bay Camp-Meetlng Co., Onset, Mass.

Freeville. N. Y.

Regular camp opens July 26 and closes August 12. For programme, address A. C. Stone, secretary.

Island Lake, Mich. Camp session for 1902 begins July 27 and closes August 25. For programs address A. G. Brown, 260 Twenty-first street, Detroit, Mich.

Ottawa, Kan.

Spiritualist camp-meeting, Forest all. For full particulars, and illus-Park, Ottawa, Kansas, August 22 to August 30. Send for program to II. W. Henderson, president, Lawrence, Kan., or Jacob Hey, secretary, Overbrook, Kan.

Grand Ledge, Mich. Grand Ledge Spiritualist Camp-meet ing will open July 27, and close August 24. For full particulars and programs, write to Geo. H. Sheets, Grand Ledge,

Lake Brady, O.

This camp will open July 13, and close August 31. Address all communications to A. G. Keck, secretary, I. O. O. F. Temple, Akron, Ohio.

Sheridan Guich, III. A Spiritualist camp-meeting will open at Sheridan Gulch, July 6, under direction of Emma J. Hanson. Write to her tion of Emma J. Hanson. at 76 Bingham street, Chicago, until

July 1. After that at Sheridan.

Oregon.

LaCrosse, Wis.

New Era, Oregon. Commences July 5, and closes July 21. For full particulars address Lo-

Waukesha Camp, Wis. The second annual camp of the Wisconsin State Spiritualist Association will be held in beautiful Waukesha, during the entire month of August. This camp offers unusual advantages to campers. Come and have a good time, and partake of the famous mineral waters. For full particulars write Will waters. For full particulars write with waters. J. Erwood, secretary, 1334 Pine street,

Summerland Beach, O. Woolley's Summerland Beach Camp Association opens July 27, and closes Aug. 17. S. J. Woolley, president, Milo, Ohlo; I. Weldon, general manager.

Clinton, Ia.

at Mt. Pleasant Park, Clinton, Iowa, uallstic Gatherings." By Mattle E. will open July 27, continuing to and in- Hull. For sale at this office. Price 10 cluding August. 24. Announcements cents. and full information may be had by add The Commandments Analyzed, price dressing the secretary, Mrs. Stella A. 25 cents. Big Bible Stories, cloth, 50 Fisk, 18 N. 11th street, Kookuk, Iowa. cents. For sale at this office.

Briggs Park, Mich.

Briggs Park Camp, Grand Rapids,
Mich., opens July 6 and closes August 3.

Man programs and information, send
Havnes, secretary, For programs and information, send postal to Thos. J. Haynes, secretary, 164 Scribner street, Grand Rapids, Mich.

Franklin, Neb.

The Niantic Camp, located at a de-lightful place, Niantic, Ct., commences June 24, and continues until September 9. For full program address the secre-tary, Mary A. Hatch, South Windiam, Conn.

Los Angeles, Cal.

The Southern California, Spiritualist Camp-Meeting Association, of Los An-geles, Cal., will open this year, August 17, and close September 14. Address for information, J. D. Griffith, secretary, 1011/2 South Broadway, Los An-Saugus Center, Mass.

The Lynn Spiritualists Association

will hold meetings every Sunday, end-

ing September 28, at Unity Camp, Sau-

gus Center, Mass. The very best mediums and speakers will be present. Lake Pleasant, Mass.

The New England Spiritualists' Camp-

Forest Home, Mich.

This camp is located at Snowflake, Mich., and opens August 3 and contin-ues until August 25. For full information, address Anna M. Fox, Box 267, Mancelona, Mich.

Bankson's Lake, Mich.

At Bankson's Lake, Mich., commencing June 14 and ending June 30. For programme address Dr. D. O'Dell, Manager and Chairman, Paw Paw, Mich.

Marshalltown, Iowa.

September 14 inclusive, at Marshalltown, Iowa. Inquiries should be addressed to E. M. Vail, president or Mrs. I. P. Andrews, corresponding secretary,

Lake Helen, Fla.

The Southern Cassadaga Camp opens the first Sunday in February, 1903. The meetings continue six weeks with seven Sundays. For information and programs, address with stamp, Mrs. J. D. Palmer, corresponding secretary,

Willoughby, Ohio.

Wonewoc, Wis. The Western Wisconsin Camp Asso-clation will hold their annual camp-meeting at Wonewoc, Wis., July 12 to 26 inclusive. A splendid program has been prepared. A cordial invitation to trated programs, write Miss Gertrude Spooner, secretary, Wonewoo, Wis.

Summerland, Cal. The annual camp-meeting of the Spiritualists at Summerland, Cal., will commence July 26, and close August 3.

1902. For full particulars, address Wm. P. Allen, secretary, Summerland,

South Boulder Canon, Colo Open three months, July, August and

September, at South Boulder Canon. Colo. 27 miles from Denver. 90 cents for round trip from Denver. For par-ticulars address W. E. Mansfield, No. 3330 Marion street, Denver, Colo.

Sunapee Lake, N. H. Sunapee Lake camp-meeting opens August 3 and closes August 31. For full programme, address with enclosed

stamp, Mr. Thomas Burpee, Sutton

N. H. Harmony Grove, Cal. Harmony Grove Camp, Escondido,

Cal. Opens July 13 and closes July 27. 21. For full particulary, Oregon City, For information, send postal to Frank C. Foster, secretary, or E. B. Loman, president, Escondido, Cal.

> Jenison Park, Mich. This camp will open June 20, and will be continued through the mouth of August. For full programme, address J. E. Walker, Macatawa Park, Mich.

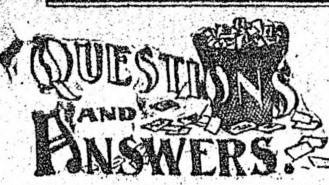
Verona Park, Me. The annual camp-meeting at Verona Park will open August 2, and close Aug 25, F. W. Smith, secretary, Rockland,

Maine.

"The Pantheism of Modern Science." By F. E. Titus, Barrister, Toronto, Can-ada. A summary of recent investiga-tions into Life, Force and Substance. and conclusions therefrom. Price cents. For sale at this office.

"Spiritual Songs for the Use of Cir-

The camp-meeting of the M. V. S. A., cles, Camp-meetings and Other Spirit-



This department is under the man-HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitited, and the style becomes thereby as-Bertive, 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 unavoldable 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 sot 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 while I freely give whatever information I am able, the ordinary courtesy of correspondents is ex-HUDSON TUTTLE. pected.

(2) How can one overcome lying reports of pretended friends?

pathy, and intense desire on the part of the spirit thus manifesting at a distance. The variety of such occurrences shows the difficulty, and the facts of the spirit through fear of a shows the difficulty, and the facts of the symbols of peace the world needs. The next thing on the program was shows the difficulty, and the facts of the symbols of peace the symbols of the struction. Physical nerves gave way till our inner ear—our spirit ear—was find me dull in that line, and think they have a bad bargain, however, I will give my time, and earnest thought, to are duped, but a blight on what is really true.

(2) Drop such "friends" out of your life, and remain silent. Your conduct and the anger of the waves drive the buoyant ship to its destined harbor. So can we make advantage of the false-

earth's domain.

renounced Spiritualism. The first time | gave credit for plety. it was a baseless falsehood. The last there was the slight occasion of his diers of an army have to do with piety. ers. having justly condemned some spurious | It is out of their line of business. They manifestations which he had at first ac- | are educated and drilled in the arts of cepted. In a letter to the editor of the war, to fight and kill people, and hold and unshaken belief.

who declares the phenomena denomidiumistic,' and others not yet explained by science to be 'impossible,' is one who

and fate have been the subjects of contention from immemorial time, and engaged the earnest efforts of the great-

A plain statement is that man as he stands to-day, is an evolution from the world of beings beneath him; more, is a condensation, a centerstance of them all. Thus far a creature of circumstances a foot-ball of fate. Now thus fashioned and complete, through his mind he becomes a controller of conditions, a law unto himself, and able to avoid, to change, to make available the forces of nature. Especially is he free in the domain of spirit, and while yet fettered by his inheritance, he may look the influence of the past and present

But in this state of partial thralldom, we cannot excuse ourselves by saying that such is the decree of fate. We are held responsible to the last farthing.

Isalah Williams, W. D. Allen: Q. Did Bergeant Cox become a Spiritualist, or only testify to the phenomena?

guarded in expressing his conclusions, did so unmistakably. He did not engage in the organic extension of the cause, except by his connection with the Psychic Research Society, which of course worked on scientific lines.

Q. Who is Thomson J. Hudson? A. He is author lecturer, govern-

ment appointee, and all-round man,

who gained all his notoriety by his

books on "Law of Psychic Phenom-

former it may be said, that there never

was a more cumulative mass of as-

sumption resting on assumption, or a

siyle is that of a lawyer making a plea

with the deterimination of gaining his

He was born in Windham, Ohio, 1843

Resides in Washington, Add, 10, 0th

strength. This applies equally to the

two creeds, Catholic and Protestant."

of God" accounts for the existence of

"the mighty German army," which is

of Jehovah, the god of wrath. We can-

is in the army, but we can safely say

the spirit of war is a part of Chris-

and restraints were removed they

For propaganda the Catholics depend

Emperor William said: "It is with

Emperor and the German army." A

sense an army of soldiers may serve

opinion is confirmed in view of the

operations of all Christian nations

through their well equiped armies and

navies. Taking all these circumstances

correct in attributing plety to the Ger-

"Rending the Vall." Being a compila-

tion, with notes and explanations, of

perlences, spoken, written and made by

full-form materializations; setting up a

scientific and personal verification of

"What We Shall Be," and a code of

ethics, requisite to the most speedy re-

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A. H. NICHOLAS.

Mr. and Mrs. Hull's Last Sunday in Buffalo.

On June 29, Mr. and Mrs. Hull concluded their four years of ministration with the First Spiritual Church, of Buffalo, N. Y. It was a stormy day, yet ena," and "A Scientific Demonstration | the down-pour of rain did not prevent of the Future Life." The latter is a the people from gathering at the demonstration that befogs, and of the Temple.

Mr. Hull's work of the morning was on behalf of the young; his discourse that should be taught to the children.

of her remarks, presented them with a copy of Mrs. Twing's late work, lieve that two minds occupy our poor "Jim, or Touched by an Angel Mother." heads, and that the animal one is the

That is, we understand, the peace of expressed a wish to be christened as young Devere are only latter day Europe depends for its existence alone young Spiritualists before Mrs. Hull demonstrations akin to those recorded upon the German army; or, in other left them; accordingly an especial mes- in the old book sof many of our latter words, the Christian nations of Europe | sage was delivered to them, in which | day wise ones have such a deadly are held to keep the peace through fear the term, to christen, was explained. horror of. of "the mighty German army." Per- She asked that they might become en-A. (1) There is a grain of truth in haps the other powers do not view the dowed with the power of the good spir- eternal hills, for our beliefs and dis-"absent treatment," for the mind (spir- situation in that light and do not recog- it, that from that hour, they might feel | beliefs. In the simplicity of our verdant | peaceful. The first half hour I passed it) can be projected to indefinite dis- nize said army as anything more than an inspiration for the love of truth, and natures we sat in negative, passive, sia desire to learn of spiritual things as lonce, inviting and waiting for the The world could get along fairly well never before. She said: "We use no spirits to bring to us all there was for which is only an impediment to human ers; they are symbols of beauty and erally, to our great amazement and con-

Alice Smith and Marie Niehr: their denizens of the unseen realm. designed for a parting word and tender | tale is too long to repeat here, but we "It must not be forgotten," says prayer for Mrs. Hull, their former ly- know by a white hot experience that William, "that the empire is rooted in ceum conductor. The words were the story of the Wanderer in the Spirit simplicity and the fear of God. I look | spoken with a trembling voice, and | Lands is not a fiction. By the same rule to all to help me spread religion among the eyes filled with tears. The little we know that evil obsession is possible the people in order that the German | girl was unable to complete the poem; name may preserve its health and Mrs. Hull seemed as deeply affected as attract spirits like unto themselves. the little girl who had knelt at her former teacher's feet and attempted to ple, of wise instruction along these The empire being rooted in "the fear | give it. At this point, Mr. Henry Han- | lines. son, a former trustee of the society; and for more than a year, a leader in the lycalculated to perpetuate the memory ceum, arose and said he felt he had a message to give the people. He referred to the work of the lyceum during the past four years, and urged the friends to resolve to give it all the entianity, justified by the Holy Bible and | couragement possible when the school illustrated among the Christian nations, opened in the fall. He referred to the The religion Emperor William calls teaching of the orthodox church as reof the past four years in the lyceum was appreciated though she had given till he demonstrates truth."
service without material recompense; He then proceeds to brand as "flipthem. He then presented her a beautiful diamond ring. He said: "We present this to you, because we feel it is to which all falsehoods come. It is an in Germany-it is spread there too an appropriate gift-one you can almuch already. But William wants to ways carry with you as a reminder of spread it abroad by aid of his army, your friends in the lyceum and the end of his journey. The captain who The Chinese have a correct understand- church. You will see the words, 'B. C. ing of the kind and quality of religion P. L. are engraved in the inside of the uality of all elements and substances tempted to beat down the waves, would | that the Germans spread abroad. They | ring." With a few appropriate words,

his seat. Mrs. Hull was overcome with surpride and joy that I am able to tell you prise and emotion. She could not what the Pope said to my special am- speak for a moment; when enabled to hoods of pretended friends, and gain | bassador, who went to Rome on the oc- | do so, she said in substance: "I cannot "That he had always kept a high opin- | beautiful testimonial; I do not feel ion of the piety of the Germans and the worthy of so much; I accept it with the wish that we may truly live as though word of praise from the Pope of Rome | we know that life and love are as endis highly prized by the rulers of less as this golden circlet. May the Europe, and he can say anything to spirit behind all our hope, and love, and Christian Science, is the only true God. cient for ourselves, if alone in the he can do is to tell a man he is good or other world, may our souls be worthy past. plous. In this case the flattery had the of a setting as beautiful as the one that

> what the Pope said. He put it on room of the Temple was filled. The strong. Not only the Emperor, but to platform presented a beautiful appearthe nation and the German army he ance, the tables were covered with We don't understand what the sol- loving friends to the departing work-

faced by a text found in Phil. 3:13: | fact? But this one thing I do; forgetting. those things that are behind. I reach | thing it has proven that the spirit man of command into an enemy's country to forth for the prize of our high calling." breathless silence on the part of the au- | minutes. But perhaps the Pope was not far dience during the delivery, gave eviwrong, when we look at the definition | dence that the words of the speaker | journey? found their way to the souls of the

the arts of war; because, when we look of the evening's exercises and invited M. C. H.: Q. I have in my life, like the character of the Christian's God comed. At the conclusion of Mr. Hull's explained mystery. discourse, the Prof. was called on for remarks; he responded much to the en-William's ambassador. Moreover, this was from Mrs. Hull's songster:

For kindred lives will blend; And in true friendship we shall dwell Though parted friend from friend

Our soul's shall firmly bind: In spirit we shall meet again And sweetest comfort find."

After the congregation broke up, Mr. and Mrs. Hull exchanged the last "Beyond the Vail." A Sequel to good byes with their friends, and left the Temple with none but pleasant memories of their four years' work narrations and illustrations of spirit ex- among the Spiritualists of Buffalo.

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gale at this office, "The Attainment of Womanly Beauty | For, perchance, to-morrow's sun known Father Chiniquy, reveals the de- of Form and Features. The Cultiva- Sees thy happier days begun, grading, impure influences and results | tion of Personal Beauty, Based on Hyof the Romish confessional, as proved | glene and Health Culture. By twenty physicians and specialists. Edited by

> "The Spiritual Significance, or, Death as an livent in Life." By Lillan Whiting. One of Miss Whiting's most sug-

About Material and Spiritual Sci-

To the Editor: - Doubiless there are multitudes of fairly intelligent, earnest ! people throughoutathis fair land, who responded to my request for members have outgrown and officarded the empty and unreasonable dogmas of the churches, and are hangading and thirsting for spiritual light and dire.

We, the common people, are, in this life, an overwhelming majority. We from first to last, was an earnest ap- want to know all that is for mortal to "scientific" book so absolutely devoid peal that parents who are Spiritualists, know of our relations to each other as of the scientific spirit. As an original should consider the importance of spirits in mortal forms, Many of us observer he has no claims, and his proper Sunday-school training. He em- have starved on orthodox husks, and pleased with the success, so far, of our phasized the thought, that if Spiritual- groped in orthodox fogs, without one ism was the best system for adults in lirue ray of light on our pilgrim jourcase, rather than the calm, and well the way of teaching human ethics, it ney. Who is to show us the better way? balanced discrimination of the seeker was the one system, above all others, Send out an army of such teachers as Mrs. Ella Wheeler Wilcox, Hudson Tut-The lyceum was called immediately tle, our honored Editor and a fewon the adjournement of the morning others who, when we ask for bread do meeting. As the last session of the lyceum for the season was held on that day, a special program had been arranged. The hour was late when Mrs. know and how they learned it. We do Hull took charge of the exercises, not at all believe in splintered egos, the therefore the regular routine of work fractions thereof quarreling over the was abandoned. Mrs. Hull addressed ownership of a poor decaying specimen every pupil separately, and at the close of human mortality; it is too childish.

She referred to the valuable lessons more important one of the twain. We the subject of religion at La Chapelle, contained within the book, and ex- do not believe there is an unfathomable warlike nature, yet in line with popular religion and its God of wrath. He says: "The mighty German army constitutes the support of the peace of Four of the punils. Marle Niehr Wal-Four of the pupils, Marle Nichr, Walter Starr, Alice and Willie Dillon, had also such as Dr. Enos, Miss Elliott and

Some of us have reasons, solid as the

The right to control was surrendered and not uncommon, and that mortals Oh, in what dire need are we, the peo-

Permit the giants, the tall sons of thunder, away up on the peaks of the Mount of All Wisdom theiexalted privilege of firing at each other their wordy array of glittering generalities, but give, oh, give us, the hungering multitudes on the lower levels, the spiritual things for which we hunger.

Just a word more, please. A much quoted and laudeda"scientist" in a reon his subjects to help him spread is lated to children, and drew a contrast | cent essay refers in a classical way to between that and the teachings of Spir- the "flippant looseness," mental tanitualism. He then turned to Mrs. Hull | gle," "pseudo science" scribblers. He and said he had a pleasant and yet a lays down this unchallenged proposisad duty to perform-pleasant, be- tion: "Science is only the method by cause he desired her to know her work | which knowledge and truth are established." Also: "Man is not a scientist

be a pleasure to have others under- on recruiting their ranks from infants, he was sad when he remembered it was pant looseness" the statement made by stand, but not essential to our happi- by holy baptism, soon after they are the last Sunday she would be with an obscure writer that "spiritual science differs from material science as widely as spiritual things differ from material things." He then informs the befogged hank-

erers after old theologic rot that: "The philosophic intellect of twenty-four hundred years ago declared the spiritof which matter is composed, and the after making the presentation, he took affirmation has never been disproved." Fellow talkers in, up and through a "vacuum," please take notice, this sel-

entist from his supernal perch has rendered a decision from which there can be no appeal. Matter is spirit and spirit is matter. If there is a distinction matter is the more spiritual-since, "In exact lan-

guage, there can be no such thing as material science." After all. Mrs. Eddy, the goddess of flatter a man's vanity, when it is to his work, become as bright as this bur- and the mission of Spiritualism is and sustained that we would be suffi- interest to say it; and the nicest thing nished metal, and when we enter the closed out and become a thing of the

> Possibly a few moss-backs may continue for a time to think there is a dif-At night, every chair in the audience | ference between spiritual and material

> A mortal may journey from Salem, Oregon, to New York by steamship or choice flowers, the farewell tributes of railroad and return. That such journeying can and has been done is a demonstrated fact. A scientific fact. Mr. Hull's evening discourse was pre- Is it a spiritually or materially proven

If hypnotism has demonstrated anymay be temporarily released from his

How does the spirit man make the

The proposition for scientific solution is, how did he go and come? "It is up | ened by the addition of a home circle; to you," Mr. Scientist. The mode of there is no home so desolate but what is clearly understood; the manner of into the Holy Bible and learn what is to the platform. He was warmly wel- the spirit's journeying is an un-

Possibly there is a difference between spiritual and material things. J. RIGDON. Salem, Oregon.

LOVE PON I locked the bars around him;

I cried, "Ah, no! Ah, ug!" Love would be free alag for me-I could not have It so. but I bound his wings and builded. A prison of my heart? The prison broke, for fieldom spoke

I felt my love depart. ov Oh! weary was the morning And heavy was the night. Black was the sky wil could not die. Though dead was all delight.

At last to love I whispered, "Go, darling, you are free!" He shook his wings, Treest of things, Then flew straight home to me.

TO THE VANQUISHED, All thy hopes, have patience still:

No endeavor is in vain: Its reward is in the doing: And the rapture of pursuing Is the prize the vanquished gain. -- Dxchange.

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SPIRIT LIFE, NOW.

Message from Frances E. Willard.

To the members of the Frances E. Willard Olrcle, Greeting. Dear Brothers and Sisters, you have so generously for our circle, that I find it too much of a tax on the strength of our medium to write personal letters to all, therefore after responding by letter to the application of every new member, informing them of our simple conditions, we will, with the kind consent of its Editor, address you through the columns of The Progressive Thinker. We are highly present endeavor to promote home circles, in which to manifest the power of spirit communion, to promote spirituality, fraternal love, and add to the health and happiness of humanity. There are thousands of good and advanced spirits interested in this work, giving health, and development of mediumship to our members, and if you follow our directions you need not fear obsession, as each mortal member is guarded by wise and intelligent spirits, from the ignorant and undeveloped who love to control humanity and through its instrumentality satisfy their unnatural lusts. Since our last meeting one sister has

written as follows: "Dear Sister in Spirit, Frances E. Willard, and all the members of the F. E. W. Circle, in power to uplift humanity. Last night the one set apart for our sitting, passed Without anything unusual, as you know, dear, I have so many to make comfortable, and to do for, but "all things work out well to them who love Good." By eight o'clock all the helpless ones were in bed, and everything in thoughts of health, physical and spiritual, for each member of this circle. I could plainly sense the healing vibrations, which I sent out again on wings of love. The last half hour I dethe good work, and will strive daily and hourly to become more spiritual, so I can come "nearer my Guide, to thee, nearer to thee." My one desire has onward and upward."

from her first sitting in our circle.

temperate, well and strong.

tions, and that in unity of thought there is great strength. Our circle is like a street car, in one respect, there is always room for one more; but unlike a street car, it is never crowded. So all who wish to join, send in your names and addresses to our medium, to whom it is not given to know the end of this

Another sister has written: "I have just finished reading that sweet message, in The Progressive Thinker, and it does me so much good. I am a believer in this grand truth, but have only The Progressive Thinker to comfort me; there is no one of our belief that lives near me. I am very mediumistic. but my home surroundings are such that I cannot progress much in my development, as the spirit will see. She offers to help those in need, and I kindly ask her to let me join the F. E. W.

come. There is no type of home in America or abroad but what we knock at the door and ask for admittance. Address We seek not to desecrate the home, but to bless it and make it possible for those who have passed out of material sight to be cordially welcomed in the home circle. Our medium has frequently lamented the fact that she was the only mortal Spiritualist she knew of in her town, and she wished, oh, so much, that she could have the privilege of sitting in a developing circle, little realizing that all things are possible for Good. Now without any additions to the Spiritualises ranks in her vicinity, she finds herself the mortal center of a large circle meeting every Thursday evening. What is nine, ten or a thousand miles to a spirit. Not one of you need complain for the want of a circle. Come go with us, and we will exchange mutual good. There is no home so bright but what it can be more bright-

Another sister writes: "I am so had only come into this beautiful light sooner. I would have been further advanced."

Hoping to hear from you all, I am your loving sister.

FRANCES E. WILLARD. ELSIE; HORNBECK, Medium.

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environment.

street, S. D. Emperor William Speaks on Re-The great German Emperor William made a great speech to his people on

M. C. G.: Q. (1) As a rule can one be helped by mail by "absent treatment?"

carefully collected. But for one mind The world could to so project itself and be felt by another mind requires the closest symshow that only in cases of great stress | well equipped army is scarcely comand need is it possible. For one to ad- patible with the true significance of work would have done credit to older vertise a wholesale system of curing peace. If all the armies were dissolved readers. The last number on the chil- to a shrewd and polished spirit and we disease by "absent treatment," having the world could have peace of the right dren's program was a lovely little poem, were entered into judgment with. The a host of patients, so many that he can- | sort. not even hold their names in mind, is charlatanry of the most unmistakable kind and not only a fraud on those who

All that there is, can be, in such pre tense is the belief of the patients that they will receive assistance. The "suggestion" is helpful, and that in ratio of the reposing faith.

The true magnetic healer can exert his genuine spiritual power only through intense desire and fraternal, unselfish love to free others from suffering. The | not say how much "fear of God" there moment be departs from this for selfish ends, he loses this power, and whatever success he may have, comes from

of life alone can answer. You cannot | Catholic and Protestant-two systems catch a lie. It will run around the squarely opposed to each other and world while the truth is buckling on its | each claiming supremacy and holding | shoes. After all, why should you grieve | the name Christian. If all restrictions because one you thought a friend groves false? We are not living for would do some bad things to each other others but ourselves. If we know our on account of their differences in creed. own motives are right and pure, it may ness. The slanderer, the false-hearted born, before the little ones can raise In the end harm only themselves. The any objections or offer any resistance. soul given to falsehood, is the foul goal | There is no need of spreading religion | old adage that the traveler who stops to stone barking dogs never gets to the awaited a smooth sea, or vainly atnot navigate his ship over the seas. He have had painful experiences in that makes the adverse wind swell his sails.

strength by the obstacles their envy or casion of the holy father's jubilee: tell you how much I thank you for this anger throw in our path. It may cost a pang, a tear, to find faithlessness and brutality where we expected refined sympathy, but it will pass as a shadow of a cloud. There is a universe of sunshine for every cloud, and we ought to be so well balanced

I. W.: Is Flammarion yet a Spirit- that William with pride and joy told A. Twice this great astronomer has been heralded far and wide as having

Banner of Light, he expresses his firm | themselves ready to march at the word He has never recalled his declaration: plunder and murder the people, and It was an instructive and impressive mortal form, make a trip to New York "I do not hesitate to affirm my convic- devastate their land. How does all that effort from beginning to end; the almost or any other point and return in a few tion, based on personal examination of accord with piety? the subject, that any scientific man nated 'magnetic,' 'somnambulic,' 'meof the word plety, which is "Zealous de-

speaks without knowing what he is God forcibly and effectually through lered in the audience before the opening the going and coming of the mortal man talking about." every one, many things to regret, yet my and see how he figured in war, robbery spirit friends say to me that I have and murder, we perceive that piety is nothing to answer for, as I have been attributable to the employment of an joyment of those present. controlled by fate which led me, and army. Perhaps the Pope had this idea | The work of the day concluded with

- hence I am not responsible. Is this in his mind in his statement to congregational singing. The selection A. The doctrines of "free agency" est thinkers, and yet there has been no | into consideration, we are compelled to reconcillation. The dogmatic view admit that the Pope of Rome is about leads to free will, free agency, a necessary interpolation to the scheme of man army and nation. Therefore, let it man's redemption. The scientific views | be agreed and understood that soldiers of modern thought leads to inexorable are plous.

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FAREWELL MEETING.

desired effect, whether true or false, so holds this jewel."

votion to the service of God." In this hearers. Prof. William Lockwood was discov-

> "We will not say farewell, "We part, but friendship's chain

CORRESPONDENT.

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Dear sister, as you read your letter here, forgive us for publishing it, which We feel you will do. It gave us pleasure to receive it, and we will say right here to all our members of the F. E. W. Circle, anything you write for us, addressing it to our medium, we will surely receive, and ayour communications will receive kindly attention. As you perceive, the good sister who wrote the above letter received much benefit

Dear brothers and sisters, there are many of our kind, both in material and spiritual life, who can be greatly benefited and uplifted by our thoughts. We ask not for your money, and only a small portion of your time, but we do ask you to be liberal with your thoughts, that have power to strengthen your weaker brethren, that all may be

Remember the noon hour concentra-

Dear heart, we gladly give you wel-

it can be restored by spirit power, alded by mortals. Open the door and let us in, and we will do you good. pleased with your message. I had a sitting alone. I felt so happy, and had several little manifestations. I am a widow, have three daughters and a husband in spirit life. I am so happy in this beautiful religion. I have been about four years investigating. If I

ter cup of sorrow to the very dregs. But if you can only feel and realize that we have not gone so far away from you but what we can return at will, and it is a helpful pleasure that you recognize our ability to return. You are doing all that can be done, and when the labors of earth are finished for you, we will all be reunited in a realm where there will be no parting, and our souls will develop and progress together to a more itualism Demonstrated by Science. It is writ-perfect realm rightly named Heaven ten in that peculiar interesting style in which perfect realm rightly named Heaven.

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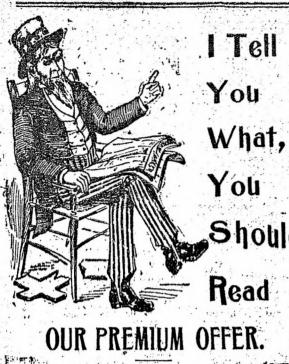
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LOVE AND LAW.

The Material Should Be Subordinate to the Spiritual.

Love is the life-force of existencethe creative energy in nature. Without the creative energy in nature. Without has moved him to nobler deeds, law, love procreation would cease, and does cease where it has been subordinated to mere mechanism or commercialism, though the cause or motive may be a search for the happiness, which love promises as its reward. But nature does not operate for such effects. It does not cook love or happiness but it a higher material than substitute. does not seek love or happiness, but produces it in its creative energy-imparts it as a causative force per seand has so installed it in the human entity, its individualized expression.

Man is in miniature what nature is natural love impetus into a fieti- pulses or virtues and vices. tious appetite or false desire not cansistent with nature's higher impulse, and reduces love to a materialistic basis—a force or principle having a lowered spiritual vibration in its prostimulation. The principle is the same as invited by a provoked appetite for taking in food. It creates a higher material vibration than the normal and craves repetition. Passion is the result of catering to the latter; and passion as a ruling element in the human spirit, ty ceases to exert any influence whatever on the life forces of the individual.

"Total depravity" may not be an absolute condition into which a man can sink, but it is very annoying to find himself controlled by a nether influence of any kind, when the light of a higher existence has touched his soul and he istence.

Thus it is with the absolute or positive of love-the natural or spiritual rapport with it.

Having sought it materially or sensually, and not found it, he now craves its higher impulse or as nature im-

parts it.

The soul's desire, of course, puts its spiritual end, or what is left of it, into motion. But when one portion of a force or principle is moved, the whole vibrates; and its greater part is most consciously sensed in the vibration.

ing or ruling power.

is the opponent of sensuality, and hu- ative Force, to which man applies the others. mility or modesty that of arrogance or word-God. false pride, so is unselfishness the op-ponent of those impulses which only vibrate to please self. 1 :--

curbing the sensual; a potent will of air per second; the highest, so shrill and Taborian hall, 2712 State street. stamping out false pride or arrogance; fine that nothing lives 'twixt it and siand contentment or happiness (soul tranquility) of rooting out selfishness. whether it concerns the pleasure of the body, the delights of the mind or the cravings of the heart, where the soul itself is centred, and therefore called soul passions, though not so in fact. The soul per se cannot become con-

taminated, thus there is no total depraylty. But it can become so environed by unspiritual vibrations or forces that its own impulses partake of the nature of these forces, making it appear as though they came from the soul, which has cast this reflection.

The soul is the so-called divine spark of nature, and represents consciousness, will-power and love in unity-the triune principles of nature denoniluated omniscience, omnipotence and omni- when the morning stars sang together.

presence. Man is nature's individualized ex- capable of hearing these sublime songs

ing results are natural consequences of | The sun's sincere admirer, in shine his connection with matter. He has all and song, RALPH DOUGLAS, the principles inherent to forge a per- san Antonio, Tex.

Bittal Control of the Control of the

influences which his material relations inherit, and to find the happiness intultively or instinctively sought by the

Reason has taught him from time immemorial what is right; experience has aided him; inspiration or revelation has led him to higher eminences; and love has moved him to nobler deeds, law,

If a higher material than spiritual vibration governs him upon his entrance in the next life, his relationship with matter must naturally obtain until reversed.

What provisions exist for this con in universality, and is moved by love stitutes a philosophy in itself, for all to follow her example. Any unprovoked spirits are subjected to conditions allied exertion on his part, evoked by physi- with their personality - character, cal or mental stimulation, converts the needs, tastes, desires, governing im-

Those that vibrate in unison with spiritual nature are freed and happy according to the surplus of spirituality creative energy, with feets compatible spiritual vibration find themselves en the above head. We have not space to with the cause—less spirituality and as rapport with material nature corremuch more materiality as injected by sponding to the force of their impulses at private residences. or desire for the earthly.

All are "weighed in the balance" no cording to this state of their being. Law places the individual by natural impulsion; or, it may be said, he is attracted to his abiding place by the tember on, Robert Grabe, medium, operation of this law, whether it be to adds to the material until all spirituali- his old haunts, new ones of the same order, or spiritual centres where his

counterparts are congregated.

He will find his level, whether above or below his mortal abode, and whatver his station or influence has been in the body. References are stamped in the spirit. Thus there is no prestige beyond the individuality. The spirit resolves to reform or retrace his steps world is a natural and lawful sphere, toward that light in order to sense or where justice abides in fullest measure, feel it as well as knowing of its ex- and no one need fear death who has an easy conscience; for love is the ruling influence, and welcomes its own as it vibrates in unison with itself.

ARTHUR F. MILTON.

The Music of the Sun.

shine forth for a new and younger Love materialized by deceit, selfish- generation? They also show, it seems 4308 Cottage Grove-avenue, each Sunin this vibration, and the reformer has to overcome what is termed "temptation."

Sub-consciousness or the knowledge of knowing right from wrong, with moral force or the will to resist, is the religion needed in this event. Self-denial or purity of action, characteristic and sublime field he opened to my mind and imagination, for those were the days of the spirit messages at each meeting. denial or purity of action, charity, benevolence, truthfulness, honesty of
purpose, are the agents which lift the
reformer out of his dilemma, and add
wonder a love for music is the gift of Nathan's Hall, 1505 Milwaukee avenue, to the spiritual impetus of the force un-til it is equal in volume or potency to its opponent, whatever its special crav-key to unlock, for the youth of to-day.

The gods! Let the lines live again, I near Western avenue. Mrs. M. Sum-pray you, they may serve as a golden key to unlock, for the youth of to-day.

North Side Church of the Soul, Odd some of the wonders, the marvels and As intellectuality or gathering truth glories of that mystery, the great Cre- Lecture and tests by Prof. Ray and

"Light comes in undulations to the Sunday at 3 p. m, conference and tests, eye, as sound to the ear, Must not 8 p. m., interesting and practical talks light also sing? The lowest tone we by noted speakers. Tests by Madam Inspiration is the reward or result of can hear is made by 10.5 vibrations of Hackley and others. All are welcome. In that nothing lives 'twixt it and since the cond. Between these extremes lie eleven octaves. Not that sound vibrations cease, but our organs are not fitted to hear beyond that limit. Were our ears delicate enough we could hear up to the almost infinite vibrations of light! Were our senses fine enough we could hear the senses fine enough we had a sense of every sunday, in Hopkins' Hall, fould hear the senses fine enough we had street, at 2:30 and 7:30 the sense of every sunday, in Hopkins' Hall, fould hear the sense had not sense to the could be a sense of the could be a ery individual star! Stars differ in p. m. Harry J. Moore, speaker, Meetglory, and in power, and so, in the volume and pitch of their song, we could hear not only the separate key-notes, but the infinite swelling harmony of these myrlad stars of the sky; as they

pour their mighty tide of united anthems in the ear of God!" -Wonderful must have been the melody (could morfal ear have heard), Believe you, that any spirit sphere is pression—passed through matter to unfold a spirit-body to retain this individ-uality after death.

His strugglo for existence and attend-we ever hear the "sun-songs?"

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