SPIRITUALISM—Progress, the Universal Law of Nature: Thought, the Solvent of Her Problems.—SPIRITUALISM

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Abraham Slimmer, of Waverly, Iowa, Scatters Riches to Make Others Happy

AGED PERSONS-LESSONS FOR THE WEALTHY IN HIS BENE-FACTIONS.

Men have paid millions of dollars for time in devising a way to get rid of his millions. He is giving his money away. Recently he gave \$5,000 for a lying-in hospital in Chicago, with the provision that the people of Chicago would raise \$10,000 more. "I want to see if such an institution is needed," he said, "and to what extent the people will back it; there will be plenty more money for it if it is needed."

Last week Mr. Slimmer gave his \$50,000 home in this city to the Sisters of Mercy for a hospital and an old people's home, and is preparing a little room in the woodshed, where he pects to live for the remainder of his

FOND OF THE OLD PLACE.

"It will be plenty of room for me," he said. "I would move away altogether, but I am fond of the old place, and I shall take care of the grounds for the sisters and make their garden for them. I am a good gardener. I shall have my own hot water and toast for breakfast and my tea and hard bread for supper, and at noon I shall have dinner with an old friend in the town who used to live with me, and whose wife kept the house for me. He would be offended if I should not go there to dinner every And the old gentleman talked about his new plans as a schoolboy

But any one would be wrong to think the old gentleman's philosophy was that of personal ease and contentment and a desire to spend his declining devs in retrospection.

"I am preparing to go into business." not do that, hence I am preparing to go into the hardest business of my life, and every minute of my time will be eeded for my new wor

CAREFUL IN DONATIONS. Not many weeks ago Mr. Slimmer had a letter from one of the largest and richest Calcago hospitals asking him

for a donation to help raise a debt. In reply he wrote the following characterastic letter:

Dear Sir:-I am in receipt of yours of recent date, to which I can say I have not the least doubt that the needs of your hospital are as you say, but knowing, as I believe I do, that the needed facilities in this case will be provided without my leading off, as you suggest, I have decided that the cause of humanity will be best served to use my means where, without them, worthy efforts will not materialize, or at best will linger in the embryonic state.

"To me, it matters not what good channels I encourage, but I would not be doing the right thing to relieve an able constituency from doing its duty, which it will do when aroused to the simply parting with my means where they will be properly used, but where the effects of my participation will bring results which cannot be otherwise

"Now these people will get along," Mr. Slimmer said in discussing the letter to-day. "They may have a struggle, but the hospital will not be abandoned. and its good work will not suffer. What I must do is to start a work that with-

out me would not be started. MANY BEGGING LETTERS.

"Begging letters?" he repeated in answer to the question. "Yes, I get thousands of letters of all kinds-letters sands of letters of all killus asking me how I work my charities; letters telling me that I ought to have a helper, and winding up with some good woman offering to marry me; others asking for donations for every conceivable purpose; some offering me money for my work.

"But it is not through letters that I find out what to do. I go into a town attracted perhaps by a little item in a paper. I say nothing, but find out things. One time I went into a town, and found there was an old women's home where the inmates were placed two in a small room that had to be chalked across to keep the occupants buy a quilt, as they were having to make and sell things or close the inrichest man in the town and told him that if he and his neighbors would raise of \$7 per week, out of this permanent ish institutions, because I have found of the V.S. U., our common that, as a people, they are charitable charge rich in Onset's history of "real nughed at me, and said the thing was utterly impossible; that they had been where the fund.

"Now let me tell you why I did that, they take pride in maintaining a high in the history, of sputtualism's selfthat if he and his neighbors would raise self and got the other \$40,000 in twenty-

travels fast when riding his hobby—"I hours. Later I visited the Sisters of the out of some of my conditions, and have seen men actually dyspeptic, as though all their money lay on their stomachs; I have seen them disgusted with the world, sour, and always trying their shad an average stay of over the religious as a part of their stock in travels fast when riding his hobby-"I to get more money, like the toper who weeks. On a closer inquiry in Chleago trade. I make close bargains with them tries to get sober on more drink. I I learned that the sick poor were hushave taken hold of them and talked to tled about from one hospital to another, tories of the institutions I help to them—I am an excellent physician in and everywhere were turned out as start—I do not care for a few, but, I that kind of disease-and I have cured soon as possible, and often long before will not have them given any part of

PALATIAL HOME TO BE A HOS- child; I have changed the sour scowl poor as long as they were too sick to PITAL, AND A REFUGE FOR into a smile and a good word for all the help themselves.

AGED PERSONS—LESSONS FOR world. How? By getting some of their "Then, again, I found often that there world. How? By getting some of their money off their stomach and out of their way.

years, and the wealthiest man in this part of the State, thinks he has solved one of the greatest problems of the time in devising a way to get rid of his money of his money off his stomach in the state, thinks he has solved the rest of his money off his stomach in the state, thinks he has solved the rest of his money off his stomach in the state, thinks he has solved the rest of his money off his stomach in the state, thinks he has solved the rest of his money off his stomach in the state, thinks he has solved the rest of his money off his stomach in the state, thinks he has solved the state, thinks he has solved the rest of his money off his stomach in the state, thinks he has solved the state, the state is the state, the state is the state, the state is the state in the had to besiege, but I finally got \$5,000 out of him and it cost me \$20,000. After and out of his head fast enough. Men that never knew a happy day in their lives, since they had money, I have cured, and they have died almost poor, but blessing me for telling them how to be hanve." be happy."

TALKS OF ROCKEFELLER.

"Rockefeller is a fool," he said; "there and teeth, and that he has dyspepsia and can't sleep. I wonder if it is grief by its means." because he is coming to realize that he . Who is he? His mail contains letters ails him, and I can cure him, if he will let me handle his pocketbook for a pocketbook for a while, and he will die blessing me, after I have spent his money. Yes, Rockefeller is a fool, and is one of the greatest paupers I ever knew."

Mr. Slimmer has been called the

"Carnegle of the West." "Carnegle?" a million and I'll give you a million.' He goes to a town council and they acres of the cheerfully vote a million of other people's money for a library. That is all happiness he is trying to buy, and he can build all the libraries the world can be said to a representative of the Record-Herald. "I have a good deal of money to give away, and I am finding it a far harder task than it was for me to earn it. Of course, I can throw it away, and have done with it, but I shall away, and have done with it, but I shall appears to the true life and relieves distress and suffering, and sorrow, and humiliation, he will never be satisfied and will die a pauper—a pauper in everything but money." use, and more, and unless he gets down to the true life and relieves distress and

DRAWS HIS OWN CONTRACTS.

The old gentleman reached from the midable looking papers. He glanced over he was in the lumber business. But he them as a miser would over his deeds, mortgages and bonds. "These are my contracts with hospitals and old people's homes," he said, "and I drive hard ness el bargains with them. My conditions are creed." exacting. I draw my own contracts; I some of my rights, but they never do.

and they raised the same amount. Here is a clause that they shall not ask reason? Suppose a Catholic priest wants to have worship in the institution; if the old folks are asked to attend folks are often quite bigoted in their renecessity of the hour. It is my duty to ligion, what is said might offend them. become well satisfied that I am not They will know that the service is to be sure to hurt the feelings of those who sideration for others." cannot pay for what some one else gets.

> INMATES FEEL AT HOME. that is their home, and the money is a small man, perhaps 5 feet 7 inches, which supports it is their money? And and weighs 130 pounds. He is in-

"Here is a contract with a hospital; I as rascally an old horse, grown fat and gave them \$50,000 and they at first sleek on the best the land affords, as raised the same amount, when a few one will meet in a day's journey. weeks before they told me they could weeks before they took the little hos-not raise \$2,000 to keep the little hos-not raise \$2,000 to keep the little hosnot raise \$2,000 to keep the abandoned money away, he says. Some of his pital they had from being abandoned money away, he says. Some of his plans concern Chicago; he will not disit is now a rich institution. My conditions were hard, and they fought me for months over them, but they feel differently now. I provided that the building should cost \$25,000 and the remaining \$75,000 should be placed in a permanent fund, which I named after the widow stitution. I refused to buy the quilt, solely because she was a good woman. tions with their own hands and can because I could not see any good that She had not a dollar to give. Then I make an institution pay, where salarymoney would do, but I hunted up the provided that very patient who had drawing people would fail. no money should be paid for at the rate

trying to raise \$1,500 for two years and I went to Chicago one day to look over standard for their charges. I looked much charity work. I found that the charity patients had an average stay in the hospital of thirteen days and two hours, are men"—the old gentleman ravels fast when riding his hobby—"I ave seen men actually dyspeptic, as hough all their money lay on their had only half of it. I talked to him for a hospital which had asked me for help, very carefully into that before I aided reader, to determine: half an hour, and he gave \$10,000 him on the ground that they were doing the old people's home in Chicago, and I them, set their stomachs in good order, they were well. I wanted the hospital the management of analys. They are Landon

WILL LIVE IN A WOODSHED-HIS made them sleep well at night, like a to have an incentive for keeping the

were men and women who preferred to die outside in the abjectest poverty "I remember one man that I fairly rather than feel their dependence on charity. In providing that fund it was possible for the hospital people to make

OTHER PLANS IN VIEW.

Mr. Slimmer will not talk about what he does except in the abstract, and then only because he wants everyone to in the world. He will name no bene liciaries, either in the past or in proshe is giving millions to some seat of pect. "I have many plans," he said, gets it all back again by raising the to tell you my views, and I shall be giad price of coal oil, the people's light and to have my ideas published, because but I shall not talk about them, except to have my ideas published, because fuel—always striving to make more that may be of service in helping both money to make him more trouble all the rich who have money to give away, the time. They say he has lost his hair if they, but knew how, and the poor who can be made so much more happy

can't take his millions away with him from all over the world every day, when he goes. And they say he is a Almost every letter is a blessing or a good Christian, too. Well, I am not a footprint toward a blessing. Ask the Christian and not a religiouist of any first man one meets on the streets of kind, but I can tell Rockefeller what Waverly, and he will tell you "Mr. Slimmer is the best man in these parts, What! You don't know Mr. Slimmer? You must be a stranger in this coun

Ask the Catholic priest as he goes on his rounds of the sick in the town. "Mr. Slimmer!" he will exclaim. "Why he does more good in the community he says; "ah, I wish I could go into a than all of us combined; he tells me own and say to the people, 'Vote me that my religion is a humbug, and then he gives .a \$50,000 home with eight acres of the most beautiful ground to

Ask the preacher. "Why, Mr. Slimright, but it won't bring Carnegie the mer tells me that Protestantism is another name for hypocrisy, but he goes away and gives \$50,000 to start a nonsectarian hospital or a home for the friendless."

MADE HIS MONEY FAST. "How did Mr. Slimmer make all those millions in a little town like this?" you may ask a business man of Waverly.
"He made it by hard, shrewd work," he
will tell you. "He bought, fed and sold helf in his desk a large package of for-cattle; he bought and sold land, and ization appealed to my heart as guardwas a clear-headed, close bargaining business man, and if he buys or sells

anything to-day he will make it a busi-

ness engagement; that is a part of his "I am of Jewish origin," he said in never allow a lawyer to do it. They answer to the question, "but I do not would fill them with law. I fill them follow the Jewish religion. I am a with facts, and often the boards of di- single man. That is also a part of my rectors of the institutions I aid employ philosophy. Those who say they marry lawvers to try to break down some of because they conceive it to be a duty my conditions and fool me into waiving and bring children into the world for the same reason are hypocrites. That "Now here is a contract with an old is enough on that subject. I was born people's home; I gave them \$50,000, seventy-three years ago in Germany, and for the first seven years grew as any other child. For the next seven any inmate to attend worship. The years I was sent to school and learned to sing hymns about God and the Emperor. Then I came to America, lived for a few years in Illinois, and came they may not like to refuse, and as old here, where I have lived ever since. I have made a lot of money. Everything I did seemed to make me more money. Now I would not step across the street held, and if they desire they will attend. Here is another clause which says that one inmate shall not pay more in more of it. A room and \$3 a week are than another. Each is to have what he all that I want personally. I do not beor she needs, and it shall cost the same | lieve there is a man living who will say for all. I will not have an aristocracy that every cent I have ever made was built up among my old friends which is not made fairly and with every con-

· CARES LITTLE FOR DRESS: Mr. Slimmer is now, as he says, 73 "If we are to help them, can we do it years of age, but he looks fully as better than by making them feel that young as the photograph indicates. He the miserable, contemptible verses that separable from his hat and never are so often seen pasted on those concluding to the poor is dress and wears a \$12 sult, with old-lending to the Lord, and the like! At style boots. Besides his "work" his lending to the Lord, are reminded of their hobby is old people and old friends. Among the latter he numbers "Turk,

> Mr. Slimmer has many plans for the cuss them except in a general way. But wherever he goes, and whatever he does, it may be taken for granted that some conditions will be maintained. "I do not make hard and fast con-

> ditions with the sisters," he says, cause they devote their lives to their work, perform the labor of the institu-"I do not make hard rules with Jew-

"I will not have women in the direc-

sympathetic and emotional, but they cannot do anything without getting up factions and quarrels, and they put their personal friends in fat positions if they can And last of all, I will not give anything to institutions that can get along without me. I prefer to start something myself—something that would not be started without me. I

can find enough to do even with all

these conditions, so my business will not suffer for want of patronage."-Chicago Record-Herald. Many people would classify Mr. Slimmer as a downright crank, of a peculiar pattern, but all will concede that there

is a wise method in his peculiarities, devised to accomplish beneficent purposes. Here is a man who is neither Catholic, Protestant nor Jew in re-ligion, but broader than these, he kindly, generously, lavishly, gives of his abundance, to ald worthy humanitarian enterprises under the care and control of each and all these religious, only making stipulations, that shall hold them to his beneficent purposes.
Somehow it makes one wish that

Spiritualism had just a few Abraham Slimmers. Then our Medfums' Homes and other numanitarian projects need not go begging for much needed assistance, only to meet with beggarly responses for most worthy objects.
Abraham Slimmer finds far richer enjoyment and happiness in thus bestowing generous benefactions upon those who are needy, than he found in amass-

ing his worldly wealth. Whether he be

Jew or Christian or Atheist, may his

tribe increase. THE WAVERLY HOME.

A Letter from the President of the Veteran Spiritualists' Union. To the Editor:-Your past generosity

paper in which to acquaint our people with the needs of the Veteran Spiritualists' Union leads me to boldly offer a more musical theme. If I seem able to write of nothing but the V. S. U., I am free to confess I see nothing in Applied Spiritualism more important than the establishment of permanent means with which to meet the needs growing needs of our worthy lattorers. After I had once settled down into my place in Spiritualism for which my soul, unconsciously to me, 'had 'licen reaching through the years—having seen to the establishment of my from religious home on steady growing lines of servce, there seemed nothing of more consequence to me than the solution of the problem of our worn out and overworked servants, and when I learned of the V. S. U., it seemed the best instrument with which to work for this purpose. The little discouraged group that stood as representatives of this organians of a trust, rather than the remnant of a marauding band, I cast my lot with them and their trust became mine. In the second year of my connection with them the voting members saw fit to make me their nominal head. When this work became my special care, as president, the responses to our appeals were so disheartening we were led to feel our proper place was with the house-girl who was given permission to go home for a few days in answer to a telegram felling her of her mother's illness. She was urged to return as soon as possible. A week passed without a word, then came a letter saying: "Dear Miss Blank:-I will be back

next week, and please keep my place for me. Mother is dying as fast as she can to oblige Nannie."

But somehow we could not desert the old lady. In her name was centered the hopes and prayers and offerings of a decade. We read the record of her earlier services when, living in a less ambitious way, the many fed from her band the country over. Her mortgaged house, wherewith the ambition to serve the better she had burdened herself. became our homestead encumbered; to neglect her interests were cowardly parricide. We rallied and to-day Hope is a constant guest and Generosity a frequent visitor. Let me give you an illustration: A few weeks ago some representatives from the leading socie-ties in and near Boston, organized a small body of Volunteers and arranged for a lawn party at the Waverly Home, ten days later. As has been demonstrated in this country before, the "Vol-unteer" may distance the "Regular" in record-making. Besides a harmonious day of perfect beauty spent at the Home, when every living blade and sheltering leaf on the Waverly acres fairly beamed with welcome and good cheer, there was a net return to the treasury of upwards of seventy dollars. Pardon me, Mr. Editor, it this sounds mercenary, but money is the next thing needed to open the Home for nent work. It will come-it will come, my brother, but the sooner every center seeks to serve as if as able, the sooner will permanent help for our needy be established.

Saturday, July 10, through the generosity of the Onset managers, the Union will hold services in the camp grounds for the benefit of the Union. Already the program promises to be rich with the offerings of able takent. My friends, shall this prope a memorable occasion? Shall we make it rich in benefits to the V. S. U. our common sacrifice? It is for you and me, dear

meet this demand we find upon our selves when we accepted the fruits of consecrated mediumship and became debtor thereto, and k want your growing family of renders to rejoice with us in what is already accomplished. IRVING F. SYMONDS, pres.

We love music for the buried hopes the garnered memories; the tender feelings it can summon at a touch.—L. E.

DR. PHELON'S LETTER.

Brief Notes on Various Subjects.

With the rest of the world, we of the Pacific Coast sympathize deeply with the British nation in their sorrow for the illness of their uncrowned king, Edward VII. Nothing so illustrates the growing knowledge and practice of spiritual concentration, as these universal, national movements of thought waves of our time. They were not possible until time and space were done away with by the latter day methods of communication.

We rejoice at the apparent improve-ment of the present focused thought of the world, sure that we are still ruled by the Universal Omnipotent law, that was, and is, and will be.

While the people of Chicago are under the impulse of a forty miles an hour gale, with a driving rain to match, we are hathed in the clear light that reminds so forcibly of the Celestial City, of that wonderful clairvoyant, old John Bunyan, One can hardly imagine the contrast. It must be felt before it is clearly understood. It will be months before even a little shower will dampen our soil. But with our mountains acting as rock-ribbed reservoirs, waiting until the modern machinery of irrigation shall tap them, we are in no sense sufferers. Our enormous crops of fruit, which will some of it go to waste for want of the labor necessary to transfer it from the trees to the Eastern markets, assure us that we are not dull in learning that water is the best fertilizer possible of this soll.

l'olitics are in a considerable ferment, The present Governor Gage has not been satisfactory to many of his constituents. The Call has attacked his stituents. The Call has people. The record, in the name of the people. The Governor has so far ignored the political history of the post of the base. ical history of the past as to bring a libel suit. It is an axiom that any atlibel suit. It is an axiom that my ac-tempt of this kind always worsts the in allowing me space in your valuable plaintiff, for an influential daily has the idvantage from start to finish. We would be willing to venture the predic-tion that the chances of the labor party are the best one in three. California has always been one of a kind, in her political activities.

It may be of interest to know that Miss De Young, daughter of the proprietor of the San Francisco Chronicle, but here presented at the Post Proprietor of the San Francisco Chronicle, has been presented at the English

Court.

Every day of this beautiful weather sends those who have a day of leisure to the mountains or the senside, which constitute the suburbs of San Francisco, for rest and a change of vibrations. It is wonderful what that little change of Tatwas means for man, amidst the hubble-bubble of the Bubel of life. We struggle and weary ourselves

with the self-created conditions about us, resisting perhaps our best interests in the effort to paddle our own cance as individuals, and here we make our mistake. If the Creative Thought had designed we would have supreme and unassociated interests controlling our single lives: He would have put e. h of us upon a little asteroid and sent us flying through space. But the dictum of the Wisest was, "It was not good for man to be alone," so far as his growth and development were concerned. While we are not to strive to be her-

mits in the physical life, much less are we to strive to cut ourselves off from the communion with the Unseen. What does that mean for us, and them? We are strong during physical life, to advance our interests in the material, and also of those connected with us. Our spirit friends are of the same mind and purpose, seeking to be helpful to those in the earth life, and seeking to carry out certain designs of their own. We are in no ways backward in asking for help spiritually and materially from them, for ourselves. But when we are asked to contribute of our means for the helping on of spiritual work of any kind, how many of us think it worth sanity and feel the possessing of their

back, and when we find that something has intercepted the flow between us and our guides, we growl at them, even after we have refused them the slight-How many of us buy a spiritual book, or subscribe for a spiritual newspaper, when we can borrow from friend or neighbor? How many of us put two bits into the collection basket, when we have a nickel in our pockets? How

many of the thousands of Spiritualists are contributing to place our Medium's Home upon a self-sustaining basis? How many ever give a cent for anything but a personal or materializing seance? The general propaganda work of the world is carried on by a few, who have laid their lives and fortunes upon the altar of consecration, for Ask the publishers of our books: of The Progressive Thinker, or any one who is standing-in-the-gap of any beneficent enterprise, if this not true. As far as we are concerned, the mutual work of the Seen and Unseen worlds. is wonderfully one-sided. When shall we as Spiritualists be able. to show a financial record that generous, public-spirited people will not be

Ernest S. Green, a well-known writer and speaker on spiritual and collateral subjects, has passed into the unseen. He leaves a widow, but no children. He will be missed by a large circle of friends and acquaintances. James H. Armstrong, another veterar Spiritualist, has gone hence. A life of

seventy years has been filled with useful activities. So one by one the brave soldiers fall at their posts.

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

When men are friends there is no need of justice; But when they are just, they still need friendship.-Aristotle. In a cottage there may be found more | tional Spiritual Congress, who was real happiness than kings or their families enjoy in palaces.-Horace.

influence with posterity, who has lar and predominant error of his own abroad.

OBSERVATIONS

On the Internal Causes of Obsession.

To the Editor:—Having read an article entitled "The Internal Causes of Obsession," by John Rutherford, Roker-

by-the-Sea, Sunderland, Eng., I would be pleased to reply to it through your most liberal of all spiritual papers. We are perfectly in harmony with this advanced thinker in many of his leading statements and quotations. That from Mrs. M. T. Longley, "You make a sphere for yourself. You may live in a sphere of harmony, discord, art and science, or create a distinct sphere, which will touch upon the environments or spheres of other individuals."

One from Swedenborg: "These spheres flow from the thoughts of everyone. Those that go forth from the angels are so full of love they affect the inmost life of all with whom they are present. I have sometimes perceived them and have been so affected myself."

Then the spheres are thought-creations of the mind, and as forming an external atmosphere its quality is read-

We concede that a sphere of harmony may be obtained, when the mind has arrived at a knowledge of the right relation of all things, and every other in-dividual has arrived at this crowning summit of wisdom, endowed with the proper accumulation of moral, intellectual, and spiritual power. Then there will be no discordant sphere in the business world, in the social, the political, aye, the religious world to im-pinge, or "Force an irrational or frag-mentary thought into the consciousness independently of the will, and that irresistibly, and cause much distress," which the gentleman admits it is possible for an impure sphere to do. Granting that one-third of humanity

has acquired a knowledge of the right relation of things, or a state of har-mony, how many are applying that knowledge practically and are self-protective against the impure spheres of the other two-thirds of humanity; nor majerity in treating of this subject. Is there any Mability of their gradu-

ating for earth-bounds after this life? We kindly ask the genceman, what law precludes their coming into the at-

Swedenborg and thousands of others have perceived them. Now, if the gentleman is possessed of 'spiritial' sight. and hearing, and if not he is not prepared to treat this subject fully, but if and Oatholic churches, and for one moment gaze on the spirit audiences he will surely see there, hovering over and near those mortal audlences. Many o the beautiful spirit ones, and many of the darkened earth-hounds, seeking darkened earth-bounds, sensitives for expression. Now come with me to your penitentiaries and asyder as to causes and results. Go with me to your marts of business, your boards of trade, your halls of legislation, your court rooms, your legalized saloons and institutions of lust and degradation, the result of all these may flow directly into the homes and to the

individuals and especially the sensitive. Clairvoyancy has now shown you a scale of beings from angelic to vilest, and because you can earth-bound ones: is your clairyovance who see spiritually, obsessed. Then why not grant the statements of the sufferers on whose spheres these earthbounds force their distressing thoughts: and many of their victims neither see nor hear them, only suffer pain and dejection and sleeplessness; others only hear their threats of paralysis and inwhile to respond? We haggle and hold power bodily, the loss of the will, memory and self-consciousness even while effort is made by the sufferer to over come these conditions

Is it rational to conclude that .one will think self-destructive thoughts. and repel them at the same time, until driven to intense suffering, suicide or insanity.

If the mortal mind can suggest and hypnotize another mortal ,as the gentle-man did his patient, why can not a spirit mind suggest to and hypnotize a mortal mind?

The effect of these spheres are truly hereditary; if either father or mother is impinged upon, both will be affected, while neither may comprehend they are spiritually hypnotized; the weaker being the greater sufferer, and their child, as in the case of the gentleman's first patient, can by the natural law of he redity, unseen hypnotism and lack of parental care, arrive at the the gentleman describes. Tru rental condition is visited upon the children for generations. The slave master lashed the slave when he rebelled at his injustice; so will the un just spirit injure the mortal in his efforts to control. Sunderland is often darkened by clouds not generated by her own atmosphere. The gentleman claims "that these

facts bring disgrace on noble, elevated Spiritualism." Are the moral, intelli-gent, spiritual classes of our present divilization disgraced by the fact that there exists many classes beneath their status and opportunities, or do they recognize them and strive for ways and means to elevate them? Stop legalizing dens of vice, which generate spirit spheres as vile as those obsessing Mr. Rutherford's patients. His reference ideational obsession as a group of crude notions taking hold of the mind as, reincarnation, classing such teachers as insane, we are proud of one such Amer ican delegate to London's Internagreeted as not only sane, but a grand spiritual power, whose voice has rang out with "the sweetest thoughts from With respect to the authority of great names it should be remembered that he alone deserves to have any weight of that they affect the immost life of all," Who have heard or read her lectures shown himself superior to the particuland writings throughout America or

The knowledge of obsession ante-

PERTINENT THOUGHTS

On the Miracles and the Resur-

Two correspondents of the New York Times have taken issue with the Rev. Dr. Savage on account of the opinions expressed in one of his sermons. He is accused of inconsistency because, while believing that Jesus was seen after the crucifixion, he holds that the body was not raised from the dead. As Dr. Savage's views on spiritism and some of the results of the investigations of the Society for Psychic Research, with which he is connected, are tolerably well known to readers of the daily press, there is surely nothing extraordipary in such an opinion coming from a

Unitarian minister. When the same critic further remarks supernatural because they cannot explain them, but they are dumb when asked to explain wireless telegraphy," he manifestly overlooks a very essential point of difference. Science, not being dependent upon records several centuries old, the originals of which have been lost and the transcriptions notoriously tampered with, is always ready to repeat its wonders for the benefit of the doubtful or the curious. When a multitude of earnest truthseekers call upon theology to do the same they get the curt reply, "No; the age of miracles is past!"

The evidence of the "authentic Chrislian Gospels" referred to by another correspondent has been taken up in the correspondent has been taken up in the columns of the Times on more than one occasion, and about seven years ago there was a controversy in the New York Tribune upon the origin, genuineness and credibility of the Gospel narratives which lasted for weeks. A similar prolonged discussion on the present occasion is obviously out of the question, but it may be pertinent to quote from a recent very able article on the subject by Prof. Goldwin Smith, of

"If the event really happened and is of such unspeakable importance as has been supposed, it would be reasonable, and more than reasonable, to expect not only that the evidence of it should be better than that of any other historical event, but almost that there should be a standing miracle of some sort to place it forever beyond the pos-sibility of doubt. The fact, however, is that the narratives are anonymous; that their authorship is unknown; that they are hopelessly at variance with each other. The attempts to harmonize thom, such as that of Dr. Greswell. he is, will he please come with me into serve only to make the inconsistencies the beautiful Spiritualistic Protestant more glaring. Is it conceivable that the records of an event on which the salva-tion of mankind depends should be left to be cleared from doubt and confusion divine in the nineteeth centur. It is inconceivable that the which ordained such an event and for such a purpose should have left its authenticity to rest upon impressions. There can be no use in fondly clinging to that which cannot be upheld.'

A significant side light is, moreover, thrown upon the doctrine of the bodily resurrection from two extraneous sources. First, the dogma of the fall of Adam, of which Pauline theology makes the resurrection a necessary corollary, has been utterly disproved by science, and is now known positively to be a Babylonian legend. (The present United States Ambassador to Germany devotes three chapters to a summary of the evidence in his monumental work, "The Warfare of Science with The-ology in Christendom," Secondly, there is not in any of the Gospels a single genuine allusion to the ascension. Every one of the passages is an luterpolation, for which it is unnecessary to refer to the most ancient codices, as ven the marginal notes in the Revised Version will make the fact sufficiently New York.

Briggs Park Camp. Briggs Park opened to-day, July 6.

about 800 turned out to hear Dr. L. H. Dowling and D. A. Herrick, who were the speakers of the day. It was the in-tention of Harrison D. Barrett to be with us, but on account of the illness of his wife he could not come at this time, but will be with us on the 22nd. Dr. Dowling, who is now of our city, but formerly of Battle Creek, is a forceful speaker. It was his first appearance publicly in Grand Rapids, but it will not be his last, as his lecture on "Self-Unfoldment" was well received and favorably commented on.

At 2:30 and 7:30 Mr. Herrick delivered excellent discourses. Although he is so well and favorably known here, the majority of his hearers agreed that his effort at 2:30 was a masterpiece. We expect Mrs. Critchett at any time Mrs. Carpenter comes to us next Fri-

day. Mr. and Mrs. Klauser are with us, She has made quite a hit with her astrology and palmistry.

All things indicate an excellent and

successful camp,
THOS. J. HAYNES,
Secretar Grand Rapils, Mich.

dates the time and experiences of Christ, and is thousands of years old, and we do not stand ready in this progressive America to take a superficial view of this deplorable fact, but ever ready to prepare the mind for every existing truth, that humanity as one may, purify itself and cease producing such

results in the spirit earth realm.

We hope our good brother, if he has not, will read "A Wanderer in the Spirit Lands," "Art Magic," "Ghost Land," "The Watseka Wonder," and some of the many writings, which will throw, light on this subject. JAMES BARTON STEWART.

Brookline, Mass.

A word unspoken is like the sword in; the scabbard, thine: if vented, the sword is in another's hand. Quarles,

A TRUE RELIGION.

The Higher Spiritualism and the

Why not call Spiritualism a Religion, if it is such? I was interested by Bro. H. W. B. Myrick's reflections on the

Why not, indeed? Religion, the culture of the inner life, embraces a vast Spiritualism is rapidly taking on a distinct form or type as a religion, an interpretation of nature. Though not all of a piece, for there are already different schools, including a school of necromancy and a school that is devoted to truth.

One having a philosophy of instinct which seeks to legitimatize passion and sanctify appetite; the other a philosophy of faith which lays great stress on the moral, and spiritual intuitions, indulging the brightest hopes for man on the grounds of culture, progressive pu-

rity and charity.

The higher school under various names, is gaining in strength and dignity. The older it grows the calmer and more intellectual it becomes, the clearer its view, the nobler its range of aspirations. As scholars, thinkers, and teachers come to accept and profess it, it takes on a nobler character, a deeper conviction, and exerts a wide influence.

The characteristic of this spiritualized

philosophy is that it has broken down the priestly walls and barricades between this world and the next. In showing a cordial harmony between both spheres of life it has brought to view the one inner or spiritual universe. human (not the bestlal) and the divine, the creature and the great Oreative Mind, the repentant sinner and the progressive man in spirit, is not some-thing yet to be effected, but something already done, yes, established in the inner constitution of things, provided

for from the beginning.

This makes Religion in every vital sense a new thing. It brings the serious mind and heart of man into rapport with the mind of Eternal Good ness, even while he walks the earth in his material husk.

This it does by the enlargement and development of the sympathetic nature, which is the schooling which it needs to develop the finer, the diviner forces of our inner, sense-transcending nature. Men used to fight and hunt and kill merely for play; but the better, the ethically progressive class do not now mix, their pleasure with suffering of the lowliest thing that lives.

People are more loving, they are entering more sympathetically into the lower life around them. As M. J. Savage, I think, sings the thought so

"I know not what it is, but when I pass Some running bit of water by the way,
A river brimming silver in the grass

And rippled by a trailing alder-spray, Hold in my heart, I cannot, from a cry, It is so joyful at the merry sight; So gracious is the water running by, So full the simple grass is of delight.

So gently sweet is this sympathy with the All-Pervading Life around us! How itself, and become the blessing and hapmany mothers' hearts will echo the thought of a "Tired Mother:"

A little elbow leans upon your knee. Your tired knee that has so much to hear,
A child's dear eyes are looking lovingly
From underneath a thatch of tangled
hair.

Perhaps you do not heed the velvet

of warm, moist fingers holding yours
so tight.

You do not prize this blessing over
tinis adoration in spirit is that truth and reality of which all outward forms are cully the figure or symbol for a time, but this worship is eternal."

God loves us as children, not as pets,

You are almost too tired to pray to-

night. But it is blessedness. A year ago

I did not see it as I do to-day. We are all so dull and thankless, and too slow To catch the sunshine, till it slips away.

And now it seems surpassing strange to me, That while I bore the badge of

motherhood, I did not kiss more oft and tenderly The little child that brought me only

good. And if some night when you sit down You miss this elbow from your tired knee.

This restless, curly head from off your breast. This lisping tongue that chatters constantly;

If, from your own the dimpled hands had slipped. And ne'er would nestle in your palm

again,
If the white feet into their grave had I could not blame you for your heartache then.

I wonder so that mothers ever fret At little children clinging to their

Or that the footprints when the days are wet Are ever black enough to make them frown.

If I could find a little muddy boot, Or can or jacket on my chamber floor, If I could kiss a rosy, restless foot, And hear it patter in my home once

If I could mend a broken cart to-day, To-morrow make a kite to reach the

sky, There is no woman in God's world could say she was more blissfully content than I.

But, ah! the dainty pillow next my own is never rumpled by a shining head; My singing birdling from its nest has flown—

The little boy I used to kiss-is dead!

The education of the sympathetic nature is all important. No man or woman can be just without the cultivation of the faculty of imagination-learn to put yourself in another's place if you would be just. Learn to do justice to other faiths, that you may appreciate your

Human thoughts about divine things are of every character of nobleness and for health. Price 25 cents. ignobleness. They vary greatly with culture, civilization, education, moods and feelings. When the conscience is roused by some palpable wrong it feels impelled to resent and resist a some of responsibility loaps into light from the development, and avoid errors. Price. dark, the consciousness of moral free-dom and power is stimulated, the im-pulse to dare and do is strong, and the Supreme Power becomes a lawgiver—a holy, God—the hater of iniquity and the

In another mood, when one is in the country-the woods in summer or the son shore, the spiritual beauty of life soems to appeal to him from every ob-

ject, it steals in upon his heart through every sense; the whale world seems alive, the sky with living, pulsing light, the earth with flowers, fruits and ver-dure, the ocean with its myriad waves, the woods with insect life of every form and hue, even the rocks with lichens and crawling plants; Nature's pulses seem audibly throbbing; Man

can hear the flow of the all-pervading life, and see the trailing garments of the sleepless life as it quickens atom by atom. Then he ceases to think, his life seems filled with an inward emotion, a number of people who are not avowed deep persuasion that God is ever pres-Ohristians in any dogmatic sense, but ear, the inner life of each and all, living who, in business, society, literature, politics, journalism, fairly represent the intellectual force of the American mind. drop, refreshing the thirsty earth with drop, refreshing the thirsty earth with the shower; not indeed, an authropo-morphic person, but an inward, flowing life, breathing biessedness from within upon all outward things, himself the inner light and life, love and blessed-ness of all. The very Celestial world would seem opening to his spirit, in its

penetration. Each mood may be genuine, every impression clear; every inference true and just in its place. This higher Spiritualjust in its place. This higher Spiritualism of the inner life, is a phase of thought, or rather I might say, of feeling and intuitive perception which by its nature is hard to define precisely in words. It tends to cease as an object and to become an experience of the conscious soul. We meet with it in the attempt of the human mind to grasp the Dlylne essence or ultimate reality of the life of all things.

It thus measurably enjoys the blessedness of actual communion with the highest. This through thought is the

highest. This through thought is the philosophic side of Spiritualism; the religious side is that of emotion, the consciousness of the sympathetic feeling. The fact of its consciousness is its rational justification to the one whose inner life is so quickened. The ever revealing the fact that peace between present thought is that of a supreme. the mortal and the immortal, the truly all-pervading, and in-dwelling Power, in whom all things are unified. The One of Pythagoras. Its speculative utterances are always more or less spirit-ually pantheistic in character. On its practical side, the spiritual philosophy, like mysticism, maintains the possibility of direct intercourse with the Great Mind and Being of beings. And this as rationally as the astronomer in-terprets the sun-centre of the solar sys-tem. As Dr. Harnack has said, "It is rationalism applied to a sphere above reason." That is a sphere beyond the logic-chopping intellect.

True reason in man being a light flowing from the fountain and Father of lights, was given to enable man to work out of himself all those notions of God which are the true groundwork of love and obedience to the soul of Goodness and in conformity to Him. Besides the truth of natural inscription, God has provided the truth given by revelation; love quickens the heart to receive and appropriate the living word.

Liberty of judgment is every one's right, but how few there are that make use of this right. For that use depends upon self-improvement by meditation, consideration, examination, prayer and

a good and useful life.

No creature can have the vital union with the spirit of Deity until its life is a spirit of Love. This is the only bond

Love has no ulterior ends, wills nothing but its own increase; everything is oil to its flame. The spirit of love does not want to be rewarded, honored or esteemed; its only desire is to propagate piness of everything that wants it. "The only consecrated temple of

Divine worship is within each one, There alone can you worship in spirit and in truth. In spirit, because thy spirit is that alone in thee which can unite and cleave to the Light of God, and receive the working of the Divine Spirit upon thee. In Truth, because this adoration in spirit is that truth and

loves us as a tender but wise and true mother loves her child; not so fondly that she must give him every toy he asks for, and cannot refuse the sweetmeats for which the baby mouth is watering; but with a deep, earnest and auxious affection full of gentle reproofs and sweet corrections, and saving austerities, an affection which the child is far enough from comprehending. which indeed he takes to be something the very reverse of affection, but which If he grows up to be a man, he will bless as the care that educated and re deemed his soul. The Supreme love is simply pledged to make men and When we discover that, and begin to become men and women under its discipline, then we shall be prepared to say, "God is love."

From the summit of this high conviction that the human creature is the consummate yet ever progressive flower of creation, we see that God, through conditions, is ever bringing the created mind into deener and closer rap port with his eternal spirit, with His Inner Light. From this point one looks down in triumph on the writhing world. Incidental evil is no longer a thing to be apologized for; it is a necessity in creation—an educative condition. There could be no God's world without it. The whole creation groaneth and travalleth in pain, waiting for the manifestation of the sons of God, and if they arrive, the groaning is prophecy, and the travail is joy. The higher, yes, the highest spiritual philosophy leads us to this stand and we can echo the lines of Whittier:

"Within the maddening maze of things And tossed by storm and flood, To one fixed stake my spirit clings, I know that God is good!" Boston, Mass.

J. P. COOKE "After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, com-bining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of existed spiritual truth. A book for the higher life. For sale at this office. Price, cloth \$1.

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us." By Elizabeth Towne. Valuable

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Rosa C. Conger. Excellent for every
family. Oloth, \$1.50 Onind \$2. For sale at this office.

The Water Cure.

An Instructive Backward Glance at the Roman Catholic Inquisition, in Mexico.

AN ILLUSTRATION OF THE HORRIBLE CRINEL- given the cords. He cried many times, Finish me at once! LED TO THE CONFISCATION OF ALL, THE CHURCH PROPERTY OF THE CATHOLICS-MORE CRUEL THAN WAR.

Rev. Francis S. Borton, D. D., of the Methodist Episcopal Church in Puebla, Mexico, sends the Boston Citizen the following "exact translation" from the original Spanish, concerning the papal inquisition in Mexico. Being copied from original (papal) sources by Dr. Boston, it is of special value. Our Romanist friends who complain of the "water cure" used on that priest in the Philippines, will be pleased to know that "the howly church," and not the "heretic," invented this wicked torture:

AN HOUR IN THE MEXICAN INQUISITION, 1595. There is no sadder page in the blood stained history of

Mexico than the one that recounts the sufferings of the Carbajal family at the hands of the Inquisition, in the sixteenth century.

From the records of his trial I take the following description of the torment of Don Luis de Carbajal, by The Holy Office" in Mexico City, in the year of grace 1595. He had been cruelly imprisoned, on the charge of observing the Mosaic law in despite of Christ and the "holy church."

The scene is the chamber of trial and forment in the gloomy old Inquisition building, that still stands in Mexico City:

"It was then ordered that Don Luis de Carbajal'should be brought to the hall of torment, where were assembled the inquisitors and the ordinary, at a quarter of nine in the morning.

"The prisoner having arrived, was warned anew that he should tell the truth, out of reverence and fear of God, and that he should not expose himself to the great trouble and pain that would surely follow his denial.

"He replied that he had already spoken the truth. "Then the chief inquisitor entered and ordered the

prisoner to be stripped naked. "Having been stripped to the skin, with but a piece of inen about his loins, he was again admonished to speak he truth, that the inquisition might proceed no further. "He replied that he had already spoken the truth, that

he was there to tell the truth, and that his God would help him to support all that he might have to suffer. "It was then ordered that his arms should be loosely hound with cords. It was done, and the first thist given the cords, whereupon he exclaimed, in a very low voice,

Have mercy upon me!' and was then silent. 11:3 "Being again admonished to tell the truth, the second turn was given to the chords. He screamed aloud, many help me now!" times exclaiming, 'Alas, alas, alas for me! I have spoken the truth. God have pity on me!'

"He was ordered to tell the truth, and the third twist was given to the cords about his arms, when he screated, O God of my soul, alas for me! they kill me, they, kill me, and this he repeated many times, and at the top of ohis voice. 'I cannot confess to what I did not do kill me

"Being told that he should speak the truth, the fourth turn was given to the cords. He cried aloud with all his strength, I die! I die! I cannot confess what I did not do. Kill me, kill me at once!

"He was warned to tell the truth, and the fifth turn was given to the cords upon his arms. He exclaimed, God, who knows the truth that I defend, help me! Oh, kill me now! Alas for me, alas for me! Take my life at his moan. once. I have spoken the truth, I have spoken the truth! "After a few more of the lesser torments, and finding est indorsement. S. I. Yetter, of Middletown, Pa., says: MOSES HULL'S BOOKS All of which he uttered with a most sorrowful and pierc- him still stubborn in his wicked resolution, the lords, "Your 'Ki-Mag!' System of Personal Inng voice

given. He cried, I have told the truth. See, I have five into the sure and safe keeping of the cell of the building children. Alas for them, alas for me! How can I confess of the Holy Office. to what I did not do?' And all this with most grievous lamentations.

"Being warned to speak the truth, the seventh turn was given the cords. He exclaimed, 'Alas, alas, my lords, I happy man was taken from his cell on December 8, 1596, given the cords. He exclaimed, 'Alas, alas, my lords, I mappy man was taken to be cannot confess what I did not do. I have five little chilbrated on that occasion in Mexico City. He was 36 years

"Being advised to tell the truth, the eighth turn was of age.

TIES PRACTICED BY THE INQUISITION AT O this pain ought not to come upon me to force me to one other in MEXICO AND WHICH FINALLY confess what I did not do. Put an end to my life at once?

"Being warned to speak the truth, the ninth turn was given, and he cried aloud, and said, I would repeat it a hundred thousand times if it were the truth, in order to escape from this torment, but I cannot confess what I

"Being told to speak the truth, the tenth twist was given to the cords. He cried, I would that it had pleased God that I had done that of which I am accused!' When asked what he meant by that, he exclaimed, 'I mean that I had rather be a follower of Moses, and suffer in my soul, and not thus in my body.'

"Then, having suffered the ten turns of the cords about his arms, he was ordered to be seated on the potro, and that the torture irons should be fixed on his arms, thighs, shins, and calves of his legs.

"And when he was seated, tied, and duly stretched, he was earnestly advised that he should tell all the truth, and that otherwise the torment would proceed. He said, 'Most illustrious lords, I would a hundred thousand times that it might please the Holy Virgin that I should not so suffer for the truth.'

"Having been warned to speak the truth, the irons on the right arm were tightened, when he said, weeping, "Take away my life, for I have told the truth; break my arm in two, finish me at once!"

"Being told to speak the truth, the irons were tightened on his right thigh, when he said in a low voice, many times, Finish me now, brother, for I have told the truth. Being admonished to tell the truth, the irons were tightened about his left thigh, when he said, in a low tone, 'Alas, alas, alas! make an end of me! God guard you, my children!'

"Being admonished to tell the truth, the irons were screwed up on his right shin bone, when he said, in a weak voice, 'I have told the truth!' and many times he cried, 'My life is now finished.'

"Being admonished to tell the truth, the irons on his left shin were tightened, and in a faint voice he cried, 'I have told the truth. My children, God keep you! I have told the truth. My life has now become desperate. O God, that I should die here and thus!'

"Being advised that he should tell the truth, the irons on the muscles of his right leg were tightened, and he cried in a louder voice, 'Dear sirs, put an end to my life at once. He who suffers as I do knows what that means."

"Being warned to tell the truth, it was ordered that all of the irons should be screwed up at the same time, when he cried out often and grievously, 'O God of my soul, 1 have told the truth!' All of which he repeated in a loud voice, weeping and sobbing, and saying, 'I have told the truth, Mas, alas for me! I have told the truth, may she ble, but he absolutely guarantees this ble, but he absolutely guarantees this work.

"Then they beat him upon his mouth, and thrust a stave down his throat, and then poured a jar of water down his gullet through a funnel, about a quart, royal measure, when he moaned, 'Take me away from here. Do not let me die here, do not permit that I should confess to what I did not do? A second jar of water was poured down him. He said the same. A third jar. The same. A fourth jar. The same. Then they plucked the stave from his mouth, and he said, 'I have spoken the truth.'
. "Thus in succession twelve quarts of water were poured down his stubborn throat, and with the twelfth he said 'I

have spoken the truth; why should they kill me for that?" "The iron collar was then removed from his throat, and he was asked if he desired to say anything. He replied that he had spoken the truth, and, with a low voice, made

inquisitors, and the ordinary, bade the torments cease for "Being admonished to tell the truth the sixth twist was that time, and that the prisoner should be thrust again

"This torment concluded at half-past ten in the morning." In spite of all his sufferings and protestations this un-

A Methodist Minister's Peculiar Dream.

The following narrative concerning a dream and its fulfillment was given to me by a Methodist minister. I happen to be a shorthand writer, and the minister referred to dictated to me several chapters of autobiography, one of which relates to the dream I asked the privilege of sending it to a Spiritualist paper for publication, but this request was not granted at the time. The other day I received a letter from him conveying permission to print the

He is now an old man, bears an unblemished character, and is well known to thousands of the people in the state where he resides. He is an orthodox Methodist, and, so far as I know, is not at all in sympathy with Spiritualism. Following is the account of the dream, just as it was given to me.

"I had a strange dream. I saw what seemed to the camp-meeting or something like one—a great multitude of people, with carriages, horses and wagons. *One carriage especially arrested my attention. It was very black and closed, so that no person entered it and no person got out of it. It passed slowly through the concourse of people and then was followed by the multitude. "When I awoke I was in great distress, and when I slep

the dream returned the third time. Why I should be so distressed I knew not, for there seemed to be nothing remarkable in the dream that should cause me softow, fur I was so greatly troubled that I could not attend to hillsi-ness through the day—business of importance, vallesting my school bills-until late in the evening, when I concluded to ride out into the country three miles. After passing out of the village, on my way across the prayle, are issuing the best all-round Spiritualist paper it has the road which I was traveling ran almost parallel with ever yet been my privilege to read, and I read many, and I the way which I was traveling ran almost parallel with ever yet been my privilege to read, and I read many, and I the way which led to Rushville. Seeing some one riding carnestly hope you will live to see your subscription list rapidly up that road I checked my horse and rode slowly, reach the 100,000 mark. It is always well stocked with for it occurred to me, 'that person is coming for me,' the very choicest kind of spiritual food, and richly merits, why, I knew not. Why I should think so was mysterious, but when he came opposite to me he left the mod and thinker and lover of truth in this broad land. Your the support of the ridiculation of the ridiculation of the ridiculation of the ridiculation. came across the prairie to where I was, and asked ine ff I premium books, too, at the ridiculously low price at knew of any person in the village by the name of which they are offered to subscribers, for they are all I said, 'Yes, sir; that is my name.'

had better go right on immediately.'

"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 Port and Very val-

uable work, by the Dean of the College

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"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents.

For sale at this office.

The new isong book, "The Golden Dehoes," by S. W. Tucker, has found its

Pay 100 many homes, and its beatiful

"It was now late in the evening and the distance was twenty-five miles to where my brother was sick, and at a place where I had never been. Reaching there in the latter part of the night I found it was true, that my brother was very low, but he recognized me, and I found him peaceful and happy. "My father and mother coming the next day from Mon-

mouth, seventy-five miles distant, where my father was pastor, we all remained with my brother till he was reeased from suffering and taken home to his Savior. Up to this time, for one week, my dream had not occurred to me, and perhaps never would again, only that after all the preparation was made for the funeral, and we stepped out onto the porch to go with the procession. I saw there. in the back yard, the same scene that I saw in my dream There was the concourse of people, the carriages, omni-busses, buggies, people on horseback and on foot—a multitude of people-and there were the trees as I saw them in my dream, and there, also, was that same black carriage. It was closed; nobody got in and nobody got out; it moved off slowly, just as I had seen it in my dream. Up to this time I had never seen a hearse. As it moved slowly away the people fell in procession, and even the colored people that I had seen with the multitude were there, and everything just as plain as it was in the dream." The only comment I have to offer is that the foregoing

The only as an absolutely true statement of fact.
may be taken as an absolutely true statement of fact.
WALTER P. WILLIAMS. Washington, D. C.

Note from Washington, D. C.

To the Editor:- I don't say this to flatter you, but you said, 'Yes, sir; that is my name.' works of high-class merit, coupled with the exceedingly "Well,' said he, 'I have come for you. Your brother, low price of the paper itself, certainly places them in the works of high-class merit, coupled with the exceedingly at our house, is very sick, probably will not recover; you first rank as the cheapest advance thought reading matter in the known world. W. G. SMITH.

> "Bisie's Little Brother Tom," By Al-wyn M. Thurber, is one of the best of books in the realm of stories for boys bongs have cheered many sorrowing to do when hearts, which they are should be lieured in every bonns in the land and girls, and not excepting of ple. It is a fine birthday or cetting as well hearts, which they are should be said to said this office. Price, 15 cents; \$1.50 per dozen. "A Few Words About the Devil, and Other Hosays." By Charles Bradlaugh, Paper, 50 cents. For sale at this office. "Gleanings from the Rosalland, B. French. Cloth, \$1. For sale at this office.

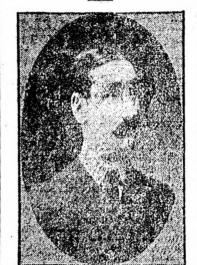
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wonders of this mighty force.
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TER, ENGLAND.

SENSIBLE?

This was a question addressed quite recently to Rev. Thomas Champness, pelled by a sense of the sacredness of the renowned Methodist evangelist, and all life is spiritually elevated by living more than one correspondent who has up to the letter of his conviction, while come out of Methodism in favor of a confirmed dyspeptic, who is constant-Spiritualism has written asking what ly afraid of stomach trouble, and who doomed to be absorbed by the churches, or pledged. That leaves three thousand individualized form.

we think of the reply to the question lives chiefly on grains because he is until there will hardly be chough of its dollars more which must be raised during a shall be glad when all the Sunday vouchsafed by the editor of Joyful afraid that meat will injure his shat- live workers left to say we. News, viz., Rev. Thomas Champness. I tered frame still further, is often no Joyful News, in order that our readers | Strong, healthy young people who are may also judge of the class of argu-members of vegetarian societies, and ment which is even yet indulged in by keep their pledges strictly, often prove certain antagonists:

obedience to duty, or to be renowned considerations. things I did not understand. They told selves subjectively. Let everyone be ure of others,"

me to wait, and while I waited, to do as I was told; and so it is with the future. I was told; and so it is with the future. precept. We shall do well to listen to the voice Two or three years ago in the columns of God as we hear it in the Bible, and of the Two Worlds there was much dis-

Spiritualists here, but the implication thankfulness of heart. is nearly as plain as that contemptible reference by Dr. Parker to Paul

We would remind Thomas Champness that neither Methodism nor even rary weekly, "Boston Ideas," is not Christianity encompasses the whole of only a great tribute to Dr. Bland's the dutiful portion of humanity. And book, but also to Spiritualism. We re- longs. that the saving grace upon which he so produce it chiefly because it shows the tory in its operation as he would have country in treating of Spiritualism. us believe.

would inevitably go to the wall.

by copying the example of Camaliel in well known and popular author. the fifth chapter of Acts, who, when he "The narrative is far more than a was asked to condemn the new religion mere story; for it states as truth many of Christ and to slay his disciples, said: things regarding the spiritual world alone; for if this counsel or this work knowable-and states them with such if it be of God, ye cannot overthrow it; that one gladly travels with the author lest haply ye be found even to fight and finds the barriers heretofore im-

tempt by the editor of Joyful News at after several years into spiritual comanswering a straightforward question. munication with her and finally, during

home," he says; and no doubt this narrated. would be an act of wisdom. We should do the same ourselves. But we point his guide no further than the third out to Mr. Champness that this is no heaven, but he found there certainly answer to the question.

ing the opposition when no other argu- tails possess all the elements of reality ments are forthcoming.

Sacred because it is a revelation of humanity during all ages. the higher forces of the universe, and

sibility of humankind.

DIET AND DEVELOPMENT.

a lecture in London on "Vegetarianism | will heal many a sad heart-ache by the | amental principles of that faith is union | Plymouth, Mich. in Relation to the Higher Life." I have genuine soul-substance with which it of Church and State, whenever and looked out for some report of this, but proves true love to clothe itself, both wherever it is possible for them to es- "The Only Spiritualist Church." without reward. As I am interested in in the flesh and out of the flesh. It is tablish it. Through so-called divine auboth Spiritualism and Vegetarianism, I a beautiful narrative and a notable one; thority and apostolic succession, the To the Editor:—I have just read your should esteem it a favor if you could it embodies science, philosophy and re- pope and priesthood claim the right to clipping from the Philadelphia Amerinform me where a report of the lecture ligion into a composite unity which be- rule the people, both temporally and ican. How very modest is the writer referred to could be obtained. Yours comes only too glad to serve in estab- spiritually, and this claim is never ab- in saying, "The only Spiritualist church

that no report of any lecture delivered | Eternal. by me on Vegetarianism has been pub- "In the World Celestial' will win lished, but as I am receiving constant serious adherents to the study of spirit- the Friars' lands in the Philippines. shiped." enquiries concerning the relation of diet unl science because of its dignifying | Whenever they obtain a foothold they to spiritual development, I consider a treatment of spiritual phenomena, by brief reply to the above question may lits intelligent analysis of the action of prove of some assistance to my numer- cause and effect, and by its ability to of Socialism knows that the Socialists but divine healing was of God. She was ous correspondents, to whom I cannot render tangible and visible within the are striving to establish a co-operative a divine healer. possibly write at any length individ- thought the conditions of the worlds of

interesting and important theme. I offer average human perception and realizaa few words of personal testimony. I tion, Hearty thanks are due to Dr. have never been for any great length Bland for his admirable use of the maof time a strict vegetarian, but I have terial committed to his care." often abstained for three or four The above book, "In the World Celesmonths at a time when living with tial," is for sale at the office of The Pro- actively opposing Socialism. The count had been spending some months in the food reformers from fish, flesh, and gressive Thinker. Price one dollar. fowl entirely, and it is but honest to say that during those periods I have never experienced the slightest diminution in Where? How? Is It Infallible? A mental or physical vigor; on the con- voice from the Higher Criticism. A trary, I may truthfully declare that, Few Thoughts on Other Bibles." By other things being equal, I have found Moses Hull. Of especial value and ina liberal vegetarion dietary regimen terest to Spiritualists. For sale at this highly conducive to the fullest equip-ment for the varied work in which I am "Death, Its M

incessantly engaged. The great question concerning the re- Bar. An absorbingly interesting vollation of the food we eat to our higher ume, of decided value. A narrative of spiritual development is largely a moot wonderful psychic events in the auone, chiefly by reason of the very va- thor's experience. Cloth, 560 pages, ilried motives which induce people to lustrated, \$1.25. change or greatly modify their outward | "Never-Ending Life Assured by Ectways of living. Regeneration, even of ence." By Daniel Kent Tenney, A the physical, must always proceed in an strong and conclusive argument from orderly course from within outward, the basis of science. For sale at this and it is self-evidently absurd, there- office. Price 6 cents. fore, to ignore the chormous influence | "The Great Roman Anaconda." By exercised both consciously and uncon- Prof. Geo. P. Rudolph, Ph. D., ex-priest

functions. The devout Jew, who observes in It is good rending, and should be widely the Socialists are so strong there that "It is not every one who has the gift giene and Health Culture. By twenty minutest detail every letter of the ac- distributed, that people may be enlight- they are giving. Emperor William a of clairvoyance. I possess it." It may physicians and specialists. Edited by cepted orthodox dietary law, is largely ened concerning the ways and methods great deal of anxiety, and are driving be a lamentable fact that there are Albert Turner." Of especial interest benefited by his mental and moral atti- of Rome and its priesthood. Price 15 him to all sorts of alliances to get his many who claim to possess medial and value. For sale at this office. tude toward a matter of religious con- cents. For sale at this office,

THE TWO WORLDS, MANCHES- | viction, while another person abstaining from pork and shell-fish simply because he was afraid such food would make him ill would not receive any-IS SPIRITUALISM SACRED OR thing like the same blessing from ab- portant. This is the most important room from cellar to garret comfortable | world, we asked, Have you seen God?

In like manner the conscientious Theosophist or Humanitarian who feels im-We give the answer as culled from better than a pessimist or misanthrope.

"Someone has written to ask what I they can enjoy excellent health and think of Spiritualism? To which Tro maintain exceptional bodily vigor with- worthy of this victory. If we do not teachers, and it is less than one-third of Let us look for the good, let us encourply: It is one of the results of unbelief. out touching fish, flesh, or fowl at any now come to the front and do our duty, what I have received per year during age the faint-hearted, let us assist and If Saul had trusted God, he would not time. Such persons act from two our Spiritualism, instead of being some the last four years, as pastor; and only not discourage the humble mediums have had to find out where the witch of reasonable motives in combination, thing to which we can point with pride, one-fourth of what I could have taken that the spirit world have chosen to re-Endor lived. The Bible contains all They have a conviction that their atti- will be forever gone. We will have at two different places this year. I do that God thinks we need to know about tude is highly moral, also that it is proved unworthy, and our "candle not say this for any other purpose than the future, and we must not expect strictly sanitary, and moral questions stick" will be "moved out of its place." to show the world how devotedly and Spiritualists to be remarkable for should never be divorced from sanitary

"You may tell me that wonderful fairly sheltered lives, and can enjoy a whether this work will be allowed to they work for less than a hod carrier's things happen during the dark seances; generous vegetarian table, never re- lag in any of its departments for the wages. to that I reply: No wonder that it quire food which would prove ob- want of persons who will, in this time! The members of the Board, who were should be so! Saul had a revelation fectionable to the strictest supporters of need, put their shoulders to the present at the last meeting, after having when he visited the witch, but I don't of the Herald of Health and similar | wheel. If those who are now in our before subscribed and paid more than read that what he heard done him any publications. It can scarcely be suc- ranks will not do their duty, others will they were able to do, have doubled their good! For my own part I will be con- cessfully denied that the food of which | be raised up who will. That great man, subscriptions. tent to trust God like I used to trust we partake physically is imbued with a LaBruyere, truthfully said: "The most It is said of Daniel Drew, that he my father and mother. They did not psychic essence, therefore when we eat | delicate, the most sensible of all pleas- "once upon a time" made a large subdeceive me when I enquired about objectively we are also feeding our- ures consists in promoting the pleas- scription to build a church. When he

erend gentleman says "We must not ex- as we feel is truly best from all stand- finding and abuse. To such I make no ceeding. pect Spiritualists to be remarkable for points, and most of all we need to eat appeal. obedience to duty." Truly, there is no our food to the accompaniment of noble

"In the World Celestial."

The following from that brilliant lite-

Why, then, does he insinuate that latest romances written regarding Spiritualists are not what they should things beyond mere mental ken-and it good home adjoining the college. He I believe there are persons in our ranks be, when he must know that, judged by is one of the most convincing of them the same standard, his own system all. The story is written by Dr. T. A. Bland, of Chicago, but the experiences | served for his own use. He is to-day not like to have me mention the fact, Thomas Champness may well take a he vouches for as actually having oc- carnestly looking for opportunities to but beside what he has already done leaf out of the book he prizes so much curred in the life of a friend who is a

"Refrain from these men, and let them which are commonly considered unbe of men it will come to naught: But quiet definiteness and logical accuracy with pride. posed by death quite broken down and It is not necessary for us to call atten- vanished. The author's earnest love for tion to the absurd weakness of this at- a young girl who died early led him Evidently he knows nothing of Spirit- a ten days' sleep of his body, he is ualism, and the more displays his ignor. taken by her among the scenes and misses the point of the questioner en- are described with an eloquence which co-operates beautifully with the actual "When they blow the candle out I go ethical value possessed by the facts formed the public that our Board of Di-ceive agreeable responses to this paper,

"The visitor from earth was taken by enough to delight his hungry heart and It is certainly of a piece with the soul. They afterward visited the secusual methods of ignorant clericalism ond and first heavens, the latter being which loses no opportunity of blacken- of course nearest the earth. The deand they are animated by some of the Spiritualism to us is both sacred and very highest aspirations and convic- Socialism and the Catholic Church to a Catholic audience, at Aix La Chations that have been cherished by

"The author speaks of them in the because it brings men to a deeper most matter-of-course way, and his exknowledge of the world of spirit; and planations of phenomena and their profurther, for the reason that it is the cesses are as vividly real as they are Thinker," headed "Holy Wars Are ence and Spiritualism out of Germany. messenger of holy affection continued naturally logical. The book is really re- Completely Played Out;" the second by Many years ago Andrew Jackson unbroken through the throes of markable for the fact that it does not C. H. Mathews, headed "Religion In Davis predicted that a great and Sensible for the reason that it bases sciousness animating it is of itself a headed "Rome Shows Her Hand," have between Roman Catholicity and the the whole of its claims upon observed bridge which the public will welcome especially attracted my attention and "Harmonial Philosophy." Through the and recorded facts, and thus is estab- as the most substantial one yet offered | prompt me to throw a little side-light | co-operative system and material equallished upon such solid foundations as the modern world. It is self-evidently on the subjects treated by the above- ity Socialism aims to, practically, esmust uphold any system which shall true in essentials, and the intelligent mentioned articles, for the benefit of tablish universal brotherhood, or, vireffectively appeal to the rational sen- simplicity of its statements are its best | the readers of The Progressive tually, the Harmonial Philosophy. witnesses. They analyze themselves Thinker.

into manifest proofs. "The romance of Paul and Pearl (the | miliar with the tenets of the Roman "Holy Wars Are Completely Played Question.—On March 24 you delivered names here used) is an ideal one which | Catholic religion, that one of the fund- | Out?" H. E. HOLLAND. lishing an universal consciousness of rogated by them except by force of con- in the world will have Mrs. Palmer for Answer, by J. W. Colville. In reply that kingdom whose God is Love, and ditions beyond their control. This ac- pastor. It will be the Church of the

finer vibrations which are undoubtedly . At the outset of my discussion of this peopled even though out of range of the "referendum" or "direct legislation" of the Soul, was a Spiritualist church;

"Death, Its Meaning and Results." By J. K. Wilson, of the Pennsylvania

sciously by mental states on bodily of the diocese of Clevland, O. A sharp | Liebknecht, Bebel, and other founders | the delfic power than the self-righteous of Form and Features. The Cultivaand pointed letter to Bishon Horstmann.

SOME IMPRESSIVE, EARNEST WORDS I have met very few. It may be that may be that

Addressed to Those Who Believe in Education.

direct accusation against the morals of aspirations and with gladness and has placed me at the head of the Morris what he can do, and sit down immediand do its work, or I will go into the either a draft, postoffice order, or a spirit world or into an asylum as a re- pledge to help the school. sult of trying to place it where it be The amount of money here mentioned

The power which first stimulated be paid out for furniture for four suites much relies is not always so satisfac- trend of the best journalism of the Morris Pratt, still holds him. He has of rooms, two in each suite, twelve now, in order to help me do the work to other single rooms and two kitchens trate so far into space that no point but "In the World Celestial is one of the which I am called, given me, without and dining-rooms, beside dishes to set any solicitation on my part, a deed to a the tables for forty to fifty students. has also voluntarily given up the por- who will volunteer to do that work. tions of the building which he had re- Brother John C. Bump perhaps would

> posed of as good men and women as I do I will keep one student in the can be found anywhere, are working school at my expense, and will furnish with a will, guided by wisdom, to make one room with an iron bedstead, a good this school a success to which future quality of matting and other as good generations of Spiritualists can point furniture as if I was furnishing it for or large streams of water to your vis-

Directors have done, and would give we want no old cast-off furniture. We one hundredth as much in proportion to want it so furnished that we will not their wealth, as some of them have be ashamed nor afraid to show any done, we could, without another penny, room in the building to strangers and put our college in order and educate tell them who furnished it. Every one more than fifty noble young men and who furnishes a room has a right to women who are now without means name that room for any person, or give ance by a roundabout answer which dwellers of the spiritual world, which and asking us to place them where they it any other appropriate name he may can be of service to the world.

ult., and did a great deal of important and more integral education, business. We figured as nearly as pos-

ualism. I believe that at present the ing in order; putting in steam heating sire to worship. When the door was first Morris Pratt Institute is the most im- apparatus, which should keep every opened between this and the spirit stage in the development of the grand- in the coldest weather; putting in | and the reply came, "No more than est effort ever made to elevate human- bathrooms and water closets on each | when on earth," and the highest we ity out of ignorance and superstition. floor; plumbing and other necessary im- have met say the same. The spirit in If this work succeeds, Whitewater, provements, and running the school the blade of grass and in the highest Wisconsin, is destined to be a kind of thirty six weeks in the year. The ex- unfolded human spirit, may be the Mecca for Modern Spiritualism. If this pense will be six; thousand dollars, same only in degree of unfoldment work fails, alas for Spiritualism; it is One-half of that money is either paid God is in his universe, but not in any

ing the remainder of 1902. The question now is, what shall it be? In order to cut the expenses down to truth's-shall stimulate the spiritual Shall we absorb the liberal element in that amount every one of the four powers to greater unfoldment, that in the spirit world, presenting the spiritual the churches, or shall we be absorbed teachers now engaged agrees to teach shall touch the lives, and bear fruit, to shill questions which arise on that subject are by the churches? Now is the flood in the first year for a sum so small that make people honest, just, tolerant, help-answered. Price, 50 cents the tide of Spiritualism, which, taken at I would not dare to put it down here. I ful and above all charitable and loving. by their success in athletic sports that its height, will bear it on to certain and will only say my salary is exactly the There is great cause for thankfulness, speedy victory. We are, or we are not, same as that of each of the other for hopefulness, for encouragement. Thanks to our angel friends, some self-sacrificingly our teachers are at are being moved upon by a higher work. After spending a great deal of for the way their prayers are answered. Very sensitive people who can live power to do their duty. I doubt money and preparation for this work

paid that subscription he said, "When There are a few pessimistic people in I made that subscription I did not know our ranks, whose "strength is," as Jere- where the money was to come from to miah says, "to sit still." Such "dogs in meet it, but I trusted in the Lord, and the manger," will neither partake nor I went out on Wall Street, and by the then wait till he makes the rest plain. | cussion of the food problem, from | permit others to do so, if they can pre- grace of God, I skinned it out of those "'God is light,' and if we do as he which the average reader probably vent it. To such it is useless to appeal; fellows in less than one week." So one tells us we shall be children of light. gathered that much might fairly be they are Spiritualists without spiritual- of our sisters, who subscribed one hun- gems gloriously sparkling in the all en-The Bible tells us to have 'no fellow- said on both sides of a decidedly inter- ity. Such have no more to do in as- dred dollars, to make up the six thou- compassing dome of the dark night, ship with the works of darkness,' so esting question. Our conclusion is that sisting Spiritualism in its great work sand, said, "My assets all told are not while to us those same shining points when they blow the candle out I go in order to induce and maintain the than the barnacles which fasten themhome! THOMAS CHAMPNESS." highest general condition of health on selves on the bottom of a great ship and my wages will hardly support my mense systems bearing life, life, senti-We would first of all direct attention the three great planes of our nature— have to do with sailing the ship. From family; but, by the Eternal, I'll go to the gratuitous insult flung at the moral, mental, and physical, we act such nothing more is to be expected from house to house and beg it." And personality of Spiritualists. The rov- most wisely when we adopt such diet than their legitimate work of fault- to begging she has gone, and she is suc-

> I now ask each one who reads this Some power, without my seeking it, paper, to decide, at the earliest moment Pratt Institute. That same power, ately and write to our secretary, Clara whatever it may be, has moved me to L. Stewart, at Whitewater, Wis., or to pledge all I have and all I am to its suc- me at Lily Dale, N. Y., or, after Aug. cess. That Institute will go forward I, at Whitewater, Wis., and enclose

does not cover the money which must he volunteers to furnish one room. I Also our Board of Directors, com- promise, beside all the other work that

myself. If every Spiritualist in the land would! The building is being thoroughly overtake hold of this work as our Board of hauled, and put in first-class order, and choose. The room I furnish will bear Perhaps our secretary has ere this in- the name Valhalla. Hoping to soon re-

MOSES HULL.

in Conflict.

Thinker of July 5 issue, one by "Free pressed a desire to drive Christian Scitry to bridge the two worlds; the con- Germany," and the third, an editorial bloody conflict would eventually ensue

system-of industry and government un- 'I supposed that Mrs. Cora L. V. Richopposed to the Roman Catholic doctrine hymnal. of divine authority, hence, the organchurch and by referring to statistics we said that is Spiritualism. find that the percentage of the population of those countries, who belong to higher life, the new thought." them being almost total.

and leaders of modern Socialism, and persecutors.

through the reichstag. Bismark banished the Jesuits from Germany but William has restored their former privileges, and as is shown by his speech pelle (quoted by Mr. Mathews), he is in humor to swap favors with the Vatican. His illiberal drift of mind was exempli-Three articles in The Progressive fied a few months ago when he ex-

called mediums. With present conditions and their It is well known to all who are fa- trend, who can confidently say that L. H. CHAPPEL.

to the above enquiry, I regret to say whose glory is the Light of Life counts for the unwillingness of the au- Soul, and meet a long-felt want of hun- structure give it the appearance to thorities at Rome to accede to the re- dreds of earnest Spiritualists who seek quests of our government concerning a church where God may be wor-

I once met a lady who said Spiritualwhoever understands the doctrines and magnetic healing were of the devil, ism. Christian Science, Mental Science

der the direct control of the people on mond's church in Chicago, the Church principle. This democratic rule of the but Mrs. P. will copy the form of worpeople, by the people, is fundamentally ship after the Unitarians and use their not only analyzed, but contrasted with

This reminds me what a Spiritualist ized forces of the Roman church are sister said to me the other day. She at this office. tries composing central and southern East, and remarked, "They are stealing Hughes. A tasty, beautiful and approcontinental Europe have been the our name away from us. Some one was "Our Bible: Who Wrote It? When? stronghold of the Roman Catholic telling of communications, etc., and I "'Oh, no!' she rejoined "that is the

> that faith, is very large, in some of I am glad that the light of truth is shining in our day, and hope many The percentage of Catholics in the lives will be blessed thereby. But population is as follows: Austria-Hun- though this new light comes through gary, 87.22 per cent; Belgium, 98.57 various names, as the odcult sciences, and man's highest aspirations. A plea per cent: Italy, 99.85 per cent; Spain, etc., yet we, fifty-year-old Spiritualists, 99.86 per cent. Socialism is getting a can remember the beginning. We have tions of life between men and women. strong foothold in all of these countries, borne the heat and burden of the day. and as a consequence is making very we know what it cost to advocate the many converts among the Catholics, unpopular truth in those early days. and is splitting the Roman church in But to return to Mrs. P. She should twain. It is a part of the old fight be- know that the worship of God in all cents. tween so-called revelation and ration- the centuries of the past has deluged alism, blind faith and reason, ecclesias- the world in blood. Those who feel tical despotism and democracy. Ger- they are God's special favorites coerce suggestiveness. Cloth, \$1.50. For sale many bears the distinction of being the the more degraded, as they think, when at this office. native land of Marx, Engles, Lassalle, they may have more correct views of

l pet military and naval measures powers who do so to make money, but | Price, \$1.

pastures and beside still water, but today I can only name one whom I think i was a veritable fraud, coluing money out of credulity and the sweet memory of the dear departed.

I wish Mrs. P. would give us her

Of all the works attempted by Spirit-sible the expense of putting the build- thought of the God the Spiritualists de-

Spiritual meetings shall teach advanced flect the light of higher truths than now bless the world.

SARAH STONE ROCKHILL. Alliance, Ohio.

Spirit Photography. William Denton, when on earth, was

one of our most profound scholars and thinkers. But he did not then claim to know it all, nor does he now. In Wm. W. Aber's great book, "Rending the Vall," page 332 Denton says: "Photography, especially spirit photography, is a deep subject and it would be very difficult to explain to the understanding of any person in the mortal. But in this, let me say, you are the negative while you are surrounded by electrical currents for the positive.

"You look away toward the heavens of an unclouded sky, at evening, and behold myriads of beautiful shining ent life. All moving in their destined unpaid. rounds, rolling upon our souls the sweetest symphonies of eternal grand-

"As you increase your power of vision by artificial means, you have opened to Your view new fields of solar systems in the far-away regions of vast immensity; but by no artificial means do you, because of their great distance from you,) behold them but as specks of glittering dust upon the floor of the THE LYGEUM GUIDE heavens.

"But, when freed from the mortal and your dim earthly vision becomes exchanged for that of archangels, your unobstructed spiritual vision will penewhat some radiant mighty globe will be in vision range. "Thus the bound of vision is one

brilliant concave of shining globes for our eternal study. "And on the other hand, while your vision may be assisted by artificial Do you want a self-austaining society, founded on means to survey very minute particles

of matter and forms of life, yet the freed spirit can see down to the very atom and behold the dawn of life itself. "Magnetic and electric currents are as perceptible to our vision as little rills NO SPECIAL INSTRUCTOR REQUIRED.

"We can see your bodies filled with millions of little electro-magnetic pores, or tubes, never recognized by mortal, from which continually emanate magnetism, electricity, and electromagnetism, as resultants from continual chemical action in your systems. "Your bodies, even yourselves, are

composed of chemicals. Now, your scientists, by studying and experimenting with chemicals and electricity, are enabled to produce to a limited extent,, certain voluntary results proportionate rectors met on the 24th, 25th and 26th I am, as ever, in the cause of a better to the knowledge and experience of the operator as to the laws governing; but can produce no results only according to the natural law of the case; but, by the law, according to his knowledge and skill, may produce voluntary modi-

"So in this life we have scientists, who, by their knowledge and skill as to the laws of spirit chemistry, are enabled to produce and project back to mortal perception certain modifications showing continued life and personality of the real being called a spirit. "Spiritual chemicals from the mortal plane must necessarily be used by the spirit scientist to make the spirit form perceptible to the senses of the spirit while in the mortal.

"Those mortals giving off or radiating certain sultable spiritual chemicals are tain such emanations; such persons are

"Spirit photography is the most delicate of all phases of mediumship. The condition of the atmosphere, of the mind, and health, and chemical equilibrium of the medium, of the chemicals, the plate, and the want of skill on your side-any one or all of these may greatly modify an effort, though ever so good on our part. But you are succeeding here. Great changes are taking place.

structed being. You cannot tell your own structure. The motions, the currents, the affinities of particle for par- dels, mixed with common flowers, is offered, ticle of matter in and about your hoping to give rest and pleasure while waiting spirit eye of millions and millions of little wheels, of little chains and cogs. Over here we see more facts than with our obstructed earthly light; but no one has ever yet been able to fully illustrate man." "WILLIAM DENTON."

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Speak to him, for he hears you,

And spirit with spirit may meet,

says Tennyson, and there is little doubt

hat with that falth and understanding

the communion of spirits, whether visible or invisible, would not be difficult

to establish. Everything in the universe has its own medium of life and com

munication, and innocence and trus

the scientific courtesles of the schools.

infancy holds long a close and glad re

lation to the angels, ere the "shades of

the prison house begin to close about

here, as elsewhere, it is the little child who can best show us the way into the

A pretty story of one of these little

ones comes from a fair suburban home not far away. Two children, John and

Mary, were born to that home, and, as

the old poet has it, "grew in beauty side by side," while all nature bower-

wont to play together to find out about

found him, in great joy, playing, as he insisted, with the little sister, who had

come when he called her and promised

weeks he played about the old haunts,

or rambled through the woods in the avowed companionship of the departed

there, shortly, his mother

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According to the Washington Bureau of the Chicago Tribune, the Very Rev. J. R. Slattery, of St. Joseph's Seminary at Baltimore, has caused quite a sensation in Roman Catholic circles by the statement he made at the ordination of a colored man to the priesthood. Bishop Slattery asserted that the Roman Catholic Church was losing ground in the United States at an astounding rate and gave the following figures:

1890. 8.301.367. Apparent increase of Roman Catholics in twelve years, 2,675,390.

Roman Catholie immigrants during

crement from births and conversions.

tive Roman Catholics admit that and obvious errors are more than counter-

astonishment at the situation, none

archbishops, which meets at the rate perochial census. It is not extors through their bishops and archbishops. No reason can be assigned why the pastors should minimize the

apparent loss. It was cited that 4,000,centers of population-New York, Chithe United States is significant, and some say that the whole program of the national hierarchy will have to be revised before the drain upon the Catholic church ceases.

ods will be adopted to remedy the conmotion to bring about this event. Meantime. It is the unanimous opinion of the clergy here that strenuous measures must be immediately adopted to prevent the terrible loss of communi-

woeful phase of this revelation is the terrible increase of atheism. It is a fact that only a small portion of the Catholics fall away from the church by apostasy to the sects. They drop from the church into the ranks of atheists, and their children grow up absolutely

make great claims for the growth of their church in the United States, bence it is all the more worthy of notice that assertions to the contrary are now freely made.

By counting men, women, children, babies and all, they have made their numerical strength appear far greater than truth would allow, in comparison with other religious denominations.

sands cease to be Rome's slaves, and hence are dubbed atheists, etc.

She "Rises to Explain." and she does her work in an excellent manner. We call particular attention to her ar-

A STUDY OF THE OGGULT.

A Little Boy Plays with His Spirit Sister in the Woods.

in a high-backed chair of the ancient sanctum. And this at the very hour when the body of said lord was being laid away in a kirkyard near by.

Of course, the Society for Psychic Re- give him proper encouragement. search is taking care of the mystery, and Sir William Crookes, who has photography, will probably know what to do with it.

Meantime the poets and seers who stand harking with spirit ear at the door of the arcanum advise us not to be east down by such mystery, or marvel, but to "go right on." Of late, joining hands with science, they whisper stoutly, "Let us recognize that mystery of this kind exists, but until it reveal iself we have not the right to relax eral secret of all life which "lies hidhas become hospitable to a ghost and veloped.

There was a time when the wondrous feats of the Indian fakirs were submitted slyly to the tests of the camera, mitted slyly to the tests of the camera, "Blessed are the pure in heart, for avowed companionship of the departed and the trees and flowers and dancing they shall see God," said the Lord of sister, and the astonished parents, who angels which they claimed to bring Spirits, and that appears to be all there watched him curiously, found him talkstraight from paradise or some depths is of it; and no time, nor condition is ing, laughing and sporting gleefully as of the unnown would make no impresset to the achievement of that purity with some visible playmate. He did sion on its plates. Hence they were not and sight. Moses, Socrates, Buddha, not die, nor go into a fever, nor develop there, said the savants, and meant simmay all have compassed it, as the tales any of the brain diseases nor eccenply an optical illusion produced by the record, and any living creature who tricities that science might have exmagicians, and on the strength of this could bring himself to that pure, transpected of him. But one day he came in dictum the value of the camera in parent atmosphere of that unstained sadly and told his mother that Mary catching creatures or things that were spirit, could no doubt walk with God had gone away and could not come to there has been on the increase. No and the angels, whether in the body or play with him any more. freaks of the imagination or nerve dis- out of the body. It is in such hours of orders could deceive this calm "eye of spirit exaliation that the good and short work of such cases, and there science," it was said, and the veritable gifted ones of all ages have believed may be plenty of them among the science. The said, and the verifible gifted ones of an ages have believed may be pienty of them among the figure of a dead or absent lord on the that they broke through the bars of imaginative children of the land. But, sensitive plate of an open camera in sense and held communion with celes- after all, in their trusting simplicity. himself about, independent of his body. | lief is assured or not, at least there is questionings" and "blank misgivings" Barring the chance of some sly page or enough in it to point the conclusion of older creatures, "moving about in butler slipping in to assist a material- that it is along this spirit line that our worlds not realized."—Irene Clark Safized spirit to the lord's oak chair, one best hope comes.

Why Is the Catholic Church a Dangerous

Power?

sectarian conquest.

We see in the Catholic church what

do hedge it round politically and handi-

cap it from seizing the government,

have we changed its religious make-up?

Let us peer beneath its vast machinery,

so perfectly devetailed together, and

analyze as best we can its inner life.

charge, that even the pope has power in

himself to forgive sins. He and all his

official subalterns claim to be simply

intercessors or media. Nor will they

consent to the charge that there is any

saving virtue in the ceremonials and

symbols. These, too, are but instru-

mentalities to fix religious attention

and point the way. The observance of

the rites and sacraments are rigidly en-

forced to subordinate the devotees to

questioned but that such externalities

government over men is so tyrannical as when it fetters his moral judgment. All religious history proves this. The devotees of this church are taught

the Almighty, and is the only authori-

tative channel through which rollglous

and political rights and duties are re-

vealed. The saints of the ages schooled in it, and risen out of it, through pater pasters.

nosters and self-penances, intercede

ly drift into that church.

Purely by accident, says the St. Louis | would say that it must. And just for Globe-Democrat, the psychic societies this reason it may be well to take the have recently captured a ghost. An advice of the higher lights and go straight on spiritualizing ourselves uncapped lens of a camera, left in the with a view to getting thus at the truth deserted library of an old English of the matter, however science may manor house, reveals, we are told, on the developed negative the veritable library of an old English of the matter, however science may hobble along either with-or without us. figure of the lord of the manor seated spirit than for the lens of a camera to catch up with one, and if a respectable dead man will go and sit down with a photographic apparatus there may be no reason why he would not associate with any of the least of us if we would

The duliness with which the second century man looked into the infinite the growing boy," and it may be that deep of heaven with all the starry already made some progress in spirit realms of being and deemed it but a pretty tint cover for his flat earth, was kingdom. light beside the stupid blindness in which we walk among the invisible forces of creation, and powers that sway us on every hand in the practical belief that we are the only quickened the spirits in the illimitable space. That every drop of water or atom of matter gowned and blossomed about them and is aglow with invisible life science defilled their souls with its joy. Cultured clares to us, but that the highest form Christian parents nurtured them and a of life, the spirit life, is everywhere we little leaf-embowered church and Sunour efforts to cast down our eyes and are loth to believe, because science has day-School gathered them in for wonour efforts to cast down our eyes and are join to believe, because science has day school gathered them in for resign ourselves to silence." The aim not adjusted its lens to capture it. As drous stories of heaven and the angels. of all men should be to master the well might we declare that there is no But one sad day a shadow fell across the threshold of the stories of the stories of heaven and the angels. forces of matter and wrest from them melody in the forest nor music in the threshold and in the wake of it their secret, and then go on to that gen- spheres, because the human ear can Mary slipped away to another country follow but to a certain point those vi- The parents mourned her as dead, but den at the end." The fact that science brations of sound, which yet go on and Johany, who had been told that she on in the divinest harmony through all was an angel, went out under the set upon taking its photograph is di- creation's bounds. To listen with "soul, spreading elm where they had been rectly in the line of their counsel, even not ear," and catch the "quiring to the though the unbelieving are out with young-eyed cherubins," as the poet catches it through spirit sympathetics, show by what neat tricks and accidents the filmy ghosts may be deaded ages have taught us, and yet we wait veloped. for some advance of material science to to be his playmate still. For days and convince us that there are spirits touching us at every corner.

fend it against its enemies! What a power, what a danger it is wherever

can be so menacing to American freeused to be. It has not purposely devidom as a religious, dynasty, fashioned ated one hair's-breadth from its primal to the medieval thought which shapes its ends, whose devotees deem it rightobject. It mourns bitterly because its "temporal power" has been snatched cousness to obey its orders, even in the from its grasp. It is seeking to restore persecution and murder of beretics! it by a subtle scheme that is covertly, Does it do this now? It dares not; but if not openly, supported by every leader give it the power it seeks, and then see how quick the Inquisition is restored. from the pope down to the deacon and The Inquisition is the natural outnun. Is its ambition worldly aggran- growth of a church, the conscience of dizement? No more so than with other whose devotees is warped to believe it eight massive pages; then send us a lin every respect.

constructed into priestly office! What

sacrifice, the everyday charity for the authority, it is losing ground; in our yourselves. unfortunate, the most zealous Protest- country, where license permits, it is ant falls below par. The Catholic is gaining with wonderful strides. Its Humanitarian," a modern savior-a really religious; the Protestant pro-symbolic glitter, its imposing rites, its scholarly priesthood, its interference with all the issues of the hour, its kingtests about religion in spite of his creed. and therefore is behind in the art of y power to determine how the votes shall be cast, capture the masses, and

There must be some secret spring or our politicians, President included, charm in Catholicity that holds the toady to the Vatican for favor to "our masses so to its authority. What if we party!" Are we not approaching the danger line, which, if we pass, erects the papal crown over the ruins of our Republic? Even the Protestant churches, with some creditable exceptions, are in the same trend. They do not declare directly for a union of Church and State; but they do declare that "the State No well-informed Catholic priest or lay- must run parallel with the church, and man will consent to the Protestant both mutually help each other." openly concede the validity of the Catholic postulate, that "the church at large is a spiritual commonwealth, and therefore has authority higher than the State." Is not this the very initial step the Catholic church is seeking toward a constitutional union of Church and

State? Patriotic necessity, if no higher consideration, should bring all lovers of liberty and truth into unity of force to resist these ecclesiastical tyrannies, and by enlightenment lift humanity out the church authority; and it can not be of its "slough of despond."

Haunted by a Scream.

are mere idolatries with unlearned and superstitious Catholics. All Catholic Such items as the following from the page. history, saintship and fealty center in daily press have no little effect upon the the concession that the church is Godminds of this thinking mass of humanordained, and, therefore, has the suity of the present day. In fact coming preme right to dictate terms in the conas it does from a secular source, will do duct of life, including education and more to inform the general public that government. When a person concedes the friends are not dead, but living and this premise, he or she, though labeled conscious as ever, and with power of Protestant, is Catholic in sentiment, expression and means of recognition, and given the opportunity will naturalthan all the long-drawn-out scientific Why is it that certain unwary yet reaches them and touches them, free maintain that spirit is causation, and as they would term it in a Spiritualist form or material structure is simply ef- paper. All these long dissertations fect. The Catholic church plants itself upon the philosophy of spirit return are right there. Is it any wonder that some read with interest and are educative in dent to the battle for independency, the ranks of Spiritualism, and occa-"Mother sionally catch a scientist on the outfall into the arms of the "Mother sionally catch a scientist on the out-Church?" Nearer right than the Prot-estant, that church seized upon the daily occurrences win a class that canfundamental principle of Spiritualism not be reached in any other manner, and built itself up into a giant monop- people who think but have no time to oly; as though a principle were more investigate. Here is the item from the

authority when churched! as though a Chicago American: "Haunted by the ringing of a woprinciple can better evolve itself into highest use when enslaved to a hierarchy! Incident to the assumption of the church, the pope in his official cappealed to the South Chicago police to pacity is reverenced as immaculate, search the sewers for the body of Mrs. This to give him greater power. No Evan Williams, her dearest friend, who, she thinks, met death in the re-volting stream that flows through the dark tunnel under the street in front of from childhood that it is instituted by

her house.
"Mrs. Williams and Mrs. Jones were girlhood friends and lived together in Ninety-fifth street.

home to visit her sister, also a Mrs. oyo it could be plainly observed.

Jones, living at Ninety-seventh street

Jones, living at Ninety-seventh street

Those who knew Capt. DuBose, when

they observed the picture were startled.

been seen since. She never arrived at at the remarkable resemblance be-

his deserted library must mean sometial belongs, or with the souls of their they come perhaps as near to the spirithing of that lord's ability to transport beloved dead. And whether their better the matter as "the obstinate

Of course the psychical societies make

ford. they to lay down their very lives to de- | verge of prostration, for the sepulchral

voice still rings in her cars." Mrs. Jones evidently hears a voice, presumably (until proven) of her friend, Mrs. Williams, and by following its guidance the mystery of her disappearance will be solved.

THE PROGRESSIVE THINKER

have SAMPLE copies sent you, and see what a rich field for thought in its sectarians. When we compare the devotedness of the Catholic, the spirit of have gooded free thinkers to dare its one year, thus helping us as well as lare its one year, thus helping us as well as cand

> First page-Read about that "Unique Godless and Devilless man. Other articles of deep interest. Second page leruse "The Water

Cure" article. It contains valuable historical data. Excellent matter all through that page. Third page-Moses Hull, always inter-

esting, has some "Impressive, Earnest Words." Peruse the matter from foreign exchanges, and other articles of value.

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This vast amout of reading matteruplifting, instructive, refining, soul-exalting, and first-class in all respects, is furnished for only two cents. Are you to whom we send a SAMPLE copy this week too poor to send on a dollar, thus insuring its weekly visits? For your explanations put together, because it sake, we hope not. We need the dollar Why is it that certain and system thoughtful Spiritualists, mediums as well, have thus been caught and swall home to them as a recorded fact, not as on this green earth of ours. Help us to loved up in the ecclesiastic maw? -you need the paper, the only firstdo our work, and do it extensively.

The Portrait of a Man Dead Appeared on . , the Negative.

Quite a strange phenomenon has presented itself on a photograph which was recently taken in the vicinity of Washington, Ga. A few weeks ago Mr. Thomas Caden a young amateur photographer, was engaged in taking landscape views ih Elbert county, he photographed the old home of Capt. man's screams in her ears, Mrs. John Joshua DuBose. When the negative was developed a strange and weird spectacle was presented. Up on the left hand corner of the picture appeared the face and body of a man, apparently very aged. Upon close inspection it was noticed that the likeness was very much like that of Capt. DuBose, who had been dead several years. The picture of the man was not as plain as the "On Monday last Mrs. Williams left rest of the photograph, but to the naked

tween the mysterious cloud picture and nal access to Jesus, to pardon sin. To the first shouse.

In the contrary, it bites, and doubt no papal edicts, how sacred appears the church! How rendy are

A SWEARING EXPERIMENT.

'Cuss Words" Effect Remarkable

An up-to-date healer in the far Southwest has built up an extensive practice for the sole purpose of ascertaining the truth, by fearless, and, it might be said audacious experimentation along the

line of drugless methods of healing. For some years this healer has ad vocated new and strangely original propositions in regard to the power by which healing as a result is obtained by the various schools whose students are now practicing in this country.

This experiment may savor a great deal of what a few years ago would have been called sacrllegious, but in may be more enticing to spirits than all these progressive times it will be heralded by the thinking healers and lay Poets like Shelley and Wordsworth have believed that sweet and guileless men as a real up-to-date experimental propaganda for truth's sake, and we here reproduce the healer's own state ment in his own words:

Last Bunday, July 6, one of our county officials presented himself in our office with a rheumatic shoulder that he wished to have restored to normal conditions, obviously for the reason that rheumatic pains are not very pleasant to endure, together with the fact that the arm and shoulder had become almost useless as a member from which a great deal of functional activity is required.

gowned and blossomed about them and After an hour's spirited conversation relative to the interesting subject-healing-we concluded the right moment had arrived for as to perform our duty as a healer, and as our patient did not represent the long-faced sanctimonious type of a certain class of believers, and at the same time being a personal friend, we took the liberty to ask what kind of method he would prefer us to make use of to be incorporated in the healing process; to which he answered that he did not know nor did he care just so he got rid of that jackscrew working rheumatism as quick as possible. We saw here a great opportunity to prove by actual demonstration, the position we have long held to be true, and were not slow in taking advantage of the situation; and submit this demonstration as corroborative evi dence in proving our postulate.

At this stage of the proceedings we jokingly asked him: "Shall we use the praying method, or the swearing method? We leave it to your choice to method, or the swearing select the method you may consider the most efficient."

His answer was, that he believed the one just as effective as the other, and that we were at liberty to use any method we might feel inclined to de lieve would give the quickest and best result. Knowing that either method would give exactly the same result, we quickly answered him, saying:

"For your sake and for the sake of truth we shall now proceed with the bealing act under the swearing method that you may in this experiment have proof that what we have told you con cerning this subject is true"-and as we placed our hand at the base of his brain we commenced cussing him and his rheumatism in this manner (readers will please not get nervous now).

"You-here I used the swear wordswe are now going to cure that damnable rheumatism so quick that it will make your head swim the moment Satan assisted by all his imps gives the last turn on those rheumatic Jackscrews in your shoulders which you have imagined as a fair sample of Hell on Earth," etc. Thus cussing him and his rheumatism for about four minutes we pronounced him permanently cured and commanded him to try his arm and shoulder any way he pleased, he would find them perfectly restored to normal condition, with full muscular activity

However, we admit our awkwardness

when it comes to using cuss words, for guage, but the result was nevertheless so presto changelike—"now you see it, but now you don't"—that our brother healers will not fall to arrive at the conclusion that if our brother healer across the way heals the sick by prayer and faith in a supposed omnipotent power, then we did the same by swearing, although we had no faith in its efficacy, for neither one or the other has any thing to do with the results obtained. But the lesson we wish to impress upon our brother healers is this: Do not be afraid of experimenting; do not be afraid of truth, for neither one of

them will hurt you. It is obvious from the above that a great fallacy is being preached and heralded over this country from one end to the other, under this or that ism and it is hoped that this the most potent and effective system of (drugless) healing will at no distant day be placed upon its true basis, where it will, as i should, be accepted as such by this progressive generation, who might then in full measure receive the benefit nature has in store for her benighted children. ducive of a higher development of the

human soul on this the physical plane of existence. AN INVESTIGATOR. indifference it will cause a hydrophobia for which the only Pasteur Institute is

Advantages of Superstition. Professor Starr is reported to have

amazed the students at the University of Chicago by declaring that superstition is spreading among the intellectual

If the report be true the students are easily amazed. Even otherwise there are no intellectual classes. Here and there are a few thinkers. The rest of the community is made up of workmen. operators, professional folk, society people of every kind and imbeciles of every variety.

Assuming that superstition is spread-

ing among any or each of these classes. what harm shall it do? A superstition is a hope. Moreover, the average mind would rather be wrong in a given belief than not have it at what we wish, not what we should.

It is fortunate that we can. Were it otherwise Galileo-Copernicus alding would have set Christendom mad. But not a bit of it. The superstitions which they punctured are running around us And naturally. It is on superstition that humanity tion by day, dreams at night.

Superstition covers a multitude of stupidities. But it is ductile and plastic. It lends itself to combinations as marvelous as they are enchanting. We are indebted to it for the masterpleces of art, for the splendor of cathedrals, for the witchery of ballads, for the sorcery of poets. We owe to it everything, even to the amenities of life. Superstition is the essential ingredi-

ent of every virtue and every charm. It is the basis of ethics and the foundation of beauty. It has embellished existence and taken the sting from death. It is therefore in accordance with the order of things and the neces sities of man.

For truth we may sigh, but it is best that we should sigh in vain. Truth is

hard. It is rigid. It does not yield,

The Soul's True Self.

My friend, do you believe I rate my soul As better than it is? Then let it be. Nor rob me of the nobler part of me: Better a half truth than a lying whole.

I am that part I would myself conceive;

'Tis through such errors martyrs face the flame Smiling, and keep down cowardice for shame, Since they in Law and in themselves believe.

What is the rose? 'Tis not a thorny bush, But June incarnate, bidding hearts rejoice; This small brown bird is not the woodland thrush,

But all the summer's sweetness in a voice. The soul's true self is that which closest lies To the dumb, mighty heart, whence all things rise.

—Lilla Cabot Perry.

Appreciation in Michigan.

To the Editor:-The premium books arrived June 17. I have the whole set now, and consider myself under lasting obligation to you. They make a fine addition to my spiritualistic library, and I am filled with wonder as to "How can he give so much for so little money?" May the good spirit friends reward you for putting such fine opportunities before those who have little of U. S. currency and a hunger for the knowledge of things spiritual, is my earnest wish.

MRS. J. G. PUDDOCK.

Harbor Beach, Mich.

THE OLD CHURCH BELL.

In an old country town, just over the Then sang of the wrath of God to In woods smelling sweet with violets Then he sent his congregation home. There stands by the roadside, old and No wonder the sound of that iron bell,

A bell that once hung in Halifax town. steeple,

From far and near it summoned the people, From hamlet and farm it called them To hear the word, and repent of their

But little is known of that old church would that its tongue a story could

Of the days of old, when its faithful Summoned the people, one and all. Perchance as its notes rang loud and

truth. He thought of the things he had done He thought of the hours he had wasted in bed.

He thought of his Bible laid on the And he thought of his own unworthy self.

But he answered the call of the ringing bell. Though he feared his soul was doomed

For he hoped to find in sermon or Some word that would lighten his load

But the minister old was hard and stern, He thought it but just that sinners should burn So the fear of the law he faithfully taught

And sermon and prayer with terror

He talked of Sinal's broken law, He told of a place that we mentioned with awe,

Superstition, on the other hand, is

which is good and not try to prove any-

Those are the words of Edgar Saltus,

in the Chicago American: in some re-

specis beautiful; in other respects ab-

surd. Plain, unvarnished truth, divest-

ed of every phase of superstition is

Say Witches Still Live.

A witchcraft case, the first since co-

lonial times, was taken cognizance of

by a Carlisle, (Pa.) magistrate, when

Mrs. Susan Stambaugh and her hus-

band, of Mount Holly Springs, appeared

before Magistrate Hughes against Mrs.

The Stambaughs testified that the ac-

cused persuaded them that their pro-

files were seen in a near-by mountain

with needles stuck through their brains.

These, they said, were getting rusty, and the lives of the living counterparts

could only be saved by money offering

Many trips were made to Mrs. Mc

Bride and large sums of money paid,

with provision for its return by the

The efforts of the impoverished

Stambaughs to raise money to pay the

witch doctors gave their record publicity. Mrs. McBride and Zug were held for court.

"The Life Booklets." By Ralph Waldo Trine. Three daintily beautiful

little books, finely adapted for holiday

presents. The titles are, "Character

disclosure of a hidden treasure.

before the needles broke.

William McBride and Edward Zug.

what the world needs.

were fraught.

thing.

Reminded those pious souls of hell,

For the minister sought by day and Hung for years in that old church To guide them to heaven by Hades light. And the sexton grey, as he pulled the

rope, Thought over these things and expressed a hope That the work he did in ringing the bell,

Might have helped to save some souls from bell. But one Sabbath morn as with holy

zeol He rang on the bell its loudest peal, A strange sound fell on his listening "The old bell is cracked," he said, "that

They filled the listener's heart with He meant it was not clear, and that fear,
Recalling the sins of his thoughtless For on Monday they pulled it down,

That led him away from the paths of They found that a crack had ended its days; No more could it ring for prayers or praise.

> So they carried it gently out of the town, And there by the roadside laid it down, In a cool, shady nook where the waters From a brooklet near, they inverted the

bell. And there from the heart that forever is stilled, With fresh flowing waters constantly filled.

It gives men and horses who pass that, Way. A generous drink-with nothing to pay. So now this old bell with a broader creed. Through its emblem of truth and of

Preaches a sermon, broader and higher Than ever was heard 'neath the old church spire. In its waters so cooling, fresh, and fair,

love indeed,

We may read of a father's loving care, We are told of an all-controlling good, And convinced of our human brotherhood. -Belle V. Cushman.

"HIDE AND SEEK."

Soft steals the twilight o'er the churchamiable and consolatory. We should hold to it. We should hold fast to that yard green, About it ghostly shadows gather No sound disturbs the stillness of the Bcene,

Save distant shouts of children at their play. One little maid, more daring than the rest, Hides where a headstone makes a

Braving the terrors that the place in-She waits the pattering sound of seek

What should she know of human anguish deep, Common to all, to monarch as to What recks she of the dead, who silent

Who sorrow hide, and seek rest in the Ol happy careless childhood, no dread

thought Or death or pain can mar your golden You have no past, tear-stained and sor-

row-fraught, Nor do you fear "th' avenging hand of time." Penceful the dead rest in untroubled

sleep.
While all about them childish laughter sounds And the gray twilight shadows softly

Over God's acre, with its grassy -- Madaine. "Social Upbuilding, Including Co-operative Systems and the happiness and Engineers of Humanity." By E. D.

Babilitt, L.L. D., M. D. This comprises Building by Thought Power," Every Living Greature, and "The Greatest Thing ever known." The matter is of Directioned spiritual character and of helpful purpose. Frice 85 cents each, helpful purpose. Frice 85 cents each,

J. R. FRANCIS, Editor and Publisher.

Resistances, the state of the s

*** At expiration of subscription, if not renewed, the paper is discontinued. No bills will be sent for extra numbers.

Decrease of Romanism.

Roman Catholics in the United States Roman Catholics in the United States,

same period, 2,705,184. out taking into account the natural in-

The figures are taken from the Catholic Directory, an official publication of the church, and the reports of the Bureau of Immigration. The figures for the immigration include the immigrants from Austria, Belgium, France, Italy, Poland (exclusive of Russian Poland), Portugal, Spain, and Ireland, to gether with a conservative estimate for German Roman Catholics. The vast French-Canadian immigration, and the Roman Catholics from other countries as, for instance, England and Scotland, are also excluded. Therefore conserva

balanced by the factors omitted from consideration. Ecclesiastics here have talked over the situation, but beyond expressing

would attempt to discuss the condition. An influential number of priests and laymen met and suggested that a memorial be drafted requesting the board Catholic anniversary next October, to take measures to secure a more accupected that this census will materially alter the figures, as the census given in the Catholic Directory is the total of the official returns of the various pas-

importance of their parishes. It was also suggested at this meeting that neglect of work in the rural districts would account for much of the 000 of the 10,000,000 Catholics of the United States reside in the six great cago, Philadelphia, Brooklyn, Boston and New Orleans. The fact that nearly half of the Roman Catholic contingent resided in localities which did not contain a tenth of the whole population of

It is too early to predict what methditions. It is however, freely stated ditions. It is, however, the board of that the next meeting of the board of archbishops in this city will be called upon to discuss measures of greater importance than any body of Roman Catholics since the adjournment of the third plenary council of Baltimore. It is also suggested in some quarters that the revelation of Dr. Slattery will doubtless hasten the calling of the fourth plenary council. It will require at least three years to codify the data be considered by such an assemblage; but it is not now considered unlikely the board of archbishops at their next meeting will set the machinery in

godless.' It is customary for Romanists to

The atmosphere of freedom of thought that prevails under our Constitution and institutions, such as our common school system, is in deadly antagonism toward Romanism and all that Romanism stands for and implies. Under the influence of general intelligence and thought free from priestly dictation, it is no wonder that thou-

Mrs. Clara Watson.

Mrs. Clara Watson, of Jamestown, A. D.,

= Rises to Explain =

HOME CIRCLE

To the Readers of The Progressive Thinker:-With your permission, Mr. Editor, I would like to make effort to set myself right, or make my position plain in the minds of your readers. But I almost despair of being able to accomplish my desire, for people do not read alike any more than they think or hear alike, and use as simple language as one may to express thought or opinion there is sure to be a misunderstanding on the part of many people of one's position.

and to do so I purpose to refer to self. I was much interested in the brief personal experience of Prof. Loveland as given by himself in a recent issue of The Progres-

Unlike Mr. Loveland, I had not the advantage of even the full common school education. All the schooling that it was my privilege to obtain was prior to the age of 14 years. At this period of my life there intruded upon

the establishment of the

"HOME CIRCLE."

Two evenings each week for just one year our little company of seven members sought knowledge through this channel, and the beginning of my public work to-day may be traced to that year's effort. My education in the "higher schools" commenced then and there. A power to me then strange and unexplainable yet pleasing, intensely interesting, elevating and exalting seemed to over- after the grand truths of Spiritualism had been estab- outside of home effort was a lecture just ten years from shadow me, and I was for the hour of the sitting seemingly under the influence of an unseen power or prompter; and the circle work proved to be a veritable "training school" and there was to me a year's course of lessons in oratory, rhetoric and elecution-everything the cause so dear to me, and my very soul groaned within my home for any one interested to come in. My funeral seemed included, voice culture, gesture, emphasis, etc., me that there was no one to speak in its defense. As and yet there was no visible teacher and the voice of the instructor was never heard, for none of our number was clairvoyant or clairaudient, but I simply received and acted out the impressions made upon my mind, and in no the movements of the body, for what purpose I did not know at that time. And let me state here, that all the band, ever my counselor, said: time I was perfectly conscious of every thought, word and action. At the close of one year's work all manifestations ceased, and after repeated failures at sittings to further continue the effort that had proved so absorbingly interesting to us all, we reluctantly dishanded and future developments proved the wisdom of the course.

At this time I had as members of my family an invalid sister, her husband and child, and this added to my own home and family, husband and one son, and much also to for I was maid of all work. These cares, labors and duties demanded largely my time and attention, but the spirit helpers did not desert me, and during ten years of this constant toil, care and discipline my "schooling" con-

In the midst of my heaviest labors and severest burdens ever and anon there would come into my mind a flow of sublimest thought that thrilled my very being; words phraseology with which I was wholly unfamiliar; a style and diction superior to anything that in the past my own mind had been capable of formulating, and with all came the sense perception that it was all right; and here, kind

was my counselor, and he said to me: "Wife, don't lose those grand thoughts! Write them down." I did so, and if time did not allow me to do so at tion who is a reader of The Progressive Thinker, was the time of direct inspiration I would treasure them in my heard to say: mind, possibly till the night time, often robbing the hours of sleep and rest to preserve them, and many, many were the gens of thought and wisdom thus garnered, that I made use of in after years.

And this was not all.

termination to learn regarding it, and the.

was but one of the means employed. I commenced the reading and study of its literature; papers and books were brought into play and the last thirty years from one to three of the leading Spiritualistic journals have weekly found their way to our home, and great profit has been derived therefrom; and added thereto, I have read and studied and have in my possession many books and pamphlets from the following named authors: W. J. Col-The impression seems to prevail that I favor no education save that which comes from the spirit world. As Clegg Wright, Giles B. Stebbins, J. S. Loveland, J. M. stated above, I would like to try and explain my position, Peebles, Moses Hull, Mrs. Richmond, Mrs. Britten, Russell Wallace, William Denton and others, all of which have been "text books" in my school and great helps to me in my study of Spiritualism, and have aided my feeble insive Thinker, and here I wish to relate something of tellect in the solution of many vexed questions pertaining

And then the study of Spiritualism stimulated a desire within me for information along other lines, and I read Voltaire, Thomas Paine, Robert Ingersoll, Darwin, etc. I took the Free Thinker magazine many years; read the Arena and other current literature, and with all this, I me an affection of the eyes, lasting several years, causing at one time almost total blindness, which difficulty prevented further school attendance. I was naturally an unwas wont to read it when in the church, through the usually bashful girl, retiring and shrinking in my tem- preacher's glasses, but I read it to learn what it contained, perament. I was reared in the Baptist faith, uniting with and I should have added to my Spiritualistic reading the that church when I was 12 years old.

At the age of 25 years my attention was called to Spiritualism, a subject then of which I was absolutely ignorant. I commenced its investigation with my husband and parents, and one method of our study of the question was the establishment of the of earthly life, still I have not yet graduated. Indeed, students in this kind of a college do not exhaust the curriculum thereof and receive a diploma for complete education; there is ever more to learn.

But there has been a course of study for me in this "high school" of Life not yet referred to, and that has been in my public defense of Truth with the pen, and especially the truths of Spiritualism, and I entered this class of study seemingly from sheer necessity. For years life, every now and then some minister of our place would come out with a tirade of abuse, vituperation, misrepresentation and falsehoods (lies fits in better) against Spiritualists here we had to just sit passively and take the dirt and filth flung in our faces. At last one time when the attack from the sacred(?) pulpit had been unusually severe and vile, my soul just groaned aloud and I said: way resisted the independent force that seemed to control "It's a shame that we must hear their abuse unresented. O! for some one to go for the preachers." And my hus-

> "Why don't you do it? You remember what the medium wrote years ago, that one should be raised up in the home place to batter down the weeds of error? and who knows but that you are that one? Try it."

Good friends, I did, and for twenty years I have been at it, until now their guns are about silenced, and I am nearly out of a job in that line; but I used freely their own weapon, the Bible, as a cudgel with which to "whack" them. Whether or no I was the one prophesied that was od for my parents, who lived near; all this kept me busy, to come, I never knew, but as yet no one else has come forth to battle.

And in this "class work," I have been astonished at the thoughts that have flooded my brain, and note here again, kind reader, how the process of education was going on. After I answered the "dear" reverends a few times they seemed sore disturbed, and then they attacked me personally; and then I had to fight the harder, and this is how I came to be radical. This is how I came to dare to tell (many of them) that I then knew not the meaning of; the truth and the whole truth about the Bible, if the occasion demanded.

Let me say here I have written just as radical thought for the secular press as I have for the Spiritualistic papers, reader, do you note how I was learning? Not alone did and to the credit of the home papers, be it said, they have I have the help of the higher teachers, but my husband always extended to me the courtesy of their columns, and however strong the articles none have been refused.

A good old lady at the recent New York State Conven- know of.

"I wouldn't think that Mrs. Watson would ever be obeyed them. called to speak at funerals if she talks that way."

Well, I don't. The occasion does not require. It is not necessary, nor would it be in good taste to tell all the truth about the Bible at every funeral. No doubt some I started my investigation of Spiritualism with the de of you, good readers, think that I must be a "holy terror"

in my lectures or funerals, and I have spoken at very near not obeyed the "divine" command, "Wives submit your four hundred of the latter. selves unto your husbands in all things."

But I want to go back to the writing class in my life "institute." Getting my start in newspaper writing in the but it is mine to use. I have never given a "sitting" nor manner stated, I came to like the work, and for this a "test." I wish I could, for I am often asked to do this, reason I widened my field of operation, and I have but I cannot. written articles for the secular press upon many subjects of human interests: Politics, Capital and Labor, Temperance, War, Woman Suffrage, Capital Punishment, the Sunday Question, Marriage and Divorce, Single Tax, Prayer, Heaven and Hell, God and the Devil, and Vaccination, and by the most of the control of the nation, and by the way the first public protest made in my own city against this monstrous humbug was by myself.

My writings have also entered into the departments of education, schools, child labor, prison reform, Pantheism, Theosophy, Christian Science, etc., and these writings would fill volumes, and have been given without money and without price. But I have never written a book. I speak of this to show that I am not always antagonizing teachers" have imparted lessons at once helpful, uplifting. the Bible or battling the church. And here again do you instructive, exalting and enduring. All hail, then, to note, gentle reader, how in writing upon these varied subjects my education has been going on, for every article written has brought new ideas to me.

That all these years my mind has been receptive to the higher or spirit teachers I am fully confident, and yet how far I am influenced in my thought thereby I do not know But I want to keep before you my idea of the education that comes from the schools peculiar to Spiritualism, but most assuredly NOT without effort on the part of the student. Not only did I make effort along the lines spoken of, but I made herculean effort to overcome my bashfulness and to master my diffidence or lack of confidence in myself. And along the first few years of my work as a thought of its management is this. Let the school be my heart that seemed to me might be heard across the continent. But it is said that patience and perseverance can accomplish all things and I am nearly conqueror.

It may be of interest to some to know at what time in my experience I commenced public work. My first work lished in my mind and some of its glory had come into my the date of our Home Circle; but in the meantime I held some home meetings. I did not erect a "chapel" therein, for when I left the church I left it for good with all its "trappings." I had no need for a chapel, but I opened work commenced a few years later than my lectures, and this is now largely my field of labor, and if it will not seem egotistical I will say that I have been told by many people that I am peculiarly adapted to this work. Any way I feel at home there, and get much to do in this line. And here I wish to refer again to the training received in gesture, intonation, etc., in the circle. Entering the field of public speaking I then first realized its meaning and its use, but, O, dear! I cannot say what is true here, because it would be considered "bragging," but there is a quality, tone and pathos to the voice as well as a style of composition or utterance not apparent in my ordinary speech. speak of this to show how all departments in the schools peculiar to Spiritualism, fit in to the groove of public

I have written this brief sketch of my experience because I could think of no better way to explain my ideas of education and training for public work, unaided by the established collegiate or theological institutions of the land; and while there is probably not another whose experience has been just like mine, still there are many other students in the high schools of Spiritualism. And note their superiority in various ways over the usual method. First, home duties and conditions made it impossible for me to have attended any school of earth. Second, the expense connected with university schooling thus fit themselves for the work, and others still, with is avoided, which is quite an item with many of us. Third, I could carry forward every labor of life that came to me, meet every obligation of home and friends, and go on with my education the same; and to me nothing can be grander, and this is why I am in love with the "old ways."

If any one should ask me who have been my spirit in-If any one should ask me who have been my spirit in- have received their diploma in "ordination," and this is so popularity.

Structors, I should have to reply, I do not know. I have easy to acquire, and thus ignorance will still here and OTHER BOOKS BY LILIAN WHITEnever had any "guides" with big names about me, that I there manifest itself; and while it is humiliating to intel-

should not read or study, and if I had I should not have

I have had no band of "Indians" about me that I know of.

There has been no "spirit" dictating the action of my

I have never sacrificed my individuality to that of an-

in my public speaking, but I assure you I am not, neither other, not even to my husband, and consequently I have Jamestown, N. Y.

Interesting Experiences in Her Own Education.

I use my own judgment in all matters, faulty, no doubt,

At one place where I was lecturing, I explained that I was no test medium, but one good old soul so unxious for some message from the loved ones, said: "I should think you might give just a few tests," and how I wished I could, the old lady was so carnest. And this is one

branch of deplorable effort-upon which my school can be

of no use to me, simply because there is nothing in my organism that responds to this line of work, and here comes in adaptability or natural endowment which is an important factor in successful effort. But with all helpers, invisible, have been and are near, and while I do not suppose there is a "mahatma" among them, yet these "higher Spiritualism, the one system having power within it to educate its workers. And now, readers, I wonder if I have made my position clear; if I have not, then I am sure I cannot.

Now in closing I wish to say a few words upon the Morris Pratt Institute, and I say all honor is due Mr. Pratt for his munificent gift to the cause of education. I am told that this institute belongs to the Spiritualists at large. Then I suppose any Spiritualist has a right to express opinion regarding its management. Personally I have not a word of fault to find with the officers or faculty chosen. They are all, no doubt, competent, but my speaker every effort was accompanied with the discordant maintained upon the broad principles of Naturalism, of music (if discord can be called music) of the thumping of Humanitarianism, upon the philosophy and science of life, and not hampered by theology or sectarianism. Let there be no "chapel" service with its waste of time in senseless forms, rituals and ceremonies of worship, but convert the chapel into a lecture hall and seance room, and place upon its rostrum able instructors upon all questions of human interest, upon all problems that pertain to numan betterment, and this will help to attract exalted helpers from the spirit side. A person taught only upon the principles of Spiritualism in its narrow sense of an ism is not fully equipped for a teacher or minister in Spiritualism, but there needs to be the broad range of general knowledge. Teach Bible if the students desire better understanding of it, for it is a fine weapon of defense against the enemy, but let it be robbed of all "sanctity" and taught in the light of reason. Discard orthodox imita-

tions in the school. Be original.

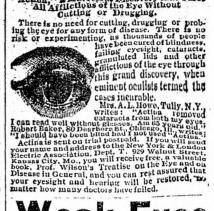
Imitations are cheap and the intelligent, progressive element of society will scoff at Spiritualists for adopting them as a thin vener of "respectability." No matter if it may be called "atheistic" by the church people. Atheism is nearer to the true principles of Spiritualism than is the concept of the Christian God.

I am sure that a school officered by intelligent Spiritualists can be so disciplined and conducted as to command the respect of all classes, even the church people without patterning after the latter. Let the experiment be tried anyway. It seems to me that such an institution of learning could and would receive the co-operation of the Spiritualists at large both with influence and those who could. with money.

It is more than likely that some people desiring to come into Spiritualism as workers and teachers can and will take advantage of the aid of the new school, but others will be prevented from so doing as the writer has been, and will continue as students in the "higher schools," and small mental power, with lack of good judgment, not not knowing their own unfitness, not sensing how ridiculous a spectacle they present before intelligence, will continue to advertise themselves to the public as authorized representatives of Spiritualism, for many of this class have received their diploma in "ordination," and this is so ligent Spiritualists, and while personally I consider it my I have never had any "controls" that told me that I business to do all I can to prevent it getting there, and while in no way will I lend aid or influence to place it there, still ignorance will never destroy or tear down Spiritualism; there are too many intelligent and talented workers at the front upholding it, and accessions of this calibre are coming along.

Now, kind friends, have I made my position clear? All of which is respectfully submitted.

CLARA WATSON.



Weak Eyes All Imperfections of the Eye, Even Blind. ness, Cured at Home without Use of Knife or Painful Methods,



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rett Browning," Cloth, \$1.00.
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Henceforward he would paint the
globe with wings."

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CHRISTIANITY.

Reply to Bro. Hodge's Criticism.

I wish to say a word anent Brother W. C. Hodge's kindly criticism of my late article on religion. It was not my intention to rob Spiritualism of a single honor by saying it introduced no new idea as to the future state. I said it merely confirmed or demonstrated the truth of certain ideas, or beliefs which were already here in the minds and hearts at the advent of Modern Spiritualism. And that contention was five and remains true, Mr. Hodge to the contrary notwithstanding.

Spiritualism, as a matter of fact, has

always existed: but we mean Modern Spiritualism, the institution that began some fifty years ago with the Rochester raps, together with its mediums, se-ances, lecturers, papers and books. This is Spiritualism and this is what I had iff mind. Now people believed the soul to be

immortal long before Spiritualism made its debut in 1850. Plate laught it B. C. 880. of whom Emerson said: "Out of Plato come all things that are still written and debated among men of thought." So also nations of men believed in a world of disembodied spirits, prior even to the Christian era, and that death was a gateway to Hades, Paradise or Elysium. It is unneces sary to more than state these two propositions and the fact becomes patent that spiritualism neither created nor introduced either one of those concepts

There remains but one other point I made to be noticed, and this is the one. Mr. Hodge assails so vigorously. Let us see. I said "to live a good life here was the way to prepare for the best life over there," and I affirmed that this was the teaching of Christianity. Mr. Hodge demurs and insists that the Christian scheme makes faith instead of character the basis of salvation; or, to use his own words, "depending upon the atoning blood of a sacrificed savior" who "died and paid it all." He claims is not imputed through faith, it is tion prior to his return to Rugland was Spiritualism exploded that doctrine.

Not so, however.
In the first place it is not Christianity. Jesus never taught it. He said: "Work in my vineyard * * whatsoever is right I will give thee." "I will reward overy man as his works may be." Now Testament writers said: "Work out your own salvation." "Abraham, our father, was justified by works." And

to on. Salvation by belief or faith is not the clogy of Calvin and Watson, the staple

by Theodore Parker, by Beecher, by an "I believe." unbroken succession of good and great men in every age. Finally, here is the Christian church

sometimes nick-named Campbellites, for whom I have been preaching twenty-five years. We are more than a million strong. We repudiate the "saved by faith only" scheme utterly. Methodists and others revile us because we replication by works." They teach "salvation by works." They sneer at our religion as a "do religion." But we go on teaching a "do religion" and proclaiming that salvation is secured by character and not by faith ered in only fifty-four years ago, wherechurch seventy-five years ago, in 1827. So the protest against "salvation by as follows: "One hundred years ago Junius wrote faith," or substituting belief for works and character, autedates by 28 years the development of Modern Spiritual-

ism. So when Mr. Hodge says that the introduction of this noble idea, or protest, "is precisely what Spiritualism did do," he is mistaken." It is precisely what Spiritualism did not dd, what Spiritualism did not dd, what Spiritualism did not dd, but I wish to be perfectly fair and also to furnish as little light on our teaching. It am asked, "Do you not, teaching." I am asked, "Do you not, then, require belief in Christ in your then, require belief in Christ in your then, required. It is not as a note how it is required. It is not as a note how it is required. It is not as a note how it is required. It is not as a note how it is required. It is not as a note how it is required. It is not as a note how it is required. It is not as a note how it is required. It is not as a note how it is required. It is not as a note how it is required. It is not as a note how it is required. It is not as a note how it is required. It is not as a note how it is required. It is not as a note how it is required. It is not as a note how it is required. It is not as a note how it is required. It is not as a note how it is required. It is not as a note how, an incentive to action. To ilto work, an incentive to action. To il- with me." lustrate: I say to a sick person. Belive in Dr. Campbell and you will be of men. Few people are aware that saved. As a result he goes up to Albany, consults that spleudid physician, the sword of Washington in achieving takes his medicine, obeys his instruc-tion as to diet, exercise, etc. He gets known as a writer until more than well. Belief was of no value, abstractly, only as it led on to doing certain things. Obedience, not belief, saves. So we say, Believe on Christ. Why? That you may account his teaching and convert to Edmund Burke. On the That you may accept his teaching and copy his example. And that is all. French Revolution. All through the Belief does not relieve from duty, but American war he signed himself "Comonly urges on to duty. Righteousness mon Sense," and his only open publicawrought out by works of good. The a "Discrittion on Government; the Afonly power of Jesus to save is the powfairs of the Bank and Paper Money." er of his teaching and personal exam-

ward of character. Rest easy, Brother Hodge, All of

*************************** article in the creed of Methodism, of about to be done, has been done in Presbyterianism and other isms. But many cases, and while I still "don't it is not Christianity as expounded by know," I am nevertheless thankful Christ himself, by James, by Channing, that you have greatly strengthened my

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

WAS HE?

Thomas Paine-Was He Junius?

On the 21st of January, 1872, exactly one hundred years after the date of the last letter of Junius, the discovery that he was Thomas Paine was first made public in the city of Washington, and only. Modern Spiritualism was ush- the first printed copy of the book containing the proof was exhibited to an as Mr. Alexander Campbell started the audience of forty people. The book, movement now known as the Christian which had been stereotyped several weeks, opens with these words:

'Washington, D. C., January 21, 1872." The writer of this article who made ism. So when Mr. Hodge says that the the announcement, did not hear of the

Thomas Paine was the most secretive answer to Edmund Burke on the

Paine became a convert to republicanple. Salvation is character and the relism after coming to America. Allowing for this change of sentiment, it is safe Rest easy, Brother Hodge. All of to say that there is not a political printiple those hopes, beliefs, precious as they ciple expressed by Junius which is not are, were here long before Modern Spir-reproduced in the "Rights of Man." itualism arose. And if your Spiritual- And if Paine did not write Junius, naism can take this ancient hope and be ture produced twins of the same mental llef and change it into absolute cer- type to do the same work for mankind, tainty, so that we may say "I know" one of whom was unknown to the doctrine of Christianity. It is the the instead of "I believe," is that not glory world until he produced the "Rights of enough? I am convinced that this is Man," at the age of fifty-four, and the

one hundred years, to a day, after the date of the last letter of Junius.

There are nearly three hundred par-

allels of character, conduct, opinion, etc., between the two writers, and not a solitary fact has been found incompatible with their identity.

Junius declined to share with his pub-

lisher the profits of an authorized edition of his Letters. Paine said in 1807: "I take neither copyright nor profit from anything I publish." Not one writer in a thousand would act thus. But here are two contemporary examples. Multiply 1,000 by 1,000 and you have a million to one that Paine was Junius.

The contention that Philip Francis was Junius is completely ended by the discovery in 1895 of two Junius letters printed after the regular series and in another newspaper than the "Public Advertiser," in which all the previous ones appeared. One of the two letters appeared five months after Sir Philip had embarked for India, and it advert ed to events since his departure. The other letter, a year earlier, was on "Priestcraft," a topic which Junius had treated so gingerly that no one could tell whether he was a Christian or a skeptic. But this detter foreshadowed Paine's "Age of Reason," which came twenty years later. Francis was a high churchman. He had recently visited the Pope and he commended the Pa-

As to Paine's character, I affirm that it is without a smirch.

Franklin doubtless detected Junius, but he was almost as descretive as Paine. The two men worked together even when far apart. Without their secret work American independence would not have been achieved. Is at, therefore, an exaggeration to say that Paine and Franklin made this nation? WILLIAM HENRY BURR.

"The Religion of the Future." By S. Weil. This is a work of far more than ordinary power and value, by a bolu, untrammeled thinker. 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

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publication, and I hear only good reports of its fearlessness in presenting the truth, from all sides. As the camp season draws near

"Invisible Helpers." By C. W. Lend-

A Worker's Brief Notes. A Noble Worker Passed On. The First Church of Spiritualists of

I have just returned home after an absence of several months-only good this city has just sustained a great loss reports to make of all societies where I have labored. At Wheeling, the so-ciety, though young, has done a grand work, and it has a very earnest and cffi-clent corps of officers. With a God doubt where he stood in regard to Spirbless you I left for Allegheny, Pa. My itualism. For fifteen years, in public work there was phenomenal, considering the season of the year, and it was with a feeling of sincere regret I closed ly, a great disappointment that his futhe meetings to return home for a much needed rest. The cause seemed prospering everywhere, and carnest workers are spreading the gospel of

Spiritualism broadcast. At Wheeling I saw one of the new leastets or Sunday-school lessons sent out by John W. Ring, of Galveston, Texas. It was a splendid production and well worthy the consideration of all spiritual lyceum instructors; its teachings are of the highest import to all both young and old.

The Psychic Era, published at Pitts-burg, seems to have filled the bill to the satisfaction of its many friends. I met its genial editor, both in public and private, and believe he is destined to do grand work.

With congratulations from all sides, wended my way home to meet with the First Spiritual Philosophical Society of Detroit, of which I am still pastor, to enjoy with them our annual picule to in the near future. I shalf continue to lecture for this, the first spiritual society of this city, whenever I can their consent I shall spend a portion of my time elsewhere, as I need a change of climate. Any society in need of my services during the coming winter Southern states prefered-will kindly address me at my residence, 411 13tl street, Detroit, Mich., as soon as possible, so I can make arrangements ac

cordingly,
I found the dear old Progressive Thinker circulated everywhere. are justly proud of this our western

hope each camp will do a good work.
I have just read the program of Island
Lake camp. It has a fine array of talent and expects to have a successful meeting. As it is nearest to Detroit, I expect to take a run out there for a day or two. NELLIE S. BAADE. or two. Detroit, Mich.

Wm. George Jordan. Another valuable benter, the noted Theosophist lecturer by the sad expenence of many wrecked little work. Price 30 cents. For sale at land writer. Very interesting. Price 55 lives. Price, by man, \$1. For sale at cents. For sale at this office.

in the death of Mr. John H. McElroy, one of the charter members and for many years president of the society No one who knew Mr. McElroy could and in private he was its foremost

avowed advocate. It was, consequent-

neral services were not conducted under spiritual auspices and that some spiritual speaker was not permitted to voice the teachings of the philosophy of Spiritualism on that occasion. But such was not the case; an Epis-copal minister officiated and contented

himself with simply reading a portion of the burial service of his church, and reading a few verses from the Bible. Not a word was uttered as to the life or work of our arisen brother, nor were his poble traits of character in any way alluded to. alfuded to.

It would have been a grand occasion to have volced the cheering and uplifting truths of Spiritualism, and this

many of us know would have been in accord with his many times expressed wishes. But family influences, opposed to father's belief, prevented, and thus robbed themselves as well as others, of something a little more definite than the Episcopal Prayer Book has to offer, of the state and condition of their departed loved one. Let other Spiritualists, whose family religious ties run in find the opportunity to do so, but with a different channel, take warning, and where there is any reason to believe that natural affection will not suffice to have their wishes respected, take ac-tion prior to demise that will insure the same being carried out.

JOHN H. KNIGHT.

"Beyond the Vail." A Sequel to

Pittsburg, Pa.

"Rending the Vail." Being a compila-tion, with notes and explanations, of narrations and illustrations of spirit experiences, spoken, written and made by full-form materializations; setting up a cientific and personal verification of What We Shall Be," and a code of othics, requisite to the most speedy realization of the highest and purest fe-licity attainable in the future life. A very remarkable book. Large, octavo, 500 pages. Price, \$1.75.

"The Priest, the Woman and the Confessional." This book, by the well known Father Chiniquy, reveals the degrading, impure influences and results of the Romish confessional, as proved

Children's Progressive Luceum. 3

.. GENERAL SURVEY ..

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

is alone responsible for any assertions dreams. Beving that the cause of truth can be gressive Union, in Howard Hall, Mrs. sentiments uttered in an article may be Padman were ordained ministers of the bring their own tents, and will be understood that our space is inade diums many years, and Mrs. Padman is quiries have come to me about the disquate to publish everything that comes President of the Progressive Union. tance of the camp grounds from the halo on the mystic bridge that spans non-appearance of YOUR article.

one side of the paper,

the General Survey will in all cases be from the 18 to 23, and at Northwood adjusted to the space we have to occu- from the 24th to the 29th. We would py, and in order to do that they will ask of all of our friends in these localigenerally have to be abridged more or ties to see to it that they have a large | III.: "In spite of rain and threatening less; otherwise many items would be hearing. Mr. and Mrs. Kates will also weather and outward conditions for all crowded out. Sometimes a thirty-line be at the M. V. S. A. camp-meeting concerned, Mrs. Georgia G. Cooley item is cut down to ten lines, and ten from August 19 to 24, where they will lines to two lines, as occasion may re- lecture and Mrs. Kates will follow each

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.

als of Kansas, will be held at Delphos, leaves Wells street depot, C. & N. W. ishment, which seems on every hand a man die he will live again, and under commencing August 8, and continuing road, at 7:35 and 7:45 a. m. Stops at to multiply and replenish itself after proper conditions does return and hold to the 24th. It will be in a beautiful Maplewood station at 7:50 and 8 a. m. the manner of the five loaves and few grove one-fourth mile from town. One Tickets, adults 50 cents; children, 25 little fishes of the Christ." and one-third fare for distance of 100 cents. Sunday-school children free. Sorrespondent writes: "The Spiritual- except of conditions; it teaches that lively sociability, and seeking warmth a Sioux, and requested us to change miles on all railroads. Arrangements All are invited." have been made with the idea of making this the best camp ever held here. gressive Thinker very much. It is like in the woods, at Sheridan Park. Mrs. J. N. Blanchard, president; H. D. a two-edged sword—it cuts on both E. J. Demorest and many other prom-Dwight, secretary.

The Secretary of the Spiritualist Training School writes under date of July 1, from Lily Dale, that "the session is drawing near its close. We have a comparatively large class the present year, and a most interesting one. Gen- | sistance in my behalf on account of my eral regrets are expressed that the pres- sick and helpless condition. I have reent session must be the last at Lily ceived thirteen dollars up to date-all Dale. We have been more than ordi- from entire strangers except one, an again." parily encouraged the present season, old, tried friend. To all of these dear-Confinencement exercises will occur on hearted and sympathetic friends I want the 10th of this month. Particulars to offer my heart-felt thanks and deep

their son baptized, and made some re-three weeks, I know that by the middle marks concerning the punishment of of September I shall be better than I those who are sinners by omission. In have been for several years, and can suing for the \$6 which he named as take care of myself." his schedule price for funeral sermons over drowned boys, Rev. Mr. Fultz set up the claim that 'the laborer is worthy of his hire.' The defendant, on the other hand, maintained that he had not hired the preacher to cast reflections. He insisted that he did not believe he was in duty bound to pay for being lectured and called names while the body of his dead son lay before him. There had reason to feel hurt, but the jury disagreed, and only one man stood out rgainst the preacher.

Mrs. Celia M. Pine writes from Jersey City, N. J.: "In 1844, my sis ter's husband, who was a volunteer fireman, lived with his family in part of the engine house in Elgeridge street, New York. Just across the street there was a very plain-looking frame house, It had been empty some time and my brother-in-law took a notion in his head to hire It. He leased it and moved his family in, but did not stay long, as there were noises as if a fight, and as though a heavy body tumbled down stairs and banged against the doors. My little nephew, who was only two years old, and who seemed to have second sight, told his mother there was a man with his throat bleeding, under the stairs. My brother-in-law sold his lease, and the party only stayed a few days. The house was torn down, and while enlarging the foundation the skeleton of a man was found, and on investigation, it was ascertained that the house-had formerly been a sailor's boarding hotel. Some poor fellow had lost his life in a scuffle."

J. W. Boyd writes: "I have seen many liberal papers, but to speak it very camp. mildly, yours outdoes all others com-

l'ined.' between persons closely connected in ance was good, and a folly social time sympathy will find much to strengthen | was enjoyed by all present. The enferthe last week of February W. S. Mann Supper was then furnished by the ladies was taken to a hospital at Butte, Mont., of the society; after supper a literary as an utter stranger. On February 28 feast and dance. The music was furhe died and was buried, the police believing that he had no relatives living. Oo February 24, as it now appears, Mrs. Mann, in Hot Springs, Ark., wrote a letter to her husband, addressing it to Butte and telling of the fears for his safety that possessed her. She said: "Why don't you write me? Write and good-bye to Rev. H. J. Moore. It is tell me that it is not true, and that it is nothing but a cruel dream after all. Last Sunday night, shortly after midnight. I had the most horrible dream. I saw you lying cold in death before me. 'Again the next night I had the same dream and I cried out for fear. had happened and that you were lost grounds are situated in a fine grove lo me." Pathetically, the letter went within the city limits, and within a peated conviction that her husband was the scenery in this favored section of the Life and Times of the Nazarene and lost to her forever was pitiful to read Wisconsin unless they, have visited it His People." Through the mediumship

CONTRIBUTORS.- Each contributor vised of the truth of the mysterious

tions in the city.

so well received. They will be at Des | pots," ITEMS.—Bear in mind that items for Moines July 10 to 17; at Clear Lake of their lectures with such tests and linger's Hall, Kingston, Ill., July Take due notice, that all items for messages as the spirit forces shall give Mrs. Cooley as a speaker is thoroughly this page must be accompanied by the her. A meeting of the executive board full name and address of the writer. It of the state association will be held at will not do to say that Secretary or Cor- Clinton camp on the second of August, respondent writes so and so, without which is State Day. We ask the people giving the full name and address of the of Iowa to give attention to this day as writer. The items of those who do not the association will be well represented get the speaker and they cannot and of growth and development in the next comply with this request will be cast by its president and others. And those have no wish to forget her message of who stay away will surely miss a

The twenty-fourth annual camp- postponed and will be held at Mill and healing of human souls, and she unlism has shed its light along the nathmeeting of the Spiritualists and Liber- Creek Park, Saturday, July 19. Train left behind the wherewith for its nour- way of the tomb. It has proved that if

J. Knudson writes: "I like The Pro-

Dr. P. J. Barrington, who is now at 409 Seventh street, Sloux City, Iowa, writes: "I want to thank you for your kindness in making an appeal for asgratitude; not only for their offerings, but for the many kind words of sym-A fine point has been raised by Mr. pathy and encouragement that come Charles Michel, of Ellenville, N. Y., in with it. Dear friends, you never can his refusal to pay the Rev. Herman C. know how much good it has done me. Fultz \$6 for preaching the sermon at I am much better than I was two or the funeral of his-Mr. Michel's- little three weeks ago. All of the grave and boy. The child was drowned, appar- alarming symptoms which I had then ently through no fault of his own or of have changed for the better, and I am parents, but the reverend gentleman quite hopeful; but still I am very weak seems to have seen the workings of the and feeble; but I do feel so encouraged more and more of this beautiful and hand of Providence in the matter. In that if I can in some way pull through | healthful location until the name itself his funeral sermon he chided the be- July and August without relapse and reaved parents for neglecting to have still improve as I have for the last

Julian W. Smith writes: "The State Spiritualist Association of Washington will hold its First Annual camp-meeting at Green Lake, Seattle, commencing Sunday, July 27, and ending August 24, As all the societies in the State have joined us, we anticipate a glorious time. and will spread the truths of Spiritualcan be no doubt that he and Mrs. Michel the Northwest, as there are a great many enthusiastic workers in this state. Any speaker or psychic coming this way would be welcome, and we

will entertain them loyally." L. R. Hillier writes from Gloucester. Mass.: "The following clipping was taken from the press dispatch column of a daily paper: 'A wealthy woman named Silva recently died at Lisbon. She was a fervid Spiritualist, a believer in the transmigration of souls, and imagined that the soul of her dead husband had entered a rooster. She caused a special fowl house to be built and ordered her servants to pay extra attention to their 'master's' wants. A lawsuit might have followed had not one of the heirs adopted the simple expedient of having the wealthy rooster killed, thus becoming himself, the next of kin.' How any person of ordinary intelligence can believe that the soul of a man could be incarnated in a rooster, is beyond my comprehension. The idea of a soul becoming reincarnated in a human body is ridiculous enough, but to think that the spirit of a man could | the spiritual truth, and such visitors as | band, to finish her work she so nobly enter a body so low in the scale of being, is utterly foolish."

Lyman C. Howe remains at Paw Paw, Mich., until July 17, and then fills an engagement at the Chesterfield

A. W. Keller writes: "The Ladles' Believers in telepathic influences. Auxiliary of the Englewood Union conveying strange and often accurate gave an entertainment; and supper on impressions of things about to happen, the evening of July 10. The attendtheir belief in the experience of Mrs I tainment commenced in the afternoon. W. S. Mann, of Hot Springs, Ark. In with various speakers and mediums. nished by the Kershaw school band The ladies outdid themselves in every way. This was the last of their meetings for the summer; open again in October. Sunday, July 13, is to be the last meeting of our society for the summer months, and we will then have to bid very hard to part with such an earnest worker, and a man of such integrity and sociability, and we wish him success wherever his work may be going

Will J. Erwood writes from Lo Crosse, Wis.: "The program for the Again last night the horrible vision Waukesha camp is now complete, and came to me with all its hideous details, those who contemplate an outing this and I was stricken with a feeling of summer will do well to consider the terror. Then I knew that something attractions of Waukesha. The camp on to tell how, in a series of awful short distance of the electric car line, a dreams, she had seen the cold earth fifteen-minute ride over which takes close over her husband's body; that, you to the famed Pewaukee Lake. The after it had been buried for a day, the famous Waukesha Springs are within body turned over in the coffin and its a short distance of the camp grounds. face expressed intense agony. The re- One cannot appreciate the beauty of

use a pen or typewriter.

est in and about Waukesha. If you

have not secured one, send in your name and address, and a copy will be sent you at once. Every convenience will be found on the grounds, and every effort will be made to make the campers as comfortable as possible, and a grand time is assured every one. The grounds will be brilliantly lighted by electricity, which will add materially to the comfort of all. Again let me call your attention to the wisdom in securing your tents in advance. It will save or statements he may make. The editor | On Sunday, July 6, at the regular af- much confusion. A first-class restauallows this freedom of expression, be ternoon meeting of the St. Louis Pro- taurant will be conducted by experi- teemed Presbyterian friend of mine. best subserved thereby. Many of the Caroline Morgan and Mrs. Florence L. | who do not want to rent tents, may diametrically opposed to his belief, yet gospel of Spiritualism, the Rev. W. F. charged a nominal sum for use of She wondered, no doubt, if the doctrine that is no reason why they should be Peck, of the First Church of Spiritual grounds. Rates will be secured. Watch of John Calvin, accepted by her in her suppressed; yet we wish it distinctly Unity, officiating. Both have been me- future announcements. So many into hand, however much we might desire The attendance was large and included railroads, that I wish to emphasize the the two worlds. to do so. That must account for the members of the two oldest organiza- following. There are three trunk lines: The Chicago & Northwestern, the Wis-WRITE PLAINLY .- We would like Stella A. Fisk, secretary, writes from consin Central, and the Chicago, Milto impress upon the minds of our corre- Keokuk, Iowa: "The Iowa State Asso- Wankee & St. Paul railroads that run spondents that The Progressive Thinker ciation is still working on to build up daily trains through Waukesha, and is set up on a Linotype machine that our cause in our especial territory. all the depots are within one mile of must make speed equal to about four Our regular missionaries are doing a the grounds. Visitors by walking one compositors. That means rapid work, great deal of very effective work in a block from the depots before taking and it is essential that all copy, to in- quiet way this summer that will bear | bus will be carried to the grounds for sure insertion in the paper, all other re- fruit later on. We are much pleased to 10 cents, but if they take the bus at the quirements being favorable, should be say that Mr. and Mrs. G. W. Kates will depot, the trip will cost 25 cents. This written plainly with ink on white fill some dates in Iowa this month, is because of a bus combine which has paper, or with a typewriter, and only on where their work in the past has been regulated the fare to and from the de-

G. R. Wright, of Columbus, Ohio, speaks well of the work of Mr. and Mrs. Hatfield Pettibone at that place.

talked for nearly two hours to a goodly lieve that they will once again see her number of interested listeners at Upearnest, honest, forcible and eloquent and the people of Kingston now know and appreciate it. They were interested while she was speaking, and are truth and comfort, and they speak of it F. W. Detray writes: "Owing to the hearts. She planted in the hearts of shrouded the tomb with darknes and Bibles. rain June 28, the pic-nic for the Sunday- her audience a tree of knowledge gloom.

ists of Pittsburg and Allegheny, Pa., join forces and on the 13th have a day sides, and I think clears the ground for | inent workers will be present, and a grand time is expected."

O. Merritt writes from Genoa, III. "We have just had the pleasure of having with us Mrs. Georgia G. Cooley, who gave us two of the most inspiring | creeds forbid investigation into so-called lectures ever delivered in Genoa. The people of Genoit appreclate her worth and hope soon to have her with them

L. L. Bair writes from Findlay, Ohio: "We will have a one-day camp-meeting at Reeves' Park Sunday ,July 20. Mr. and Mrs. Sprague and other mediums and speakers will be present."

I. W. Hatch writes from Queen City Park Hotel, Burlington, Vt.: "The camp-meeting at Queen City Park will be in session during the whole month of August. There was never a time of weeping, there will be joy and rewhen cottages were so fully occupied as at this season. People have learned suggests what it really is, the Queen of all parks. Anyone wishing , to know more of this place and its many attractions will do well to write to me.'

James Watson writes: "A very en-July 4, the occasion being the annual litations. picnic of the Englewood Spiritual Soclety. The weather was perfect. Eveven the presence of a Baptist minister trying his best to convert some of our sisters rather enjoyed the oddity of this reverend trying to convert them. He their idea of progression. Most of the meetings have closed for the summer to the various camps. Dr. Burgess and meetings to large and appreciative audiences. A beautiful christening ceremony was performed last Sunday evening by Mrs. Waite, after which the usual lecture and tests. Excellent reports are given of the good work of these two mediums, who expect to continue their meetings during July."

S. writes from North Amherst, Ohio: has been with us for a too brief visit. We all love her, and hope she can soon be with us for future lectures. The faithful ones of this place are not many Anna L. Guespie are always welcome." Mrs. Wm. H. Pierce, of Worcester, Mass., writes: "I received The Pro-Progressive Thinker, and also the book, 'A Wanderer in the Spirit Lands.' I am much pleased with both, and look for-

paper." Mr. and Mrs. G. W. Kates, missionaries of the N. S. A., will speak in Hopkins' Hall, 528 West Sixty-third street, on the evenings of July 30 and 31.

ward from week to week for the

Lily Dale Camp.

The opening day at Camp Cassadaga was very enjoyable. The hitherto frowning skies were as clear and sunny as possible. The smiling faces, cordial greetings, and sweet good-will manifested on every side, were good testimony to the pleasure felt by the many hell, is a disgrace to human nature and people who are again congregated here, at once more being able to partake of the "feast of good things" which only Camp Cassadaga can give.

The exercises of the day began with a Pioneers' meeting in the forenoon, followed in the afternoon by a lecture from our popular Sister Twing, Brother

Grimshaw presiding. Everything passed off in a happy manner, ending with a pleasant reception at the hotel parlor in the evening. So the ball has been set rolling, under very favorable auspices, for the camp of 1902. Many strangers are here for the first time, many returning with friends, and many calls for programs from a distance, all 'attesting to the wide-spread interest felt for the cause. MARY WEBB-BAKER.

"The Romance of Jude. A Story o for the officers, who learned for the personally. The programs are ready of Mrs. M. T. Longley. An intensely infirst time that the dead man had living for distribution. They are replete with teresting book. Neatly bound in cloth relatives. Mrs. Mann has now been ad- fine views of the many points of inter- and zitt. Only 50 cents.

When writing for this paper THE LAST GREAT CHANGE.

Some Reflections on the Nature Lyman C. Howe on His Travels. of Death.

A friend has just entered into the newness of life (through the mystic channel called death. Sometimes I wish that word death had never been coined; to me it seems misleading. But I started out to tall your readers what were my thoughts this morning as stood by the manimate form of one who had been a strong and useful pillar in the household of a respected and esenced and competent persons. Persons | stood by the casket that contained all that was mortal of one who was the ple, 132 Michigan avenue, I was cared support, in a mental way, of the family. She wondered, no doubt, if the doctrine til Sunday afternoon, and then spoke in of the strong foods and not enough of youth and practiced by her through a the evening. The Doctor is somewhat erly digest and extract the nutriment, long life of seventy years, had shed a I mentally ased. "Is it well with you?" but no voice came to me to tell me of her short experience in that new

In this chamber of death beautiful flowers perfumed the air with their fragrance, and I thought that, amid the stillness of death, there seemed a language in the slience that pervaded the room. The flowers spoke eloquently of the goodness of God to the race, but no words uttered by the surviving friends had taken with her all that she ever possessed in this life, except the old worn-out body. The surviving friends believe in the resurrection of the body, in the great day of judgment sometime, W. S. Young writes from Kingston, somewhere—they know not when nor where this event will take place. Their Calvinistic creeds throw no light on this all-important question. They be-

and there is a spiritual body." Dear reader, if you are an orthodox believer-if you believe in the doctrine of John Calvin; if you believe in the resurrection of the mortal, natural they most desire will draw the largest rived at by wrong methods or experimore interested now. They do not for- body, and in the uncertainty of a life world, are you satisfied with your belief? No! we know you cannot be satiswith sacred tenderness and touched fied with a doctrine that has en-

old body. They seem to forget Paul,

school of the Church of the Soul was whose leaves are for the betterment | For more than half a century Spiritsweet converse with friends on earth. It teaches that death makes no change whatever a man sows that shall be also reap. If a man sows the golden grains of love and harmony in this life, he will rean a harvest of great joy in the hereafter, whether he be a Spiritualist, a Methodist, or a Presbyterian. To be good, we must be free; freedom means goodness. Religious creeds make bondmen and bondwomen. Calvinistic

> sacred lore. When death opens the portals of the other world, the non-progressive Christian closes his spiritual eyes to the mystery of death, and tries to persuade himself that he is pleasing God by robbling himself of the knowledge of a future life. To be free means to be just, kind, generous, or in other words, to practice the Golden Rule, and when men and women do this, the somber curtain will be lifted from the tomb and the bridge of souls will be illuminated, and when a soul goes out instead

MRS. MAGGIE STEWART. Piqua, Ohio.

Lily Dale Camp.

Sunday, the 6th, was a delightful day for the campers at Lily Dale. Mrs. Jahnke entertained us in the large aujoyable day was spent at Jackson park. | ditorium, with choice selections of rec-

The forest temple meeting was conducted by Mrs. Reed. She was assisteryone, from the oldest to the youngest, ed by Mr. and Mrs. Noyes and J. M seemed to vie with each other to see Temple. Sunday is the day for crowds. which could have the most fun; not The social life is by no means less attractive; boating, fishing, bathing and euchre parties are in vogue. An excelism more than has ever been done in spiritual sisters could mar the pleasure lent library filled with the latest works of the occasion; in fact, some of the of the "new thought," is under the supervision of the Librarian, Mrs. Webb-Baker. The investigator who is anxremarked there was one thing he liked lous to learn of the unseen world will about the Spiritualists, and that was be unable to decide between the different phases of mediumship-all are represented here-slate-writing, trance meand many of the workers have departed | diumship, automatic and independent writing, trumpet, and materialization, Mrs. Maggie Walte still continue their and the best speakers, under inspiration. People come from all parts of the world, even from the Oriental countries, to witness the manifestations of every phase and thought; the rich and

the poor, the sick and the well. A. A. Gaston, president; M. T. Skidmore and their assistants have left nothing undone to make this camp a harmonious center. One of the banner "We have been truly made happy by days is the time set aside for the differ the visit of our old friend and worker, ent themes on woman's suffrage. The Anna Gillespie, of San Francisco, who | services of Miss Anna Shaw, well known to us all, have been procured for "Woman's Day." This was the happy thought of Mrs. Marion Skidmore, who has passed on to the other life, but has in numbers, but strong in knowledge of left her counterpart, her loving hus-CORRESPONDENT.

Spirit Message from Ingersoll.

The following communication was recewed by Mrs. Chas. W. Klee, of Wash- looking over the history of Spiritualism, of wide reading. Wit, philosophy and ington, D. C., June 17, 1902, at a sitting | we have decided to go back to first | romance are combined, with the skill of for independent slate-writing with P. I. O. A. Keeler:

"Good morning. Do not ask me am. I happy? There is not absolute happiness even in the realm of heaven and year in the old-fashioned way, thereby never can barwhilera vstige of sorrow and suffering and itrouble exists on earth, among those; we love and care for. To sit at the throne of God in when the best conditions were made; lectures on the Molecular Hypothesis heaven and be happy, to praise him and and the spirit world had an opportunity of Nature; and presents his views as smile at the walling and the torture and horror and appeals of a good old mother, or a sweetheart, or a loving wife, because that dear one did not believe in Christicrudified, and went to a stultifying of every noble and sympathetic principle within us, a mockery of all that is good; and true and pure. I am searching form different heaven and a better God. ou

3 MR. G. INGERSOLL." Mrs. Klee was surprised; she had not sought a message from Col. Ingersoll. She had never seen him in her life, but her husband had. He compared the hand-writing with that of Col. Ingersoll in life, and the resemblance was striking, especially the signature. On written in German, which she read and translated to me. W. H. BURR. Washington, D. C.

"The Kingship of Self-Control." Wm. George Jordan. It treats of the crimes of the tongue, the lited Tape duty, the supreme charity of the world, the revolution of reserve wwer, etc. Price 80 cents. For sale at this office, "Healing, Causes and Effects." By

I left home June 20, stayed in Buffalo over night and was entertained at 1.1s an editorial giving the report or some the hospitable home of Mrs. J. H. R. Minnesota scientists in regard to the Matteson; had a short visit with her | value of the different kinds of bread. It and Mrs. Atcheson, and then she was seems to me that their report is misoff to Jamestown, where she goes once | leading, because the experiments were each month to examine and treat from not scientifically made. It is a well-50 to 100 patients, who know and value known fact in hygiene that foods, to her rare gifts and effective remedies. A pleasant trip by the Wabash to to give the proper amount of the differ-Detroit, and I found that a superb road, ent elements necessary to the support making the easiest journey through of the physical system. Canada that I have taken by rall. Landing at Dr. Burrows' Occult Temfor at his daughter's elegant home unthe Occult Temple to a fine audience, in the weaker ones, it is not able to propsacerdotal in his methods and appearance, but he is really radical and an form of indigestion. Where there is too all-around Spiritualist. He uses the Bible in his meetings, but does not allow it to use him. We may all get val- enough vital elements obtainable, and book, if we use it wisely, and I always | vitally run down. feel sorry for a man who is so ruled by prejudice that he cannot appreciate the | periments, milk, which is a strong and | brooker. Price, 50 cents.

After the majority had left the Temice cream and cake supplied by the Docaudiences than the best oratory and long prayers and hungry stomachs. Dr. Burrows has got it down fine, He knows what human nature needs and what will attract and interest the people. Something good to eat and drink, has more charms to draw the average Christian or sinner than the highest expenditure of cash,

Pop-corn and chewing gum, lemonade and soda water, will command a much more remanerative patronage than books, papers, magazines, and even

Arriving at Paw Paw, Monday eventhe hospitable home of Dr. B. O'Dell, and thence to Bankson's Lake, where I met some brave, earnest souls, seeking truth under difficulties, and enjoying their discomfort caused by the cold and continuous storms, by keeping up a and light from heaven.

Dr. B. O'Dell directed affairs, presided at all meetings, and kept a lively interest inspiring the campers, which left no room for discomfort or murmuring, and a better class of seekers is rarely found. Mrs. Fixen, of Chicago, was conspicuous as an entertainer at table and all other places, and good cheer was abundant. The work of mediums and speakers, so far as I heard, was excellent, and in spite of rain and chill the camp was pronounced a success. Dr. O'Dell had it hardest of any as he assumed the financial responsibility, and did most of the hard work, The table board was of the very bestrarely equaled at any camp. Mrs. Nims is a professional cook and was engaged by Dr. O'Dell especially to make the dining-room a special attraction, and every meal was a feast

After the close of this camp I rested at Dr. O'Dells and grew strong for

At Lake Corn, July 6, we held a picnic meeting, with two lectures, sweet music by Mrs. Dr. Marvin and several children, and a lively social season. It friends and pioneers, such as Brother Burdick, E. L. Warner and wife, Mrs. Sirene, Mrs. Sheffer, of South Haven, Miss Minnie Nesbitt, Brother Wood and others who have been ever faithful to the cause I love. I was surprised to face when he is asleep?" meet my little friend from St. Louis. Mo., Miss Emily Mukish, who is taking an outing at South Haven.

Mrs. M. L. O'Dell was president and general director at this meeting, and her persuasive voice and manner, and fine elocutionary efforts, added much to the pleasure and profit of the meetmgs. She read two fine poems, in an impressive style, which were appreciated and enjoyed by the audience. This was my first visit to both of these resorts, where Spiritualists have for many years held meetings and disseminated the gospel of love and truth.

I am due at Chesterfield camp Sunday. July 2 to 25 inclusive: after which I go home and to Lily Dale. To those who have written me for contributions. and other work, within the past three months, I would say that I have not Folks stop to ask who's gettin' killed. neglected you willingly; but have been especially handicapped, and so imprisoned by fate that I could not do as We never have no table set, I would. Of this you may know more | Cold vittles is the best we get,

Maple Dell Camp, O.

has held its annual sessions, and thou- We suffer most when Pa gets sick. sands of people have been blest with the inspiration that has come from the lips of the best speakers and mediums in America. On account of the illness and death of some of our officers and and death of some of our officers and co-workers, the cause of Spiritualism lustrations. These lighter works of the languages of Europe, and has been the subject of more reviews, pamphiets and separate books than any in this locality seemed to be passing brilliant Frenchman, an invincible enthrough a temporary calm. And in emy of the Catholic church, are worthy principles, and make the camp this a master mind. Price \$1.50. For sale year, almost entirely for young speak- at this office. ers and mediums.

We propose to manage the camp this mediumship. It is a fact that Spiritualto be largely in the ascendency.

for distribution. We have secured the all who love to study and think. For services of some very reliable mediums | sale at this office. Price, 25 cents. and speakers, and hope to make the coming session of camp one of the best in every way. We have a good audito- trenchant and instructive writer and rium for public meetings and entertain- lecturer, and these three addresses on ments, a good school building for psychic classes and seauces. We have a Jubilee of Modern Spiritualism, are fair hotel under the management of the well worthy of being preserved in this A Very Interesting association, and some cottages yet for tasty form, in print. Price, 35 cents. rent. Board and rooms can be secured at the hotel at reasonable rates: or campers can rent cottages and board themselves.

We extend a cordial invitation to al to come and join in the good work.

Camp opens July 26 and closes Aug. is the combined wisdom of twenty phyanother slate Mrs. Klee got a message 31. Good music and the usual entertalnments will be in order. Spiritual lady in the land should read it. Every papers sent in care of Maple Dell camp | wife should peruse its pages. Every will be honestly distributed, and agents of same will have an opportunity to se- its contents. Price \$1. For sale at this ed, and the keen, teathing review of Romish cure subscribers.

> LUCY KING, Cor. Sec'y. Box 45 Mantua Sta., Ohlo.

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"Buddhism and Its Christian Critics."

VALUE OF FOODS.

What Constitutes a Proper Test?

In The Progressive Thinker, No. 657 give best results, must be so selected as

I may not be able to give the different names and amounts, but will designate them as strong foods and weak foods. Where the stomach is given too much and injury to the stomach occurs in the much of the weaker foods and not enough of the strong ones, there is not nable lessons from that remarkable the person is apt to become weak and Now in the case of the scientists' ex-

good, however much it be mixed with | perfect food, was used in all cases, so that in combining it with the whole wheat bread, which is also a strong and ple, about twenty remained to share | perfect food, the stomach was overloaded with the strong foods and had tor as an aftermath-an inspiration | none at all of the weaker ones, so was assured me that this faithful woman that digested the spiritual supplies, and not able to properly extract the nutrigave to religion a tangibility decidedly ment and did not have a proper variety pleasant. Ice cream will draw larger from which to select. In the case of the fine or white flour, there was a more exercise a better influence on faith than | even division of the strong and weak foods and a better result naturally followed. To my mind a proper test can pages. Price, cloth, 81.00. not be made by isolating one or two things and testing in that manner. Now, if, instead of selecting milk, they had used with the different · kinds of bread, a diet of vegetables, they would when he said, "There is a natural body spiritual blessing. Ice cream and kin- have obtained an entirely different redred goodies will draw on the pocket-book and make men generous, when re-in accordance with actual food supplies. The Light Within, By Giles B. Stebbins, book and make men generous, when re in accordance with actual food supplies Price, 10 cents. ligion will not evoke a nickel. People in every-day life. We want truth in will pay for what they like; and what | these matters and truth cannot be ar-

> gest others to bring out an intelligent discussion of this subject, I am, Respectfully,
> Portland, Ore. J. C. FERRELL.

Hoping these few thoughts will sug-

A Very Curious Case.

To the Editor:-Will some one kindly

enlighten me upon the following case, as I am somewhat at sea? At a seance about a year and a half ago, myself and two friends, one being under of suggestive thoughts. Dr. Sherman was a control, an Indian came, claiming to be medium of rare qualities, and his work is a time and meetings from Sunday and Wednesday evenings at 8 o'clock, to Tuesday and Friday evenings at 10 o'clock, as he would be very well pleased to come. Acting upon his suggestion we changed according to his request, with very satisfactivy results. His identity at first meeting (name) was unknown, and he stated at second meeting he would give name, which he did, and claimed it to be Red Cloud. Late press reports give this chief as liv ing, but likely to pass over at any time. During the time, one and a half years, he has never failed to visit us twice a week, giving very truthful messages, and at every time of his control the medium sees his former companion, Sitting Bull (clairvoyantly) but has never been able to see Red Cloud, only by feeling his presence.

During perfect trance condition, the women better able to understand and enjoy it medium has repeatedly chosen Red Cloud's picture from a private collection of a former Indian commissioner's list of 150 chiefs. Red Cloud says the reason that he falls to be seen is that he is still on this side.

Several claim it is an impersonating spirit, but that we cannot believe for was a feast of soul to meet the old-time | we have kept minutes for over a year and flud that he has erred only twenty times. Is it the astral body of said chief? During the last scance the question was put, and the reply received was, "Where is the young chief or pale-

JNO F. JORDAN. Carondelet, Mo.

WHEN PA GETS SICK.

When Pa gets sick he always knows He's gonter die, and Tommy goes For Dr. Quack, an' 'fore he 'rives I'm hurried off for Dr. Ives, An' Ma an' Bess an' Auntle, too, For liniments an' gruels go. An' plasters an' the warmin' brick An' everything, when Pa gets sick.

No once of us is 'lowed to play, The baby's sent across the way. The 'pothecary's boy's about, The hull time runnin' in an' out. The house so with his groans is filled An' misery is piled on thick For everyone, when Pa gets sick.

For cook is busy to the brim Contrivin' dainty things for him. An' studyin' it in my mind I'm good deal more'n half inclined For the past thirteen years this camp To think-although I dassent kick--Boston Courier.

> "Voltaire's Romances." Translated from the French. With numerous il-"The Molecular Hypothesis of Na-

ture." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of developing new speakers and unfolding the ablest lecturers on the spiritual rostrum. In this little volume he presents ism never progressed so, rapidly as in succinct, form the substance of his demonstrating a scientific basis of Spir-Our programs are not quite ready yet | itualism. The book is commended to

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NOTE .- The Questions and Answer have called forth such a host of re-spondents, that to give all equal hearthe most condensed form, and often clearness is perhaps sacrificed to this forced brevily. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal

favor. NOTICE -No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is ex-HUDSON TUTTLE.

Isaac Perry: Q. (1) Is there a cure for eczema? 77. (2) Is there any way to prevent pois-in poining by poison ivy, (Rhus) oak and unnich?

A. (1) There are many forms of this affection of the skin, of greater or less virulence, and all have a strong tendency to be continuous or chronic. The 'salt rheum" is an old name for a wellknown form, considered by many phy sicions to be an inherited tendency. There is usually a more or less decide eruption, with watery exudation, or a dry and scaly surface. The disease is accompanied with intense itching, and burning heat, intensified by rubbing the surface affected. Physicians agree in pronouncing the disease among the most difficult to treat successfully, and there are obdurate cases that no treat ment at their command more than palliates. Such cases they claim become constitutional, and they prescribe "purifying the blood," by iodides, arsenic, etc. As this is entirely an assumption, those who do not believe that poisons are in any case beneficial, will esitate to allow such experimentation The best authorities consider the dis ease the result of fungoid growth, and hence local treatment is all that is required. There are many germicide and disinfectants which give good re sults: among the most useful in a gen eral way is carbolated vaseline, and this is improved by adding common plue tar. The disease is so persistent that the remedy must be continued for some time before a cure can be expected. In connection with its use, the diet should be carefully attended to, as this, as in all other cases, is a prime factor in warding off attack. It is because of the weakening of vitality that disease germs are enabled to establish themselves at first. The grains and fruit furnish an ideal food and the less flesh the better.

And furthermore, foul nir of illy-ven-And thirtness, four air of my-ven-tillated living, and especially sleeping apartments, is a most prolific cause. Heavy garments that are close in texture and prevent free access of air to Thro' the blessings up-springing from the surface, virtually he ling the exhalations which should freely escape give the same results. The most pain-ful case of eczema was caused by a in close flannel clothing and blankets, and grew worse under the doctor's treatment, until a hygienic friend per-suaded the mother to throw the suaded the mother to throw the wraps away and clothe her child in light and e-fitting garments. Pure air and sunshine are nature's germicides, and are the most reliable and effective.

Garments should be of the loosest

texture and only enough worn to prevent uncomfortable sensation of cold. The same may be said of the covering of beds. The air of the house should be so pure that there will be no feeling of closeness when entering. Rooms not wide open for the entrance of light and air are poisonous. The effects of sleeping or living in such rooms may not a first be apparent, but the feeling of weariness on awakening; restlessness or inability to sleep; the morning head-ache, indicate the insidious work of the vitlated atmosphere.

This applies in a general way to all forms of disease, as their potent cause and aggravation. It were more salutary to sleep wrapped in a blanket on a wind-swept hill, than in most sleeping-

rooms as at present constructed.
(2) The susceptibility to poisoning by poison ivy, etc., varies with individuals, some being so much so that they will be poisoned passing near, it without touching it, while others are not afsected, although they rub the leaves over the skin. It may be observed either because there are changes in the plant, atmosphere or in the individual, in a person is not poisoned at one time, he ould not take any chances of being immune at another. There is no known preventative, but a coating of any oily substance on the hands and face would lessen the chances, if one should be compelled to come in contact with these plants.

In case of poisoning, among the best remedies is ordinary soda-the bi-carbonate used in cooking, sprinkle freely over the affected surface and cover with a dampened compress.

H. V. S., Fort Wayne, Ind .: Q. Dr. Peebles asserts that Mrs. Eddy was a spiritualist and a medium, and that he eat in her circles in Boston, over thirty years ago. Christian Scientists stoutly deny this. Have you any knowledge on the subject?

A. The evidence of Dr. Peebles can not be invalidated. While I have a distinct memory of Mrs. Eddy being mentioned as a medium in the Spiritual papers, I have no direct personal knowl edge on the subject. Her would this early experience is in keeping with all her other pretenses, and Spiritualists should allow it quietly to pass, for Christian Science, is not desirable either as an offshoot or an ally.

Daniel McGennis. Q. Is it true that there is a destiny that shapes our ends rough-new them as we may?

Will every soul receive recompense either in this or future life for wrongs may perpetrate? Are there spirit forces that will see that absolute justice is rendered? A. These questions all spring from the old belief in the arbitrary government of the world by an outside power.
There is no controlling force or intelligence that takes up individual instances of injustice, that measures out

the recompense for each. There is no

overshadowing destiny from which, do overshandwing depthy from which, do as we please, we are compelled to go forward as it dictates. Yet absolute justice comes in the end, and every wrong must be atoued for, and we are

under the control of unchanging law. While there is no spirit or spirits who pass judgment on human conduct and attend to its record and punishment, no one can pursue a course contrary to the higher law of his being without suffering the consequences. As a spirit he becomes partially freed the control of his environment-a creator, a free agent, as a spirit should creator, a free agent, as a spirit snown be led by the highest spiritual motives. If he fail in this and yields to the baser desires of purely animal life, he goes downward instead of upward, and his degradation is his punishment. Should he awaken, by his own efforts or the ministration of philanthropic, superior intelligences, his conscience quickened would sting with its reproach until there had been complete and just recompense. IL COLDENIA IS IN THE

Scriptures: Q. What passages in the Bible speak of materialization?

A. Genesis 8:8; 18:1; 82:24; Ezekiel 11:9; Daniel 5:5; Luke 24:15, 16, 29, 30, 31; John 20: 19, 80; Luke 20: 80, 81.

THE BLESSED LIFE.

The Blessed Life is a life of love and joy and is its own beatitude. Silence and aloneness are good for the soul,— Rev. Dr. Quayle.

Love lives in all things and animates 'Tis only when blinded to this that men

They enter love's kingdom who follow Love's call, Her companion is Wisdom, and pure,

undefiled,

Are the pleasures she seeks, yet gentle and mild She dwells in the heart of the innocent

Then greet the world lovingly, never And know in thy heart when the Christ-

love is born,
Ahl then mayst thou enter the gates of the Morn. Like a pearl-light of life from the

infinite sea,
Where the soul finds its summer and hearts are as free.
As the perfume of flowers when it sweetens the air, And floats on the breeze, like a hymn

or a prayer, That lifts from a grief-burdened spirit its care,-Like a messenger-bird from the radiant

shore-Where Morning has dawned, and "the Night is no more." Like the light of all beautiful visions

combined, Like the essence distilled from all pleasures refined, Like our joy in the loveliest things that

Like these was the birth of that song to my mind. Oh! pearl-light of life from the infinite

Oh! breath of the Summer land wafted to me, I bless thee that ere in my heart thou wast born.
As I labor and sing by the gates of the

Morn.
Ah! high the tuition and holy the art the strengthening of the vital forces, in That waked the deep fountains of peace in my heart,

And taught me this beautiful lesson of life.
"That, a power comes with love that can triumph o'er strife," soothe the dark spirits

wander o'er earth, By wild passions driven, sin-stained from their birth.

Since then with a patience and trust

sorrow and wrong have toiled with a courage that cheerfully waits, Ever saying to mortals, "Behold ye the

law' In the life that God giveth is never a

Then shelter and cherish, but never a deem low One child that his wisdom alone can But oh! give it time, give it room here

to grow, In the sunshine of love let it ripen below; Then its fruits will be blessings, and curses no more

Will sweep o'er the world with their pestilent lore; Every heart then will plant in Love's garden the seeds

That will show in her harvest increase of good deeds. And the blessings of life will then equal man's needs. Then prisons and chains, then the

gallows and knife Will mar not the growth of this wonderful life, Or wake the dark fountains of hatred

and strife,-But men, taught of angels, will cultivate flowers To bloom in life's garden, as well as her howers,

And Love, and Love ever give wings to the hours.-Then "wars and rumors of wars will cense."

And the triumphs of Justice and Mercy increase, Earth shall resound with the "Gospel of Peace." BELLE BUSH.

THEY ARE LOVERS STILL.

His hair as wintry snow is white; Her trembling steps are slow; His eyes have lost their merry light, cheeks their rosy glov Her hair has lost its tints of gold, His voice no joyous thrill,

And yet, though feeble, gray and old, They're faithful lovers still. Since they were wed, on lawn and lea Oft did the daisies blow, And oft across the trackless sea

Oft were the forest branches bare And oft in gold arrayed; Oft did the lilles scent the air,

Their share of bliss and bale,

Full many a thorn amid the flowers Has lain upon their way; They've had their dull November hours As well as days of May.

But firm and true through weal, and Through change of time and scene, Through winter a gloom, through sum

Cogether hand in hand they pass Serenely down life's hill, In hopes one grave in churchyard grass May hold them lovers still.

"Love-Sex-Immortality." By Dr. W. P. Phelon. For sale at this office Prici, 25 cents.

HIS LAST SONG.

During the last illness of the actor and manager, Frank I. Yerance (husband of Clair Tuttle Yerance) which terminated in death after a surgical operation at the Presbyterian Hospital New York, April 19, 1902, his mother made inquiry as to how he had passed the day. "Well!" was the answer; "he the day. sang a song."

Stricken with fatal illness. Forced to retire at last, In the hospital's soul-chillness

He lay and dreamed of the nast. He thought of his high ambitions, His struggles to reach their goal; Of triumphs, and sweet fruitions, Till hope flamed up in his soul.

His black eyes flashed from the pillo As the old dreams floated by; Like a song-bird perched on a willow He rocked 'neath a sullen sky. Hope's blossoms which glowed to lan

guish, Bloomed flush as in days of yore: His thin lips pallid from anguish, Parted to sing once more!

A song, all a-tremble with feeling, Arose from the actor's bed. And on through the ward went pealing Baptising each weary head; A song all a-lilt with action, Catchy, and full of fire, Rousing from base distraction, Floating the soul up higher.

He finished, and whispered saying, "O mother! O brother! O wife!-Far off in Ohio praying
Each hour that God spare my life; never"—the surgeons waiting, Were ready with drug and thong

For the knife test. Not belating

He died, like his last sad song.
EMMA ROOD TUTTLE.
Berlin Heights, Ohlo.

THOUGHTFUL REFLECTIONS

Spiritualism is Religion Itself.

To the Editor:-I have heretofore read with much interest and pleasure the sermons and articles from the pen of Elder F. W. B. Myrick; however, an article of his in No. 657 of your paper, to my mind calls for some per contra statements and a far wider field of comparison than he chooses to give to his subject, "Religion," but his object seems to be a defense of orthodox Christianity. I agree with him essentially that Spiritualism is religion; but not "a religion." "Pure and undefiled religion" is in

substance to do good and be good (James 7-27); all other 80-called religions, as per lexicons, consisting of dogmas, rites, sacraments, and ceremonies are forgeries and fakes. The Rev. gentleman seeks to prove

that Spiritualism is "a religion" because in one or two respects the belief of the one is in harmony with the knowledge of the other. He says: "Millions of people believe there is a fu-ture life; in that life there is a God, a son of God, a host of the spirits of men and women who have gone over there. They believe at death their spirits will enter into that spirit realm. They also try to live an ideal life. These ideas and beliefs are the elements of every religion known to man. The Spiritual ist teaches air these fundamentals, and last but not least a good life here is necessary to fit us for the best over there. Christianity taught this ages before. Christianity says, 'We believe,' Spiritualists say, 'We know.' The absolute demonstration of the truth of Spiritualism has not the same than the same truth of the sa Spiritualism has not come to me. I boldly affirm that Spiritualism has not added a single valuable concept to the Christian religion." .

Some wise man has said, that "a hall told truth is the worst kind of a false fine facial expression upon orthodo Christianity, but let us take a more crit-ical view along the lines if indestructi-ble history. First, not one Spiritualist in a thousand believes in an especial and women are sons and daughters of the eternal, uncreated forces of nature. Christians have not agreed as to the condition of the spirit after death prior to the resurrection of the dead, many holding that all slept until Gabriel sounded his horn. Orthodox Christianity says that a man may live the greatest possible life of crime and de-bauchery, and at the last moment of earthly life repent and ascend in the arms of angels, to realms of bliss, and millions of them hold that the vilest of the vile can by the payment of a sufficient pile of gold, be removed after death from purgatorial misery to happiness and glory. St. Peter's Church teh glory of Rome, was chiefly built from the sale of indulgences by the Pope to commit all kinds of sin and

Primitive Christianity no doubt taught the necessity of a pure life, but orthodoxy has not taught this since the third century, neither does it teach it now. Elder Myrick may have a little church of his own, where he teaches a code of ethics of his own, and per-suades himself it is orthodox Christianity; but it is not. Facts and history are against him.

Leaders of the Catholic church to-day will not admit that their church has ever done any wrong, or taught in the least any false doctrine. Let us com-pare a little further. Christianity is pare a little further. Christiann, founded on miraculism, with a world founded on miraculism, with a world in six days, a fallen humanity created perfect by an infinite being, an only begotten son crucifled as the only means of saving from eternal torment a very small fraction of the human family; many millions of mar-tyrs have perished at the bidding of the defenders of these nonsensical dogmas; these are the opposite sides of orthodox Christianity which Elder Myrick had not time to write about; when comparing it with Spiritualism, which is religion wedded to nature and the indestructible truths of science, a house built upon the rock of eternal truth; while Christianity, that is to say, its numberless falsehoods, its silly myths and puerile dogmas are like chaff being blown away, it is a "house built upor the sand," it is only a matter of time for the mighty waters of truth to wash away its mythical foundation and structure; and all that can remain will be its good deeds and lives, then and not be fore, can there be any just comparison between Christianity and Spiritualism and all attempts to make it appea otherwise will be abortive. There is a mighty vortex; an unfathomable gulf; between Miraculism and Naturalism, only one of these ideas can live, the

Bisbee, Ariz. "Spirit Echoes." By Mattle E. Hull. Many sweet thoughts illumine the pages of this volume of verse from the neplred brain and pen of Mattle E Hull. It will be welcomed and treas ured by many who have become acquainted with the author personally and through other of her published writings. It is for sale at the office of The Progressive Thinker. Price 750 "A Plea for the New Woman." By

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THE PHILOSOPHY OF SPARITUALISM

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NUMBER THERTEEN. Imertyl

Spiritualism teaches that the first. requisite to living the harmonious life the more serious the result. I read that is liberty. "Where the spirit of God is by chemical analysis scientists can deis liberty. "Where the spirit of God is by chemical analysis scientists can dethere is liberty" (Paul). No man can do termine which of two drops of sweathis best in thought or action without was taken from a man in anger or in the spirit of freedom, although you may look for Deace. Whether or no physicians have some excesses when people accustomed always given some credit to the printo the yoke and chain assert their ciple, and the most unspiritual of them rights; just as a colt too long confined, loosened on rough ground may break a leg kicking up his heels. For de-cades now we have been taught that freedom of thought is an inalienable right, and sometimes the right of free speech has been asserted. Surely we know that the legitimate result of free thought is free speech, and the inevitable butcome of both is free action. Today we think, to-morrow we talk, and the third day we act. Exercise of either right is primarily about your personal life, and as a social being it must be generously qualified by social obligations and so far as possible living at peace with an men, adapting one's self to his environment. In Rome to some extent doing as the Romans do, but never abandoning a principle or surrendering the right to work for better things or to leave Rome. "If I have freedom in my soul,

And in my mind am free, Angels alone that soar above Enjoy such liberty."

But this greater liberty always imlies greater gentleness and regard for the rights of others. A slave has felt power go out of him." She drew worked and fought for his own liberty in the hope of one day owning slaves course there is a current which tends to himself. You get no liberty "from equalize things, and there is not a above" on any such terms, and as a healthy person but who in his social re general principle he only is worthy of lation is a magnetic healer, for he charges the weak with his aura. If You find a man devising chains ers—he is forging them really for

NUMBER FOURTEEN.

Wealth.

A Chinaman when approached by a minister said, "Oh, yes, me likee get salvation; 'Melican' religion heap plofitable." Under ideal commercial institutions no doubt mediums and Spiritualists in general would be comfortable. but especially to sensitives Spiritualism

ts not generally "heap plofitable."

The most familiar passage of scripture to professing Christians who yet bend all their best powers to the continual pursuit of Wealth'is that the love of money is the foot of all evil, and of all literature the New Testament most

orcibly denounces the rich man. , "Ye say 'I am Ficht and increased in goods and have need of nothing,' and knowest not that thou art naked and poor and blind," "The possession affects men differently, but a mind engrossed in pursuit of wealth is unfitted for fellowship with angels." No passion is so benumbing and deadly a foe as the absorbing lust for gold. Under ideal economic conditions the possession of considerable wealth would not be proof of talents wasted—of faculties and powers atrophied—of social virtues withered; but in this wity of Seattle, where sixty-live men were arrested in one day for the enime of poverty, I I have been striving to learn the could imagine Peter or Paul when sked to plead say: Your Honor, if I years, and each day of my life I find asked to plead say: Your Honor, if I years, and each day of my life I find were rich among thousands of needy something new and grand, and I for brethren, then would I plead guilty of one do not want the wheels of progress

that one be free from the disturbing glomerated mixture of truths and falseson of God, but they know that all men cares that accompany the possession of great wealth, as well as to enlist the called the Bible, has made for all of its aid of heavenly spirits by alleviating followers seeking religion. Just so the miseries of the incompetent and sure as we accept any of its phrases as unfortunate. The prayer of the wise standards for us as Spiritualists, just man now and of old is "give me neither so sure are we nearing that fatal rut poverty nor riches."

> ualism teaches that the qualifications of a great and good man vary from those of a good pig or a prize buildog, swallowed up but not in victory, and Nature, however dealing with swine, will go just where ancient Spiritualism having so richly endowed man with emotions and affections requires that they be nourished, and in doing this the the falsity of their position, and are strong must support the weak. not fish that the Mg ones should eat the fast as they dare the objectionable little ones. The greatest pleasure the points, and accepting ours instead, and rich man can know comes from assist- all they want is to have us do likewise ing the poor. We are constructed on and adopt some of theirs, so that eithe the principle that it is more blessed to we or they cannot recognize the origive than to receive. He that giveth to inal. They seem to be putting forth erangels, and if sensitive to magnetic in-supposes can draw interest before sun-the works of the Devil, and when they down. This is the general principle and get us just where they want us they it is sound, yet there is the important will turn right in with all their thunder qualification which I will treat of in and declare as did the coward assisting 'Magnetic Attractions." Anyway, I'am to catch the wild bull (but all the time only one member of the community; out of danger), "we have got him at and until there is a better recognition last!" Our beautiful angel-given Spiritof the principle, or I become more spir- ualism will then be where the bull is, in tual, I must consider expediency in acting upon this divine principle.

> Confucius wrote that under a good government it is a disgrace to be poor. and under a bad government a disgrace to be rich. Not having yet realized the ideal, governments are largely good or for thousands of years. Shall we do bad by comparison. Under codified it? I for one answer, and I think with laws and set customs and unyielding the angels of heaven on my side, No! laws and set customs and unyielding the angels of heaven on my side, No institutions, when the object of your In the language of a very distinguished lawmaker is to legislate for the average, providing helbe sincere, intelligent and successful in that purpose, the one who is far above and the man who is far below the average must suffer. The of our minds or thoughts to cast aside front and rear guardiare harassed by our yesterday's views, if they do not conditions not adapted to their case, correspond with the truth, and accept and it is not sufficient proof of any unworth that I am poor, mor of your worth that you are inthe in the indundance of his possessions."
>
> The orthodox are and always have been carrying too much dead weight. If they would cast out of that book its possessions."
>
> I am poor, mor of your worth the orthodox are and always have been carrying too much dead weight. If they would cast out of that book its possessions."

> One whose nose hasinlways been on the grindstone and hisæyes in the mud, and who has no laream of things to be, will denounce indiscriminately as an. duce us to fall into line, but no! the archists all who catchargleam of better priest would lose his calling and like things. This vision loursting on undisciplined minds may and does occasionally incite to protest by acts of un-reasonable violence, ant Spiritualism, although it has no uncortain sound, and tainty and downright fact is what we seeks all adequate means, relies most on the silent and unseen forces that move Helen Gould Drittenden, Eads. Stanford and Carnegie to acknowledge according to their light the coming of a change and to avoid "dying disgraced"

"Ring out the narrowing lust for gold." NUMBER FIFTEEN.

Spiritual Healing.

Healing the physical body is the only "gift" that receives anything like goneral appreciation by "our friends the enciny, Now It is of no consequence whether called divine healing, mental nor of any significance whether done sale at this office.

under the great sanction of Leo, Eddy, Dewey, Brigham Young or any other sphitual monopolist, except as it may lead the mind into a realm of un-reason—the imagination into a chaotic metaphysical bog-the will into a re-

ligious prison. The underlying principle is that a chemical change in herve, blood, tissue, follows a change in herve, blood, ussue, follows a change in the mental attitude. This is so even in the lower animals, as the saliva of an enrageli deg or horse is more poisonous than the same animal when at peace.

The higher the mental development has been forced to acknowledge that with some patients suffering from se rious ailments confidence in the physiclan's ability is of more consequence than the strength or virtue of the med icine.

But this is not all. The magnetic healer charges the diseased person with a healthy magnetic aura which holds similar relation to the nerves as bloom does to the veins, while stimulating o inciting the imagination to generate a healthy aura; and the great healer brings to his assistance the aid of spirit friends. Cures that are effected of friends. chronic or serious allments by relying on the patient's imagination alone are temporary, and the more magnetic or especially the more spiritual the healer the less dependence he places on excite ment, pomposity or extravagant advertisements which act on the imagination primarily, and the slower and se ductive but more sure is his treatment. However the imagination and emotional nature must be acted upon to open the gates for his own and those spirit in-

fluences. When the woman touched Jesus "he upon his magnetism. In all social inter possessed of hypnotic power (hypnotism s the art of appealing to the imagination) he uses it in rendering the weak person receptive. The cure is made easy if the emotions are pleasurably excited, for the nervous system is thus made responsive, and especially is this desirable when dependence is laid anon the action of spirit agencies.

To my certain knowledge in some cases, and I presume it is so in all great cures, spirit friends perform manipulaions (as massage) and administer medicine which is as real if not so coarse as Perry Davis' Pain Killer itself. Spirits frequently direct the compounding of new medicines.

Spiritualism acknowledges regular laws of chemical action, and has no quarrel with the intelligent chemist, only requiring him to play second fiddle when dealing with a person responsive to the "finer forces." Nor, as Buchanan says, "can a rigid line be drawn between medicine and food, inasmuch as the same elements constitute both, only being in varying proportions or combinations in various preparations. So long therefore as you find i necessary to use physical food, so long may you find it beneficial to occasionally use what you may term medicine. J. T. MACDONALD. Seattle, Wash.

Some Cogent Reflections on Spirit-

ualism. I have been striving to learn the Jesus advised the young man "if thou wouldst be perfect, sell all, etc." This man was ambitious to attain a high the perfect and whenever found. hoods, that pretended God-given book into which they wish to draw us, and Without condemning the hog, Spirit- into which if we permit ourselves to be drawn, will prove our grave. Our

is to-day.

The priests and ministers well know We are gradually clipping from their creeds as poor lendeth to the Lord or the ery exertion to bring us nearer to them, the hands of the butchers to be mangled out of all recognition; in other words in that old religious rut where priesteraft slavery has placed us, and we go back into that old conglomerated mixture of biblical oblivion, where they have been for thousands of years. Shall we do

liberty or give me the other side of life. We ask the privilege in the progress those of to-day.

want, and we do not want a straw laid in our way of accepting it at any and all times. It is the true message and meaning

it clear, and progression is sure. A. CROSBY. Phishing, Mich.



HYPNOTISM

sibilities for those who master the secrets of hypnotic influence; for those who master the secrets of hypnotic influence; for those who develop their magnetic powers. You can learn at home, cure diseases and had develop their magnetic powers. You can learn at home, cure diseases and had develop their magnetic powers, who the friendship and love of others. Increase you habits without drugs, win the friendship and trouble from your mind, improve your memory, overcome domestle difficulties, give the most thrilling cuprove your success.

No can hypnotize people instantaneously,—quick as a flash,—putyourself or anyone rice to You can hypnotize people instantaneously,—quick as a flash,—putyourself or anyone rice to the party of the power of the secrets of the power of the process of the secrets o

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Since first he whispered in her ears

-Chambers' Journal.

boasted angelic Spiritualism will be

statesman, I know not what course others may take, but as for me, give me

tory of murder and rapine. their creeds on what would be left (if there was any residue), they might inwise his bread and butter, and the poor fellow would have to work for a living That which we call science is not always the truth. Truth, a living cer-

of Spiritualism. Put up no standards to day that we may not kick down to-morrow if we find they do not corre-spond to the truth. They would, as stated above, be too much dead weight These fixed standards that cannot be removed are the main stumbling blocks to progress. Clear the track and keep

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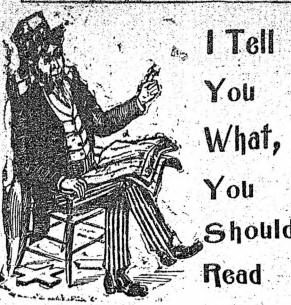
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point.

How strange it is that people who are apparently perfectly rational as far as outward appearances go—hold dormant and unseen impulses which, if allowed free rein, would soon result in the most shocking crimes imaginable. It has been said that the mad-houses do not contain all the lunatics, and the assertion is right and true. Day by day, we see blazoned in the newspapers, with "flaring scare-heads," the disgusting accounts of revolting crimes of every description. Many, if not the majority of these cultural accounts of these cultural accounts of these cultural accounts. these crimes are committed as a result of the high-strung nervous organization of some person, losing its balance, and becoming, in its unsettled state, a prey to the devilish impulses which a prey dragon-like, from the deep caverns of the subconscious life. It makes no difference if the impulse proceeds from low astral beings, or from the subconscious life of the criminal; what we wish to know is, how to avoid these crimes. If people would not be led by their passions, but would try to extend passions are passions and the passions are passions are passions. present time, and the space in the newspapers which is now so occupied could be given over to more interesting

and entertaining reading, such as short studies in literature, selections from the poets, or something of a like nature. There are far more doctors of the body than doctors of the mind at the present time. We need more doctors the mind; men who understand the strange workings of the mental machinery, and who may suppress by hypnotic suggestion and other means the insane impulses of the degenerate mind.

Under the stress of conditions imposed by the hustle and rush of the tion. present state of American life many weak minds succumb to evil influences and degraded thoughts. If there was ever a time when a person needed wisc self-control, that time is to-day. If a person has an evil impulse, he should quell it at once, for if he allow it to ex-ist, it will gain in power, and sometime

always be their own master in word own powers, and lean not on the coun-

and suicides. Any person who has a comparison to his past doings in this Handel Hall Building, 40 Randolph St. knowledge of the principles of hypnotism and psychology, knows the
dangerous effects of reading thrilling
"murder stories," and of looking at the
disagreeable pictures of patent medidisagreeable pictures of patent medidisagreeable pictures of patent medidisagreeable pictures of patent medidisagreeable pictures of patent mediown arbiter—the maker of his own misgession commences at a quarter to good many times we read an interest-ing article part way through, to find that it breaks off abruptly, and begins to tell of the wonderful healing piwers of Dr. Whatisit's Green Drops for Sal- feel what is and what is not true, simlow People. Well might the reader who ply. It requires no particular sensitive-

A strange case of insane impulse, leading to criminal actions, is that of

"She apparently poisoned for no motive of gain or personal advantage. The small sums of money said to have disappeared on several occasions do not deserve to be considered. As Miss Toppan is reported to have declared to the examining physicians, she 'was unable' lo restrain herself.' Her impulses, her moral sense, her will, were perverted. In an earlier age of the world she "The Infidelity of Ecclesiasticism, by noted speakers. Tests by Madam by by by by by by by Madam by by by by by by by Madam by By Prof. W. M. Lockwood, lecturer Tuborian hall, 2712 State street.

the result of allowing the mind to be-come dominated by had impulses. Guard carefully thy thoughts, and root

LEWIS R. HILLIER. Gloucester, Mass.

SUSPICION.

Its Importance from Every Stand- Deception and Its Consequences

It is a curious fact that the susplclous, who so often fear or fall to accept a truth—even denying it simply because it does not touch them—should be taken in so much oftener by an untruth, or be deceived despite their supposed equition. posed caution.

Why this is so, can only be inferred on the theory that their intuitive per-ception is still darkened to the light, and therefore it does not touch them readily enough to be felt; thus the sus-picion that it must be untrue. However it may furnish a cue to the

reason why some people are unable to Their vibrations or soul-forces do not

low vibration?

It is undoubtedly true that a man you. Address you. 43 Evan for those who can accept a spiritual fact, yet be ever suspicious of deception or wrong. There are such in every stratum of human developments, Spir-

itualism not excepted. It suggests the possibility of skepti-cism being an hereditary evil, or one acquired in the course of events by some form of self-love, which attributes to it-self superior understanding that takes the form of a living principle in the hu man make-up or spirit, and then acts olens volens, uninvited.

It may be regarded as a misfortune or a just punishment for imposition when under the spell of this belief of superiority-and perhaps wilful decep-

Does a merchant ever decry his wares? Is not success in business large y based on deception? Are not politly based on deception? Are not poli-ical issues a means of decelving the public? Is not society largely impreg-nated with sham? Does not our intel-ligent will create the principles of our

ist, it will gain in power, and sometime turn and rend its owner.

There are many people who naturally possess a passive mind; that is, they ers, will end in deceiving himself. Thus are passive and receptive, and more or his blindness to the truth; and the less susceptible to all sorts of influ- higher truths of Spiritualism, even holds meetings every Sunday at 2:30 ences. Such people should seek in every after he has been convinced of spirit, and 7:30 p. m., in Hygela Hall, 404 Ogway to strengthen their will, and communion through the phenomena Deception will be his from the beyond and deed. They should stand by their in the same ratio that he has been deceiving mortals or vibrates in harmony sels of others.

It is perfectly true that many people are driven to commit crimes or to take their own life by reading the sensational newspaper accounts of murders ishly deceived or led into misfortune in

cine advertisements, which show the ery or happiness. The undoing of a disterrible effect of dyspepsia on a person who falled to take Dr. Blank's Royal for restoration to harmony with natural name of the repair of patents of patent medicine try by every way possible Love pays interest in the form of contocatch the attention of the reader. A

gets tricked into reading a patent medi-cine advertisement say: "You cram these words into mine ears against the by strict adherence to truth, honesty of soul-qualification that all can develop by strict adherence to truth, honesty of purpose, charity for everybody, forgive-

> tions not spiritual.
>
> In that condition the soul becomes a mirror for the reflection of truth, which, mers, pastor. is always a consolation, whatever the attending circumstances. Neither suspicion nor skepticism troubles him who Lecture and tests by Prof. Ray and holds himself above suspicion, or in others, harmony with the sphere of truth.
>
> ARTHUR F. MILTON.

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