# OTESSIVE THIN

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

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NO. 707.

## MORRIS PRATT INSTITUTE,

#### And the Fund for Homeless Mediums.

we reproduce them this week, with special questions submitted to the N. S. A. Last week the printer in putting the to ten dollars. heading in the form, got it badly "mixed," making it senseless. Readjusted, we now present it.-Editor.]

THE MORRIS PRATT INSTITUTE-A SHOULD TOUCH THE HEART OF EVERY HUMANE SPIRITUALIST.

Spiritualists Are Confronted With the Startling Fact, That They Can Not (or at Least, Do Not) Support an Educational Institution Without Leaving for Sick and Needy Mediums-It Is Painfully Evident That While the School at Whitewater Has Been Go-Upon to Decide Which One, if Either, Shail Have the Preference-It Has Been Demonstrated During the Past Spiritualists, and the Next National Convention Must Decide.

The first year of school at the Instiplain statement for consideration.

At the time of the organization the close of school, so that we may have the trustees desired two years in which to get ready for opening the school, as open next fall without a heavy debt to there were some changes to be made in | meet? the building before it could be used for | There will be many years before this he was called home; his body was laid away the 24th of December, and his most sacred. property will be distributed among his

School opened the 29th of September with a class of fifteen, made up of pupils coming from Maine, Vermont, Connecticut, Massachusetts, New York, Pennsylvania, Ohio, Iowa, Texas and California. They have done most excellent work, and most, if not all of them are preparing to return next fall. Besides these, we are in receipt of letters from many others who express their intentions of entering next year. The tuitions of entering next year. The tuition is fixed at fifty dollars per year; the course to cover two years. The past year room and board was furnished for from \$2.75 to \$3 per week, and probably will be the same next year.

The total amount of money received from every source up to date, is \$5,364.29; the total expenditure, \$5,345, leaving a balance of \$14.29 with which to meet unpaid bills. The largest contribution came from Mr. Franz, of Massachusetts, and was a check for one thousand dollars. It came like sunsunshine on a cloudy day, and did much to stay up our hands in the struggle for The National Association sent \$300 which also gave us much relief; Alonzo Thompson, of Nebraska, \$250, inclusive of \$30 for life membership in the Association; Andrew C. Dunn, Winnebago, Minn., \$100, which includes life membership for himself and wife; Mrs. Sawyer, of LaCrosse, Wis., \$125 and a Mrs. Stewart, we desire to say pledge of \$25 per annum; Moses Hull, that the trustees of the Morris \$150, which includes one scholarship Pratt Institute are prohably person-\$150, which includes one scholarinity and a pledge to keep one scholar in the school every year while he lives; A. H. Bliss, Chicago, \$100, and Jos. Slater, of Columbus, Ohio, \$100. The following have each given \$100, in two payments, to the Institute, that the directors do to W. C. Edwards of St. Paul, Minn., and has pledged one hundred more in the same way, as well as one scholarship. F. J. Bristol, Oakfield, Wis., and a pleage of fitty dollars per annum for elgni more years; Theo, J. Mayer, Washington, D. C., \$50; C. W. Sander son, LaCrosse, Wis., \$50; Mrs. Julia by a natural frontier.—Hugo. Hyde, Ripon, Wis., \$75; Mr. Putnam and wife, Oakfield, Wis., \$70, with pledge of \$35 per annum; Laura G. Fixen, Chi-

[In consequence of the great import- | Summerland, Cal., \$25, and the same ance of the reports by Mrs. Stewart and amount per annum; E. Barcus, Colum-Mrs. Longley, to Spiritualists generally, bus, Ohio, \$25; E. D. Frost, Almond Wis., \$25; Mrs. Byers, Kansas City, Mo., \$25. The balance has been made up by collections, and sums ranging from one

There are now unpaid bills to the amout of over eight hundred dollars, not including salaries from Dec. 1 to June 1. These are but \$40 per month to each, and certainly should be paid, but the bills must be met. How is it to REPORT ON ITS CONDITION AND be done? Mr. Hull and myselfy have FINANCIAL NEEDS—REPORT BY been untiring in our efforts to raise the MR8. M. T. LONGLEY WHICH amount, we have both worked when we were unfit to do so; and have in every possible way tried to make the Spiritualists feel an interest in this school, and take a pride in furnishing a place where their workers can get an education. The bills for improvments were to have been paid in three payments. The first two, and all running expenses have been met, but as the final at the Same Time the Fund Depleted payments became due we could not meet them, we made earnest appeals to the Spiritualists at large, and to some in private, with little results, as a last resort, and because of the action in ing on Contributions for the Support Boston, by the convention, and the doof Indigent Mediums Have Practically nation of last summer, we wrote the of-Stopped-Spiritualists Are Called ficers of the N. S. A., giving a clear statement of our condition, requesting them to give us some help in this pres est stress; telling them if we could lift the indebtedness before the close of Year That Both Can Not Be Sus- school we felt assured of the success of tained - The Progressive Thinker the Institute. We were more disap-Simply Puts the Issue Fairly Before pointed than could be told to receive word from the Secretary, that the board dld not feel they could relieve us in our present difficulty. Of course the property is valuable; it will bring enough to less than three weeks the busy hum of have persistently refused to encumber voices, the cheeful sound of laughter, the property, and in fact Mr. Hull and hurrying of feet from class-room to cor- myself have said we will never place ridors, will be at an end for the summer, any indeptedness upon a track bills and as the annual meeting of the assoridors, will be at an end for the summer, any indebtedness upon it that we can clation convenes June 24, it seems just to the public that a review be given of the financial affairs of the past eighteen to place a mortgage upon the building months, the time during which the Association has been organized, and if the should be found to pay within twentypress will kindly allow me space as it four hours after the publication of this? has on former occasions, I will submit a Spiritualists, once more will you help us now to get out of debt, before the

school purposes, such as heating appar- amount will be expended again, as the atus, plumbing, sewer, light, repairing house is now in almost the ough repair, of roof, and floors in basement, furni- and the regular running expenses will ture, etc. These improvements are ex- be comparatively light. Let us hear pensive, and as every cent would have from you with what amount you can to be collected by soliciting, it was the give to help us; there are few who are judgment of the board that it could not be done, and meet the running expenses thing, and many of our Spiritualists of the house, especially as it was not to who are crying for an educated minisbe expected that the opening class try, who are able to lift this debt. Will would be large; but good old Father they do it? Do they want education? Pratt, who had given the building, was be resistent in his request that it be continent to deliver three or four lecopened the following fall, saying that "if tures, will they give the same amount we could not raise the money, he could so that he can be enabled to teach a and would, and that he would see that class for, perhaps years? We feel he all expenses were met that we could not can stay many years if relieved of some meet-that he wanted to hear the sound of this mental strain: if not, he cerof voices in the building before he left tainly cannot be active for a great the earth." As he was then 81 years of length of time. Mental struggle is age he felt there was no time to spare. worse than physical labor. I trust the There is no doubt but this would have Spiritualists of America will rally to the been done had he lived to carry out his support of this institution, and now, if wish; for he repeatedly said that all he never before in the history of Spiritualhad except what he had set aside for ism, let us have a school that is free, his wife, should go to the school, but where our old and young can get the before he could accomplish his purpose essentials of education, and the philosophy of the religion we think we hold

Address your letters to either Moses Hull or myself.

Fraternally and sincerely, CLARA L. STEWART, Sec'y. Whitewater, Wis.

### REPORT FROM THE N. S. A.

To the Editor:-In my former letter giving directions for reaching the Brooklyn (N. Y.) cemetery in which repose the remains of the Fox sisters, the "Tremont" station should read, "Terminal" station.

A word to the sympathetic public con cerning the N. S. A. Mediums' Relief Fund; it seems to me that in spite of all we have said in regard to this fund that those who desire to see needy mediums cared for, do not realize that every penny sent to us for that fund, is used for relieving the needs of destitute aged or needy sick mediums. Contri butions to this 'fund' are amazing' small, only one dollar in April, and that from a soldier in the Philippines, who

regularly contributes. MARY T. LONGLEY, Sec'y. 600 Pennsylvania avenue S. E., Wash ington, D. C.

In connection with the report by Pratt Institute are probably persona bank—they are responsible, and population now as there has been in the should so consider themselves.

Revery, which is thought in its nebulous state, borders closely upon the land of sleep, by which it is bounded as

The rain is playing its soft, pleasant tune fitfully on the skylight, and the shade of fast-flying clouds across my book passes with delicate change.—

# Important.

### Questions Respectfully Submitted to the N. S. A. in Reference to the Morris Pratt Institute, and the Fund for edy Mediums.

In view of the two reports, the first on the part of Spiritualists to start a large deficit in connection with the Morris Pratt Institute, and the second by Mrs. Longley, stating that con-

Notwithstanding the Morris Pratt Institute was advertised widely in all the Spiritualist papers, it attracted only a dozen scholars, and some of them are charity students. In order to carry on the school with that number, contribu-tions have been called for continuously, and yet there is a large deficit which nangs like an incubus over the institution. We state most emphatically that we have the kindliest feeling towards he officers and teachers of the institution, and believe they have done fully as well as a like number of any other educators could do with the same list of studies, hence no personal matter whatever has anything to do with our presenting certain questions for the consideration of the N. S. A.

1. Should not the list of studies be arranged by a large committee of edu-cated Spiritualists, if the Morris Pratt Institute is to be continued?

2. Should Spiritualists be called upon to support a school where many of the branches taught can be studied equally as well, if not far better, in any of the magnificent non-sectarian High Schools, now conducted throughout the country? Such schools have the air of refinement, culture and efficiency, and the teachers have no superiors.

3. Should Spiritualists be asked to pay for teaching Physical Culture, when all that is desired on that subject can be easily learned in its perfection through the various magazines pub lished on that subject?

4. The Bible is no longer a book of authority, it is obsolete; it is contradictory; it is obscene—then why should tory; it is observed any should spiritualists be called upon to contribute to aid pupils in studying Bible Exegesis? Why add another interpretation to the 1,000 already existing, and thus rendering confusion more con-

10sed?
5. Is it necessary to educate a large number of students each year as teachers and lecturers while the old and elosufficient remunerative employment?

6. Is it not in exceptionally bad taste

N. S. A., and its off answer the same. quent veterans in our ranks do not fine

SOUND SENSE

Concerning the Decline in the Size of

Families.

one by Mrs. Stewart, announcing a Spiritualistic school to be supported largely by begging contributions, while there is not a single endowed home for

sick and needy mediums? to the fund for needy and significant well for Spiritualists to care by consider the situation? We had almost ceased, is it is need to support a psychia class in the Morris Pratt Institute, when the Home Circle will answerall purposes equally as clation to calmit consider the following. 7. Why should Spiritualists be called Circle will answerall purposes equally as well, and while psychic taws are exhaustively taught in pamphlets by Hudson Tuttle, W. H. Bach, and Mr. Wallis, of London, Eng. Very little additional can be said on the subject that is of any

importance.
8. The National Association should carefully examine the curriculum of the various High Schools throughout the country, where instruction is comparalively free, and without a taint of secarianism, and determine wherein it is deficient or in anyway inferior (if not superior) to that of the Morris Pratt Institute?

9. Is it ordinary "horse" sense for a man who can't (or doesn't) support his own family well, to take an additional burden on his hands by adopting another family? If that man doesn't show ordinary "horse" sense, what about Spiritualists starting an tional institute when they have been unable to endow a home for sick and worn-out mediums? "Horse" sense is a scarce article in both cases.

10. Why should Spiritualists

called upon to support an institute received an ordinary High School edureceived an ordinary AIGH SCHOOL edu-cation—schools that Jahound every-where, and are generally free, are first-class, are NON-SECTARIAN, and ad-mirably adapted to discipline the mind, enlarge the understanding, and prepare the student for the various duties of life? They are the pride of this country, and the teachers are thoroughly well versed along modern educational lines—up-to-date in every particular. Scholars graduated therein make our lawyers, our physicians, our teachers, our great men and women, and if Spiritualists they could soon prepare themselves for work in our ranks by a systematic course of reading and study.

11. Is it the business of Spiritualists

to contribute towards aiding pupils to become teachers and lecturers without first absolutely knowing that they possess special qualifications for the work in view, and that they are graduates of ome High School

N. S. A., and its officers are requested to

#### Penalty Far Too Light. Last Saturday at Bogeman, J. Barr

The facts recently printed in regard to decline in the size of families in this country in a general way at least, have long been familiar to economists and sociologists. In them there is nothing surprising or alarming. They simply illustrate a tendency concerning which there is no doubt that as civilization advances the size of families becomes

smaller. It may be in accordance with the law that Spencer dilates upon that with the increase of intelligence and education and the improvement of conditions subsequent thereupon, the childbearing age with women begins later, thus necessitating reduction in the size of families in the aggregate, while giving women greater opportunities for in-tellectual culture and improvement before marriage and leaving them in a condition for greater personal develop-ment and social influence in the later

years of life. In all countries, Rome, Greece and in all modern countries, England, Germany and France, this tendency has been going on the same as in this country, with the advance of civilization as shown in the diffusion of knowledge and the spread of thought. The old idea that it is the duty of women to bear the largest possible number of children without regard to quality or ability of the parents to rear them and fit them for the duties of life is exploded among intelligent people. Smaller families with better birthright conditions and with better opportunities for education are more to be commended in these times than the reckless bringing into the world of children, creatures of pas-sion and impulse, with nothing but the conditions of poverty for most of them and the prospect of premature death or pauper or criminal careers for many of

In times of war or with expectations of war the jingo class of statesmen are always anxious for great increase of population. Men are wanted for . war fuel. The Napoleonic idea obtains. Roosevelt is infected with this idea, and while much which he says against shirking the responsibilities of maternity though commonplace, is true, there is probably as little ground for fear that our nation will suffer through decline in

There is no excuse for recklessness in bringing children into the world without ability and provision for rearing it is often by the way offekcuse to our out ability and provision for rearing selves that we fancy things are imposand fitting them for life's duties.

That the wealthy or well-to-do sible.—Rochefoucauld. classes should not allow artificial conditions of life to impair the natural in ture will furnish a man for satire; but stincts and social obligations is too evil the greatest instance and value of wit dent to need argument. But be sure is to commend well—included that the standard well is to commend well.

Harris, on trial for seduction, was found guilty by the jury and his punishment fixed at one year in the penitentiary. Harris, who is the rector of a Methodist Episcopal church South, was charged

with having accomplished the ruin of a Miss Agatha Hardenbrook, one of the members of his flock. The girl's father testified that at his wife's death some time previous the girl had assumed charge of his family until her disgrace had fallen upon her. The girl on the stand told of how Harris had used his position as a minister to influence her to accompany him to various places in the interest of the church. How under he guise of his ministerial garb he had taken liberties with her suntil at last, under the promise of marriage, he had engaged in relations which caused her ruin. The evidence also showed that this was not the first time he had been charged with such conduct, as a board of ministers of his church had once been called upon to investigate a similar charge, the inquiry resulting in his charge was a serious one, but in Harris' case it was most revolting and the leniency of the jury in fixing his punishment at one year is to be wondered at, and it seems inadequate for the punishment of one who betrayed his church, his God, his religion and cast disgrace upon a holy profession. Perhaps a bet-ter illustration of the "whited sepulchre" could not be found than in the example of such a wolf in sheep's clothng whose calling enabled him to enter the best homes in the land, where, instead of exerting an influence elevating and refining as he was in duty bound by the tenets of his church and training, his touch was slimy and deadly to innocence and purity. No betrayal could be more base, no motives more sinister, nor no schemes more, invidious than, when under the guise of a spiritual adviser, he entered the home of his victim and with the power of an accomplished viliain and man of the world gained an ascendancy over Miss Har-denbrook that led to her undoing. For

his victim, let the mantle of Christian charity fall, but for him there is no commiseration. He has sinned beyond human forgiveness. The only, regret is that his punishment is not more severe and the story of his disgraceful deed should follow him to the end of the world.-Dawson County Review.

Joys are our wings, sorrows are our spurs.—Richter. We have more power than will; and

A little wit and a great deal of ill-na-

Man carries under his hat a private shade of fast-flying clouds across my cago, \$50, which includes \$30 for life membership; D. R. Davis, Milwaukee, membership; D. R. Davis, Milwaukee, with delicate change.—
Willis.

\*\*Stand pledge of same amount yearly; C. A. Dodge, California, \$30; C. T. Ford, California, \$25; J. K. Moore, age.—Scotch proverb.

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\*\*Standard Private their estillation in the survival of the fittest will man the survival of the fittest will across my that if they do they thereby prove their their estillation in the fittest will across my the fittest will be across my that if they do they thereby prove their their estillation in the fittest will be across my that if they do they thereby prove their their estillation in the fittest will be across my the fittest will be across my that if they do they thereby prove their their estillation in the fittest will be across my the

#### A GOOD SHOWING.

The Clerical Work of the National Spirtualist Association.

To the Editor: - While you have most generously published letters from time to time in your valuable paper, concerning the work of the N. S. A., as officially announced from the home office, it may be well at this juncture to make a state ment to the public, with your courteous permission, of the present standingfinancially and otherwise-of the N. S. A., in view of the fact that the board of trustees has recently held a semi-annual meeting at headquarters. I am most happy to state that the National Spiritualists' Association is stronger in finances, and in its place in the public sympathy than ever before; its treasury contains over fifteen thousand dollars: its real estate is free from debt or incumbrance of any kind; its societies express loyalty and satisfaction at its course; a number have gone into our chartered state associations, but instead of weakening the N. S. A., this only strengthens its work.

As has before been stated, this association is supporting several aged and needy veteran mediums, and as its Mediums' Relief Fund increases, other beneficiaries will be added to the list.

The missionaries have done a good work, and this year have labored extensively in connection with state associations in order to bring the latter more largely to the front and help to show their utility and worth. Many thousands of spiritual tracts

have been freely printed and distrib-uted by the N. S. A. Our printing bill for these tracts this year is over four hundred and fifty-four dollars. In contributions to aid in distributing tracts we have received \$35.54 which includes stamps received for sending tracts to applicants, and our postage expense for mailing tracts alone in the same time has been somewhere near fifty dollars. The amount received for tracts as menwhere the students have not previously | tioned, \$35.54, has been credited in our books to tract sales, as we have no tract printing fund. The intelligent reader will see by these figures, that the distribution of tracts is an expense to the N. S. A., since printers must be paid, and it costs much to have extensive dealings with them.

For some unaccountable reason there is talk in some quarters of the country that the N. S. A. is financially weak that "it-is going to pleces"; that it has but very little sympathy in the hearts of the people, and our missionaries would be kept busy if they attempted to refute these statements otherwise than by their works. Should the carping critics look into our office, and undertake to glance over the stacks of letters here from able and intelligent minds from all over the country, they would not be so ready to give current to misleading and false statements.

Our Editor-at-Large Mr. Hudson Tuttle, has done a grand work, as his report shows, and our general superintendent of lyceums, Mr. J. W. Ring, has also done nicely in his field of labor the vceum cause.

The question of frauds among mediums is constantly arising in one section and other, and the duty and responsibility of the N. S. A. towards this subject is discussed pro and con. We think that by this time, it must be fairly estabished in the observing mind, that the N. S. A. has no sympathy with fraud of any kind, and that it is squarely against the encouragement of anything of the sort. Sensational persons posing as mediums and claiming to be indorsed by any association simply be-cause they hold a certificate showing they have at some time contributed a dollar or more to this or some other association, are not indorsed or countenanced; these certificates are simply receipts, the N. S. A. gives nothing of the kind any more, as it has no contributing membership. On the other hand, the N. S. A. cannot undertake to decide upon the merits or demerits of the mediums that the societies in all directions engage for their platforms; each locality and society must decide for itself, and with good judgment it will not from the chaff. We have in our ranks hundreds of capable, honest speakers and mediums, that this and other spiritual associations can, and will indorse and sustain in their efforts to spread the truth; but we do not and will not support fraud in any sense when it is made clear to us that fraud is attempted; we must not be charged with knowingly countenancing any deceiver in his or her nefarlous practices. The N. S. A., the state associations, and all well established spiritual societies, large or small, have the truth and the good of humanity at heart; our face is towards the light, and we work for the better-ment of mankind. In a word then, the N. S. A. is doing a grand work; it is gaining yearly strength, it has come to the "sky parlor" in which I spoke. tay, it denounces fraud and upholds the truth, including honest effort and genuine mediumship.

With loving greetings to all friends MARY T. LONGLEY, N. S. A. Secretary. Washington, D. C.

A ROUNDEL.

Love never dies, though fond years Like roses, petal-wise; weet spirit and immortal maid

Love never dies. For thoughts, like daisies, ope their

eyes In memory's verdant glade, And dreams grow bright as butterflies. And when light shines beyond Time's

Love as from sleep doth rise; One bosom death can ne'er invade, Love never dies.

shade.

-Westminster Gazette.

Sedition is bred in the lap of luxury, and its chosen emissaries are the beggared spendthrift and the impoverished libertine.-Bancroft.

The most certain sign of being born with great qualities is to be born without envy.-Rochefoucauld,

#### MOSES HULL'S VIEW.

Can the Morris Pratt Institute and Indigent Workers Be Cared For?

To the Editor: - While I am glad to see Clara L. Stewart's article on the in the principle of co-operation as rep-Morris Pratt Institute and its necessi- resented by the N. S. A., and recognizies, in the Spiritualist papers, I am astonished to see the query raised by great organization in the work of advourself, as to whether we can keep the vancing the interests of Spiritualism, I nstitute alive and at the same time do feel it to be the paramount duty of ev-

our duty by needy mediums. senses. In 1866 the Catholics told the that there were nine millions of Spiritualists in the United States. Judge Edmonds told them that they had left not less than three millions of Spiritualists out of their count. From that time forward, the estimates grew larger and larger until many Spiritualists boasted of fifteen millions of converts. Now the inquiry is raised, what shall our fifteen millions of Spiritualists do? Shall we give up our only feeble effort-to educate our workers, and die? Shall we refuse to sustain one little school—the only place in the world where young men and women can go and get the our indigent mediums to go to the poor houses, or starve to death?

The Morris Pratt Institute, now, after it is furnished and put in order, and all its debt except less than one thousand dollars paid, can be run one year and the remainder of its debt paid on less than thirty-five hundred dollars, and after that on about twenty-five hundred dollars per year; is it possible that over fifteen millions of Spiritualists are halting to ask which we shall do, let education and progress go to the wall or starve the old workers?

Why it What does all this prove? proves that we are a set of bragging, all denominations. It is a success, and blowing, blustering braggarts, or that I take some pride in the thought that it we are the most indigent or the most is possible that I may have had some stingy people that ever disgraced the part in the work of making it so. It has earth on which we live. I say this advisedly, for I have the

documents; ten thousand Salvation ica, from whom it should receive a Army people would beat us over four-

Taking all the donations to the Mor-ris Pratt Institute, and all the members, have run as low as twenty-five cents.

tion is five dollars for the first year, around the N. S. A., stay the hands of and one dollar per year after that. At its officers, and make it the center of these liberal rates less than one hun- power for our cause, that its importance Where are the other fourteen millions, nine hundred and ninety-nine thousand and six hundred Spiritualists? Will one in one thousand of them contribute as much as one dollar per annum to keep the Morris Pratt Institute alive? If so the school is immortal.

buildings and on our grounds we have A sweet beginning, not the end. a little less than two years. Now, with All down the ages life has sped Spiritualists at the end of one year's That this is but eternal change, school are inquiring as to whether we shall let the benefactions of Morris Pratt come to naught-whether we shall give up the work of educationthe grandest work ever inaugurated among Spiritualists; why it is enough Our loved ones pass from mortal view, to make the body of that grand old man We drop a bitter tear or two

turn over in its grave. We ought to support an institute five Our spirit closely on their trail. times as large as ours in every state in the Union. Now, Spiritualists, I ask, and yields to its succeeding the shall "the Kingdom of Heaven" be And yields to its succeeding throng; taken from us and given to a nation bringing forth the fruits thereof? Unless we educate we are more less we educate we are gone. I can cite to an hundred cases of "the signs of the Into, across the stream that lies times." I will give only one. Nearly Forever twixt the mystic heath forty years ago I was invited to Rock- Of form and soul, of life and death. ford, Ill., to deliver a short course of lectures. The Spiritualists obtained a Some rise and speak across and back, hall for me that would seat 600 people; And tell of life's eternal track, the hall was crowded to its utmost ca- Of sweet akin that were and are pacity. This spring I was called back Still moving in progression's car, there; we went up three flights of We look about and smile in glee, stairs into a hall which would seat no And leap into eternity, more than 200 people; and until the The soul ablaze with certainty very last lecture the hall was not any That soon our spirits will be free. more than half full of people.

Kerr. There was an audience, composed Beyond, about; we live and love. mostly of Spiritualists, not one-fourth of which could have been crowded into Some Spiritualists regretted that they

could draw such an audience while we drew so few. I did not; in fact I was glad of it. People went to the Christian Union Church because there was something there for them; they kept of the same form as the natural body." away from the Spiritualist meetings because they were tired of empty plati- either educate such speakers or relieve

and to very near our own times, here, Out of my salary which is only forty John Wesley burned Michael Servetus dollars per month, I will give one hunat the stake, because he did not believe dred dollars per year towards educating in infant damnation." What real man worthy people to carry our message to or woman would not flee from such the world, and will then be able to give preaching?

Preaching?

Not long since I heard a spiritually of our worn-out worthies. Reader, educated preacher say, "In the lan-what will you do? guage of the Declaration of Independence, I will say, 'every man has a right to worship God according to the

spiritual body, and the spiritual body is off.-Quaries.

#### HARRISON D. BARRETT.

He Will Not Be a Candidate for President dent of the N. S. A.

To the Editor:—Believing implicitly ing the supreme importance of that ery person to do everything in his It is hoped that such inquiries will power to strengthen the organic structbring some Spiritualists to their ure and widen the sphere of its influence. Everyone who is interested in world in their Ecumenical Council, our cause as a whole owes it to himself to render the National Association a generous, enthusiastic and continuous support. To that end each one should take such steps as will best serve the purpose in view and resolutely en-

deavor to carry his plans into action. I believe my plain duty at this time is to make it possible for a new element to be introduced into the N. S. A., by informing the public that I am, not a candidate for re-election to the presidency of the National Association. I bein the executive office, and I announce my purpose at this early period in order preparation they need to go upon the that the friends of the N. S. A. may be Spiritualist platform? or shall we allow able to select my successor without any misunderstanding in regard to my own position in the premises. I have served the organization for ten years to the best of my ability, and feel the same interest in its success that has ever dom-

inated me. My interest in the N. S. A. has not waned, and my belief in and love for it are stronger than ever. I hold that the cessity in our work, and shall take pleasure in rendering it every possible aid. I have seen it grow from almost nothing until it is now a power for good in the land, commanding the respect of done a work that should command the gratitude of the Spiritualists of Amer-

loyal, united support.

I desire to thank all of my friends in the United States and Canada, who have so loyally and generously aided they do not represent three hundred me, during the ten years I have held the persons. The largest donation except office of president, and assure them that that given by Father Pratt, ever received from one individual was one
thousand dollars. The largest ever
given by an association, or society of
any kind was three hundred dollars,
given by the N. S. A., about one year
thuslastic support they have so kindly,
given by the N. S. A., about one year
thuslastic support they have so kindly,
given by the N. S. A., about one year
thuslastic support they have so kindly. since. One other person has, I think, accorded to me during the past decade, put in in memberships and donations. To those who wish me to become a cantwo hundred and eighty dollars; from didate for the eleventh time I also exthat, donations have varied until they tend thanks, but respectfully inform them that it is impossible for me to ac-Membership in the M. P. I. Associa cept the office again. Let us rally demands it should be.

> Yours for the success of the N. S. A., HARRISON D. BARRETT. Toledo, Ohio, June 1, 1903.

#### DEATH HAS NO STING.

Death has no pang, no piercing sting; With placing over three thousand dollars worth of improvements in our To those whose work is done, a friend,

not an officer nor a teacher receiving And left a path o'erstrewn with dead more than forty dollars per month, the And lifeless forms, and yet how strange

Souls come upon the scenes of earth Express and pass again in birth. Tis come and live, and act and grows 'Twill ever be, 'twere ever so. And follow them beyond the vale,

Upon the edge of Death's abyss. They leap and plunge with blinded eves

In the forenoon of the Sunday I was there I went to the Christian Union And speaks with no uncertain tone, Church, established by the Rev. Dr. And says: "Tis true, we live above,

"We know we live and can return And teach our own as they should learn, And this sweet message to them bring, There is in Death no terror sting DR. T. WILKINS.

Organization and education will

Spiritualism of the necessity of carry-A lady told me that "once upon a time," a speaker—a great mogul—one whom the spirits had educated, in speaking on persecutions, said, "Finally, to come down to our own country, to come down to our own country, their worn-out servants. Let us do it,

MOSES HULL.

Let no man think lightly of good, say-

to worship God according to the dictates of his own conscience, under his own vine and fig tree." When I told him of his mistake, he cursed me, and vowed he would yet "get even with me for that." I hope he will.

In my early days in Spiritualism, I heard a trance speaker say, "Paul says, there is a natural body and there is a him assure himself the fool is not fat a spiritual heart.

# Zurilda Wellington.

### Her Life in Two Worlds. The Lifting of the Vell-

BY MRS. M. PASQUIER CURRAN, MEDIUM, ST. LOUIS, MO.

#### CHAPTER VI.-Continued.

While Mrs. Wise was speaking my mother whispered in my ear: "The day has come when men will see the path they should have walked in, and in which they should nave led those whom they taught. I have striven to lead you to the mount of truth, and guard you from the errors that are in your path. God does allow His messengers to come and teach earth's children. It is in the years of infancy that such truths as 1 ted by God, if, indeed, not ordered by the children of God.' Zurilda, I have am planting should be sown. The re-His direct command; but I do not think come to talk to you on a subject that God does allow His messengers to come cording angel is memory. You cannot it is best to enter into a thorough exam has a vital bearing on your life, both hide a selfish motive, nor can you lay ination of this subject to night. She here and hereafter, and I want your a wrong act on another; the very breath being a parishioner of the rector's, he you exhale partakes of your mentality, will see that these errors are expunged and reflects either good or evil. These as she grows older and is better able to choice in such a matter as the marriage emanations rise like ethereal clouds; if pure and good, they are taken up and subjects." woven into garments of beauty by mincloud, and only aid them in works of we ought not to pry into them. evil darkness.' "Bishop," said the rector, "have you

set the time of your departure?"
"Yes," said the bishop, "we will leave

in ten days. mouth.

"I will do so," said the bishop. "Mr. Wellington," said the rector, "I will turn your daughter into better hands than mine for confirmation inbishop is more capable than I."

me this child to rear, I felt that I must see through it; our reason

ion of my father's church; but while the knowledge that God has spread out these shadows were passing over me, I around us; for the soul must draw its felt my mother and Elon with me.

understanding of our divine religion, understanding of our divine religion, Bible, who heard the voice of God's me will be a failure." and of His dealings with His children. Now, God hates sin, and all mankind are sinners, and have lost favor with God; and to restore man to His favor God sent Jesus Christ to die for sinners that light within, by not listening to the his success. Miss Agnes sat with on the cross; and we must accept Jesus voice of God in our souls?' as our savior, also have faith in Him and love Him with our whole hearts. Can you do this, and sincerely believe in the church's teachings, and accept these teachings as the guide of your Driven From My Father's Presence,

"No, sir," I said, "I cannot." This reply sent a visible shock through all present; my father seemed speechless and dumb. After a few moments of painful silence the bishop said

"Zurilda Wellington, what do you mean by this answer?"
"I have answered you truthfully, bishop," I said; "and if you will allow the slave of Louis Sutherland; in my me to speak to from my soul the truths soul I abhor such a narrow, selfish nathat are there and have been stored ture as his. As for receiving confirmathere by the messengers of God, I will tion in the Church of England according tell you why I cannot subscribe to the to her tenets, it would be a false and tenets of your church." Before the deceitful act in me to take such yows bishop had time to reply Louis and the rector were clamoring for silence; but to be at variance with the truth of God

"It is but just that you allow her to explain herself, and I demand it of you." "Bishop," said my father, with deep motion, "I will leave this matter in emotion,

This decided the question and the bishop said to me:

"We will now hear what you have to

I then said to those who were pres-"I believe in but one God, a spiritual essence that permeates all man and matter; whose presence fills all worlds, and who manifests His power through man and nature. That we, His chiliren, can only comprehend Him as we infold in a knowledge of His works; that His will is recorded in our souls stamped on the tablets of our inner being: that this divine power cannot hate any of His works, for there is nothing but love in His nature; and that all the work of His hands is good and perfect. I believe in Jesus (Christ, the anointed) as a wise and good man, sent from God to show us how better to live a truer spiritual life on earth; and if we do not live a spiritual life, we darken our spirits, and draw around us a condition of inharmony; that this condition of inhar-mony will create discord and discontent in us. Also, that Jesus manifested the in us. Also, that Jesus mannesses and divine man by His receptivity to the inflow of divine love. Also, that each one "Certainly," said my father, "it is Zumust answer to the God within us for this transgerssions of the law of God, that is written within and without us, And, more than all, that no one can bear our sins for us; that faith is not knowledge, and faith cannot unfold knowledge, and faith cannot unfold God's knowledge to us. Also, that in-

spiration is coming to us of this day just as it did to the people of old, but nearer, for those of our own households who are free from earthly things are to their presence; they are the divine messengers of God's truth, which they bear to us. I believe that God has in deed, and if human strength had been dwellers on the earth to return and aid their friends. And that the affections

formed on earth (as between parent and child) are not dissolved by death. "This statement I know to be true, well as deeds, come up to remind us for I have seen and heard my spirit and to cast shadows or light on our life mother ever since my earliest recollection. I was up and dressed the next tions—and they are her own words that are breathed now through my lips."

hissed through his lipe, "Heresy, infidel- called me to her bedside and said: ity, delusion, sham, disgrace!'

Before he was through the rector was on his feet, with his hands outstretched. waving them in an excited manner and consent to do as he wishes?" calling on the bishop to stop me; that it was "insanity, insanity." When the slave of Louis Sutherland." words of the rector fell on my father's

child!

your duty to keep order."

He replied: "This child is too young to utter such sentiments and display so much knowledge of the subjects she has will leave the room until papa aids me." spoken on to night, neither is she in A rap at the door and Louis entered. sane, or an infidel, for there are principles involved in her statements that a bow that sent a thrili of coldness comprehend biblical authority on such relation, and should yield to church au-

Then there was a long debate beistering spirits, who use them to clothe tween the bishop and the rector as to or doubt any of her established laws. themselves. It is like a bank account, the capacity of the mind to comprehend that each one has deposited; it is all the will of God in many things that here for you when you reach life's immortal shore. But if your thoughts are as Jesus and the apostless did; these has deady driver as Jesus and the apostless did; these has duty in this matter of confirmation. here for you when you reach life's imseemed so mysterious miracles, such mortal shore. But if your thoughts are evil and your deeds dark, they fall must be taken on faith, and not be alaround the inhabitants, that are in a lowed to disturb our minds; such things firmed according to its authorized law. spiritual state of darkness, like a heavy as these had been ordered by God, and

"Gentlemen," said Mrs. Wise, "by what authority do you hold the keys to the storehouse of knowledge that God has filled for His children to draw from? The power you claim is derived from "Well," said the rector, "I wish you to the opinions of men, and has no binding administer the rite of confirmation to force to support it. Mind is eternal, quite a number on the 8th of this and must advance. All our faculties ought to be cultivated here on earth; this development is our mission here, and the highest expression of wisdom in

"Jesus wrought no miracles that have struction. I am sure that the good been assigned to him; all he did was done by natural law, and he prophesied My father seemed embarrassed, but that his disciples should perform great-"I think as you say, that the bish- er works than he did, after he had beop is just the one to lay a lasting foun- come invisible to the world. Now you dation stone in the right place. Bishop, need not try to dress up truth in such when God took my dear wife and left thin fabric, for every thinking mind can glorify Him by instilling our divine re- against this encroachment. Jesus comligion into her, so that the beauty of our prehended the operations of natural spiritual truths might shine out in her laws, and this knowledge enabled him father is a duty that you are bound to life; yes, more, that she might be as a to perform what ignorant minds light to many. Have I set my mark too thought was supernatural. Now, gentlemen, mind being eternal, it must of necessity be limitless; and for you or any one to prescribe a boundary, and an honor to be the wife of such a man Mental clouds began to gather in my affix to that boundary certain limits, is as I. Do you not know, too, that I conmind lest I might be called on to answer out of your province. The soul is an enbefore that council as to the faith that tity, an emanation from God, and none I was required to exercise in the relig- can limit its capacity for unfoldment in contract for the influence and position

messengers in their souls? Shall we With this command he gave the door

CHAPTER VIL

father said to me: "Zurilda, have you concluded to sign

yourself for confirmation, and to obey me in all things as a dutiful child should? "Papa," I said, "I cannot sign that marriage contract or even consent to be

and nature. In all things else, I will try to please and obey you.
"Leave my presence at once," said

my father, with anger in his voice. "I will see what a parent's authority will do for you.' I left the room with a sad heart and

sought Miss Agnes. When I entered the room she said: "Zurilda, what is the trouble with

"Papa bade me leave him, and he is angry with me. It is that hateful mar-riage contract, and the rite of confirmation that he wishes me to submit to, and I cannot. Oh, no; never, never!"
"Dry your tears, my dear," said Miss
Agnes, "and think this matter over; perhaps your father will not insist on that union with Louis, but it is your duty to be confirmed in the church." A rap at the door and my father en-

tered. "Miss Agnes," said he, "you will see miss Agues, said to, you will that Zurilda does not leave these apartments until she is willing to obey me as a child should obey a parent." With

this he left the room Next morning at breakfast the bishop inuired for Miss Agnes and myself. "She is guarding my prisoner," said

my father.
"May I inquire who that prisoner is?"

Louis bowed to my father and said:

Louis bowed to my father and s

"You have my leave," said my father, After my father left us the previous night my mother came to me and said: We are all with you, my child; that This was a painful ordeal to me, in

all ages permitted those who once were the only sustaining power that supported me, I should have failed. This was made plain to me after I passed to that world where earth's record is un-rolled, and where our very thoughts, as there. I was up and dressed the next morning after my father's orders to Miss Agnes to keep me a prisoner, and at As I spoke the last sentence, Louis my drawing lesson when Miss Agnes "My dear child, it has been a long;

sad night to me, and I fear your father is very angry with you; will you not "No. Miss Agnes, I cannot be the

gars, he sprang to his feet uttering a He has wealth, is highly honored by the again," said the bishop softly.

plercing cry: "Oh, God! My child, my best people, also nobly related, and your beauty and wealth would take a high Mrs. Wise then said: "Bishop, it is position among the best in the king-

"Good morning, ladies," he said, with

thority on such subjects as you talk lightly of; you must not question her, so that he is bound to see you are 'con-Then what right have you to dictate to your father what you will do in such that you must overcome, and the sooner the better for you.
"Marriage is an ordinance of God's,

was ordained by Him; also the Apostle Paul sets down the rule to govern the woman. He says that a wife hath not power of her own body, but the husband. Now, as marriage is ordained by God Himself, we must not trespass upon his laws or knowingly violate them, and I will not consent to sever what God hath formed and bound together for life and death. You are acting like a child in this matter, and I am surprised at you. I do not pretend that love you, nor do I say that I should like you as well as others whom I have met; but your beauty and wealth will attract to me the higher classes of socierise to a rank in the kingdom that few men ever attain to. Obedience to your observe and respect. The affections of the heart are not to be taken into consideration when such alliances are made, besides you ought to consider it sider it a condescension on my part to marry you, but have consented to this

it will give me?
"You would soon see that the Apostle Paul's injunction to woman would be en-forced, and that my will would be your "Come here, my child," said the school is God. "There are myriads of streams of life law and duty too. Marriage would not then the school is God. "There are myriads of streams of life law and duty too. Marriage would not be a failure in such a case. Now conhishop.

At this command from the bishop, my flowing into the soul, that feed and father arose and took my hand, leading nourish it, when it is untrammeled by sider this as authoritative, and resign me to him, and placed a chair for him-theories that men have formulated in your keeping into other and better self and me by the bishop. "My daughter," said the bishop, "in Why should not this child be a receptacle for the inflow of the divine truths, as Samuel, or the many prophets of the laws.

> yet not eat of the tree of knowledge, or touch it lest we die? God gave us the light to guide us, and shall we darken umphant march to relate to my father bowed head, not uttering a word. Our breakfast was sent up, but Miss

Agnes said. "I can not partake of it; I need other food. My soul is sick." This was a trying hour to me, but oriven From My Father's Presence, and a Prisoner.

Our friends soon retired, and my

Strength was given me from my mother and Elon. All those days of confinement I was busy with my studies, not allowing my mind to reflect on the sad press herself on the canvas. Ah, God, state of affairs. At the end of ten days my father and the bishop came up to that agreement as I desired, to prepare see me. I was engaged on a picture of my mother, one that represented her in both earth and spirit life. The earth likeness was a representation of her bridal day, as she stood at the altar breathing her vows; the other, as

mother molding and guiding her child When I was at work at this picture a halo of light fell around me, flooding the room with a brightness and beauty that I had never before seen, which seemed to absord my very soul with every stroke of the brush, as it outlined my mother in her redeemed state— transparent and aglow with a radiance that finds no comparison on earth. I was not conscious of the presence of my father and the bishop until they spoke to me. With my countenance radiant with joy I looked up and exclaimed, "Oh, papa! see mamma as she is in heaven!" With the same sternness in his voice he said, as he pointed to

the canvas. "Who did that?" "My spirit teacher," I replied, "and mamma has impressed her likeness on my very soul, so that I can outline her." The bishop was looking in adoration with a fixed gaze on the canvas and was speechless. But a fire was burning in his soul, that was cutting like a twoedged sword, and tiny buds of love that had slumbered there, were breaking through the frozen crust, melted by the warm love that flowed from my mother's burning eyes, which had riveted his gaze. At last the bishop exclaimed:

"The dead lives; the heart that died throbs with an uotward yearning of love for its own!" "Does that satisfy you?" said my father, as he looked on the canvas with

a frozen smile. 'Wellington," said the bishop, "such a love as that picture represents was shed on you; it was not from the surface but was deep in her soul, self-centered, and throbs to-day with a yearning for recognition from you. Such love as shines through that canvas, distilling a fragrance and dissipating the chilly mist of death. Zurilda, have you ever seen a likeness of your mother—a pic

"No, sir," I said. "By what process, then, has the perfect image of this woman been stamped on that canvas by a mere child's hand? Who can answer?"

While the bishop was speaking, my father stood like a statue of stone, with folded arms, rigid, and with coldness on bis face that was painful to me. The bishop said: "The time was when I would have been very grateful to any one who could have portrayed the image of my dear ones on canvas as this is done."

"Come," said my father, "I do not wish to look back into the past," and they left the room. When they were seated in the library my father said: "Is that portrait a fac-

simile of my dear wife, bishop," "It is, indeed, and a most admirable one. Yes. you shall see her again. 'And lave of Louis Sutherland."

I saw the dead, great and small, standing before God.' Yes, you shall see her o her us." By Elizabeth, Towne. Valuable "Be- for health. Price 25 cents.

yond the slightly, above us, and around too, I hope, are our loved ones. Let us be honest with ourselves. Does not the communion with those who have passed beyond?" he added as he bowed his

head. It is the one in a dream.

My father sat like one in a dream.

"Whose, then, shall she be at the resurrection of the dead?" cried the bishop. "I want no angel, only she that was mino. Heaven may keep its angels. To-night, the fountain of my soul is stirred; oft have I praved for resignation, and wrapped faith's mantle around my bruised heart, but consolation came not. I am honest to-night, Wellington, for death's ley fingers have unsealed and opened afresh the wound in my heart. Faith may bridge the chasm over; but then are times when a fierce desire comes, and into that deep world I would look. Oft I have meditated on the future, asking myself if man is only an ephemeral blossom of time and where will he be found in the acons that are to come?"

"Our lives are made up of hopes, fears and doubts," said my father; yes, and blunders that burden us, desires crushed, and idols that cling to us at every step, as reminders."
"In my dreams," said the bishop, "I

have often risen to mountain heights. bathed in the sunshine of an ethereal light, knelt at the feet of some heavenly personage, and felt that a baptismal benediction had fallen on my soul. Yes, there are times when the soul can see there are times when the soul can see God and feel that He is indeed near; God and feel that He is indeed near; for the world builds great stone walls around us, as it were, and we bruise our pinions against them. But we must not lose our faith, for faith is the anchor of the soul, sure and steadfast."
This conversation was interrupted by

the rector and Mrs. Wise, who had come in to see the bishop, for on the coming Sabbath was to be performed the right of confirmation by the bishop, and he and Louis were to leave us the next day. This caused a pang of sorrow to cross my father's face, that all observed, and the rector said to him in a consolatory, way, "all will yet be well with you and yours," referring to his his disappointment in not having the bishop confirm me. Mrs. Wise remarked: "You seem pro-

foundly religious to-night, gentlemen; has God been communing with you?" "We have been meditating on ques-tions of deep interest," said the bishop. "There are two portraits painted by Zurilda of her mother in the earth and spirit life. The one in earth life I can affirm is a true and perfect likeness of her; the other I cannot answer for, but

"May we look at the pictures?" asked My father rang for the maid and sent

do hope that it is true also."

for the pictures. When Mrs. Wise saw the pictures, she exclaimed: "Oh, Zurlida Wellington, indeed it is you, just as I saw you standing at the altar on your bridal day. Heaven be praised for the evidence of things not of spirits and made manifest to our senses through the law of the spirit! Yea, God sends sunbeams to light our paths, and symbols to teach us and demonstrate to us the immortality of the soul. Surely this child is the angel of the new covenant of redemption; to redeem us from figurance. A mother's love is sheltering this household, the re-deemed in heaven are coming to dry our tears. See, hose great eyes of blue are as full of love as ever, and they are thinking of us. She is standing just at the gate of the morning land, waiting for us; yes I can feel her warm breath on my brow. I tell you, gentlemen, never endowed the human heart with love and affections so strong and binding to be severed by death; they are immortal and survive the sting of death. Do not tell me of heaven for a mother, when her child on earth is need-

child lingers below. "Oh, mother, with strong yearning and passionate pain,

the loves, the fears, and the frailties

that are born with the flesh! Angels

and cherubim may sing a heavenly

song, but a mother never while her

Long I to-night for your presence again "Ah, yes, around us stands a great multitude that no man can number, and I feel that my dear mother is here; and shall we close our eyes to the truths that lie all around us? They shine for

all and will dispel error."
"High words," said the rector, "from a woman who has caught the song of the nineteenth century. No ground for your argument, wife; no, imagery, that

"And what is imagery but the reflection of the real substance made visible on the sensitive plate?" asked Mrs. Wise. "Now, do not blind your reason and crush the truths that God is whis pering to your souls-truths, that have come through the long ages, and are rolling on and dissipating the errors that are deadening to the soul; for not one more drop of comfort can be drained from the dead faith of the church's musty parchment. No. the gems of truth-that glittered in the past -in the dawning light, when the morning stars sang redemption's song-are blazing now with freedom unalloyed." "Wife," said the rector, "where is

your holy spirit?" "On that canvas, husband, mirrored there by God's messengers, sent by His divine command, and it is written within and without. Was it only Paul, or John, who saw the heavens opened? Oh, no, there are seers to-day who see the real tangible, beings, clothed in mortality, standing before them. Qrganisms wanish, but the atoms remain to restore again the true knowledge which will promote good deeds, noble acts and kand feelings; this was the true mission of Jesus. He that breathed us forth, may draw us back again. The day has come when soul shall not thrust back souls, that would come to a knowledge of God's freedom. This is the doctrine of the One of Nazareth; His was the gospebothat dets your church au-thority at maught sit is the gospel which cannot diegonor will your standard be true, whilesyou nest upon your books alone for anthority. Husband, freedom of thoughtnis an meetimable privilege, an inalienable right, and belongs to ev-

ery intelligent being."
Here Lauis, wayed his hand to the rector, saying as me arose to his feet. "Unto whom much is given, much will "Unto Whom much is given, much will be required. It is evident," said he to the rector, "that you have been very lax in the discharge of your ministerial duties, or Mrs. Wise would not have strayed into strange fields of thought; yes, into materialism, rank and sour where putrid weeds abound, smother

"Just How to Wake the Solar Plex-

ing the good seed."

These pertinent remarks from se young a divinity student, aroused the rector to justify his course by saying that his wife had the true essence of re ligion in the soul; that her vagaries were harmless and meaningless. (To be continued.)

SPIRITUALISM VS. SKEPTICISM.

edge? How can any Spiritualist brother object to skepticism when his own philos-ophy is full of it?

Many of the most skeptical people I ever saw are Spiritualists. Brother H. V. Sweringen, in The Progressive Thinker, May 30, says: "Skepticism is not always a mark of intelli-

gence." Surely not, else every skeptic would be an infallible pope. Is Spiritualism always a mark of intelligence? No intelligent Spiritualist claims it is. There are many good thinkers in the ranks of Spiritualism, and they have ranks of Spiritualism, and they been saying, like intelligent skeptics: What is evidence to one mind is not evidence to another. They perceive the distinction between "evidence," "proof" and "testimony." They know that belief, however strong, is not knowledge however weak; that faith is not the same as knowledge. Accordingly, Spiritualists have shown the orthodox world that the Christian religion, based on the Bible, can never

be more than Bellef; and, at its best, can never rise higher than Faith, with all the accumulated experiences of Christians during centuries. The Spiritualist goes beyond the realm of Faith into the vast region of Knowledge to explore, discover, experiment. He cannot content himself with whot cettefers her Courted to the content of the courted to the court what satisfies his Christian neighbor

interesting fact himself! The intelligent Spiritualists declare that the race needs present-day demonfacts, however well attested; living wit-

who believes that his Jesus lived after

his crucifixion, and communicated the

True, a fact a million years old is as much a fact as the occurrence of today; but the thinker asks for its verification, old or new. The orthodox argument always has been that Jesus Christ was seen alive after his death, and that fact should suffice for all time!

If Brother Sweringen is sound in his argument, drawn from "meteroric showers," then the Christian is sound. Let us live on the testimony of witnesses! But for some reason Spiritual. ists, and other skeptics, call for fresh revelations daily. They want a this year's fact; they are not at all satisfied with "the materialization of Moses and Elias and other spirits." They were not acquainted with those gentlemen, and knew still less of the "witnesses. We have been told repeatedly by Spir itualist writers and orators, that, for race demanded a "shower" of spirit communications to prove that mankind exist after death; or, as Spiritualists

phrase it, "the great change." The Christian believer could say in the exact language of our brother: believed them because I considered seen by the mortal eye, but brought to them truthful. I believe they saw what But Spiritualists have been saying for

half a century, "That is not sufficient. We are not content to merely believe. We want to know." Hence: No man is an intelligent Spiritualist who places his reliance on the

testimony of anybody. All that testi-mony can do for him is to make him a believer, not a Spiritualist.

When we consider that our parents and their associates were "mistaken, deluded, hypnotized, or in some way deceived by their own senses" about many things, it is but reasonable that Spiritualists should call for present-

day demonstrations. Friend Sweringen says: "I have witnessed a genuine materialization. No manner of logic, argument, or reasoning can convince me that I did not.

I do not question his veracity. He may be right about that: he may have witnessed a genuine materialization of spirit. But how am I to know

or the "conditions?" Robert Dale Owen was as positive hat he could not be mistaken about the materializations he "witnessed"— but he was, and confessed his mistake. Let us have the truth whatever it is. expect to be an investigator as long as live, and look upon Spiritualism as worthy of our earnest thought. There are a great many good features in it, whether they come from the skies or spring from the earth. W. F. JAMIESON.

Cincinnati, Ohio.

THE ANGEL OF DEATH.

Of this be sure, earth-fettered one, imprisoned in the clay, I, pausing on the threshold dim of Death's mysterious way

Do swear to thee joy lies beyond the burden of life's thrall And Death has ever been the gentlest angel of them all. Stately and very fair is he; his eyes are calm and deep.

Far tenderer than the eyes of Love.

These angels three are of one birth and Peace their sister is, But Death is best beloved of God.

Mild as the eyes of Sleep.

statelier throne is his. The smile of the Eternal One hath lent him holier grace And resteth as a seal upon the glory of his face. His lips are steeped in tenderness, more

sweet than Love's first kiss, His gentle touch upon the heart meaneth the same I wis. 'Tis love, its rapture robbed of pain, its

hungry longing stilled, Its vain unrest to happiness and bliss immortal thrilled. And by his side smiles blessed Peace with white wings furled above Folding in hers the hand of Death across the palm of Love. A solemn lov, a holy hush dawns with life's parting breath.

I swear to thee the truth, that this, and this alone is Death. NORCISSUS AGAPA. Through Beatrice St. George.

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#### THE LORD'S PRAYER.

It Does Not Belong to the Spiritualists.

This composition belongs to the Christian—not to the Spiritualist. It is not this writer's purpose to belittle or an tagonize it; but Spiritualism stands for truth and truthfulness.

To explain why this almost universal-

ly accepted prayer is not the Spiritualists' possession, it is well to state just what Spiritualism is. It is comprehended in what we know as revealed by those who have passed the change we call death. From this testimony we know not a single fact proving the ex istence of a personal Deity. In popular estimation the worst epithet is that of athelst. Yet this term is a myth, as intelligent persons of all beliefs or of no belief all believe in a first great cause, beyond man's comprehension. This belief is ages old and is the belief of the "godless," so-called, to-day. All of man's investigations—past, present and on the other side of the great divide, have not added one fact to the above statement of a first supreme cause: and when you connect a personality with this, you have something not only unproved but something repellant to the commonest common sense, suggestive of an origin with man's primitive condition when little removed from the

ape.

The capital stock of the religious world has been God, the Devil, heaven and hell. Spiritualism, or the present knowledge of the continuity of life is either true or false. If it is true, it is clear that all these conceptions are wrong; and that our religious teachers have been and are as innocent of any knowledge of God and the future life as children unborn. So it is well to conchildren the issue and treat these church-born conceptions as untruths, which they certainly are. It is the correct po-sition with those who love the truth.

Time-servers, Grundy-lovers, Superstition's devotees and Christian Science imitators do not belong with us. We have a work to do incidental with that of constructing a new present and a new future, in the destruction of the gi-gantic falsehoods that have made so much suffering and misery in the world. In the "Lord's Prayer" the term "Our Father" can elsewhere have one of three meanings—Our sire by the ties of consanguinity, the term used for the Catholic's spiritual adviser, and the name for a personal Being outside of and directing the universe; and in this prayer it means the last named.

"In heaven" is accepted as meaning a locality which is neither earth nor hell. Spiritualism proves there is no such locality-that heaven only means a condition of happiness as contrasted with one of misery and suffering.

"Hallowed by thy name." We see at once the irrelevancy of this if there be

no personal Deity.

"Thy kingdom come, thy will be done on earth as it is done in heaven." To one spiritually free from old-time notions, there is no use for kingdoms, thrones, empires, the will of a ruling personality or locality for his home: for every one is a sovereign in his or her own right, and the most he can claim here is that he is an American cit

to earn their own living and are repelled at being recipients of any one's

"Forgive us our trespasses as we for give those who trespass against us" again addressing this deific personality which is continued in the plea, "Lead us not into temptation," a shameful thing for a father to do, "but deliver us from evil" (this more in keeping with the relation) "for thine is the kingdom. the power and the glory forever and ever, Amen!" Several things here assumed for this adored personality.

A very little reflection shows that the Lord's Prayer is based on the one nostulate, the infinite power and intelligated by the psychological society which he declared were sufficient proof ualism's work is to remove from the world the falsity of this conception formed in the primitive undeveloped mind of man, and as has been said put in its place the proven truth, the in-adaptedness of this prayer for our use

becomes painfully apparent. Equally irrelevant and for the same reason is the use of the sacred hymn, "Nearer, My God, to Thee." From every point of view, save that of its falsity, this is one of the most grandly beautiful songs ever given to the world; and can be made of untold use to the Spiritualist by a change of one word only.

All realize that the material or lower nature ever wars with the spiritual or higher. If we can change this invocation to an aspiration for a nobler, purer Darby went out together and I never and better life, we have that which fits | saw him again. the needs of every Spiritualist. For

Spiritualism must be a combination of spiritism with an exalting spirituality. With an intellectual appreciation of the truth must be combined, an aspiration for the right, an emotional activity toward the better and the good. This is done when the soul assumes its rightful dominance over the body—the spirit over the material in all tnings.

Nearer, O soul, to thee; E'en though it be a cross That raiseth me, Still all my song shall be Nearer. O soul. to thee. Nearer to thee.

Though like a wanderer The sun gone down, Darkness be over me,
My rest a stone,
Yet in my dreams I'd be
Nearer, O soul, to thee,
Nearer, O soul, to thee,

Nearer to thee. Then let the way appear Steps unto heaven, All that is given to me

In love is given, Angels encourage me, Nearer, O soul, to thee, Nearer, O soul, to thee, Nearer to thee. And if on joyful wing,

Sun, moon and stars forgot, Upward I fly, Still all my song shall be Nearer, O soul, to thee, Nearer, O soul, to thee, Nearer to thee.

H. W. BOOZER. Grand Rapids, Mich.

That Wonderful Churn. H. T. Marshall writes us as follows: "I want to add my testimony to the list of those who have used the lightning churn. It does all that they claim for it. You can churn easily in one minute and get a larger percentage of butter than with ordinary churns. I never took the

agency for anything before, but so many of mv neighbors wanted churns that I ordered 80 and they are all sold." Other farmers can do as wel, an uncanny thought I have been unable without one of our churns. By using it he can make 25 per cent more butter than with his old churn. Any intelligent farmer can sell four or five churns every week in his own township. with me from the spirit world. Everyone who sees h-s churn will went one like it. We will mail circulars and full particulars on demand, Mound City Churn Co., St., Louis.



# OGGULT MYSTERIES.

#### THE LOST WILL.

A Message From the Dead, With a Simple Explanation.

"But, Maizle, this thing is worthless!" said again, shrinking from the dread horror confronting us in the legal docu-ment on my desk. "I drew up a later will, in which your father bequeaths the bulk of his fortune to you, leaving only a comfortable income to your brother This was drawn by my father years ago. when you and Charlie and I were children. I tell you, sweetheart, there is

another!"
"Where?" she asked despairingly, 'Aunty and I have examined every inch of the house, every scrap of writing, since you told us, but we find—nothing. Worse than the dependence on my poor, weak brother is the thought that he— Maurice, if he has done what we fear, how can I bear the shame?"

I drew the girl's troubled face to my shoulder with a wave of self-hatred for my share in the dilemma. I, the conscientious, the methodical, who lived by the clock, had for once been careless in business. "Darling, the fault is mine," I declared, recklessly assuming all blame rather than give her further cause to grieve over a scapegrace brother. "Let me go over the scene exactly as it happened, and perhaps together we can see a ray of light where my eyes alone are blind. Three weeks ago today I was preparing to leave my office, and had already put a number of papers in my bag"—pointing to the alligator grip my fiancee was familiar with you know it is my custom to stop at the safety vaults on my way home and personally lock up in my private vault all valuable documents accumulated through the day."

"I know," she answered, a shade of annoyance darkening her wood-violet "It has always seemed strange to me that you do not have a private safe in your office."
"I inherited the custom with the busi-

ness." I laughed, ignoring her unwonted asperity. "As I was closing my desk your father came in apparently in the best of health and asked me, much to my surprise, to draw up a new will.

my surprise, to draw up a new will.
""There is nothing like being prepared," he said, in explanation. "Since
my son has developed a passion for
gambling he is not a fit guardian for my daughter's share of the estate. If I should die suddenly the old will would leave Maizie practically dependent on her brother's charity. Ah, he promised so well, but now she is my tower of

"I immediately drew up a will at his ctation, which as I told you named "Give us this day our daily bread." dictation, which, as I told you, named All who desire not to be paupers want you executrix, and your father signed it in the present of Darby, the artist in the next suite, and the janitor." "Why cannot they testify?" she asked

quickly, her sad eyes brightening a "Because the fates are cruel to

sweetheart. That very night the jan-itor dropped dead in an apoplectic fit and Darby has disappeared. I have hunted him like a sleuth since this came up," cudgeling the offending will with my ruler.

"After our business was concluded." I went on, "your father, Darby and I sat talking on different subjects, which by degrees led up to psychic phenomena. Your father cited several cases investiepathic wires carrying messages be- understand!" tween finite and infinite minds. The discussion was long and heated, and in conclusion he said, turning to me: There are none so blind as those who will not see. You refuse to voluntarily make or witness any experiments in make or witness any experiments in telepathy to satisfy yourself, but the probabilities are strong that I will go first, my boy. If I do, expect me to communicate with you in a manner so welrd and startling as to forever convince you I am right. Then laughing, he and

"Although I do not remember placing the new will in my bag, I probably did so the moment it was signed. One so methodical as I would naturally do so. Your father's earnestness was so impressive, and his uncanny stories took missing witness to the lost will, to efsuch a firm hold on me, I was yet under face himself again. I dragged him protheir influence when next day a mes. testingly back. "Did you witness a will first thought after you (pressing her hand) was of my professional duties as his lawyer. I immediately went after got back, bringing the will with me. I It was not in the safety box,

desk, nor in the waste paper basket, fore. No one had been in my office, for when he laid the lost will on the desk. the only person who might have enoffice to the vault the bag was unop- weeks ago, and as mysteriously apened; was never out of my hands. I peared on my desk an hour ago, bearhave the only key to the strong box. No one but the witnesses knew the will had been made, and Darby accompanied your father when he left my office. It was not in your father's possession, or Darby?" it would have been found either upon his person or among his papers. Could

happened Maizie?" follow that finger-post is to travel a yet and asked me to hand it to you. You darker road, Maurice. Charlie was were not in when I came back to my ofalone with him some time before he fice, and finding a letter calling me summoned help. Don't, don't, probe from town, I foolishly took the will with

anyone-who was with him-when-it

"Even I turned sick at the suggestion. The new will practically disinherited portance of the paper, I took the liberty the son. He knew of the long-standing of unlocking your door with my key. document that named him his father's Then, fearing you were out for the day, heir. He was the only person benefited I came back intending to carry it to by the disappearance, and dissipation Miss Weir. Not being sure of her adby the disappearance, and dissipation had dulled his sense of honor. The pain in my fiancee's eyes nerved me to speak out the thoughts that had half assed me since I discovered the all-interportant document missing.

"Matzie, no reed must be rejected as your brother and I are both innocent, both truthful. I am not superstitious, you know, but after our last welrd are gument your father's will, suddenly.

Miss Weir. Not being sure of her address, I am back again, the third time," smiling.

"And it wasn't in the bag nor the strong box at all," said Maizie after a long silence—a pregnant silence.

"No"—I laughed then—"and what about telepathic communication with unseen forces, Maizie?"

She looked up, so beautiful in the happiness of a new thought that I regument your father's will, suddenly.

gument your father's will, suddenly, mysteriously missing, brought with it an uncanny thought I have been unable "the will, the tangible will, gives me to shake off with reason. Remember back my brother—stainless."—Euretta the promise made by the conscientions D. Metcalf, in Record-Herald. business man, whose word was equal to a bond, that he would communicate

weigh my words carefully. "If it is, if he will dispel your grief, my darling, by directing us to or returning the paper that will vindicate your brother of at-

tempted fraud, I will-She interrupted my declaration of a new faith eagerly. "It is possible, Maurice," she said. "Mind reckons not distance. If we both earnestly pray, our united concentration will put us in communication with my father, my real father, who is not buried under Oakwood leaves, but living in his next higher sphere, for prayer, you know, is the precipitation of individual will into the

mysteries that surround the Godhead."
I gasped with astonishment, for my fiancee had never before expressed her

concurrence with her father's peculiar beliefs, but so strong was her suggestion that under its reflection I lived the ight on a mental altitude till then undreamed, floating as it were on wave of ether high above the material plane I went down to my office next morn-ing prepared for anything, and of course found nothing new beafing on the case. My unwonted mental dension broke, as it was sure to, under the day's cares, and left me irritable, disinclined to work. About 11 o'clock I closed my desk and went out, carefully locking the door behind me. When I returned in half an hour, although the door was locked, to my great amezement the top of my desk was rolled back, and a legal of my desk was rolled back, and a legal document lay like a white oasis on the tidy green baize. I crossed the room with a bound, and stood with my arms behind me, regarding the lost will with bulging eyes. And something else.

"So much for the phenomena of spiritism! Yours for telepathy. Gilbert

Written across it in the unmistakable

chirography of my flancee's father, I

Weir. pernatural seemed to have possession of my practical workshop, the air was dense with wraithy, floating shapes. 'Maurice Brice, you are an imbecile or the victim of some clap-trap hoax!" I declared in a hollow voice, but the ghostly chill refused to leave my spine.

"But if it was a joke, who, who could gain entrance and depart again through a locked door? And the door was locked on my return!" "The same hand that filched it from a locked box!" chuckled the dim shapes. "We of the spirit reckon not distance nor locks!"

To assure myself I was not suffering an optical illusion I lifted the paper and gravely pronounced my own writing genuine. But that pencil indorse-ment in a familiar hand which I knew was three weeks dead? I let it fall again with a shiver.

"From too much brooding I have be-

come imaginative," I reasoned. "I will leave it here, just so, and go out again. If I find it on my return I will believesomething-if it is gone I will know I dreamed it all." And glad to escape the shadowy occupants of my office, I again locked the door, trying the knob to make sure the key was not a trickster.

If I had only relied on my own judgment and kept the strange proceedings to myself! But half an hour later I again inserted my key, pale and tremulous, and with Maizie at my heels. "There!" I triumphed, as the door swung in. "Of course I was dreaming! There is no will on the desk!" The top was closed as I had left it when I first went out.

worlds. He confidently asserted that saw it as you told me. There is so science is rapidly reaching a point much beyond our comprehension we where thought waves would become tel. have no right to doubt what we cannot

"But the door was locked " I soothed. "You saw me open it. I did very wrong to tell you. It would still be there if I had seen it, sweetheart."

"Unseen forces do not require keys," she silenced scornfully. "My father has removed the will again to punish you for doubting," going off into another hysterical shower.
"Malzie," I began, but before I could

find words for my regret a step on the threshold recalled me to the impropriety of a love scene in a law office. I sprang up, glowering at a retreating visitor crossing the hall with long strides.
"Beg pardon," he called, keeping his back religiously turned. "I did not

know-sorry." But not so was Darby, the important

before the equally embarrassed Maizie.
"Why, of course," said he. "I've just did not know until yesterday that Mr. neither was it in the bag, nor on my Weir-that anything had happened. I hurried back as fast as I could. What's standing full as I had left it the day be. the matter, old man?" as I staggered I sat down helplessly. "That will tered, the janitor, was dead. From the disappeared from my strong box three

ing an inscription from the dead. How, then, does it come in your possession? Are you a professor of legerdemain masquerading as a portrait painter, Mr.

He looked puzzled. "I don't know

anything about your mysteries. All I know is that Mr. Weir picked up the will from your desk and absent-mindedly happened Maizie?"

Poor, little girl! She went white as the hyacinths nodding on my desk. "He was with my brother in the library, where he kept his business papers. To ment was to blame for his abstraction, put it in his pocket. When he discovme. When I returned this morning you were again out, and, knowing the im-

solved never to mention spiritism scoffingly again. "I don't care," sae said,

"The Commandments Analyzed." By W. H. Bach. The Commandments are "Perhaps he has," I continued in a not only analyzed, but contrasted with hushed voice. "Perhaps this is the other Bible passages, showing great inpromised proof," I paused again to congruities. Price 25 cents

## STRANGE HAPPENINGS.

Some Unrecognized Phases of Telepathy.

Telepathy is the receiving of communications mentally at a distance. Mindreading is the phase of it that receives and interprets the impressions sent out. Thought transference is the sending of thoughts silently by one person to be

received by another.

This has been practiced many gener ations in the far East, and many of the Yogi became so adept in it that they could sit on their door-mats' and communicate with the circle of their fellows in different parts of the realm. After England had subjugated India and an insurrection arose, the English army had much difficulty in locating the insurgents, because they were advised of every move the English army made. This the English called "secret mail."

There have been also some very remarkable cases in this country. Notable among these is that of Frank and Fred Pratt-twin brothers, of Chicago From very early childhood each could interpret the mind of the other whether present or absent, and such was the loving sympathy between them that neither could be perfectly happy when out of the presence of the other. Three years ago Frank concluded to make a tour round the world, and Fred, at his home n Chicago, held communication him daily until he reached Manila. There the messages ceased, and Fred frantically sent out appeals to his brother to respond, but no response came until two days afterwards over the wire, when it was learned that Frank was dead.

Many are cultivating this phase mind and are making progress in it. Indeed, nothing is impossible to the Angle-Saxon-American mind. What the Orient achieves by slow and tedious processes the American will either discover, invent or contrive.

Telepathy must have a rare substance as a medium for communication. Sir Isaac Newton affirmed that a rare imponderable ether existed and extended throughout all space. He said it must be there to account for the phenomena of light. Marconi has demonstrated that this ether exists. When two sympathetic instruments are placed one thousand miles apart, one to receive and vibrate in harmonious response to the other, and when the latter receives and records the impres-sions sent out from the first, it proves conclusively that these delicate vibrations pass through an intervening ether, and that the vibrations of this ether were recorded on the other side. Now, the brain is a delicate instrument and every thought creates a vibration which is sent out upon the ether waves through space. When two minds are in perfect harmony, enrapport, the vi-brations of the one may be received and registered in another miles away.

But we were to say something about the unrecognized phases of telepathy. The lower animals communicate silently. How? If it is not done by telepa-thy how else are their thoughts and feelings expressed? Bees evidently conduct the affairs of their colonies by telepathy. The presence of the queen is sufficient to keep everything running smoothly-to direct every worker to the proper cell; to order a certain number to gather pollen and other to gather honey; and to direct still others to assist those coming in laden with pollen, by taking it from their legs and placing it in the proper cells. Now, all this without a sound. But more wonderful still; the bees when out gathering honey are intent upon their work, taking no thought of the hive or its direc-tion, but when laden with their precious burden, each rises in the air, makes a few circular movements, and then takes a straight line to the hive. It gets into communication with the hive by telep-The carrier pigeon is enabled to carry messages across the continent Maizle dropped into my pivot chair the same way. Young pigs, when their first bed by this means. Dogs, horses cats will return to their home.

though many miles away, by the aid of this principle. One fall I pulled a cocoon from an apple tree in my yard and placed it on top of the wardrobe. Next spring a large and beautifuly butterfly came out. I placed it on the outside of the window shutter.. In the afternoon I went to see about it and found another butterfly with similar stripes, but a little smaller —the male of the same species. Now, how did this second butterfly know that its mate was hanging on my shutter. perhaps a mile or two from its resting place? It was needed to fertilize the eggs, was sent for, and came, at the bid-

ling of the female. Still another phase. In my boyhood knew a horse that had been blind for a number of years, and his sense of the presence of objects was so acute that you could not make him run against a tree or stumble over a log or go into a sink-hole. If you would lead him to a door through which he had never been before, and there was a log to step over, he would always step over it, and if the manger was to the right or left, he

would go directly to it. I heard an old man tell this story of a blind fiddler who attended gatherings in this country in early days and enter tained the crowds with his "Arkansas Traveler," "Devil's Dream" or other oldtime jig melodies. One day a number of men were riding horseback through the woods along a path, going to a sale. Over this path a limb extended so low Over this path a limb extended so low that one would be struck and knocked off his horse if he did not duck his head. Knowing the blind fiddler to possess this sense in a large degree, they decided not to tell him the limb was there, that they might see if he would duck his head. When he came to the limb he ducked and went under as all the others.

Now, there is still another phase of telepathy often unrecognized. That is congeniality among friends. The finest things that pass between friends and lovers are not expressed and not even attempted. There are those who can not understand you-to whom you can not make yourself understood-because they are not upon the same sympathetic mental plane with yourself. There are others who understand you without a word of explanation; and in the pres ence of such you feel an enlargement of ence of such you feel an enlargement of yourself, as though you were coming out of your shell and letting yourself be seen in your entirety. You feel that you are understood. You know it. Now, this is because one mind or soul is in delicate, sympathetic harmony with the other and vibrates in unison or harmony with the other and vibrates in unison or

harmony with it. What is called personal magnetism is nothing more nor less than the vibrations emanating from some noble broad, generous, kindly soul that strike that side of nature in others, and cause them to respond to it. Every mental attitude is really telepathic and communicates itself in a measure to those by whom you are surrounded.

It is very necessary that teachers should understand this. On rainy, dismal afternoons the children often become tired and restless, their nerves jangling out of tune, and the teacher's condition is the same-but, perhaps, in-

tensified. Now, shall the teacher give yent to her feelings? Shall she let the pupils know how ill-tempered she feels? By no means. Let her assume the at-itude of tranquility, of self-control, mental equipoise and kindness; and they say to the scholars: "I think I know how you feel this dismal day. sympathize with you. I shall not scold you for being just a little noisy. Now, we are going to have a rest. Lay aside your books and I will tell you a very in-teresting story (teachers should have a supply of stories) I read a few days ago." Then let her sit down and in a pleasant manner and voice tell the story. After this let them sing a song and have recess a few minutes. After recess let her hold this attitude, and there will be no more trouble that afternoon. Teachers, when you fail to govern, reflect; look into yourselves and see If you are not assuming the wrong men. tal attitude towards your pupils. They will feel by telepathy what you feel in your inner being.—Vim, New York.

## OHIO SPIRITUALISTS.

Proceedings of the State Convention at Toledo.

The annual convention of the Ohio Spiritualists Association convened at Toledo, Ohio, Friday, May 29, 1903, at 10 o'clock a. m. The morning session was devoted to organizing and appointing committee upon credentials to report in afternoon. In the afternoon the report of said committee entitled fifteen societies to be represented by delegates, with about 400 votes. Forty-four direct members were entitled to be present and vote at beginning of convention but a goodly number was added to this later

Then President Albert W. Wadsworth, Secretary John C. Hemmeter and Treasurer Mrs. Carrie Firth Curran each read a written report for the past twelve months. Quite a spirited discussion was had over parts of same, but all were approved and filed. Then different societies gave written

and verbal reports of local work, all of which showed decided increase in interest and work really accomplished. Conneaut was easily the banner society for the past year, while for new ones, Sandusky showed about the best work

The election of officers occurred Saturday afternoon after all the business was completed. President Wadsworth stated positively before numinations were made that he would not be a candidate for re-election, and the following President, Mrs. Carrie Firth Curran, Toledo: 1st vice-president, S. Mehaffey, Conneaut; 2d vice-president, Mrs. Hattie G. Webster, Columbus; secretary. John C. Hemmeter, Cleveland; treasurer, F. D. Dunakin, Cecll. Trustees, Mrs. W. S. Allen, Cincinnati; Mrs. Baird, Elyria; Mrs. Elizabeth Schauss, Toledo; J. F. Grove, Columbus.

It was decided to elect two delegates in open convention to the N. S. A. Convention, one to represent the charter and one to represent the direct members; and Mrs. W. S. Allen and Mrs. Carrie Firth Curran were elected. Then the trustees were instructed to let each of the fifteen societies select a member to represent them.

Besides the business sessions there were meetings calculated for the pub-Friday evening, Mayor S. Jones, of Toledo, gave the principal address of welcome to the Spiritualists, followed by short addresses by Mrs. Curran, pastor of the The Progressive Thought Society of Toledo, and Henry Dowd, president of the Independent So-

ciety of Toledo.

The response was made by Albert W. Wadsworth in behalf of the state association. Mrs. Hattle G. Webster gave an inspirational poem. President Harrison D. Barrett, of the

N. S. A., was present and gave one of his splendid addresses.

Saturday evening, the newly elected president, Mrs. Curran, presided. The main address was by F. D. Dunakin, of Cecil, followed by a short address by E. W. Sprague and messages by Mrs.

Sprague. President Barrett also publicly dained for the ministry of Spiritualism, Mrs. Nina D. Challen and Mrs. Eliza-beth Schauss, both of Toledo, and Albert W. Wadsworth, of Cleveland. The service conducted by President Barrett was very impressive and was favorably

received by the audience. Master Jason Hemmeter rendered one of his recitations in a very acceptable manner, and Mrs. Baird, of Elyria,

gave an inspirational poem.
Sunday morning, Mrs. Dr. Wyant, of
Toledo, conducted a lyceum meeting and the children gave fine recitations and drills, showing good work.

Sunday afternoon President Barrett conducted "dedication services" for two young children, which was impressive. Mrs. Carrie Firth Curran gave the ad dress in the afternoon, followed by spir it messages by Mrs. Marian Carpenter, In the evening, and closing meeting,

the main address was by President Barrett, and was certainly a masterly effort and well received by all. Mrs. Marian Carpenter again gave the messages and certainly sustained her reputation as a wonderfully clear

and convincing message medium. Mrs. Carpenter is a great favorite with To-

Others spoke during the meeting but this includes practically the programme as carried out. Miss Julia Curran and Mrs. Anderson planned the music, which added greatly to the success of the meetings.

Good feeling and harmony seemed to prevail and the interest manifested by those present indicated the field in Ohio as being ripe for good work the coming year. ALBERT W. WADSWORTH.

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

#### Salvation by Hypnotism.

According to the Inter Ocean, hardened sinners who have so far withstood all efforts to convert them to the straight and narrow path of Methodism soon may find themselves hypnotized into the church. The Methodist ministers, at their meeting, June 1, discussed hypnotism as an evangelistic agency, and one of their number went so far as to propose a classfor its study. This man says he has already used hypnotism, and there is talk of sending a committee to his church to investigate results.

Professor J. Stanley Grimes of Evanston, proposed to the ministers this study of hypnotism, and the Rev. N. B. Norton, pastor of the Maywood church, indorsed his remarks. The Rev. Mr. Norton said he had already hypnotized several persons, and would attend a class if Professor Grimes would organ-

Visions of crowded churches and conrious influence of the strange power, caused the ministers to wax enthusiastic. They saw escape from the necessity of begging for money. A mere hypnotic suggestion would do the work quite as well. Some, it is said, even went so far as to imagine their congregetions hypnotized into considering their sermons interesting and enter-

"The time will come," said Professor when every minister will be a Grimes. student of hypnotism. There is nothing dishonorable in its use, because it is an agency which has been given us for a good use. Other agencies are often put to wrong use, but we do not there-

fore wholly discredit them."

Hypnotism can be learned," said the Rev. Mr. Norton, "and I believe there is a connection between hypnotism and Spiritualism. If Professor Grimes will form a class I should like to attend." Professor Grimes is a phrenologist as

well as a hypnotist, and he examined the heads of several of the clergymen. telling them traits and characteristics well enough to gain the applause of his Among those who submitted to this test were the Rev. H. T. Clendenning of the Sacramento church, the Rev. C. R. Robinson of the Adams street church, and the Rev. A. H. Kestler of the Norwood Park church. Professor Grimes is a venerable

Methodist himself, being 97 years old. These zealous Methodists are apparently oblivious to the fact that hypnotism in some degree has ever been the power consciously or unconsciously used by revivalists, to bring "sinners" into the church. As an evangelistic agency hypnotism has been the mainstay and potent force of all revival effort. One great trouble has ever been to keep their subjects hypnotized, for by contact with the world and mental preoccupation with the necessary affairs of life, the influence loses its hold, and backsliders a plenty have to be re-hypnotized yearly by a new revival.

Of course Prof. Grimes had to get off his old "gag" about Spiritualism's being "infidelity with a ghost in "it"—one of his pet phrases.
"Ghost." Yes, if you like the name;

there is not only "a ghost," but there are ghosts innumerable in Spiritualism, and like Banquo's ghost, they will not down at the behest of Prof. Grimes and the whole array of clerical opposers.

The Rev. Mr. Norton believes "there is a connection between hypnotism and Spiritualism." We should say that one of the strongest evidences he might adduce in support of his view, consists in the fact of the inroads Spiritualism is making into the domains of the orthodox churches-hypnotizing orthodox believers into a conviction of the truth of

Spiritualism.
Salvation by hypnotism—conversion by hypnotism is not new in practice even though new in theory. The great revivalists have been strong hypnotists -though they may not have been aware of the fact, and have attributed the results of their hypnotic power to the power of God working direct upon hu-

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It is not right to withhold an education from those who want it, but with the best facilities for all that are necessary and within easy reach of all, we see no need of the Spiritualistic public being drained of all the available funds for the support of a USELESS INSTI-TUTION when necessary institutions go down for want of support, and there is no longer any reason for smothering down the truth and sacrificing the funds that are so much needed in other directions for the sake of mere personal ambition.

There are grand and nople old workers still in the field who are working for almost nothing, and have been formany, many years, and they are educated and adapted to the work upon the rostrum, most of them SELF-EDUCATED, at least from the public schools up to their present degree of learning, and some there are who have been educated wholly by their spirit guides, who are among the very best of our speakers.

But, it is not every sensitive who can get into vibration with the higher intelligences of spirit life; in fact they never can unless they are the chosen ones of those spirit bands, and therefore those desiring to go upon the rostrum should possess the NATURAL PRO-PENSITY for independent thinking and reasoning, with a general tendency for oratory, and then they can gain what they need by close study in any school, and with spiritual literature before them.

Spiritualism is being loaded down with too many unnecessary HEAVY WEIGHTS, and Spiritualists are burdened to almost the utmost limit at this time with trying to support a National Association, state associations and local societies, and the necessary speakers and mediums, without having FORCED UPON THEM anything else, and it is time to understand this.

There are Moses Hull's many works on Biblical Spiritualism; the various works of Dr. Peebles, Hudson Tuttle, A. J. Davis, Buchanan, Sargent, E. V. Wilson, etc., and innumerable others, besides the TEN PREMIUM BOOKS offered with this paper and the volumes and volumes offered by the other spiritual papers, all good educators and can be had for a small amount of money. Thousands upon thousands of dollars are spent every year by the combined spiritual authors in presenting the various sides of the philosophy, and cannot the general public EAT AND DRINK at this great fountain for a while yet without being called upon for more to support institutions that they do not need.

Spiritualists are estimated in numbers up into the millions, but that estigregations pouring their wealth into the mate is only meant for the world to how strange one's self must seem, to the number of active, fearless believers and advocates, those in complete harmony with Spiritualism as a distinctive sect, organization or cult, far below one million, and when it comes to rallying to the support of the most needed institutions or phases of its working facilities, its facilities for spreading the light of truth over the land-the lecturers, the genuine mediums and the press -we find them very inactive, if they exist in fact.

> The combined circulation of the Spirexceed thirty thousand, and at the common estimate of one subscriber to every ten readers (a very high estimate), that would reach but three hundred thousand, and double that number for those who believe and do not read, making six hundred thousand; then add the two together and we only have nine hundred thousand. Then, too, we have no Rockefellers, Carnegies, Morgans, etc., in our ranks, and but few men of wealth at all, and those we have are not anxious to put their dollars into institutions established in the name of Spiritualism because somebody informs them it is needed. When it comes to dollars and cents the practical side must be considered in our cause.

#### Christian Civilization.

An apt commentary on the Christian religion as exemplified by Christian nations is afforded by a Paris dispatch which discloses the fact that certain modern coast defenses are dangerous to shipping in time of peace as well as in time of war. It is stated that during a recent violent storm lightning caused the explosion of three submarine torpedoes at the west entrance to the harbor or Cherbourg. The Hamburg-American liner Fuerst Bismarck had just entered the harbor and if the explosion had occurred a few minutes sooner it might

have caused a great disaster. Why are torpedoes planted at the entrance to harbors. Is it to protect cities against heathen peoples, or savages? Is it to protect against Bud-

dhists, or Confucians? Oh, no: it is to guard and defend against attack by other Christian na-

What a spectacle does Christian civilization present, when each Christian nation maintains vast armies at a burdensome expense, besides warships, and forts, so that it may not be at the mercy of other civilized Christian nations. It is a dark and damning picture, and from a purely humanitarian standpoint. Christianity as exemplified by the Christian nations of the world stands forth as a gloomy terror, rather than a religion of peace and good will

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge as taught by Adepts of Hermetic Philosophy. Price \$2 per volume. For sale at

Schools, or Homes? Not by way of criticism in the spirit

of fault-finding would The Progressive Thinker discuss the problem presented by the Morris Pratt Institute and the matter of mediums' homes. It is a time for most calm and serious thought, and a careful judicial weighing all considerations bearing upon a subject of deep and grave importance to Spiritual. ists. We are confronted at the first step of our inquiry with the stubborn fact that we must take Spiritualists as a whole just as they are-and not as they might be or as they ought to be.

The Progressive Thinker would be heartily glad if Spiritualists would demonstrate by concrete work their willingness and their determination and ability to establish and maintain a school where those desiring might gain helpful Spiritualistic education, such as ordinary schools of learning do not afford-and also establish and maintain greatly needed humanitarian homes for worn-out workers in the cause of Spirit-

There is a field for educative effort of a distinctly Spiritualistic character pose to enter the field of public Spiritual work,

The study of the ordinary branches of learning can be profitably pursued in the common schools and high schools. There is no real need to establish a Spiritualist school to teach English grammar, rhetoric, logic, etc., for these lines of study can be pursued in the schools established and maintained by the public in the villages and cities of our land,

What special need there may be for a Spiritualist school seems to be wholly for education along the lines of Spiritualism. How great or necessary may be this especial education is a matter for discussion and difference of opinion. The earnest, thinking inquirer for knowledge relating to Spiritualism in its various distinctive points, phases, its nature and elements, can study with educative profit the books written and published pertaining to Spiritualism, also the periodical literature which can be so cheaply obtained.

And yet, with all that may be acquired by the reading of the works of Spiritualist authors, there may remain a supplementary work, useful and helpful, to be done under the supervision of competent Spiritualist instructors-as an aid in efficient public work.

Whether it would not be advisable, in view of the apparent apatny of Spiritualists, that such supplementary work be conducted during a few months of each year, only, thus accomplishing the desired object at a minimum of expense-is a matter for thought.

As the matter stands, it seems to us that of the two things, however desirable both may be from certain standpoints, the founding and maintenance of homes for needy workers is of more pressing importance than a school: hence, if both cannot be had, the humanitarian home for the relief of our workers should receive the active support of Spiritualists.

Awaking Into New Life.

The newspapers relate the circumstance that a woman who had lain in a trance or sleep for twenty years has fust awakened. It is a curious case and involving mysterious phases of the laws pertaining to the human personality, especially when of such long duration. How strange the world must seem, and after so long a period of what may be considered unconscious existence. Even though conscious in some degree, there is not normal contact with the world, nor the experiences resulting from life in a normal condition.

It seems as a Rip Van Winkle in actual experience awakening from his long sleep, to look out upon a changed world from what he knew when he lay down to take his rest.

And yet, who knows what experiences itualistic papers and magazines will not | ing its forced condition of apparent

sleep. While the busy, bustling world, rife with activity, and occurrences of tremendous import, has been surging for-ward and making history from day to day-perhaps that sleeping personality has been living in a world of experi ences, of its own, all aside from the life and affairs of earthly materiality. While apparently dead to the things earth and sense, it has not been dead, for then the physical frame would not have been preserved alive. The spirit has maintained its vital connection with the body.

Many curious recitals have been made of experiences while in trance condition. Some of these have been plainly wholly subjective, though to the percipient they seemed objective. They have partaken of the individuals' pecul iar religious notions as taught and held by their church. Thus the Catholic devotee's visions will be of a Catholic nature, the Protestant's will conform to Protestant views, and we might say the African Hottentot's trance visions will accord with Hottentot notions. Hence it is evident that such experiences are not to be relied upon as veritable mat

ters of fact. The case of this sleeping woman may be used as a symbol text to point a moral, as for instance, how many ar asleep to the things of spiritual truth for twenty, forty, fifty years—all their

. How many, under the hypnotizing in fluence of the church, have their eyes persistently closed to the perception and knowledge of the grand truths of Spiritualism.

When such persons awake from their brthodox trance condition, and receive a knowledge of Spiritualism, it is like awaking from darkness into a new world—a world of sweetness and beau ty, life and light.

#### ZURILDA WELLINGTON.

Or Life in Two Worlds.

The above is the title of a message from the spirit side of life through the mediumship of Mrs. M. Pasquier Cur ran. of St. Louis, Mo. Emanating, as it does, from the spirit side of life, it will prove especially interesting. Ev erybody should read it.

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

# LAUNGHED, BUT

A Lecturette by Hudson Tuttle.

A pecliar incident occurred at West Farmington, Onlo, last week. The commencement exercises of the high school and a funeral were held in the church the same afternoon, the funeral at 1 o'clock and the graduating exercises at The class had decorated the church for the event previous to the arrival of the funeral party, so the exer cises could commence immediately af ter the services. The class motto was not covered up. Upon the arrival of the casket it was placed directly under the motto, "Launched, But Whithe Bound?" The effect was startling.-Exchange.

Commencement day had come, and the class decorated the church for the occasion. A funeral service was to be held earlier, and the class motto inad-vertently was not covered. It effect on the assembly may be imagined when they looked up and saw the casket had been placed directly under "Launched, but Whither Bound?" Could anything for the benefit of persons who may pro- have been more appropriate or suggestive?

Launched into the Great Beyond! Unlike the ship which slides down the ways into the sea, the spirit passes beyond the shadows and is seen no more Good ship, we know wherefore you were built, and to what distant port you will sail. There are charts and compass to guide, and you will return with freighted riches of Indian seas.

But when death severs the last hold of the spirit on physical things, and it passes into the infinite expanse, we have been taught it cannot return; that not a whisper has come or can come to is from the Land of Silence

We stand in the gray shadows over hanging the grave. Darkness broods over the illimitable reach of waves; laving the shores beneath our feet, and break on other shores no mortal knows Launched, the spirit, and the shard the body, remains as the broken way by which it passed beyond mortal recogni tion.

We question in tears, if the physical enses are in evidence, that the light of life's lamp has gone out forever; that we might as well hope to hear again the song of a dead bird, as existence of intelligence after the body returns to ele mental form. Was then all its high purposes, its noble aims, its unselfish devotion, its love, its wisdom, reaching out to the comprehension of all things the resultants of changes in the reac tions of atoms we call life? Aye, says the materialist, and to have faith is the weakness of a childish mind.

This cannot be true. There can be no mistake in nature as this! There must be a spirit, which has carried the personality of this life away with it from the wasted body. Has it passed to the regions of Tartarus to wander sad and shadowy to the time of doom? Has it gone to some remote paradise, where n new found joys it forgets all that was dear to it on earth? Will it wait there for the final trump to return into the resurrected body it has left? To heaven, or the flaming halls of hell, to receive reward or punishment? Whither bound, oh spirit? The sage

the seer, the visionist, the philosopher have speculated and reasoned and they have not told us.

The way is dark, the night has no

morning; we fancy, we hope, we have Thus saith the mind, shrouded grief, and influenced by material sci ence, but there comes an intelligence

out of the concealing mists and lifts the curtain. Whither bound? for the ocean of in finite existence! The harbors where purple promontories run down to the waves, are in the spirit world. It is as

natural a process and as necessary for the spirit to depart, as for the ship to be launched. In both the purposes of construction are fulfilled. It has not departed to some remote heaven, paradise or pit of torment. It is able to return, and speak to us of love

ness beyond the grave. Spiritualism demonstrates the conti nuity of existence and the return of the departed to tell us something of the

that scorns death, and blooms in fresh

world to which they have gone. Launched into the spirit world! Grandest thought of human destiny pos sible for the mind to conceive! There to evolve a realization of being beyond any ideal held by fancy here. There the dark places will be made light; the asthe spirit may have gone through dur- pirations realized; the broken strands of endeavors reunited; the character

rounded and completed There will be unions of family circles, and of friends, and the gray embers of anticipations will glow with the flames of that new existence?
HUDSON TUTTLE

#### A VISION.

As I sat alone by my window. One night when the sun was low, I heard the patter of raindrops Around me, above and below My thoughts were not of the present, They took me far back in the past. o such happiness and pleasures That were too bright to last.

And I thought of friends departed, That had gone-alas, with the years; My heart was heavy with sadness And my eyes were dimmed with tears, To think of the dear companions That had loved me in days gone by That I so long on earth must wander-

And my heart then heaved a sigh. When suddenly around me There was thrown a halo of light. And myriads of forms and faces Stood around me from left to right. could see their smiling faces, On my brow I felt their breath Of those who had left this earth life

They told of the many pleasures In that land across the sea, And those gates all bright and golden. That would open wide for me When my work on earth is finished, And I pass from this bleak shore,

And crossed the river of death.

There to meet the dear departed They sing as they glide from my vision. "Just a little while longer to wait, Then we'll come and guide you safely To your home beyond the gate." patience I'll wait a little

LILLIAN.

I will not drop a tear or a sigh, For soon I will be with the angels In the land of the Sweet By and By.

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# WHITHER BOUND? BIBLE READING IN SCHOOLS AGAINST CONSTITUTION AND LAW

## An Important Opinion Rendered by the Attorney-General of the State of Galifornia.

RIAN WORK-CHRISTIANITY NO PART OF THE LAW OF THE NATION OR CALIFORNIA-THE CATHOLICS A SECT-DENOMINATIONAL CONTROVERSIES-MERE READING OF THE BIBLE, WITHOUT COM-MENT, IS SECTARIAN AND UNAUTHORIZED.

As a result of protests by Freethinkers of California against the reading of the Bible in the public schools of that state, Superintendent of Public Instruction Thomas J. Kirk, on March 3, 1903, applied to State Attorney-General Webb for an opinion on the legality of such reading. Superintendent Kirk wrote:

"I respectfully request, at your earliest convenience, your opinion whether or not the reading or the use of the Bible as a text book in the public schools of the state is in violation of the provisions of section 1672 of the Political Code."

Under date of March 20, Attorney-General Webb replied n the affirmative in the opinion given below.

#### GENERAL WEBB'S OPINION.

At the outset I am constrained to take cognizance of the fact that there are a great many versions of the Bible in use in the world. Honest differences prevail as to what books should be included within the meaning of the words "Holy Rible." Witness the Jew, who regards the Old Testament as alone inspired; the Catholic, who adds the Apocrypha; and the Protestant, who repudiates the Apocrypha. There is the King James version of the Bible which the Protestants accept; the Douay version, which the Catholics accept as, alone, correct and complete; besides the sacred books of other religions, which may be called "Bibles," as "bible," in its literal sense, means "the book."

It is impossible to find any version of the Bible which does not represent and promulgate the teachings of some religious sect or society, or the opinions of some founder of a religion There is no such book in existence as a Universal Bible,

which would appeal to all people, in all climes, at all times. You will, therefore, understand that with the truth or efficacy of any of these versions of the Bible, this opinion does not deal. In endeavoring to determine the law on the subject. I have no concern with the truth or error of the doc trines of any sect. I am to be guided solely by the Constitu tion and laws of this state now in force. I am not called upon to decide what religious doctrines, if any, ought to be taught, or where, by whom, or to whom it would be best they should be taught. These are questions which belong to the people and to other departments of the government.

I have no doubt that the Bible to which you refer in your request for an opinion is the King James version, which is in very common use in this country. My opinion will be confined to a discussion of the question as to whether the reading or the use of this version of the Bible in the public of the Constitution undoubtedly considered the Roman Cathschools as a text-book would contravene the Constitution and olic a sectarian church. (Const. Debates, 568 et seq.) The Political Code of the state.

Article I, Section 4, of the Constitution of 1879, provides as follows: "The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall be forever guaranteed in this state ... .. "

Article IX, Section 8, provides as follows: "No public money shall ever be appropriated for the support of any sectarian or denominational school, or any school not under the exclusive control of the officers of the public schools; nor King James' version of the Bible, selected by the teachers. shall any sectarian or denominational doctrine be taught, or The Supreme Court ordered the writ to issue. Their opinion, instruction thereon be permitted, directly or indirectly, in any of the common schools of this state."

character must be used or distributed in any school, or be made a part of any school library; nor must any sectarian or denominational doctrine be taught therein. Any school district, town or city, the officers of which knowingly allow any schools to be taught in violation of these provisions, forfeits all right to any state or county apportionment of school moneys; and upon satisfactory evidence of such violation, the superintendent of public instruction and school superintendent must withold both state and county apportionments."

It is well settled that neither Christianity nor any other system of religion is part of the laws of this state or of the United States.

Cooley says in his Constitutional Limitations, Chapter XIII, 472: "Christianity is not a part of the law of the land in any sense which entitles the courts to take notice of and base their judgments upon it, except so far as they can find that its precepts and principles have been incorporated in and made a component part of the positive law of the state."

Also, at page 469, he says: "Those things which are not lawful under any of the American constitutions, may be stated thus: 1. Any law respecting an establishment of religion. The legislatures have not been left at liberty to effect a union of church and state, or to establish preferences by law in favor of any one religious persuasion or mode of worship. There is not complete religious liberty where any one sect is favored by the state and given an advantage by law over other sects. Whatever establishes a distinction against one class or sect is to the extent to which the distinction operates unfavorably, a persecution, and if based on religious grounds, a religious persecution. It is not mere toleration which is established in our system, but religious equality. 2. Compulsory support, by taxation or otherwise, of religious instruction. Not only is no one denomination to be favored at the expense of the rest, but all support of religious instruction must be entirely voluntary. It is not within the sphere of government to coerce it." Andrews vs. Bible Society, 4 Sandf. 156, 182; Bloom vs. Richards. 2 Ohio St.

Our constitutional theory regards all religions, as such, as equally entitled to pretection and equally unentitled to preference. Where there is no ground or necessity upon which a principle can rest but a religious one, then the Constitution steps in and says that it shall not be enforced by authority of law. Ex parte Newman, 9 Cal. 513; Ex parte Andrews, 18 Bible to be used was to prefer the Christians to any other Cal. 684; State ex rel, Nevada Orphan Asylum vs. Halleck, 16 Nev. 373.

Ex parte Newman was overruled by later decisions, but not in the fundamental principles laid down as regards religious doctrines.

We may also refer to Article II of the Treaty with Tripoli, concluded November 4, 1796 (8 U.S. Stat. at Large, 155): "As the government of the United States is not in any sense founded on the Christian religion," etc.

It is, therefore, clear that the Christian religion, as such, has no preference under the law of the state over any other religion among other subjects of instruction, for there are religion, though its precepts may have largely molded the many others which can more conveniently, satisfactorily, common law upon which our laws are based. The doctrines and safely be taught elsewhere. Our charitable, punitive, of many ancient religions entered into the formation of the and disciplinary institutions stand on an entirely different laws under which we live, and the Christian religion contains what is best and truest of them all. I quote from the may well act the part of a parent or guardian in directing Supreme Court of Ohio in the case of Board of Education of what religious instructions shall be given." Cincinnati vs. Minor, 23 Ohio St. 247.

"The only foundation-rather, the only excuse-for the proposition that Christianity is part of the law of this country is the fact that it is a Christian country and that its constitutions and laws are made by a

WHAT CONSTITUTES THE "HOLY BIBLE" NOT YET | Christian people. And is not the very fact that those laws DETERMINED—THE KING JAMES VERSION A SECTA. do not attempt to enforce Christianity, or to place it upon exceptional or vantage ground, itself a strong evidence that they are the laws of a Christian people, and that their religion is the best and purest of religions? It is strong evidence that their religion is indeed a religion 'without partiality,' and therefore a religion 'without hypocrisy.' True Christianity asks no aid from the sword of civil authority."

This leaves us free to take up the question as to whether the use of King James' version of the Bible as a text-book in the public schools would be sectarian instruction within the meaning of the above provision of the Constitution and Codes.

We may approach the solution of the question in two ways: First, if this version of the Bible represents and is the organ of any religious sect or society, then its teachings may be called sectarian. Second, if it contains within its pages the doctrines of a number of sects, then its teachings may be called sectarian.

In the first place, the Christian religion is divided into two great branches, the Protestant and the Catholic. The members of either body consider themselves entitled to be called Christians, but they each present the claims of a different version of the Bible which they believe to be inspired. The King James version, with the Apocrypha excluded, is the Bible of the Protestant religion. In contradistinction to the Catholic version, which includes the Apocrypha, the King James version would necessarily be sectarian in its doc-

A number of courts have defined the meaning of the word sect." The Supreme Court of Nevada has held that the Catholics were a "sect." as distinguished from Protestants. The fact that they controlled St. Mary's school, which is a part or branch of the Nevada Orphan Asylum, and introduced their religious exercises there, made the Nevada Orphan Asylum a sectarian institution. I quote from the opinion of the court in the case, State of Nevada vs. Halleck, supra:

"From the preceding facts, it seems to us that but one conclusion can be arrived at, which is, that the Nevada Orphan Asylum is a sectarian institution. Webster defines 'sectarian' as follows: 'Pertaining to a sect or sects; peculiar to a sect; bigotedly attached to the tenets and interests of a denomination.' He also defines the word as 'one of a party in religion which has separated itself from the established church, or which holds tenets different from those of the prevailing denomination in a kingdom or state,' and it was argued by petitioner's counsel that the word was used in this sense in the Constitution. We do not think so. It was used in the popular sense. A religious sect is a body or number of persons united in tenets, but constituting a distinct organization or party, by holding sentiments or doctrines different from those of other sects or people. In the sense intended in the Constitution, every sect of that character is sectarian, and all members thereof are sectarians. The framers people understood it in the same sense when they ratified it."

The case of State vs. District Board of School District No. 8, 76 Wis. 177, was a case decided under a provision of the Constitution relating to "sectarian instruction" similar to ours. In that case certain taxpayers prayed for a writ of mandate from the circuit court, compelling the school board to cause the teachers to discontinue the practice of reading daily to the pupils during school hours certain portions of ... in part, is as follows:

"This opinion will be confined quite closely to a discussion Section 1672, Political Code, was passed to effectuate the of the question whether the adoption of the Protestant, or above provision of the Constitution, and reads as follows: King James, version of the Bible, or any version thereof, in the reading of selections therefrom in those schools at the times and in the manner stated in the answer, is sectarian instruction, within the meaning of that term as used in Section 3. Article X, of the Constitution, which ordains that no sectarian instruction shall be allowed in the district schools

> "It should here be said that the term 'religious sect' is understood as applying to people believing in the same religious doctrines, who are more or less closely associated or organized to advance such doctrines and increase the number of believers therein. The doctrines of one of these sects which are not common to all the others are sectarian; and the term 'sectarian' is, we think, used in that sense in the Constitution.....

"That the reading from the Bible, in the schools, 'although unaccompanied by any comment on the part of the teacher, is instruction,' seems to us too clear for argument. Some of the most valuable instruction a person can receive may be derived from reading, alone, without any extrinsic aid by way of comment or exposition. The question, therefore, seems to narrow down to this: Is the reading of the Bible in the schools-not merely selected passages therefrom, but the whole of it-sectarian instruction of the pupils? In view of the fact already mentioned, that the Bible contains numerous doctrinal passages, upon some of which the peculiar creed of almost every religious sect is based, and that such passages may reasonably be understood to inculcate the doctrines predicated upon them, an affirmative answer to the question seems unavoidable. Any pupil of ordinary intelligence who listens to the reading of the doctrinal portions of the Bible will be more or less instructed thereby in the doctrines of the divinity of Jesus Christ, the eternal punishment of the wicked, the authority of the priesthood, the binding force and efficacy of the sacraments, and many other conflicting sectarian doctrines."

In the case of Board of Education of the City of Cincinnatt vs. John D. Minor, supra, certain taxpayers sought to prevent the school board from carrying out the resolution abolishing the opening exercises of the public schools, which included reading the Bible. The court discussed the question at great length, and held that the Christian religion was not the only religion under a clause of the Constitution requiring religlous instruction in the schools; that to permit the Christian sect. The Court then proceeds:

"Counsel say that to withdraw all religious instruction from the schools would be to put them under the control of 'Infidel sects.' This is by no means so. To teach the doctrines of Infidelity, and thereby teach that Christianity is false, is one thing; and to give no instructions on the subject is quite another thing. The only fair and impartial method, where serious objection is made, is to let each sect give its own instructions, elsewhere than in the state schools, where of necessity all are to meet; and to put disputed doctrines of footing. There the state takes the place of the parent, and

These are the leading cases on the subject, and the consensus of onlinen seems to be that Protestantism, as distinguished from other branches of Christianity, is a sect, and

(Continued on seventh page.)

I did not mention the darkest places to which I was taken, evil things which go to make a drunkard's life." not caring to dwell on these dark scenes more than was necessary. I laid them aside for another time, but that they were lessons given to me, for a purpose, I well know, and his thirst, nor was there a blade of grass, or a living thing that purpose was to give them out for the benefit of human in the shape of a tree or vine, nothing but hot rock and I wish that there was no such place on earth, for "Oh!" I cried, "what does this mean? Can it be possible ity, and thereby aid my teachers from the spirit side of life in spreading these truths. I only wish I had the power to glad to go. The next place I was taken to, another sight met me and I was told to give out these truths, I feel in duty ble that I have been welcomed into this angel band! Am I impress these scenes upon every soul who has not yet caught | my eyes worse than the one just witnessed. the bright gleam from the angel world, to arrest them in their dark deeds, and show them as it has been so beauti. fully shown me, the true condition of the next life, after living as we should here. And if these articles will be the means of turning one soul to the light, I know there will be rejoicing in the angel world, and I will feel that my efforts have not been in vain.

As my teacher showed me the brightest first, so I will tell you of my Spirit Home Number Two, for in my last article I told you of one of my homes, which was in colors, one room the furnishings were all in pink, another white, another blue, and the last room I was taken into being yellow. So after preparing myself for another journey and sending out a prayer for strength, I soon heard the well known voice of one who has accompanied me on a part of my trips, say, "Come, child, we will go to another place to-day," so we floated out and up.

We were not so high on the first part of our journey as we had been before, so that as we floated along I could see the beautiful scenery better than on some of the other trips. We crossed a large body of water, and after leaving it the view was beautiful.

My guide, taking my hand, said, "We will ascend now" so we slowly went higher and after traveling some distance he said, "Child, in my father's house are many mansions, and in thy progression thee will need another home other than the one thou hast seen," and as he finished saying this, we came in sight of the most beautiful home that mortal eyes could imagine. It stood on a high slope of ground, facing the west, and looked as I have always pictured some of the grand old mansions do: it was immense and pure white surrounded by a low fence of festoons of white flowers. The grounds were laid out beautifully, a white fountain stood on one side of the white marble walk, the water shooting high in the air, the grass was green, with here and there a pot of Easter lilies; as my other home had, so did this one, a wide curved porch, with broad steps leading up into the house. I

The surroundings were so interesting and beautiful that it had not occurred to me to go inside. As he said this we walked up the steps, opened the door and went inside, when there was presented to my view the grandest, most delightful scene of all, filling me with happiness and delight. Everything in this home was pure white, the floor was covered with a white velvet carpet so soft that when we stepped day. upon it we sank into it.

was standing spellbound looking at these beautiful things,

when my guide broke into my pleasant thoughts by saying,

"Come, child, thee will want to see the inside of this beauti-

"Oh," I cried, "what a beautiful home! How can I ever expect to live in a home like this? There must be some mis-

"No, child, this will be thy home, thee is building it now with thy good thoughts and deeds. Go on, oh, child, sending out thy beautiful thoughts to heaven, and do all the good thee can and this is thy reward."

As my guide finished speaking I cast my eyes around the room, and as I did so they fell on a wide open piano, pure white; in the centre of the room stood a center-table, and on tiful landscape which looked more beautiful than ever after top of it a pot of Easter lilies. Over a wide mantle I was gazing on such a dark picture as I did yesterday. amazed to see a life-size picture of myself, framed in white, my hands clasped, my head drooped as if in prayer, dressed of Christ. The wide steps were covered up the center with a stole over me, when I thought I had lost it all.

I soon afterward visited this home again, and the view from an upper window overlooking the grounds and to a lake and as we walked on I saw such a great variety of pears. close by, was indeed beautiful.

standing on the opposite side of this home from where I saw fruit. it before, this being on the east side, while on my other visit I only saw it from the west.

saw it to-day. It is white marble and looked like a palace, its hand a white banner. "Peace to all who enter here" As I stood looking up at it I thought, Oh, what a grand were the words which caught my eyes, written in letters of home! Can it be possible that I will ever live in a home like gold. My guide opening the door, we entered a beautifully this? And the grounds, too, are beautiful, the walks being furnished room. I was surprised when I learned later that white marble bordered with flowers, with trees scattered this was a spirit school, and if the parents of earth could only here and there over the lawn. I speak of this home, for the know and see as I have, what beautiful surroundings and reason that I know if I have a home there so much more homes their little ones have after entering the spirit world, bish of any kind as we see on earth, but everything looked these spirits, that their planet home was a world like our beautiful than any earth home I have seen, I am sure that all their tears would be dried up, and their heartaches would clean and trim, the trees being perfect, with no crooked or of earth's children will have the same.

give what I saw in the dark ones as well.

life to prepare myself for these journeys. I did so every and entered a long dining-room. This room was also furmorning for fifteen days, and at nine o'clock each morning nished in gold and white. A table running almost the full found me ready, and each time I was told to center my thoughts on the place visited the day before, and as I did so I would start from this place. So this morning we started from the beautiful home we visited yesterday, my guide sayat the surroundings before leaving, for thee may not see it again until thee returns to stay; although thee may, some

·I did take a look and it was a great temptation to stay, for everything looked so bright and beautiful, so after waiting a moment for me to take a last look, he said:

started and floated over a beautiful stretch of country, like dren on earth, for they were not boisterous. I was so interthe most of it we passed over it looked like a panorama of ested in watching the little ones that I did not look at the moving pictures. After traveling some distance we seemed to turn, and go in an easterly direction, when on looking ahead and below us. I saw what I thought were Indian wigwams scattered over a lonely desert.

Upon coming closer I saw they were tents set here and there on the most desolate-looking country I ever saw; they were standing on rocks and sand: the hot sun pouring down upon them, and scattered around on the ground were human beings. I thought, Oh! if there is a hell this must be one, for ing up at them, I was so overcome, I cried, "Oh, father, what and gold. They seemed to harmonize in beauty with every-I was never in such a hot place in my life. I thought, why don't they go inside the tents? There they would be sheltered from the hot sun, but when I went up to one of them, I found out why they did not, for if possible, it was hotter inside than it was on the outside. They seemed to be set up them to the door and when on looking out and beyond a to lure the mass of humanity to them, only to turn them beautiful green lawn and through the trees, I saw a lake covaway with disappointment, for the heat was almost unbear-

I was so intensely interested in watching them and trying to devise some way whereby they could be made more comfortable, that the voice of my guide startled me by saying, "Come." In my intense curiosity I had for the time forgotten him. So I turned around and went to where he stood, when to my horror, I saw a man lying at his feet, begging for water. He said: "Oh, only give me a little water. Oh, God! if there is a God, oh why am I in a hell like this? Oh, help! Oh--" and as he uttered this last sound, he fell back on the

I was greatly excited and turning to my guide, said, "Oh, father! what does this mean?"

"This, my child, is one who has been taught the right way,

farther," for there was not a drop of water in sight to relieve asked a number of times if I recognized anyone there. everywhere, and as I could not relieve his suffering I was this journey was on the earth plane, but as it was shown to that this is for me, when I am so unworthy? Oh, is it possi-

Spirit Land," flashed across my mind. My guide seemed to days when I thought of it. catch my thoughts, for turning to me he said, "My child, while you have read this we wanted thee to see it with thine ahead I saw a large city. As we came nearer the first thing showing you; put it, too, down in your book, and know it is own eyes, so that the lesson would be all the stronger."

and all around us were moving reptiles, and slime of the immense gray building, covering acres of ground built on a

And, oh, horror! lying in the midst of it were human beings, men and women, from the worst slums of earth. "Oh!" I cried, "father, can it be possible that people who

His answer was, "Yes, child, but it is their own fault, for they knew better."

Here were lewd women, murderers, drunkards, and every being who seemed to be in the most horrible agony. I was is laid bare before the eyes of the spirit world. told that he was a murderer. He certainly had committed some horrible crime, for I could hear his agonizing cries for days. He kept repeating, "Take them away! Oh, take them away! Why do they come here to haunt me!" and in his horrible agony he was continually writhing in the slime and among the hideous-looking reptiles, and with his awful moaning and words put before my mental vision some of his victims of innocent women and children.

My guide knowing this lesson was well imbedded in my soul, led me to another scene, where in a heap (it looked this way to me) lay little tiny babies. "Oh!" I cried, "father, So we turned and went down a narrow stairway-down, jes in science. It has been my experience at least. what does this mean? and in such an awful place for little down, until it grew quite dark. We stopped in front of a innocent beings like these."

"My child, these are the offcasts from the lowest slums of sins of their unnatural parents, must be cleansed by these ministering angels whom you see hovering over them, before they can be released, to take their flight upward."

Raising my eyes upward I cried, "Oh, heavenly father, what a work there is to be done on the earth plane, and. oh. so few to do it. Oh, help me to stand firm as an iron post in my duty as I see it to-day; help me, oh, God, seeing these truths as they have been shown me, to stand up for this truth and clasp hands with these dear ones, who are trying so sent a shudder all over me and with a feeling of horror I ship was discovered while amusing himself with a Ouija hard to enlist my help in spreading this great truth."

.And as this prayer left my soul, I found myself again in my body, and was surprised to see formed around me, clasping hands in their delight, a band of angels, rejoicing to know that they had found another who could grasp their meaning | the outside with a big padlock. I soon knew this, too, held | for editorial or other copy, about one-quarter page of The and understand these lessons, as they take me to them each

I sat there and watched them until their hallelujahs grew fainter and fainter, and this beautiful, encouraging vision had vanished as had all the rest.

But oh, what an impression these dear ones have left on see it now, for these lessons are written in letters of fire on my soul and I hope will never grow dim.

This morning my guide said, "Come, child, I will show thee a brighter place than the one we visited vesterday." So, taking my hand, we floated up and away. We soon saw a beau-

After traveling over miles of these pleasing scenes, we came to something which astonished me greatly: After set- thy soul, I brought thee here that thee might see for thyin white. I came out of my reverie and turning to my guide. tling down on the ground, we entered what I found to be a self." we started and walked to the opposite side of the room spirit orchard. I thought I had seen beautiful orchards on where a wide white marble stairway led to the rooms above; the earth plane, but there was no comparison, for this one coming back I shed tears, and raising my hands toward anyone suspecting that the two and sometimes three men at one side of this stairway on one of the posts was a statue was more beautiful than I thought could be made. Instead heaven, I cried, "Oh, heavenly father, why are these evils were engaged in any other than the routine work of the Elevating, Fascinating, Instrucstrip of white velvet carpet. We had gone about half way seemed to be an endless park. My guide pulled off a large ings may be set free and every nunnery on our fair land up, when the vision had faded, my guide gone, and a sadness bunch of purple grapes, handed them to me and said, "Child, dost thou see the beautiful fruit?"

"Oh, yes," I answered, "and what large, luscious fruit, too," peaches, plums, apples, grapes and every kind imaginable. which seems to give me strength, we floated up above the May 4th of this year I again visited it. I found myself We walked a long way, and the trees were all loaded with spirit orchard and school which we visited the day before, con, of the Wallace theory.

We now came to a light gray building, went up two or three steps, and when looking over the door I saw a little an- beautiful place!" Oh, this beautiful home! I can hardly describe it as I gel, appearing more like an innocent little child, holding in give way to rejoicings and hallelujahs, for the first room was white, the draperies, easy chairs and couches were all white I had instructions from my teacher from the spirit side of and gold, the carpet being the same color. We left this room length of the room was loaded with the same luscious fruit The door was an oval archway. My guide said, "Look well, which I had seen in the orchard.

We left this room and entered what proved to be a large school-room, filled with groups of happy children. It dawned ing, "Come, child, we will leave this place; now take a look upon me now what it was, but for information I said, "Father, what can this be? I see no books."

His answer was, "Child, look around thee."

I did so, and hanging around the walls were mottoes Truth, Love, Happiness, Progression, and so on, and scattered among the children were young women dressed in white, whom I took to be their teachers. They were a hap-"Come, child, we will go to a lower sphere to-day." So we py lot of little ones, quite noisy, but not like our school-chilroom, only as my guide called my attention to it. He said. pointing up to the ceiling, which was quite high and concave, "Child, dost thou see those little beings? They are some of of the rostrum. While I was looking at these I began to the little ones thee looked at yesterday. As they progress grow weak and was drawn back to my body. My guide seethey come down and mingle with these older ones."

And as my eyes rested on them they widened with astonishment to see these little things flying around the dome looking more like butterflies in human shape. While lookwonderful truths you have shown me. May I never forget thing in the temple. My guide led me up between the two

When I gathered my scattered thoughts the children were all leaving the schoolroom for outdoor sports. We followed ered with tiny boats. Some of the children were running to Your struggles through life have been long and trying. At get into them to take a ride, and there seemed to be plenty times you have almost felt like giving up in despair. but alfor all; others were rolling on the grass, but each one was full of happiness.

After coming back, this pleasant scene kept coming before my vision, and I thought, Oh, if the parents of earth only knew how happy their little ones are, they could not mourn for them. And I prayed that the time would soon come when these truths would be known and understood by all on

On this same day, after visiting the school, my guide said. "Child, there is another place I would show thee at this time." So he took me to a home where I was greatly surprised to see my husband's father, mother, and five of his brothers and sisters, and returned with a message to him but would not listen, and in his besotted condition, passed to from them. I will say right here that I was with them twice head with the water, said, "Now. my child, I baptize thee in

In my last articles published in The Progressive Thinker | this life, caring for nothing better than whisky and all the | while on these journeys, and recognized the ones I have seen | the name of the Father, the Son and the Holy Ghost," and as on earth. They looked younger than when they passed out, he finished saying this the angel band which had gathered I was glad to hear my guide say, "Come, child, we will go but as this is personal, I only mention it, as I have been around me began to chant, "Glory, glory, glory!" and accom-

> There is one more dark scene that I feel it a duty to give that will last through all time. bound to do it, but I cannot give it as I saw it, for what I saw worthy? Oh, is it true?" While looking at this the words of the "Wanderer in the while peering through this cell sent a shudder over me for

which caught my eye was church spires in different parts of true and will be carried out when you come to us just as it Yes, so it is, but oh, this is horrible, for at our very feet, the city, and the next which flashed before my vision was an was to-day." high slope of ground just outside the city. We floated up to beautiful things, and help me to do my duty." it, my guide saying at the same time, "We will stop here," I sat there a long time, thinking of what I had just passed and as I looked at the building and terraced grounds with through, and the beautiful things I had seen stood out before well-kept flower beds and trees scattered here and there over my wondering eyes in all their grandeur, and the beautiful have inhabited the earth must pass through anything of this the green lawn I thought: Oh, what an ideal place! not influences which had been showered upon me by the angel dreaming of the sorrow and degradation to be found hidden, band still clung to one, and I longed to keep it with me, and I deen down underneath this beautiful structure, and looked thought, Oh; if we could live amid such heavenly influences, at daily, with pride, by hundreds of this fair city, for its how different indeed would be our lives—and I prayed that black secrets are well guarded by the inmates of this seem. this influence might never leave me, and that I might be able crime imaginable represented. My guide stopped beside a ingly happy place, they little dreaming that their wickedness thereby to send out a ray of it to others to help brighten

My guide led the way up some broad stone steps, saying, "Child, this is a nunnery." Upon entering the hallway, the first person we met was a nun, and I thought, what a sad face. He led me out of this entrance into another long hall to a dining-room, where seated around a table were five or six nuns, but the face of each one had such a sad, careworn look that as I stood looking at them this vibration of sadness struck me with such force I think prepared me a little for what was to come. After looking at them a few moments, my guide said, "Come, child, I want thee to see still further." could know of the impure lives some of their daughters were forced to live after entering these blackest of earth's again, it is here presented though more briefly. low dives-I say blackest, because they are covered by the

dungeon. We stopped in front of another cell, locked on sit down at a desk or table, take a sheet of white paper used a human being, by hearing her heartrending cries of "Oh! my | Progressive Thinker in size, write on it the alphabet, the God! take my soul, and free me from this living hell! Oh, numerals and "yes" and "no" at the upper corners—about an God, why am I made to suffer in this way? Oh!---" and her agonizing cries almost froze the blood in my veins.

sight was an old cot with a ragged comfort thrown over it, fast as I could write them down in manuscript, and I am my soul, and may I never be found wanting in my duty as I and the pitiable object of humanity was, too, clothed in mouldy rags.

> I turned away with a sinking heart, and cried, "Oh, heavenly father, can it be possible that one of God's children is made to suffer in this way? and all for trying to save her good name? Oh!" I cried, "take me away," for I was so evercome and weak it seemed to me I could stand no more, and as I turned to my guide he said, "Child, thee has heard of these wrongs, but to impress these lessons still deeper on

> These scenes were so deeply impressed on me that after thrown open to the gaze of the world."

My guide, who is punctual, and always ready to go, said this morning, "Come, child, we will go from here to a higher realm, to a place thou hast not seen." So taking my hand, from my manuscript the report of this remarkable experiand after rising up so that I could look down and over it, it was indeed a pleasing picture to look at. I said, "What a

"Yes, my child, it is indeed a beautiful place, but dost thou see that beautiful scene also?" pointing to a wide stretch of country ahead of us. I looked and another scene was spread out ahead of and below us, but very different from the one had been so long in spirit life as almost to have lost touch we had just left, for instead of the orchard I saw a narrow winding stream, the sloping banks covered with green grass and tall, stately trees. I could see no underbrush or rubmisshaped ones among them. From here we gradually went But as all the spheres are not so bright as this one I must indeed beautiful, its whole furnishings were in gold and higher, the atmosphere becoming lighter and clearer. After or human life or beings on any other worlds visited by them. traveling some time, we came to another city. As far as I when this point had been reached in the interview, the concould see there were buildings. It seemed to be a vastly populated city.

> We settled down in front of a large purple and gold temple child, before we enter." And when he said this, I saw written in letters of gold over the door, "Angels of Purity."

> After surveying the outside to my satisfaction, we entered the door, and as we did so there immediately spread around my body a thin gauzy purple robe. I was surprised at this and looked at my guide to say something, but he did not, so we walked in and soon my ears caught a chant and instrumental music of "Glory, glory, glory!" It seemed very strange to me, and I wondered what it could mean.

> The interior of the temple was beautiful, being purple and gold blending into each other, making the prettiest color one one could imagine.

> The guide led me to the back of the room and up two or three wide steps, when on looking around I saw two purple and gold fonts filled with water, one standing on either side ing this, brought me back by saying in sharp tones, "Come back, child, come back."

> When I came back I saw that on the back part of the wide rostrum stood a band of angels, each dressed in rich purple fonts when they replaced my thin robe with one of heavy purple velvet, putting around my waist a girdle of gold with tassels of gold hanging down in front. Then a master stepped up in front of me with a gold crown in one hand on which were the words. "Angels of God," saying: "My child, ways that bright star would break through the clouds, and beckon you on, and in your true devotion to God, you would gather up strength to go on up the path, which unknown to you, had been planned. And, oh, my child, I am glad it is so. for by so doing you have at last reached the highest position which is possible to attain and are now ready for the crown, which has been prepared for you."

> Placing it on my head, he continued: "May you ever wear it with wisdom when sitting in council with these your coworkers"-pointing at the same time to the band of angels who stood back of him-"who have gathered here this morning to bid you welcome into their glorious band."

> Then dipping his hand into one of the fonts, sprinkled my

By Mary E. France, Seattle. Wash.

panied with instrumental music, left an impression on me

I found myself back in my body with the tears running down my cheeks, when the voice which is always near, said: We traveled some distance this morning, when looking far | "My child, this is true, as are all the others we have been

"Oh!" I cried, "heavenly father, make me worthy of these

MARY E. FRANCE.

#### SPIRITS AND THE WALLACE THEORY.

A Message Apropos to the Discussion.

To the Editor: -You know it is somewhat of a hobby with your humble servant, that spirits touch upon all depart. ments of human knowledge and often foreshadow discover.

During my last call at the office of The Progressive steel cell, padded on the inside, but seeming to open for my Thinker, the recent discussion anent the suggestion of Albenefit, for I could look right into it, but what I saw and fred Russel Wallace was spoken of, and an incident in my exearth thrust out before their time, and so saturated with the heard while peering into this cell was enough to make any. perience illustrating that hobby mentioned. Although the one's blood run cold in their veins, and if the pure mothers impression was that it was once written up for The Progressive Thinker, yet as you thought it would be timely to give it

> And first the medium: He was a journalist in charge of cloak of religion—they could not rest while one stood on the the city department of a daily newspaper. No one outside face of the earth, for the pleading tones of the frightened his small family knew of his mediumship, except the writer one for her honor and the angry loud voice of the other, as and an associate on the newspaper staff. He was an eduhe flung her to the far side of the cell with "Go, you devil!" cated gentleman of exceptional high character. His mediumturned to my guide and asked him to take me away. His board his sisters had procured—and took a peculiar form of only answer was "Come." He led the way and I followed manifestation. For example: He would come into the edithim down until we were in a dark, dismal, damp, mouldy or's room at night while waiting for the paper to go to press, inch space between the letters. He would then take between his thumb and finger an ordinary hone shirt-stud, and slide it Looking through the grating the only piece of furniture in from letter to letter, reading off the words so spelled out, as more than an average fast penman.

> > The controlling or writing intelligence was of a very high order, and as the medium often said: "No one who knows me can doubt that some other mind than mine gave that." have enough to make a book that was written down from this "button" dictation, as he called it, by myself and his other confidant-that by the latter being type-written. We usually sat in a room in the newspaper office where report. ers, proof-readers, foremen and callers were coming and going, receiving copy, orders and instruction as to the work of a morning newspaper—the room of the managing editor. And this went on, at intervals, for a year or more without

> > One of these evenings we were asking questions and noting the answers, when the controls announced that they were interrupted by a strange band or company of spirits, and would have to suspend for a while. And now I copy ence, after reading which I leave with you the case, pro and

> > This strange spirit company were represented as coming from a planet outside our system and so remote that they could not describe its direction from our earth planet. though it seemed to be beyond our Southern Star hemisphere. They were traveling through space, visiting worlds. as we would say, to explore and obtain knowledge. They with their native planet. What arrested my attention on one occasion, when I was the scribe, and that also attracted that of the control of the medium, was the statement by earth, and its people human beings, as we are, and that in all their travel or explorations, they had not found organic trol of the medium stopped suddenly, for a moment, and then said:

> > "Query, just here: Is life, as we know it, possible on any world save one of like formation, development and conditions? Or, are not the conditions we know as the earth planet the essential requisites for the evolution of organic life? As a spirit I know nothing different."

> > I do not produce this, which is a verbatim report, to affirm or deny, or to take any part in the discussion referred to, only to show some people that while our astronomers and philosophers are dogmatizing and our scientists theorizing as to inhabitable or uninhabitable worlds, spirits have their word to say on like topics. I can only say that this was a genuine message from outside the consciousness of the medium or the scribe. True or not, as a fact as to worlds and world life, it was from a spirit source. The reader can make his own comment. My notes contain other things at another interview with

> > these sojourners, that would no doubt be interesting, at least to the curious, but as they do not touch the subject of the Wallace theory, they are not reproduced here.

#### THE SAINTS.

Who are the saints we meet as we go? And how may we know them from sinners? What in their walk which differs from those Of the world, eating unblessed dinners? Who wear faces of candor and truth?

And who the smile of vanity hollow? Can we know the walk of uncrowned saints, And that they are the ones to follow?

Are the lives of those of gospel clan So much more pure, and spotless, and bright Than the common herd who heedless go With changing tide, whether wrong or right?

Are all their loud professions of faith Sowing seed that a harvest may grow? Or but trimmings to a cloak they wear, And turn to the passing world for show?

One thing is as sure as sure can be, And of it there's no question nor doubt; All are not saints who are in the church.

And all are not rogues who are out.

-S. B. Davis in Truth Seeker.

# DEAFNESS AND

BY NO METHOD UNTIL "AC-TINA" WAS DISCOVERED.

Ninety-five per cent of all cases of deafnest brought to our attention is the result of chronic catarrh of the throat and middle ear. The air pas-

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WRITE PLAINLY .- We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about tour compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other re- | No. 114 President street, Wheaton, Ill. quirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will less; otherwise many items would be crowded out. Sometimes a thirty-line quire.

this page must be accompanied by the full name and address of the write. It will not do to say that Secretary or Corgiving the full name and address of the writer. The items of those who do not 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.

thor of a number of psychological works, angina pectoris, from which he had suffered for many years. Professor Hudson's best known work is "The Law of Psychic Phenomena." He is survived ow.-Chicago Chronicle.

During July and August they will fill an engagement at Toronto, Canada. After | Ohio. August they are open for engagements, Address for the near future, 402 Troy street, Toledo, Ohio.

Mrs. Dr. Edwards is now located at Butte, Montana. She is holding meetings there at Odd Fellows' Hall, 58 Broadway. Her address is at No. 75 W. Park, Butte, Montana.

G. E. Heinsohn, a prominent Spiritualist of Louisville, Ky., passed through the city last week on his way home from California.

W. E. Spalsbury writes from Red- 200, Mich. She is the editor of 'Higher wood Falls, lowa: "The premium books | Thought,' and is a fine speaker. Dr. have been received. I think they are Temple of Washington, and Mrs. Fitzfine. They are all well bound and good | gerald were present to give tests. The print. I feel proud of them."

state at the rate of \$1 a minute as an af. | and enjoy these spiritual feasts." front to Christianity. He calls attention tain offered a prayer in which he rebrave, strong men who arise from time | mothers. to time to guard the state from peril.' For this encomium upon the tool of the bosses the state paid three dollars, and it paid the same amount every morning, whether the legislature was in session or not. Most sensible and consistent Christian men will agree with Representative Oldam that such prayers are an affront to Christianity. Even though they did not breathe servility to the machine, they are as devoid of religious meaning as the mutterings of the Hindoo who turns a printed prayer pasted

on a wheel." Lewis Sharpsteen writes from Marcellus, Mich.: "Farmer Riley has left on a trip including Battle Creek, Marshall, Olivet and Detroit, Mich.; thence to Toledo, Kenton and Findlay, Ohio, and then to Chicago, where he will probably Oh, where is the angel recorder arrive about the 16th. Then he goes to Milwaukee and will visit some Iowa points, returning home to rest prior to his opening at the various camps. He intends being at Grand Ledge and Island Lake camps in the Michigan circuit: also the Marshalltown, Iowa, meet. Mr. Riley's health is the best in a long time, and his seances are as strong, if not stronger, than five years ago. The old home will be kept open at Marcellus, and any of the Spiritualists seeking rest and a change will find the latchstring out, and themselves welcome."

Correspondent writes from Galveston. Texas: "Here in Galveston, the city which has risen from the shadow of destruction and establishing itself with a mighty sea wall which guarantees protection, the cause of Spiritualism is prospering. Each week The Progressive Lyceum goes forth from the Spiritualist Temple to the various lyceums, with its message of peace and cheer. Many Individuals have subscribed for this little lesson sheet, and it bids fair to accomplish the cementing of lyceum forces. It has reached its twentyeighth number and has about four times as many subscribers as when started. Remember the subscription price is seventy-five cents per year. On Friday, May 22, afternoon and night, President H. D. Barrett very acceptably ministered to the society and its friends. His subject was 'Spiritualism a Religion of Go(o)d," and he not only entertained the audience, but was equally as instructive. Mrs. Laura B. Payne, of San Antonio, took part in the services of Boston, Mass., and Mrs. J. A. Murtha, in a very acceptable manner; his dis- of Baltimore, Md., concluded their very courses are helpful and her songs in- successful three months, engagement the store is row of heavy iron hooks, little books, finely adapted for holiday spiring. She sang Longley's "Open with the Englewood Spiritual Union, used to suspend meat for display. In presents. The titles are, "Character, Those Pearly Gates of Light' for one se- Mr. Edgerly's lectures were eloquent, his fall young Jacob's right leg was Building by Thought Power," "Every lection."

Lake Street Elevated.

UNTIL FURTHER NOTICE THIS OFFICE WILL BE CLOSED ON SAT-URDAY AFTERNOONS.

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

Daniel W. Hull is engaged to lecture for the Spiritualists of Spokane, Wash. during June and July. While there he would like to make arrangements for evening lectures in neighboring towns. G. H. Brooks has been lecturing at

Elgin Ill., and will remain there during June. He will respond to calls to attend funerals. All letters and telegrams A subscriber sends the tollowing from

the Philadelphia Press: "Dr. St. Clair

McKelway has done good service to the calling and profession in which he is a distinguished member by recalling in an address at Boston the fundamental necessity of publicity. Responsible government is impossible without it. generally have to be abridged more or Publicity is in all administration the measure of responsibility. Unless the first is permitted the second will not item is cut down to ten lines, and ten long exist. Government is endurable lines to two lines, as occasion may re only when it is public, because it is public it is not punishable. All men know Take due notice, that all items for | this. It is 'exposure' that kills corruption. Secret corruption is safe corruption. A bank book is justly held a private record, but until Tweed's bank respondent writes so and so, without | book ceased to be private Tweed did not | cease to plunder. Till wrong abandons secrecy journalism will invade privacy. Spiritualism is absolutely necessary, or the same condition will exist in our ranks as prevalent when the Tweed Professor Thomson Jay Hudson, au- Ring had possession of New York." Oscar A. Edgerly has open dates in

other societies. During August Mr. Edgerly will fill engagements at Grand Ledge and Snowflake camps, in Michby two sons, two daughters and a wid- with the society of Kalamazoo, Mich. and for October with the society of Bat-Mr. and Mrs. J. R. Murtha will be lo- the Creek, Mich. November and Decated in Toledo, Ohio, during June. | cember still open for engagement. Permanent address 29 Public Square, Lima,

Frank T. Ripley has the Sundays of June open for lectures and tests, and can be engaged on liberal terms. Owing to the terrible floods at Topeka. Kans., he did not fill his engagement there for the state meeting. He can now be addressed at No. 404 E. Fourth street, Newport, Ky.

Dr. Beverly writes: "Lakeside Hall, corner 31st street and Indiana avenue, was filled Sunday evening to listen to a fine lecture by Mrs. Dr. See, of Kalamaaudience was delighted, and everything steadily developed for many centuries, The Chicago Record-Herald says: points to a grand success for the com-"Perfunctory political prayers with a ing summer. The program for June inpull will be done away with in the Illi- | cludes some of the finest talent that can nois legislature if Representative Harry | be procured: June 7, Dr. Betiero, envoy Oldam's ideas are carried out in the of the Magi, psycho-mental adept; June next general assembly. Representative 14, Dr. Hall, president American Col-Oldam believes it is proper that the de- lege of Suggestion; June 21. Walter Deliberations of the legislature should be | Voe, editor of 'Vitality'; June 28, Prof. | ment of disease. It seems incredible opened with prayer, but he regards the | McWilliams, teacher of occult science. official prayer that is paid for by the All are invited to bring their friends

Levi Wood writes from Kalamazoo, to the undignified scramble that is | Mich.: "It is indeed gratifying that a made for the position at the opening of long-fought conflict which has been agieach session and to the fact that its du- | tated for fifteen years in the Presbyteties are generally intrusted to a polit- | rian assembly has finally been disposed ical henchman of the speaker, who of as is announced by the Associated frames his petition to suit the machine. Press dispatches. The one most vital It is recalled that on the morning after | amendment to the confession of faith is the riot and the organization of the that those who die in infancy are saved rump house at the last session the chap- from the tortures of a never-ending court is one whose value scarcely can hell. What a consolation and relief that ferred to Speaker Miller as 'one of those | must bring to the hearts of millions of

"Strike your harps, ye white-winged angels,

But your music makes me wild. For my heart is with my treasure. Heaven is lonely without my child. The monstrous blasphemy of creeds Which represent an angry God See the nightmare visions which have

seized The slumbering consciences of man. The old, the young, the oppressed and lowly:

The selfish, the weak and the holy, Has each in life's drama a part, While the wants and the woes that o'er came them,

blame them, Are known to the Infinite Heart.

And where is the watchman and war-That have charge of the keeping of

Bouls? Oh, tell us where responsibility be-

And where infant life ends." Joylotta Purdy writes from New York: "I have often thought I would write and tell you about our little meetings (parlor talks, we call them) and spirit messages. I have been in New York City three years, having come here from Detroit, Mich., where I first learned the great truths of Spiritualism. I have been surprised to find so many hungry souls reaching out for light. How I delight in being an instrument that may be attuned to receive and give heavenly nourishment to those who seek for it. Among many who came to me last week for crumbs of comfort from loved ones, was a lady who had more of this world's goods than she needed. She said: 'I have come to the conclusion that life isn't worth living.' Immediately there appeared before me a mist, which soon developed to a white paper; then as I looked intently at it there appeared letters of gold. I asked the lady to turn to my desk and write the words I would give her. She did so. I wish many could see the effect they had upon her. Her father's name was signed, and also his description

given. The lady was a stranger to me." Mrs. Geo. Hamilton Brooks writes: "On Sunday, May 31, Oscar A. Edgerly, very sultry. Suddenly he began to practical and instructive, while Mrs. caught on one of these hooks and he Living Creature," and "The Greatest rection of Chief Red Jacket, at Reissig | Our meetings will be continued through | assistance came the hook had torn | helpful purpose. Proce 35 cents each. | sponding secretary. Address Grove, near Riverside, Wednesday, June | the month of June. On Sunday, June | through the flesh and the boy fell to the 17, 1903. Tickets 35 cents; children, 15 7, Dr. Geo. B. Warne will speak for our ground. Assistance was quickly sum- May Collins. An address delivered becents. Take Garfield Park Elevated or | Union. The Englewood Spiritual Union | moned and the injured lad hurried to | fore the Ohio Liberal Society. For sale Metropolitan Line to 48th street, will hold its annual plenic at Jackson | St. Timothy's Hospital. Examination at this office. Price 10 cents. change to LaGrange Electric. Cars | Park (near the German Building), on | showed that his flesh had been horribly

When writing for this paper use a pen or typewriter.

All books advertised in the columns

of The Progressive Thinker are for

sale at this office. Bear this in mind:

W. F. Peck writes: "Mrs. Josle K Folsom has been serving the Church of Spiritual Unity, St. Louis, Mo., for sev eral months past as test medium and with gratifying results. Her phases of mediumship are unique and startling, many striking tests being given and quite a number of converts were made during her ministrations. On the close and recommended her to all societies | this delightful camp. in want of a convincing medium. Mrs. meeting during part of August."

Dr. Geo. W. Renner writes from Beaver Falls, Pa.: "As I soon leave this city for Chicago, my future field of | Spiritualist meeting addressed by Sister | Send in Your Dates and Name of Secre work, I thought it advisable to make | Marguerite St. Omer Briggs, and was mention of the progress of our society | highly edified by her lecture before the under the ministration of our able sis- Church of Spirit Communion." The ter, Emma M. Nutt-Moore. She has meeting was held in Burd's Hall, an elserved us for the past six weeks; also should be addressed to him at his home, three weeks in March, and at all times she has given us general satisfaction. I give my farewell light physical seance, Sunday evening, June 7, and Sister Moore closes the meetings for the season June 14, with a conference and soul-reading meeting. I can heartily endorse Mrs. Moore to any society who needs a good speaker and medium," The Rev. Dr. James N. Buckley, edit-

or of the Methodist Advocate and a leading member of his denomination in New York, made the startling declaration, in addressing several hundred ministers during a memorial meeting in honor of the late Bishops Randolph Siles Foster and John Fletcher Hearst, formerly chancellor of the American University at Washington, that he fully expected to meet the two eminent divines in the hereafter and to recognize them. Dr. Buckley was asked during the spirited discussion that followed in comply with this request will be cast It is not nice work, but it is better than | the wake of his remarkable statement plunder." In conclusion he says: "Ex- if he believed he would come face to posure of the fakes and charlatans in face with such souls as Dante, Shakspeare and John Wesley? "It is one of the tenets of our creed," he responded, "that we shall all meet those who have gone before us into the 'undiscovered country,' and I see no reason why I and a lecturer on psychology, died May | June and July which he will be pleased | should not hope to meet even such souls | 26, at his home in Detroit, Mich., from to fill either with camp associations or as Dante, Shakspeare, Wesley and others in the future life.

The Chicago Journal says: "No rea-

sonable person can deny the soundness prayer. No matter what our religious belief may be—whether we believe in the efficacy of prayer or not—it must be apparent that the Pennsylvania court spoke common sense when it declared that faith-healing is injurious to the community, and that an organization should not be permitted which denied the existence of contagious diseases, The opinion of the court says that neither the law nor reason has any objection to the offering of prayer for the recovery of the sick. But both the law and common sense require the use of those other means which have been given-for the cure of disease. The man who denies the value of medical and surgical science is a fanatic, and the granting of a charter to a body of such fanatics would be dangerous to the public health. The marvels of medicine and surgery have been gradually and and a cult deserves no recognition that steps in, with a wave of the hand, as it were, and attempts to overthrow the whole system. The Pennsylvania court in its long supplemental opinion, deals with the danger to a community that would result from the inexpert treatthat there are many people in the world who can, by any twist of religion or reasoning, deny the logic of this opinion. Chicago that such people do exist in | in hand; one is reminded of Shaklarge numbers. Religious toleration is something to be maintained, but when a sect becomes a danger to the public at large, it should be put down by law-or the features of it that endanger health | son Tuttle, and he made answer in good and life should be suppressed. The decision of the Pennsylvania Supreme be estimated in establishing the authority of the law over the so-called religious liberties of certain bodies." Dr. Isaac K. Funk, whose experience

with the alleged ghost of Henry Ward Beecher some time ago excited widespread attention, announces his intention of publishing the results of his in- ists, and if not, inform the public vestigations of Spiritualistic phenomena some time next fall. Dr. Funk has put himself in communication with the Society for Psychical Research, with headquarters in this country at Boston, and | adopt the above or some similar plan it the observations and experiments would not be long until men-like Maxwhich he is conducting are dictated by | well would have to make their living in members of this organization. The Doctor is reticent as to the data he has gone. "Do you consider there is possi- and I am well pleased with it." With the lives of the righteous who | bility of trickery on the part of the medium in these seances?" he was asked. "In some instances," he replied, "there tion. In the case, so extensively published in the daily press, where the me- I sit and listen to the wind only known to the late Mr. Beecher and Of alien regions vast and lone. myself, there was certainly no explana. Of pleasures lost in a land unknown: tion on the ground of previous knowl- Then steals away, and all is still. edge on the part of my informant. Do Tis good to listen to the wind I think that it was the spirit of Beecher | When rooms are hushed and lights are town, Iowa. that spoke through the medium? Ah, there you launch into a sea of speculation that has only begun to be investigated, and that not very far from shore. Such a phenomenon is not necessarily due to the agency of a departed spirit. It may be referable solely to some occult power possessed by the medium. But I do not wish to say anything further on the matter till the results of my investigations are published. I have amassed an amount of data that is considered by scientists to be of some is weary work; Whold stay behind value, and I expect to obtain more."-American, New York.

Manayunk, Pa.-Jacob Cugameck, aged twelve years, is in a serious condition at St. Timothy's Hospital, resulting from injuries received when he jumped from the second story window of his home in a fit of somnambulism. Cugameck, Sr., is a butcher, and has his Now is the time to extend the circula-store on the first floor of his home, tion of The Progressive Thinker. It Young Jacob slept with his mother in will contain Occult and Spiritualistic the second story front room, directly news with which every one should be will hold meetings every Sunday, endover the store. She was awakened by familiar. No other paper published on ling September 28, at Unity Camp. Sauher son arising. The latter went to the this earth contains such a vast amount gus Center, Mass. Mrs. A. A. Averill. window and raised it to get some air. of matter so well adapted to enrich the 42 Smith street, Lynn, Mass. his mother thought, as the night was mind. Send in a subscription now. climb out, and before she could reach him he had made the leap. In front of | Waldo Trine. Three daintily beautiful

Always give your full name and address when sending in Items and communications for publication, otherwise they will find their way to the waste

Mrs. Lilly LeSieur writes: "The an nual banquet given by the Church of the Soul and the Band of Harmony, Saturday evening, May 30, was in every way a great success. We were taxed to the utmost to accommodate the crowd. After the feast, we had music and recitations, winding up with a hop for the young folks. This closes the season un-

next September." Mrs. Annie Rix Militz will give a course of six lectures at Vrilia Hights, Williams Bay, Wis., the second week in July. Subject, "Immortality in the of her engagement the congregation ex- | Flesh." Many earnest souls are seektended her a unanimous vote of thanks ing truth and spiritual unfoldment in

Mrs. Catherine McFarlin, the lec-Folsom is to be at Clinton, Iowa, camp- turer will make her home in the future at Plainview, Minn.

C. H. Mathews writes: "Last Sunday being in Massillon, Ohio, I attended a egant auditorium, which ought to be well filled."

George Adkins writes: "Although

have never attended a Spiritualist gathering, I am in love with the beautiful philosophy as taught by your interest ing contributors. The lectures which you publish from week to week are worth more than the price of the paper. In the lonely life which I live, for I am growing old, and my children are away from me, I find much solace and comfort from the beautiful and uplifting ideas as they come to me from every quarter, week after week, and now shall look very anxiously for Dr. Peebles' book. I feel that it cannot be Mich. anything but good, from such a good and noble source. I love the grand old man, although I have never seen him. What a bright and glorious future must be in store for such as he. I have been reading those beautiful soul-stirring tary, Akron, Ohio. sentiments as represented by Mrs. Wise in her controversy with her husband, in Zurilda Wellington, having been raised under such teachers as her husband in my youth I know what she means."

phia, P.: "Though you do not often hear | son, Ind. from the First Association of Spiritualists of Philadelphia, its banner still floats in the breeze, and the season just closed has been highly successful. We W. J. Colville, C. Fannie Allyn, Nina cision against the healing of disease by and loves, and Anita Trueman, a phenomenal young speaker, and author of several volumes. We had also on May 25. Mr. and Mrs. Hatfield Pettibone who gave a benefit seance in our Temple for the First Association in connection with the Young People's Sunflower Club. The seance was for materialization of hands and independent writing in the light, and was very successful and satisfactory to the large audience present. There is a demand for such demonstrations. The other associations in Philadelphia have had prosper- Bangor, Me.; F. W. Smith, secretary, ous seasons, and the second proposes to Rockland, Me. hold meetings all summer. Thus the work goes on, and I hope much good has been accomplished."

Maxwell, hailing from Danville, Ill., and | Eastman, secretary, Mancelona, Mich., claiming to be a medium and clairvoy. Box 69. ant, located here for a time, saying he would give advice on love, marriage, business, etc., and he did give advice, which, with other things, was followed by a murder of one of our citizens by another. Both were married men; the one is in jail now awaiting trial for murder on the 8th inst. This man Maxwell suddenly left town. The entire affair called out a scathing rebuke of Spiritualism from the Rev. Jones, of the Christian Temple, saying in part: 'Spirspeare's famous words. All is oblique, there is nothing level in these natures of ours, but basest villainy.' I sent clipping of the entire article to our Hudshape, and it was published in full by the same paper that published the rebuke, and the editor said they were only too glad to have it. Now what I think we of Decatur should and probably will do hereafter when one or more persons come here, advertising themselves as clairvoyant mediums; we will appoint three or four persons to call on them and find out if they are true Spiritualthrough the press or otherwise. Then if any crime results from what they give out, it cannot justly be laid on Spiritualists. If all societies would some other way."

Mrs. Joseph Engle writes: "I recollected and the ordeals he has under- ceived the remarkable premium book,

WHEN LIGHTS ARE LOW.

dium told me of the existence and That comes from out the distant hill. whereabouts of the 'widow's mite' coin. It comes and croons in an undertone

When those we love have come and

'Tis weary to be left behind; To look for what we may not find, Long-cherished forms that haunt the

mind, Soft voices that were once too kind, To live and miss them one by one When those we love have come and gone? S -New York Times.

Progressive Thinker.

"The Life Booklets." By Ralph "A Plea for the New Woman." By stamp, Box 45, Mantua, Ohio.

"Death Defeated; or the Psychic Se-



Inquiries are already coming to this office in reference to the various camps. Will the officers of each camp please send at once the correct dates, etc., and also the name of the secretary who can be addressed for programmes and full particulars. The notices that do not contain the names of the secretary or president are incomplete.

Island Lake, Mich. The Island Lake Camp Association desires to announce that the season of 1 to 16. B. Rhodes, Elmira, N. Y., pres-1903 opens July 23, extending through | ident; Victoria C. Moore, Dryden, N. the month of August. Correspondence Y., secretary. solicited with a few more good phenomenal mediums. H. R. LaGrange, secretary, 350 Grand River avenue, Detroit,

Chesterfield, Ind. Chesterfield (Ind.) camp-meeting opens July 16 and closes August 30, For programs and other information ad-F. H. Morrell writes from Philadel- dress Flora Hardin, secretary, Ander-

> Camp-meeting in Oregon. The Spiritualists of Oregon will hold their annual camp-meeting from July 4

Mt. Pleasant Park, Clinton, Iowa.

Mt. Pleasant Park, Clinton, Iowa, will open August 2 and close August 30. For programmes address Mollie B. Anderson, secretary, Clarksville, Mo.

August 30. A. F. Smith, president,

Forest Home, Mich.

Ottawa Camp, Kansas. This camp opens July 30, and closes

The Waukesha Camp, Wis.

This camp opens July 17 and closes the secretary, Will J. Erwood, No. 1334 Pine street, La Crosse, Wis., or Clara

Ottawa, Kans.

address H. W. Henderson, president, Lawrence, Kansas, or Jacob Hey, Secretary, Carbondale, Kansas. Wonewoc, Wis. The Wonewoc camp opens this year

This camp opens July 30 and con-

tinues to August 9. For full particulars

on August 13 and continues to the 30th of that month. Address for particulars. Miss Gertrude Spooner, Secretary,

Reed's Lake, Grand Rapids, Mich.

dent and manager, 296 N. Ionia street, Grand Rapids, Mich.

Winfield, Kansas, commencing July 3, interestingly if Life. Death and Immortality. from all sectarianism. Price. 50 cents. is absolutely no chance for any decep. The rooms are hushed, the lights are and closing July 13. For full particu- by an acknowledged and cultivated exponent of lars write to Mrs. Maud K. Gates, corner Second and Indiana streets, Highland Park, Winfield, Kansas.

> Marshalltown, lowa. This camp begins August 23 and ends September 13. For full particulars address E. M. Vail, president, Marshall-

This camp commences July 17, and

To miss sweet eyes where late they ticulars address D. L. Haines, secretary, Franklin, Neb.

August 23. For programmes apply to

secretary, Willoughby, Ohio.

Saugus Center, Mass. The Lynn Spiritualists Association

The Onset Camp.

Maple Dell Park, Ohio. The American Spiritual Religious and

The seventh annual camp-meeting



LIST OF CAMP-MEETINGS.

tary at Once.

Lake Brady, Ohlo. Lake Brady camp opens July 5 and closes August 30. A. G. Keck, secre-

have had for speakers such talent as to July 20 on the beautiful and inspiring grounds of the Clackamas County Spir-Vera Hughes, of Brooklyn, N. Y., Carrie | itualist Association. For particulars, igan. For September he is engaged of the Pennsylvania Supreme Court de- E. S. Twing, whom everybody knows address the president, Geo. Lazalle, Oregon City, Oregon.

The camp session of the M. V. S. A.

Verona, Park, Me. This camp opens August 2 and closes

The fourth annual camp-meeting Thos Kizer writes from Decatur, Ill.: opens at Snowflake, Mich., Aug. 1, and Some weeks ago a man by name of closes August 23. Write to Mrs. Ruth

> August 9. For full particulars address H. W. Henderson, Lawrence, Kansas.

August 17. For full particulars address Yet the fact has been demonstrated to itualism and sensualism walking hand L. Stewart, president, Whitewater. Wis.

Wonewoc, Wis.

The West Michigan Spiritualist Association will hold its meeting this year at Grand Rapids, at its grounds, at Reed's Lake, known as the "Pioneer Assembly Grounds." Meeting opens July 4, and closes August 30. For full particulars address D. A. Herrick, presi-

Winfield Camp, Kansas.

Franklin, Neb.

continues until August 2. For full par-Grand Ledge, Mich. This camp opens July 26 and closes

10 cents.

A. McKelvey, Grand Ledge, Mich. Lake Heien Camp, Florida.

The Southern Cassadaga Camp-meeting will convene the first of February. and will close the middle of March. For information and programmes, ad-Your Neighbor, to Subscribe for The dress Mrs. J. D. Palmer, corresponding

office.

Opens July 12 and closes August 30.

Science Union will hold a camp session An Indian pow-wow and picnic will be | Murtha's work was, to our thinking, the | hung suspended head down for a minute | Thing Ever Known." The matter is of | at Maple Dell, commencing July 25 and given by G. V. Cordingley, under the di- very ne plus ultra of test mediumship. or two. This broke his fall, but before high-toned spiritual character and of closing August 30. Lucy King, corre-

Harmony Grove, Cal.

A collection of words and music for the choir, change to LaGrange Electric. Cars Park (near the German Building), on showed that his fiesh had been norribly stop at gate. Can also be reached by July 4. Spiritualists generally are into and physicians say his condition is cret of How to Keep Young." By J. M. opens July 26, and closes August 9. We receive a solution is cret of How to Keep Young." By J. M. Opens July 26, and closes August 9. We receive a solution is cret of How to Keep Young." By J. M. Opens July 26, and closes August 9. We receive a solution is cret of How to Keep Young." By J. M. Opens July 26, and closes August 9. We receive a solution is cret of How to Keep Young." By J. M. Opens July 26, and closes August 9. We receive a solution is cret of How to Keep Young." By J. M. Opens July 26, and closes August 9. We receive a solution is cret of How to Keep Young." By J. M. Opens July 26, and closes August 9. We receive a solution is cret of How to Keep Young." By J. M. Opens July 26, and closes August 9. We receive a solution is cret of How to Keep Young." By J. M. Opens July 26, and closes August 9. We receive a solution is cret of How to Keep Young." By J. M. Opens July 26, and closes August 9. We receive a solution is cret of How to Keep Young." By J. M. Opens July 26, and closes August 9. We receive a solution is cret of How to Keep Young." By J. M. Opens July 26, and closes August 9. We receive a solution is cret of How to Keep Young." By J. M. Opens July 26, and closes August 9. We receive a solution is cret of How to Keep Young." By J. M. Opens July 26, and closes August 9. We receive a solution is cret of How to Keep Young." By J. M. Opens July 26, and closes August 9. We receive a solution is cret of How to Keep Young. Peebles, M. D., M. A., Ph. D. Price \$1. are expecting a very prosperous camp. song. Price, 16 cents.





CHEAPEST AND SAFEST FUEL 10 center should furnish Fuel Gas for small family for cooking. A gailon of coal oil costing 8 to 10 cents will furnish Fuel Gas for a constant blue flame, hottest fire, for about 18 hours. Splendid cooker, reaster and baker. Makes summer cooking and canning fruit a pleasure.

NO MORE NEED OF THE DANCEROUS

CASOLINE STOVES,

Smoky wick oil stoves, exponsive, dirty, coal and wood stoves, etc. Ours are absolutely safe. Will not explode. Easily operated. Should last ten years, Handsomely made. Sold on SO days' trial. All sizes. Prices \$8.00 up. Write for Catalogue FREE. WRITE TODAY FOR OUR NPECIAL OFFRE, NEW PLAN. Etc. Address, WORLD MANUFACTURING CO., 5520 World Building, CINCINNATI, OHIO.

For particulars address Frank C. Foster, secretary, Escondido, Cal.

Camp-meeting at Etna, Wash. The Spiritualists of Clarke county. Washington, will hold their second annual camp-meeting in their beautiful grove in Etna, from August 9 to 30. Good speakers and mediums have been engaged. For circulars and information address the secretary, Henry B. Allen, Etna, Clarke county, Washington.

Freeville, N. Y.

The Central New York Spiritualist Association will hold its eighth annual camp-meeting at Freeville, N. Y., Aug.

# Tune with the Infinite

By Ralph Waldo Trine.

Within yourself lies the cause of whatever enters Within yourself lies the cause of whatever enters into your life. To come into the full realization of your own awakened interior powers, is to be able to condition your life in exact accord with what you would have it.—From Title-Page.

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June 18, 1900

# SPIRITUALISM, PAST, PRESENT AND FUTURE. From a Lecture by Rev. Axel Lundeberg.

to weary you with some commonplace a failure. But still the question is not statements or endless repetitions of answered. Instead of an abstract defithings and facts you have heard thou- nition I will answer the uestion by an sands of times before, you certainly appeal to facts. That is the only way would be entitled to ask me what right to get at the truth anyway. If we want have to stand on this platform. And to know what Spiritualism is let us visit I for my part would not in such a case a Spiritualistic meeting and find out consider it worth while to appear what is going on there, and then judge among you this evening. I have come from what we have seen and heard to you because I believe I have a mes- what Spiritualism is and what it is not. sage to you, a message which I think it | Acting on this principle I have demy duty to deliver to you, and which I voted some of my spare time to investihope and pray may find open ears and gation of the above mentioned kind. be received with willing and loving The daily paper advertised that the hearts at least by some of you.

This confession might seem to you an Spiritualistic services and preach at indication of lack of modesty on my such and such a hall a certain Sunday. part, but we must bear in mind that the At the time announced in the "ad" I rewast and wonderfully complicated ma- paired to the place and took my seat chinery of the universe is not operated with the others in the hall waiting for from below but from above, and that the service to begin. After a while the commenced immediately. consequently every one of us is more or collector came and requested me to pay less influenced by the spiritual world, fifteen cents, which I did, and so did ev- to answer by referring to Spiritualism whose inhabitants take a great, active erybody else. Then the "minister" as it appears among us to-day, the quesand lively interest in our affairs, and took the platform and in a short intro-tion whether Spiritualism is a religion often use us as their mediums to make ductory address asked his audience to or not. If fortune-telling and fake matheir intentions known to this world. place on the table some of their belong- terializations are a religion, then that ing doctrines; that some of these be-What I claim for myself, therefore, can lings. The small table was soon loaded with equal right be claimed by every with all kinds of trinkets, such as one of you, if he chooses to open his in- watches, knives, lead pencils, shears, tellect to the constant influx from the etc. The "minister" then proceeded to ion with the highest spiritual ideals, while others repudiate it; some the spiritual world.

which reached up by chance exactly to ing business, a method of pumping the base of the tower, and shut out ev- money from the pockets of gullible and ery vestige of the earth, while .I was credulous suckers. left floating on this fragment of the wreck of a world, on my carved plank vertised in the daily papers as Spiritualin cloudland; a situation which required istic services and found most of them no aid from the imagination to render | conducted in the same way as the one it impressive. As the light in the east just described. This makes it unnecessteadily increased, it revealed to me sary to go into further details. I will more clearly the new world into which only tell you about one more and then I had risen in the night, the new terra- be done with this part of my message to firma perchance of my future life. you. I also attended a materializing se-There was not a crevice left through ance. Shall I describe it to you? Do I which the trivial places we name Mas- need to do so? Have not many of you sachusetts, or Vermont, or New York, witnessed the same rough play with could be seen, while I still inhaled the things sacred and holy? Have we not clear atmosphere of a July morning- seen men and women, old and young, if it were July there. All around be- tall and short, slim and stout manufacneath me was spread for a hundred tured out of cloth, rubber, plaster paris miles on every side, as far as the eye or papier mache, emanating from a cabcould reach, an undulating country of inet, into which they were skillfully and clouds, answering in the varied swell of stealthily eluding themselves in, while its surface to the terrestrial world it your and my attention was dexterously veiled. It was such a country as we turned away to some other distraction, might see in dreams, with all the de- or while our sight was dimmed by the lights of paradise. There were im-|semi-umbric illumination around us, medse snowy pastures apparently which made all the objects in the room smooth-shaven and firm, and shady look like shadows from another world? vales between the vaporous mountains, At the close of the seance I did not and far in the horizon I could see where some luxuriant and misty timber jutted into the prairie and trace the windings of a water course, some unimagined Amazon or Orinoko, by the misty trees on its brink. As there was wanting the symbol, so there was not the substance of impurity, no spot nor stain. It was a favor for which to be (forever silent to be shown this vision.) The earth beneath had become such a flitting thing of lights and shadows as the clouds had been before. It was not stitute the bulk of the foundation on merely veiled to me, but it had passed which Spiritualism is constructed, and away like the fantom of a shadow, I know there are many honest, upright skias onar, and this new platform was

"'Heaven itself shall slide And roll away, like melting stars that Along their oily threads.

"But when its own sun began to rise on this pure world. I found myself a into which poets have had but a partial amid the saffron-colored clouds, and playing with the rosy fingers of the Dawn, in the very path of the Sun's chariot, and sprinkled with its dewy dust, enjoying the benignant smile, and near at hand the far darting glances of the god. The inhabitants of earth behold commonly but the dark and shadowy underside of heaven's pavement; it is only when seen at a favorable angle in the horizon, morning or evening, that some faint streaks of the lining of the gorgeous tapestry by which I was souls, and instead of the life-giving related sciences. He must know theolsurrounded, such as men see faintly re- bread of life have been given stones ogy, history of religions, philosophy flected afar off in the chambers of the and husks to feed on.

rise of the sun in the natural world symbolizes in a striking manner the same spectacle in the spiritual world. For which like a poisonous weed at the there is a correspondence between the Present threatens to outgrow it and al- these intellectual accomplishments are use as a text book in the public schools, is only a reproduction in matter of what has been the consolation of thousands must give himself whole and undivided laws of this state. Very respectfully, not really a waste of energy to expend it must give himself whole and undivided u.S. WEBB, in profanity? I suspect it is. An earnwas originally conceived in spirit. of sorrow-filled and despairing hearts, up to the task that lies before him. He it has wiped the tears from many a must be entirely free from the degrading spirit of commercialism which has mine we see the brilliant scenery of the wrongs, it has expelled doubt, skepti- killed so many a hopeful incipient spiritual world unfolding itself before cism and the darkness of ignorance and movement. He must be an altruist and our spiritual eyes, if they are open and superstition, it has stayed the hand of a true and faithful follower of the me in one of the features of a Spiritualendowed with sight. Some of us see the murderer and the suicide, when no Christ. He must not seek his own only this material world. Some see human power could interfere, it has in- glory and aggrandizement, but his prin- ago, a visit to one of our departed only, to use Thoreau's expression, "the fused new hope and new gladness in cipal aim must be to be helpful and deunderside of heaven's pavement." A hearts depressed and faded by years of voted to truth as he sees it. He must enlightened and exalted life was a few of us see the ethereal summer land silent sorrow; it has opened the gates not spare himself. He must be ready blessing to humanity, a help to all who above. It depends on where we stand, of purgatory and preached the gospel at any time to work and to suffer if need | came in contact with him, and who is whether in the dales and valleys around of universal salvation to the damned in be. His heart must be filled with love, now much more able and ready to asthe foot of the mountain, or on its hell, and it has opened the portals of sympathy, and compassion for the sist us in our spiritual growth, as he is lofty top high above the clouds. Down heaven to innumerable souls, who save whole creation, and his life must be an now so much more sevanted in indein the valley it is often dark and cloudy, for its guiding light would have groped effective illustration of his character, pendence, character and spirituality. on the top it is always sunshine. Down in impenetrable darkness for uncounted If the minister is a man of that kind he in the valley there is no vision. On the ages. The blessings it has brought to will soon gather around him a crowd of tional memorial service for about half

consider that there is a dividing line, greater still. which separates men and women in two distinct groups as to the stand they take cerely realize what Spiritualism means sympathetic friends, who will form a to the truth, and to a four and to a four and to a four and to a four a few and to a four a few and to a few you realize that this difference is caused of us, let us join hands to save this which to worship what is highest to within us the spiritual gifts, which to foot or at the top of the mountain? threatening to break in on all sides and And did you stop to consider that it is which, unless stopped, eventually will faction of their loftiest and noblest asyour free choice either to stop at the kill the greatest movement of the 19th pirations. foot or to climb to the top? If one has and 20th centuries. Let us save Spiritclimbed to the top and seen some of the ualism from degeneration and destruc- in a general sketch the delineation of wisions there, every one of you can and tion and death. This can be done and pught to do the same, and you will see it should be done at once. But how?

you. This message is a message to everybody, but it is especially a message to spiritualism? In a question that has often been asked and still is waiting for an answer. Is soothsayers, frauds and money fakirs. Let us separate from a phy, or what is it? Some say it is a rephylosophy, or what is it? Some say it is a religion, others prefer to call it a philosophylos

If I should come before you to-night ophy, others a science. Some say it is

Rev. So-and-So was going to conduct

pick up one of these trinkets after the then we find very little reason to call We all have the same privilege, there other, and holding it in one of his hands is no monopoly on spirituality, nor any "tell the fortunes" of the person it bereserved seats in heaven. It depends longed to. With many hits and misses free of charge in the daily papers under holy scriptures are the only sufficient only on ourselves whether we are will- this procedure went on until there was the assumed and misleading name of re- rule of faith and practice, while others ing to receive or not, and if, having re- nothing left on the table. The "minis- ligious or divine services. But fortu- believe that the only safe guide to huceived, we want to give to others. To ter" then announced that the public me it seems selfish to keep what good meeting was at an end, and that those you might possess for yourself. I who wanted to stay were invited for a therefore am here to give and dis- private circle. Together with the matribute freely what I have received for jority of those present, I stayed, was that purpose. Let us all do the same, again called upon to pay fifteen cents as of mankind. As a religion it must have ers reject them entirely; and some in and the more we give the more we were all the others, and witnessed for a cult, a ritual, services, churches and the literal truth of the scriptures, while the second time the same performance. ministers. But its services should be others believe them to be allegorical, Those of you who have read Henry I must add that this "minister" also had D. Thoreau's remarkable nature study, on his program "answering of questions | the participants. They should not be | ly. The courts will also take cogni-"A week on the Concord and Merrimack on paper slips handed to him by his au more or less successful theatrical per zance of numerous other conflicts of rivers" might remember the following dience." My question was: "Do you be- formances of fortune-telling, psychome- doctrine between the sects; also that fragment from his beautiful description lieve in a personal god?" and his another of the daybreak as he saw it from a swer: "No, if I did I would shoot him." things do not constitute a religious service. And furthermore they are and among which is the Hebrew or Jewish level of the sea, where he had climbed hall no wiser than before but fully con- must necessarily be a complete failure. sect, which denies the inspiration and up the day before and rested over vinced that if this was Spiritualism, They are nothing but experiments in authority of the New Testament." "As the light increased," he says, "I simply a money-making scheme, a or that our departed friends still live discovered around me an ocean of mist, clever way of advertising a fortune-tell- and can communicate with us. In or-

Later I attended several meetings adknow what most to admire, the brazen audacity of the performers or the stupendous credulity of a crowd, who in these man-made spectres recognized deceased relatives or friends and con-Now, friends, do not misunderstand

me. Let there be no doubt as to what am saying or what I do not say. I am a staunch believer in the reality of all the facts of clairvoyance, psychometry, materialization and so on, which conand sincere mediums and lecturers. gained. As I had climbed above storm But I can not find words strong enough and cloud, so by successive days' jour- to denounce the reckless fakirs, who do neys I might reach the region of eternal not hesitate to prey upon the most saday beyond the tapering shadow of the cred emotions of the human heart and fraudulently extort money for powers they do not possess, and services they have never done. I do certainly believe and I know from my own experience that it is possible to communicate with the so-called dead. I know it is a fact that they can be seen and heard both clairvoyantly and in materialized form. dweller in the dazzling halls of Aurora, But I want to emphatically state that when such occurrences take place they glance over the eastern hills-drifting do so in accordance with certain spiritual and psychological laws, which are constantly and repeatedly broken by the fakir and the usurper, whose only object is to make money, while he does

not care a snap for the truth. The field of Spiritualism has been invaded by innumerable savage hordes of false prophets, quacks and humbuggers, who by their insolent tricks have brought discredit and disrespect on our | Spiritualistic minister must not be an great and glorious movement, and ignoramus, but a man who knows what turned away from our ranks earnest he is about, who masters the whole field would fail to convey an impression of have come to want for the whole med of modern experimental psychology, ochave come to us to find food for their cultism, Spiritualism. Theosophy and

It was not so from the beginning, for general inkling of the whole field of prophets." This brilliant word painting of the Spiritualism at its start was free from contemporary science, including astrontwo, and what takes place here below ready is covering a great space of the not sufficient. He must also be a man is prohibited by the Constitution and the human race are indeed untold, and Did you ever stop for a moment and the blessings it can bring us are much

the visions. In the first place we must drive out other occasion, when I hope to meet you

and rescally ignoramuses who, void of every vestige of honesty and decency, clothed in the raggy, shabby garb of rank ignorance and often imbedility, do not hesitate to stand up and proclaim great mediums, and even Christs. Let us not interfere with their business. leave that to them alone, but let us distinctly refuse them to hotst the flag of Spiritualism over their stinking and reeking cesspools of vile and mercenary perversion of the great and glorious in heritance Spiritualism has bequeathed to humanity and especially to its true and honest adepts, who alone are entitled to wear its name.

Friends, so far my message to you has been of a negative or rather criticising nature. I now come to its positive part. Let us turn our backs on the dark sides and direct our attention to the bright outlook for the future, and | trict Board, supra: to the task that lies before us. must organize our scattered forces. We must sift out the weed and gather in the corn in our empty barns. The task is a great one and requires devoted and able workers, but it is not too great, it can be accomplished and it should be and may fairly be presumed to be sub-

Let me return to the question I tried phase of Spiritualism we have criticised lieve the doctrine of predestination, certainly has a right to claim that sa- while others do not; some the doctrine cred name. But if religion means a un- of eternal punishment of the wicked all the societies religious, who advertise and the authority of the priesthood their fortune-telling seances and offices | while others reject both; some that the nately Spiritualism has nothing to do man thought, opinion and action is the with those fake establishments. True illuminating power of the divine spirit Spiritualism is a religion, and it is the upon the humble and devout heart; religion of the present and of the fu- some in the necessity and efficacy of ture, destined to be the universal faith | the sacraments of the church, while othconducted so as to educate and uplift | teaching spiritual truths alone, or chief certainly it was not religion. It was tended to prove the existence of spirits, der to be successful or to prove anything, such experiments must be conducted according to certain psychological laws, which can not be duly ob served in a large hall before a heterogeous crowd or a mixed audience, where counteracting influences are liable to thwart exery effort of the inhabitants of the spirit spheres to manifest themselves or make their presence or intentions known. In most cases therefore such performances are nothing but mind-reading or hypnotic influence exerted by the medium or speaker over his audience. If you come to such performances in order to find out if Spiritual. ism is true you will be sorely disap. pointed. If you have a critical capacity or some knowledge of psychology you get the impression that Spiritualism is a fraud, and if you are of an uncritical

or credulous nature you will have an excellent chance to be deceived and invest your hard-earned money in a delusion. Such experiments therefore should be separated from our public services. They attract a curious and thoughtless crowd, but they repel every earnest seeker after truth and knowledge. Those experiments should be relegated to the private circle, of which I will speak later, while the services should comprise a sermon or lecture. singing of hymns, invocations and visits to the spiritual helpers, who always will be ready to respond if we approach

be both instructive and edifying. And right here I want to emphasize that it is not necessary for the speaker cessful ones have not been mediumistic at all. His lecture should be a thorsubject, but it need not be a dictation truth as the denizens of other spheres, be true and honest and give what he has to give, not what he imagines himself to possess. He ought to cultivate his spiritual talents however and dehave, for almost everyone is endowed with some phase of mediumship. It is not given to everyone to be an inspired speaker. He might be a clairvoyant, or | in the public schools. a psychometrist, or possess some other branch of mediumship, as that of a healer or materializer. Let him then develop those gifts and use them to the benefit of his people. He can do so by conducting private circles in his home and assist others theoretically and practically in the study of experimental psychology and esoteric and true Spiritual-

ism. In order to successfully do so the proper, sociology, history, and have a well-read man and well educated. But

earnest truth-seekers, who will come an hour and then closed with the folback to his lectures Sunday after Sun- lowing invocation): is or day, and gradually form a nucleus Friends, all of you who truly and sin- around which will grow up a circle of upon every one, of us kind lead us safely

> Friends, I have now land before you my message to you, leaving the detailed account of its different branches to an-

## BIBLE READING:IN SCHOOL

(Continued from fourth page.)

themselves heralds of truth, psychics, that Christianity, as distinguished from other religious, is a sect. It surely begau as a sect, for the followers of Christ were dissenters from the frinciples of Judaism and were known as a sect all to themselves.

In the light of the Cabove decisions, King James' version of the Bible is sectarian in its tendency. In fact, each version of the Bible extant is sectarian in its tendency. But, assuming that King James' version is the version of no particular sect, it contains within its pages the doctrines of any number of sects or denominations.

Upon this phase of the question, the court says in the case of State vs. Dis-

"3. The courts will take judicial notice of the contents of the Bible, that the religious world is divided into numerous sects, and of the general doctrines maintained by each sect; for these things pertain to general history, jects of common knowledge I. Greenl. Ev. secs. 5, 6, and notes). Thus they will take cognizance, without averment, of the facts that there are numerous religious sects called Christians, respectively maintaining different and conflictdoctrines of the apostolic succession

These denominations of the Christian to violent lengths. They divide, and are founded, often on the simple meaning of words and expressions in the Bible. It appears to me impossible that the Bible should be used as a text-book in literature, and its language, meaning, and literary value discussed without precipitating a theological dispute and calling forth the prejudices of teachers and pupils.

It has been held, as appears above, that the mere reading of the Bible as a morning exercise is sectarian instruction within the meaning of, the state constitution. For a state, officer or school board to take action establishing King James' version of the Bible as a text-book in the public schools approaches very near to a discrimination

in favor of the Protestant religion. Suppose any school board should be authorized to cause the reading of the Bible as a morning exercise in the schools. Protestant, taxpayers could mandamus the board, to compel the reading of the version of King James, Catholic taxpayers could mandamus the board to compel the reading of the Douay version, German Lutherans could | taneous prayer of the dictatorial order. mandamus the board to compel the reading of the Lutheran version; the public schools would be turned into religious institutes. Otherwise, school board, when brought to the alternative, would have to discriminate them in the proper way. The lecture in favor of one or the other of these should treat on some spiritual topic and sects and thereby violate Section 4 of Article I of the Constitution.

Wise and good men have struggled and agonized through centuries to find to be a medium. Some of the most suc- a correct interpretation of the scriptures, and the version which they finally accepted, their children read and study ough and exhaustive exposition of his to-day and believe the only infallible guide to right conduct. When we force from the spirit world. Our own spirits our citizens to pay for and send their do partake just as much of the divine children to public schools where the Bible of another faith is read to them. sometimes more. The speaker should I believe we come dangerously near intruding upon freedom of conscience.

There are a number of cases in different states, bearing upon the main question, which would seem opposed to the velop what mediumistic gifts he might | views here set forth, but none of the states in which those decisions were made have in their constitutions a direct prohibition of sectarian instruction

The Constitution and laws of this state appear to have in view the maintenance of exact equality of all sects, creeds, or religions; that all shall have equal rights, equal opportunities, and be subject to equal restraints. And this accords well with that rule of human conduct, which is of higher wisdom and wider application than human laws; commending itself to the administration of the law and to every field of human action, and which is found with books of all religions:

"All things whatsoever you would that men should do to you, do you even so to them, for this is the law and the

I am, therefore, of the opinion that omy, geology and so on. He must be a the reading of King James' version of tal leverage to substitute expenditure of the Bible, as a religious exercise, or its the higher force under the direction of

Attorney-General.

meeting by asking you to take part with istic service to which I referred a while by passion and corroding vice, it seems saints, Ralph Waldo Emerson, whose of evil, and disease, than any appeals (The speaker now Bonducted a devo-

And now may the Mirit of God rest

towards the spiritual world? And did to you and what it ought to mean to all congregation and build a church, in life, and a true spirituality unfolding by their different positions either at the grand religion from the decay that is them, and where to look for nourish- every human soul opens the way to the ment of their spiritual being and satis- world celestial.

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## LYMAN C. HOWE.

Vivisection in the Balance-Always Cruel-The Curse Cure for Obsession.

I want to call especial attention the article entitled "Versuchsthiere," on the first page of The Progressive Thinker for May 23-No. 704-by Jas C. Underhill. Readers seldom take in all of a paper, and are apt to select from the suggestion that appeals to them in the heading. By this means they are liable to miss some of the most valuable readings. In glancing at the headlines "Versuchsthiere" is not likely to strike the majority of readers as anything that will be especially interesting; but if they read the next line-"Cold-Blooded Medical Science Run Mad," they may begin to wake up, and read further, and if they continue to the end the reward will be rich and satis. factory.

Although the facts stated may curdle one's blood to contemplate, they are important to know, since we cannot intelligently estimate the merits of a moot question, without the facts by which to interpret theory. There are many men in high positions as physicians, who stoutly contend for vivisection. These may be as sincere as their opponents, of equal celebrity. But can they be as humane? If, as stated; "Vivisection is cruel wherever it is performed," then it cannot be humane, unless it can be demonstrated that it furnishes science with means to diminish human suffering to an extent that exceeds that caused by vivisection; and the evidence in this article is against any such claim. But even if it be true, the influence of the practice upon the morals of all who participate, its paralyzing effects upon the spirit of kindness, may more than discount all the benefits it can possibly

secure to science and the sick. The testimony of Sir Frederick Treves, F. R. C. S., is of highest import ance in this connection, and should be carefully preserved for reference.

The Progressive Thinker is a cyclo-

pedia of various information, in which

there is much worth preserving every week; and those articles which open the mines of moral wealth and humanitarian facts, experiences, and suggestions, are foremost in permanent value. I am especially interested and pleased to hear from the famous "Koons soances of fifty years ago." I remember the reports of them in the Spiritual Uni-1853-4. I would like to know more about them. Can the incident of the two Frenchmen who visited the rooms, and got communications in their own language, be substantiated by any living witness? There are facts enough of later occurrence; but those are especially significant for their place in the chronological order of spiritual experiences. Does anyone now living in the flesh know what precautions were taken to guard against possible deception? In those days the arts of dishonest pretenders were not much in evidence. There was no commercial motive to stimulate the simulation of mediumship. Nevertheless it is important to know, as far as possible, what opportunities there were for deception, if any one were disposed to indulge in it. In the same number (704) of The Pro-

gressive Thinker I find an interesting account of obsession; and the remedy is especially unique. It may shock many readers when they come to the swear cure. But there is philosophy in it. I knew of its application in some cases forty years ago. It is a sort of spon-I have heard prayers from the pulpit that savored strongly of the same spirit. "Do thou bring them to justice and vindicate thy majesty upon them," is a sort of blending of appeal and command. So is the more direct expression, "God d-n them." The chief difference is in the faculties brought into action. I have heard prayers that were full of vindicative anger, and partook of the qualities of a profane oath, and so impressed the human hearers. Whether they moved God in the same

way I do not know. The whole secret of this swear cure prescribed by A. H. Nicholas, is, in my judgment, that cursing arouses the latent energy of combativeness, and destructiveness, which is a repelling power, and stimulates self assertion. It may not have any important effect upon the obsessing spirit (if there be one) but fortifies the individual against any and every intrusion. When we are thoroughly self-possessed we are immune from all abnormal trespesses.

I suspect that much that passes for obsession, is due to the diseased action of an unbalanced organism. The conflicts within us, when a vigorous individuality is wanting, or when it is temporarily varied by disease or accident, may produce all the symptoms usually interpreted as obsession. In such cases the curse cure may be just as effective as if there were actual obsession by an excarnate spirit.

But is cursing necessary? Can we

not summon our latent energies, fortify individuality, and rise superior to all forms of obsession as well-or betterithout a curse, or an oath, as with it? I knew a man quite gifted in profanity who justified it on this principle. He said. "It is the God-damn-its that build railroads, tunnel the mountains, and transform the jungles into fruitful fields for the support of civilized man." Is it? The God-damn-it may be a menwill, and moral purpose; but is it the best way to meet the demand? Is it est, persistent, determination to keep the superior self always in supreme command, evoking the moral sympathies, trusting the spiritual sovereignty with all the duties of life, and conserving the dynamics of the soul, unsullied to me is a better remedy for every form to violent impulse, expressed in pro-

But there may be cases, and temperaments, that require heroic treatment, and I do not presume to judge the merits of any individual experiences. By experience and reasoning we learn; and one man's experience cannot answer for all. These are only suggestions. The test of truth is in its appli-LYMAN C. HOWE.

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and that there have been at least some well authenticated communications tions of belief and considers the agnos- from persons in the other life. The tic reaction from the extreme "other- chief contents of the volume are as folwas in turn followed by the Spiritual- Primitive Ideas-Ethnic Bellefs-The

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The Doctor

News From Clinton, lowa.

To the Editor: -It may be of interes

to the readers of your paper in this lo-

ualists and Mediums in this locality.

tance away, which she had rented, and

being dressed for the street, she passed

did not hear the approach of a rapidly

presence of the train, she started to-

train, and dragged down beneath the

and she was otherwise bruised. She

This lady left three sons, and a large

sissippi valley, formed among those

"Gems of Inspiration," has already

been published, and another was just

completed a short time before her

death. I understand that this last work.

and Night, or Astronomy of the Scrip-

tures," will be published by her family

Clinton has a very successful local so-

clety, which holds meetings every Sun-

day evening, conducted, at present, by

ly, and is doing excellent work. We

will probably continue our meetings un-

til the opening of camp-meeting, and re-

sume them after the close of the meet-

It will always be a great pleasure to

this locality, attend our meetings. We

Brotherhood of man, Fatherhood of the

Divine, having for our single guide,

Simple Truth in all things; and we will

extend the hand of fellowship to every

seeker after truth, whether a believer

in demonstrated immortality as re-

vealed by philosophy and phenomena.

Maple Dell Camp, Ohio

pose of building and making other im-

wished to have made from time to time.

otherwise, to meet at Maple Dell and

was one to amend the articles of incor-

poration which was supported unani-

mously. Ist. Resolved, that the arti-

cles of incorporation of the National

tion, be, and the same are hereby

amended so that the incorporate name

hereafter shall be the American Spirit-

The above resolution was adopted by

the owners of more than three-fifths of

the capital stock, and ordered placed in

the records of the association and a cer-

done, and a certified copy returned to

given freedom of speech, and allowed us

dictates of our own conscience. So

ual, Religious and Science Union.

To the Editor: -Will you please allow

MARTIN H. M'GRATH.

and friends interested in her work.



Will diagnose diseases by letter Send him age, sex and Leading Symptom.

## REARING CHILDREN.

cality, to learn of the death, on the A Message Concerning Right Developevening of May 23, at Mercy Hospital, in Clinton, Iowa, of Marcia M. Sisco. one of the oldest and best known Spirit-

Friends, I wish to give to the thinking people of the world a few thoughts, in The circumstances of her death were regard to the great importance of the tragic in the extreme. She had left her right development of the children of room to go to a cottage a short disthis and the coming generation. I will first ask, what is the meaning into which she was about to move. Not

of the word generation? It is the offspring from companion-through the railroad yards, which were ship which enables a man and woman close to her home, and being very deaf, to be legally united as one.

This is called marriage, which enti- moving passenger train. By some tles them to become fathers and moth- means which are not definitely known, ers, that they may have little ones, to the engine of the approaching train bless their homes and that they (the passed her while she was yet at a safe fruit of their union) may care for them | distance; but as if bewildered, by the when they are old.

Now we are living in a period when ward it as if to make her escape from advanced truths are being brought to danger, but instead of escaping, she was light regarding life, which is so import- caught by the mail car of the passenger ant to the human race. In fact there is no question in the wheels, and horribly bruised and man-

world which means so much as that of gled. Both limbs were cut off below life, and to know how long that life is to the knee, her shoulder was 'crushed, There are those who at all times are was conscious, and remained so for saying to one another "If a man die, some time. She was conveyed imme-

shall he live again?" There are those who are living in the medical skill could do to prolong her world of spirit, who tell us of new life was done, but of no avail, and two truths which are of great interest to us hours after the accident, she passed of earth (or should be.)

They tell us that we have but one 26, at the home of Mrs. Bogardus, in life to live, and that even though we are | Clinton, and were conducted by myself; to pass through the change of death, The body was buried in the Springdale death does not sever our life, but we Cemetery. retain the same life as that which we had on earth, though death brings a circle of friends and acquaintances, not change in our surroundings, and to a only in Clinton, but throughout the Mis-

certain extent to ourselves. It is our duty, friends, to gather all who attended the annual camp-meeting the knowledge we can of these ad- at Mt. Pleasant Park. She was a mevanced teachings from those who have dium of the highest order, and a woman left us, for a little while, those who have of spotless character, as well as an auentered into a higher grade of the school of life than the one in which we

We should first become familiar with the truths which they gladly give us, and then we should teach our little ones which is new, I believe, is "Earth's Day so they, too, may understand them. And by so doing enable them to perhaps make discoveries of new truths in regard to those in the higher life, which we may never be able to reach, because we did not have these teachings from our fathers and mothers in regard to spiritual return, but instead of that we were taught that when persons died they went to a place called heaven and there they were to remain until we, too, had died and it was then we should be united to our very own.

But it is no longer taught that heaven has a door which opens but one way, inward, but instead of that, Spiritualism teaches and has proven, that it has a door that opens both ways, that those who would may enter therein, and when they wish to return, they can do so, and mingle with the dear ones of

When the infirmities of age are gathering about us, it is then that we know we must soon let the young fill our or whether a simple student of this places, and is it not of the greatest im- great principle. portance that they should be qualified to relieve us, and if possible improve our social and civil government?

We should not accept these new truths and thoughts, and not give them | me space in your paper for the purpose the benefit of our learning.

Should we deprive them of our knowl- former co-workers at Maple Dell, the edge of spiritual things, they can never present situation, also the future outreach the high standard of man and look for camp work. At the close of womanhood which they might with the the camp session last year there was knowledge of Spiritualism and what it money enough pledged to cancel the implies; without these facts they will mortgage consisting of a few thousand never know the great blessing it is to dollars that had been placed upon the be brought into life, which once-given property of the association for the purto them, knows no end.

Do not ask of them that which you do provements as the board of trustees not do yourself.

If you want them to walk in the path | At the same time the board thought | of uprightness and virtue, walk first in best to call a meeting of all stock-holdit yourself, for generally the child will ers that could be reached by letter or follow in the path of its parent.

If you have trod the path of sin, and help formulate the future camp work, are the father or mother of a babe, if Pursuant to notice duly given, a goodly you have not had any respect for your- number assembled on November 16 self, home or friends, for the love of 1902. This meeting was called to order the little one which has been given you by the president, who stated the object to bless your home and the world, for of the meeting to be whatever most consake the path of sin, then if that child cerned the interest of the association. is permitted to remain on earth longer Among other topics that were disthan you, when it gently lays away your | cussed, and motions made and carried, garment of clay it will only have good, noble deeds to remember.

Spiritualism has come to stay, my friends, and to make the world better each and every day, so do not stand in Spiritual and Religious Camp Associathe shade of superstition and ignorance, but come into its bright and glorious y-rays without further delay.

There is no time like the present. There will never be a to-morrow, for to-morrow is but another to-day. Spiritualism has come to set our minds free and to dare us to do our own thinking, and to make the conditions of tificate of the amendments be forwardour children better physically, mentally, ed to the secretary of state, which was

So, friends, open the doors of your us with his name and seal. As Modern hearts, that the quickening power of Spiritualism is a child of American your departed ones may enter therein birth, we thought best to respect its naand prove to you, beyond the question tivity, and cherish the name that has The best talent available will be seof a doubt, the immortality of the soul. L. M. COBB.

beater, the noted Theosophist lecturer and the impetus our new name has tions should be addressed. and writer. Very interesting. Price given us, we feel as if we might sail | Dr. Sholdice holds services Sunday 55 cents. For sale at this office.

has a desire to promote the cause of Spiritualism to come to Maple Dell Park, Mantua, Portage county, Ohio.

ward and upward.

G. W. Kates and Wife. We had a very successful month during May, in many ways. We did not hold as many meetings as during some months, but they were fruitful in good results and well attended.

the pure angels ever beckoning us on-

out our printed matter, but hope it will soon appear. Good speakers are being

engaged for the occasion, and we extend

a cordial invitation to every one who

LUCY KING.

Corresponding Secretary.

Our next camp session at Maple Dell begins July 25 and closes August 30. Owing to the changes that have been made, we are somewhat late in getting

We concluded our series of meetings at Northwood, Iowa, and organized a local society there with our earnest friend, W. A. Willing, as its president. Mrs. Willing and family gave us good hospitality there and made our stay so pleasant we disliked to leave. But a glad welcome awaited us

Minneapolis, Minn. Our tried and true friends, Dr. J. Swanson and family, received us with their old time cordiality. We were given an open reception to welcome our return to Minnesota. Many friends from St. Paul and Minne apolis greeted us on this occasion. We held meetings in St. Paul for the Alli-ance, a splendid society, each Sunday, May 10 and 17. We spent five profitable and pleasant days with the society at Princeton, Minn., where Mrs. C. Tryon has been settled for a year as their regular speaker. She has done effective work and the society is in good shape. We were entertained as of yore, by Mr. and Mrs. S. M. Byers.

Sunday, May 24, we held two meetings in Minneapolis, one with the Band of Peace Society and another with the Progressive Society. These are active working societies and have excellent

We next visited Aitkin, Minn., where we had been before. Here Brothers Anderson and Erickson are stalwart supporters of our cause. We have had the use of an Episcopal church here, and they granted its use on this occasion. We had good meetings, concluding with one held Sunday morning, May 31. That afternoon and evening, we held two meetings in Brainard, Three meetings in two towns during one Sunday, was a fitting close for an active month. We well commenced lune here by having a good meeting and organized a local society. Brother A. Ansdahl is the active worker here. We are working towards Montana where we expect active work during G. W. KATES AND WIFE.

#### PASSED TO SPIRIT LIFE.

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

A. Sainsbury passed to spirit life, at his late residence, Rothbury, Mich., May 31. He was born in Bath, England, July 4, 1831, and came to America with his parents at the age of 14 years. He has been a faithful and honest servant diately to Mercy Hospital, and all that of the people of Grant township for over thirty years continuously as clerk. He leaves a loving wife and two children to mourn his loss. Dr. W. O. away. Funeral services were held May Knowles of Grand Rapids, very fittingly officiated at the funeral, June 3, 1903. He was a devoted Spiritualist for over thirty years. U. G. SAINSBURY.

## SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present thoress of no mean ability. One work,

The Metropolitan Spiritualist Society holds services every Sunday evening at 8 o'clock in Haymarket Theatre Building, 161 W. Madison street. Lecture, spirit communications, and questions answered. Mrs. Maggie Waite, pastor. Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m. Lecture by Dr. J. O. M. Hewitt at myself. Our society is growing rapid- | 8 p. m. Messages by H. F. Coates and others. Plenty of good music.

The Progressive Society holds services at 183 E. North avenue, corner Burling street, every Sunday at 3 and 8 p. m. Lectures delivered in English and German by Mrs. Hilbert, assisted us to have any friends, who may be in | by Mrs. Schwann and other good speakers. Tests and good music at all serv-

stand upon the broad platform of the ices. The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

Spiritual Union Church meets every Sunday at John Schott's Lodge Hall, corner Belmont and Racine avenue. Speaker, Hon. R. Gilray; Charles J. Peterson, Prof. Edwards and Mr. G. A.

Cowen, test mediums. Services, 8 p. m. as an Event in Life." By Lilian Whitdents of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, books. It is laden with rich, thoughtcorner Western avenue, Sunday evenful spirituality. For sale at this office. In fact hold them up to the light at reason. It is of explaining to the many friends and ings, 7:30 p. m. Mrs. W. F. Schu-

> macher, pastor. Church of the Spiritual Forces holds service at Thurman Club Room, corner of 47th street and Cottage Grove avenue, every Sunday. Conference at 3 p.

Isa Cleveland. Third Church of Progressive Truth holds services every Sunday at 3 and 8 p. m. Lecture and tests by the Rev. Mrs. Schaeffer, at Van Buren Hall, California avenue and Madison street. Good music and singing. All are invited | cents. For sale abl the office of The

During June the Englewood Spiritual Union meets at Hopkins' Hall, 528 West Sixty-third street. Conference meeting at 3 p. m. sharp. Lecture and messages at 8 p. m. sharp. ..

Chicago Spiritual Alliance Church meets every Sunday at 3 o'clock sharp. and 8 o'clock sharp at Lakeside Hall. First-class speakers. Tests and mes- office. sages by carefully selected mediums. Excellent music by (Blind) LeRoy teen beautiful sold-inspiring songs, Drake. Mrs. May Elmo, medium. with Music, by Cy Payson Longley. The Brotherhood of Spiritual Truth

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The First Hyde Park Occult Society holds regular meetings every Sunday at Alliance Hall, 323 E. 55th street, between Monroe and Kimbark avenues. cured to give interest at every meeting. the right to worship according to the To spread the truth is the object of this society. Eva L. Stewart, secretary, 543 "Invisible Helpers." By C. W. Lead- now, with the mortgage nearly paid off, E 55th street, where all communica-

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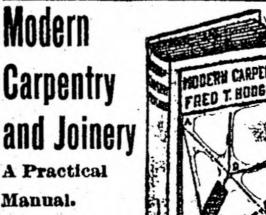
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