

that we do not stand idly in this present crisis. America to take a superficial view of this deplorable fact, but ever ready to prepare the mind for any unexpected 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 Wateka Wonder," and some of the many writings, which will throw light on this subject.

JAMES BAILEY STEWART,
Brookline, Mass.

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A TRUE RELIGION.

The Higher Spiritualism and the Inner Life.

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

Why not, indeed? Religion, the culture of the inner life, embraces a vast number of people who are not avowed Christians in any dogmatic sense, but who, in business, society, literature, politics, journalism, fairly represent the intellectual force of the American mind.

Spiritualism is rapidly taking on a distinct form or type as a religion, an interpretation of the spiritualized world 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 legitimate 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 purity 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, revealing the fact that peace between the mortal and the immortal, the truly human (not the bestial) and the divine, the creature and the great Creative Mind, the repentant sinner and the progressive man in spirit, is not something yet to be effected, but something already done, yet 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 Goodness, even when 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 kill 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 sweetly:

"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,
Told 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 many 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 bear,
A child's dear eyes are looking lovingly
From underneath a tangle of tangled hair.

Perhaps you do not heed the velvet touch
Of warm, moist fingers holding yours so tight,
You do not prize this blessing over-much,
You are almost too tired to pray to-night.

But it is blessedness, a year ago
I did not see it as I do today,
We are all so dull and thankless, and so 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 to rest,
You miss this elbow from your tired knee,
This restless, curly head from off your breast,
This hissing tongue that chatters contentantly.

If from your own dimpled hands had slipped,
And ne'er would nestle in your palm again,
If the white feet into their grave had tripped,
I could not blame you for your heart-ache then.

I wonder so that mothers ever fret
At little children clinging to their gown;
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 cap or jacket on my chamber floor,
If I could kiss a rosy, restless foot,
And hear it patter in my home once more;

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 near my own
Is never warmed 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 own.

Human thoughts about divine things are of every character of nobleness and ignobleness. They vary greatly with culture, civilization, education, mores and feelings. When the conscience is roused by some palpable wrong, it feels impelled to resent and resist, a sense of responsibility leads into light from the dark, the consciousness of moral freedom and power is stimulated; the impulse to dare and do is strong, and the Supreme Power becomes a living—A God—God—the Father of humanity and the God of wrong.

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

ject. It steals in upon his heart through every sense, and the world seems alive, the sky with living, pulsing light, the earth with flowers, fruits and verdure, the ocean with its myriad waves, the woods with sweet 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 deep persuasion that God is ever present, the inner life of each and all, living and breathing in all, giving to the lily its pallor, giving to the rose its fragrance, reflecting his light in every jewel dew-drop, refreshing the thirsty earth with the shower; not indeed, an anthropomorphic vision, but an inward, flowing life, breathing blessedness from within upon all outward things, himself the inner light and life, love and blessedness 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 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 business mind to grasp the Divine essence or ultimate reality of the life of all things.

It thus measurably enjoys the blessedness of actual communion with the highest Truth, but, in its inward, flowing life, breathing blessedness from within upon all outward things, himself the inner light and life, love and blessedness of all. The very Celestial world would seem opening to his spirit, in its penetration.

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The Water Cure.

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

AN ILLUSTRATION OF THE HORRIBLE CRUEL-TIES PRACTICED BY THE INQUISITION AT ONE TIME IN MEXICO AND WHICH FINALLY 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. Borton, 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 holy church," and not the "heretic," invented this wicked torture:

AN HOUR IN THE MEXICAN INQUISITION, 1495.

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 torment 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 linen about his loins, he was again admonished to speak the 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 bound with cords. It was done, and the first twist given the cords, whereupon he exclaimed, in a very low voice, 'Have mercy upon me!' and was then silent.

"Being again admonished to tell the truth, the second turn was given to the cords. He screamed aloud, many times exclaiming, '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 screamed, 'O God of my soul, alas for me! they kill me, they kill me,' and this he repeated many times, and at the end of his voice, 'I cannot confess to what I did not do; kill me at once.'

"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 once. I have spoken the truth, I have spoken the truth! All of which he uttered with a most sorrowful and piercing voice.

"Being admonished to tell the truth the sixth twist was given. He cried, 'I have told the truth. See, I have five children. Alas for them, alas for me! How can I confess 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 cannot confess what I did not do. I have five little children. Oh, brothers, finish me at once!'

"Being advised to tell the truth, the eighth turn was

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 dream.

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 me a 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 slept 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 sorrow, but I was so greatly troubled that I could not attend to 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 this privilege, the road which I was traveling ran almost parallel with the way which led to Rushville. Seeing some one riding rapidly up that road I checked my horse and rode slowly, for it occurred to me, that person is coming for me. Why, I knew not. Why I should think so was mysterious, but when he came opposite to me he left the road and came across the prairie to where I was, and asked me if I knew of any person in the village by the name of —"

I said, 'Yes, sir; that is my name.'

"Well, said he, I have come for you. Your brother, at our house, is very sick, probably will not recover; you had better go right on immediately."

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

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

"The Golden Rule." By S. W. Tucker, has found its way into many homes, and is a beautiful book, which they are sure to hear and read and sing. They should be in every home in the land. For sale at this office. Price, 15 cents; \$1.50 per dozen. For sale at this office.

"A Few Words About the Devil, and Other Essays." By Charles Bradlaugh. Paper, 60 cents. For sale at this office.

"Eileen's Little Brother Tom." By A. W. Thurburn, is one of the best of books in the realm of stories for boys and girls, and not excepting older people. It is a fine birthday or holiday gift. Very interesting as well as instructive, and of good reading value. Price 75 cents. For sale at this office.

"Gleanings from the Roshmond." By A. B. French. Cloth, \$1. For sale at this office.

given the cords. He cried many times, 'Finish me at once! O this pain ought not to come upon me to force me to 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 never did."

"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, 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, I have told the truth! All of which he repeated in a loud voice, weeping and sobbing, and saying, 'I have told the truth. Alas, alas for me! I have told the truth, may she help me now!'

"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 his moan.

"After a few more of the lesser torments, and finding him still stubborn in his wicked resolution, the lords, inquisitors, and the ordinary, bade the torments cease for that time, and that the prisoner should be thrust again into the sure and safe keeping of the cell of the building of the Holy Office.

"This torment concluded at half-past ten in the morning."

In spite of all his sufferings and protestations this unhappy man was taken from his cell on December 8, 1596, garrotted, and then burned in the great Auto de Fe, celebrated on that occasion in Mexico City. He was 36 years of age.

"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 Monmouth, seventy-five miles distant, where my father was pastor, we all remained with my brother till he was released 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, omnibuses, hygies, 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 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 are issuing the best all-round Spiritualist paper it has ever yet been my privilege to read, and I read many, and I earnestly hope you will live to see your subscription list reach the 100,000 mark. It is always well stocked with the very choicest kind of spiritual food, and richly merited, not only the support of every Spiritualist, but every free thinker and lover of truth in this broad land. Your premium books, too, at the ridiculously low price at which they are offered to subscribers, for they are all works of high-class merit, coupled with the exceedingly low price of the paper itself, certainly places them in the first rank as the cheapest advance thought reading matter in the known world.

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

Rises to Explain = Interesting Experiences in Her Own Education.

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.

The impression seems to prevail that I favor no education save that which comes from the spirit world. As stated above, I would like to try and explain my 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 Progressive Thinker, and here I wish to relate something of my own.

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 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 unusually bashful girl, retiring and shrinking in my temperament. I was reared in the Baptist faith, uniting with 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 my investigation with my husband and parents, and one method of our study of the question was 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 today 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 overshadow 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 elocution—everything seemed included, voice culture, gesture, emphasis, etc., 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 way resisted the independent force that seemed to control the movements of the body, for what purpose I did not know at that time. And let me state here that all the 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 disbanded 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 do for my parents, who lived near; all this kept me busy, 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" continued.

In the midst of my heaviest labors and severest burdens, ever and anon there would come into my mind a flow of sublimity thought that thrilled my very being; words (many of them) that I then knew not the meaning of; phrasesology 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 reader, do you note how I was learning? Not alone did I have the help of the higher teachers, but my husband was my counselor, and he said to me:

"Write, don't lose those grand thoughts! Write them down." I did so, and it time did not allow me to do so at the time of direct inspiration I would treasure them in my mind, possibly till the night time, often robbing the hours of sleep and rest to preserve them, and many, many were the gems of thought and wisdom thus garnered, that I made use of in after years.

And this was not all.

I started my investigation of Spiritualism with the determination to learn regarding it, and the

HOME CIRCLE

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. Colville, A. B. French, Hudson Tuttle, Lockwood, J. Clegg, Wright, Giles B. Stebbins, J. S. Loveland, J. M. Peckles, 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 intellect in the solution of many vexed questions pertaining thereto.

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 have studied the dictionary and read the Bible, not as I was wont to read it when in the church, through the preacher's glasses, but I read it to learn what it contained, and I should have added to my Spiritualistic reading the Woodhull and Claflin Weekly; for, truth to tell, I read it; and thus for thirty years I have been striving for education, and during all these years I have been receptive to the "higher word," the grand outpouring or inflowing of inspiration continues, and while a little past the meridian 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 after the grand truths of Spiritualism had been established in my mind and some of its glory had come into my life, every now and then some minister of our place would come out with a tirade of abuse, vituperation, misrepresentation and falsehoods (lies fit in better) against the cause so dear to me, and my very soul groaned within me that there was no one to speak in its defense. As 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: "It's a shame that we must hear their abuse unresented. O! for some one to go for the preachers." And my husband, ever my counselor, said:

"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 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 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, and to the credit of the home papers, be it said, they have 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 Convention who is a reader of The Progressive Thinker, was heard to say:

"I wouldn't think that Mrs. Watson would ever be 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 of you, good readers, think that I must be a "holy terror" in my public speaking, but I assure you I am not, neither

in my lectures or funerals, and I have spoken at very near four hundred of the latter.

But I want to go back to the writing class in my life "institute." Getting my start in newspaper writing in the manner stated, I came to like the work, and for this reason I widened my field of operation, and I have written articles for the secular press upon many subjects of human interest: 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 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 the Bible and battling the church. And here again do you 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 that 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 speaker every effort was accompanied with the discordant music (if discord can be called music) of the thumping of 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 outside of home effort was a lecture just ten years from 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 my home for any one interested to come in. My funeral 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. I speak of this to show how all departments in the schools peculiar to Spiritualism, fit in to the groove of public effort.

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 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 instructors, I should have to reply, I do not know. I have never had any "guides" with big names about me, that I know of.

I have never had any "controls" that told me that I should not read or study, and if I had I should not have obeyed them.

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

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

I have never sacrificed my individuality to that of another, not even to my husband, and consequently I have

not obeyed the "divine" command, "Wives submit yourselves unto your husbands in all things."

I use my own judgment in all matters, faulty, no doubt, but it is mine to use. I have never given a "sitting," nor a "test." I wish I could, for I am often asked to do this, but I cannot.

At one place where I was lecturing, I explained that I was no test medium, but one good old soul so anxious 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 earnest. 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 an 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 teachers" have imparted lessons at once helpful, uplifting, instructive, exalting and enduring. All hail, then, to 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 thought of its management is this. Let the school be maintained upon the broad principles of Naturalism, 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 science room, and place upon its rostrum able instructors upon all questions of human interest, upon all problems that pertain to human betterment, and this will help to attract excited helpers from the spirit side. A person taught only upon the principles of Spiritualism in its narrow sense of anism 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 imitations in the school.

Be original.

Be genuine.

Imitations are cheap and the intelligent, progressive element of society will scoff at Spiritualists for adopting them as a thin veneer 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 thus fit themselves for the work, and others still, with small mental power, with lack of good judgment, not knowing their own unwisdom, 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 easy to acquire, and thus ignorance will still here and there manifest itself, and while it is humiliating to intelligent Spiritualists, and while personally I consider it my 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.

Jamestown, N. Y.

CLARA WATSON.

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