

THE PROGRESSIVE THINKER

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

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VOL. 28,

MORRIS PRATT INSTITUTE.

Various Thoughts Expressed by Various Minds.

MORRIS PRATT INSTITUTE.

Kindly Views of an Earnest Worker.

To the Editor:—I have not the time to give my views upon all the questions submitted by you regarding the Morris Pratt Institute, except to say that H. D. Barrett's moderate, thoughtful and dispassionate article very nearly meets my ideas upon all the points at issue and affords a striking and commendable contrast to some of the intemperate and wasteful communications published upon this and other subjects in our papers. Indeed, in my mind the most deplorable and discouraging feature of these discussions is the dogmatic and unkind criticism of so many prominent Spiritualists make of ideas and movements they do not meet their approval. Discussion is, or should be, freely indulged, but in the spirit of a truth-seeker and not of the dogmatist. Judging from some of the articles upon this and other subjects which frequently appear in the Spiritualist papers, there are many in our ranks who are in a chronic state of contentiousness, who are looking constantly for some head to hit, it doesn't matter which.

I love debate and discussion, but when I read the intemperate and unkind things that are too often indulged toward each other by people in our ranks, my heart sinks with apprehension for the success of our cause. Even if I was not a believer in the necessity of education for our teachers and speakers, yet, knowing as I do how hard, how industriously, how unselfishly Moses Hull has labored for years to accomplish this cherished object in the establishment of a Spiritualist training school, the harsh criticisms and discouragements that have been and are being heaped upon him and his school would bring me to his defense. It is not enough that he and his are bearing the burden of worry and disappointment, but his brothers and sisters in the cause of Spiritualism should add to his burdens and discouragements by harsh criticism and belittling comments upon his school? It seems to me that some of the comments were little short of heartless.

I do not hesitate to say that I am in hearty sympathy with the principle and objects that Moses Hull is trying to accomplish. Whether the time is yet ripe for the establishment of such an institution may be a question. As to the need of such or similar institutions, to my mind, there is no question. But, whether the time is or is not propitious, the fact is that Morris Pratt gave the property for that purpose and would give it for no other purpose.

It was Mr. Pratt's ambition to see such an institution formed, and there was no alternative than either to accept the property then and there for that purpose, or lose it altogether. Mr. Hull, in his conference with the trustees, and under the most favorable circumstances, success could only be attained after years of labor and self-sacrifice. As it is, that labor and those sacrifices have to be intensified, but why should we add to them by throwing unnecessary obstacles in the way of success, by striving to arouse prejudice and antagonism in the minds of others?

It is claimed that schools are not needed, for "the spirits will educate their mediums and speakers," and the names of A. J. Davis, J. Colville, Richmond, Tuttle and others are cited in instances. But such organisms are rare indeed, and if we must depend for our spiritual food upon the few thus enumerated, many of us would have to go hungry even though we worked those inspired teachers over time. But this constant reference to these honored teachers is apt to be misleading. While it is true that they had little systematic training in their youth, yet their receptivity to education was not confined to the spiritual avenues and they are, without exception, wise in worldly affairs.

and valuable work they might do for the cause, I have devoted some of my exceedingly limited time to teaching them as best I could and found them exceedingly apt scholars, and it was then that I realized what an invaluable thing a properly conducted training school would be to them.

I do not doubt for a moment that the opposition to the Morris Pratt School is honest and well intentioned, but I cannot but feel that its opponents are, unconsciously, stumbling blocks in the way of progress.

The misfortune of Brother Hull's movement is that it appears just when the demands on the purses of Spiritualists are so varied and insistent. Through the singular inability of Spiritualists to unite we are divided up into numerous societies, each with a limited membership. To support these many different organizations is a serious drain upon the resources of individuals and they have nothing to spare for anything else. As an example of this wasteful and extravagant division of forces note the numerous camp-meetings that are springing up all over the land. Many of them without excuse and in response to little or no demand. Yet each one draws and detracts more or less from the success of older and established camps.

When the M. V. S. A. camp was established twenty years ago at Clinton, Iowa, there was no other Spiritualist camp-meeting west of New York state. There was a real need for it, but years of hard and self-sacrificing labor were necessary before it became self-sustaining. And now, when it is upon a self-sustaining basis and capable of great good for the cause, other camps must be established within its own legitimate territory, weakening it and lessening its effectiveness without corresponding benefit to them.

I have before me as I write the report of the Wisconsin State Association and its camp-meeting at Westesh. Last season, showing a loss of over one thousand dollars. In the face of that report, can any one affirm that any great demand existed for the establishment of said camp? Suppose that thousand dollars had been contributed to the support of the Morris Pratt Institute instead of being thrown away on an experiment? Would it not have conducted more to the success of the cause in the state of Wisconsin than it did? Verily, it seems so to me.

Expansion of the right kind and at the right time is a good thing, but what our people need most to-day is more concentration of purpose, effort and object.

W. F. PECK.
St. Louis, Mo.

Official Notice From the N. S. A.

To all Ordained Speakers and Mediums:—The N. S. A. board of trustees has instructed its secretary to notify, through the Spiritual papers, all ordained speakers and mediums in our ranks, that the N. S. A. and its officers are not taken as inflexible sponsors by the railroad commissioners of those who ask for clergy rates in traveling over their lines.

While the commissioners positively state that the applicants for clergy rates must be endorsed by the N. S. A.—through its president—they, the commissioners, reserve the right to pass judgment on the claims of applicants, and to reject any whom they deem unworthy, or not eligible to the clergy rights. The railroad officials, as a rule, in most districts are courteous to our people, and make no discrimination between them and the clergy; however, the railroad officials, in some instances, have been known to discriminate against our people, and to refuse to give them the same rates as the clergy.

Notice to State Associations and Their Auxiliaries.

The state associations chartered with the N. S. A. have received the following information, but it is deemed best at this time to appear in the Spiritual papers. Notification—that hereafter each local society that is chartered by, and in good standing with, a state association can have a representative at the N. S. A. annual conventions, by the payment of the small sum of two dollars to the N. S. A. prior to convention. Each local society will surely take pride in being represented at convention, and will raise the necessary two dollars, paying same through its state association. This will relieve the state association of any burden and also provide for a hand-some representation at conventions from the state. No person can vote for more than one society at convention. State associations are requested to communicate with their auxiliaries on this subject.

MARY T. LONGLEY,
N. S. A. Secretary.

A man's life is an appendix to his heart.—South.

How calmly we may submit ourselves to the hands of Him who bears up the world.—Richter.

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.—Willis.

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

EDUCATE OR EVACUATE.

What Are You Going to Do About It?

With characteristic sense, The Progressive Thinker has again thrown out a few intellectual bombshells that may cause a scattering of the crowd. I refer especially to the June 18th number in which your editorials with other articles upon the Morris Pratt College and the N. S. A. are found. They are spicy questions that ought to interest every one of us who has at heart the cause of Spiritualism.

Your editorial very fittingly says, "There is a field for educational effort of a distinctly Spiritualistic character for the benefit of persons who may propose to enter the field of public Spiritual work." Again you remark that "withal that may be acquired by the reading of the works of Spiritualist authors, there may remain a supplementary work, useful and helpful to them under the supervision of competent Spiritualist instructors." Right again.

To be sure we must "take Spiritualists as they are." And hence there are several perplexing questions and facts staring us in the face as the result of Spiritualists being "as they are."

We have a National Association with buildings, fixtures and officers, with \$15,000 in the treasury located at Washington, D. C.

The executive expenses are large already. We are trying in addition to this to persuade ourselves that an extra set of buildings and officials are needed in another portion of the United States for educational purposes.

We are told that a college must be had to teach our mediums not to publicly declare that "there are no spirits." In short, whatever they do, do it grammatically and with becoming dignity.

"We need education," certainly we do; and we need it bad; and some need something to eat and clothes to wear, and remedies and comforts when they are sick and debilitated by their long term of nerve-racking labors.

We need a mediums' home or spot of rest for those worn out in service; who have sacrificed the better part of their lives for the vanishing applause of the public.

We need a more aggressive method of advocating Spiritualism as an educational and reformatory movement, as well as religious organization. We have over-advertised and boomed the "wonderful and marvelous exploits of phenomenal mediums with questionable methods and damaging results."

We have degenerated to a ten-cent vaudeville show on the one hand, and an evaporated theological metaphysical nothingness on the other.

We have forgotten the glorious principles taught by Andrew Jackson Davis, Hudson Tuttle and other spiritual educators.

We have been so blindly selfish in our scramble after so many "only mediums," and "fascinating speakers" with "charming personalities," that our children have grown to laugh us to scorn when we mention Spiritualism.

Oh, yes! we need education; we are sadly in need of cultivation along the lines of psychology, of, stripped of the religious element Spiritualism and its demonstrations is simply psychology.

It is a self-evident fact that a teacher of any religion or philosophy in school or on the lecture platform should be conversant with the laws and methods of application of the knowledge to be imparted.

Also it is quite necessary that the instructor should be possessed of a respectable character and reputation privately and publicly.

Grammar and rhetoric many times go with some of the grossest and vile propensities to which mankind can descend.

College bred mediums would be nice, very pretty, but unless they can "discern spirits" and transmit messages from the spirit world to this material sphere, and also apply and interpret the "information" they claim to receive, the "distinctive character" that Spiritualism demands.

To demonstrate the proofs of an immortal existence, and to establish practicable methods of obtaining communications and knowledge from the spirit world is the mission of the Spiritualist teacher.

The science of the soul's existence in the body and out of the body must be considered by and through classified psychology, viz., phrenology, physiognomy, psychometry, clairvoyance, clairaudience, astrology and biology, etc.

The several phases of mediumship must be explained. Therefore he must have the power to "discern spirits" and receive valuable information from the invisible world. If he does not do these things, how far removed is he from the ordinary evangelist, Christian or Mohammedan?

All the phases of mediumship should be made clear to the investigator, and the enlightening benefits to be derived from the study should be illustrated and earnestly put forth to the public, to the exclusion of the impressive demonstrations of the questionable mediums.

If a speaker prepares his address beforehand he may produce a model speech in every respect, but if he is not a trance medium or a psychometric, a clairvoyant or clairaudient, how can he instruct a pupil in these phases as to how to receive and give out information verbatim from the invisible to the visible people? If a man is not a practical healer, how can he teach healing?

plenty of fun over the errors of grammar and manner on the platform of some of our mediums, but at the same time let the critic consider that the extraordinary eulogizing and "puffing up" of the personalities of mediums has produced the egotistic medium with his eccentricities. Supply follows demand always.

Our annual conventions ignore the many important questions pertaining to the proper methods of conducting circles, meetings, schools and classes. They are too much in a hurry to "draw a crowd" at 10 cents or 25 cents a head, to fill the treasury.

The impression is left upon the young medium that he must draw a crowd, at all events, to be popular, and make money. He will hear, as I have many times, the statement by old-time Spiritualists, "What makes you run meetings, if it don't pay?"

A Spiritual college should not have the money consideration predominant. The college should teach spirituality and nobility of character and loyalty to the highest principles as prominent features of Spiritualism.

Why not utilize what we have and recognize the government of the National headquarters, working from that center, organizing local and state societies with lyceums that shall teach and inculcate the necessary principles, making the lyceum an educative and reformatory movement, and thus create a demand for a special training school for mediums that may be taught at the N. S. A. buildings, thus putting to practical use this property that as it now stands does not justify the holding simply as an office for the N. S. A. alone?

Mediumship is the foundation of Spiritualism. Some of us who have worked years honestly, with more or less good results are not willing that a college-bred force of speakers should crowd us off the stage at this day and age with aners and ridicule upon the very existence of the cause depends upon mediumship.

An educated medium may enhance his value as a teacher, but a book-worm without mediumship depreciates the value of a Spiritualist teacher.

There are many good and "worthy" workers that have been crowded off the field, and not a few out of the body, by the false element that has been upheld by the enemies of true mediumship. We need enlightenment in how to discern frauds and distinguish good from evil influences.

We want the kind of speakers and leaders who will not wink at the shameful methods of the stock-tick medium who follows the brilliant speaker at the conventions, even though said medium does draw a crowd sufficient to pay expenses.

Yes! we need lots of education—but can't we obtain it with the facilities at hand without taxing the already overburdened willing Spiritualists?

I opine that there is not in the United States a man or woman better qualified, or has done as much to educate the people on the lines of true Spiritualism as Harrison D. Barrett during his ten years of service, and he is about to retire from active service discouraged and worn-out for lack of support in his many reformatory plans and projects.

Let us raise funds for missionary purposes and public mediums' support while they can work, and not forsake them when unable to labor.

GEO. F. PERKINS.
Sacramento, Cal.

The Woman Vote.

There was an old-time belief that if women were enfranchised they would mass themselves into one great party by themselves, and make it their sole object to antagonize men. But there never was a "Woman's Party," and there never will be.

In every commonwealth there are numerous classes of voters which the political leader must consider: the "labor vote," a force so powerful that it is hard to ignore; the "farmer vote," which he seldom underestimates; the "business vote," the "corporation vote," the "trust vote." Then there is the "slum vote," the prolific soil of political corruption and crime.

In the enfranchised states there is also the "woman vote," and no politician fails to give it the consideration. With him it is a business proposition; he knows that it must be won, and he sets about to win it in the same business-like way that he seeks to win the votes of any other class. He knows that candidates must be nominated who will be acceptable to the women voters, and as women look especially to character of the men for whom they vote, he seeks to secure the party for the ticket.

LAURA A. GREGG.

CHARITY.

A beggar died last night, his soul went up to God and said:

"I come unclean; forgive me, Lord; I died for want of bread."

Then answered him the Lord of Heaven:

"Son, how can this thing be? Are not my saints on earth, had they not succored thee?"

"Thy saints, O Lord," the beggar said, "live holy lives of prayer."

"How shall they know of such as we? We perish unaware."

"They strive to save our wicked souls, and at them they pray."

Meanwhile, not having heard to eat (forgive), our bodies die."

Then spake Lord God of Heaven in wrath, and tones of angry pain:

"O men, for whom My Son hath lived—was crucified in vain."

—Arthur Symonds.

INGRATITUDE.

Not till the cruel roughening of the way,
Not till the hopeless tugging of the feet,
Not till the dusk and fading of the day
Is the home most sweet.

Not till our joy has turned to memory,
Not till our hearts are wearied out with fasting,
Do we lift beaten hands and cry to thee,
Life everlasting.

—Anon.

SPIRITUAL INSTITUTE.

This Sounds Well, But—It May Be All Right If—

No doubt the above name, in speaking of the Morris Pratt Institute, impressed some people with an air of advancement, and really education does associate itself with the words when spoken or seen in print.

Spiritualism has meant the same to a certain extent for all these fifty years and more, and while it may not mean scholastic attainments in the true sense of the term, it means liberation of human thought from the bondage of old superstition; it means that we have modern evidence of the existence of a future state or continuity of conscious spirit after the change called death; it means new lines of advancement in human thought and human conceptions, and for the life of me I cannot see why Spiritualism needs a school for teaching new versions of the same old superstitions as before.

It is not clear why Spiritualists should pay out money to have taught to their children why the lions didn't eat Daniel, or why Jonah was landed on the fish, or why that venerable whale, etc. In fact, with due regard for the method of warfare of "Our Moses," during all the years, in "capturing the guns of the enemy and turning them against them," as Brother Warren likes to remark, I think by the time the present generation of speakers, many of whom are biblical scholars, get through with the old Bible and its mythical stories of the dead and buried past, Spiritualism will have no need for further education along that line, but will ever have need for educated representatives in the lecture field.

It were time to lay aside the old book. It brings no proof to the twentieth century world of thinkers that there is a future life, but it does bring a history of the bloodiest ages of the past, and the sooner the world loses all trace of those things the sooner will come "peace on earth and good will toward men."

Let us teach fathers and mothers and their children to think outside of the Bible; teach them that there is need of education for business and to express the highest inspirations of the soul in the most charming and forceful manner; teach children the necessity of studying in all of the common branches of the public school, but I see no need of a special school for these when they are being taught everywhere.

I do not think, furthermore, that Spiritualism is hanging in the balance dependent upon the life or death of the Morris Pratt Institute for its hold upon our century world of thinkers. I can think. Once upon a time it was prophesied that Free-lovelism would kill it, but the dear old thing lifted its head above the slime, odium and odor and has pretty well fought down the prejudice of the public and established itself firmly among the religions and sciences of the present day.

If we must have a school let us use it, say three months in the year; give Brother Hull, Prof. Lockwood, Prof. Clegg, Wright, Cora L. V. Richmond, Prof. Loveland, Hudson Tuttle, Dr. A. J. Davis, Dr. J. M. Peebles, H. D. Barrett, et al, each charge of a room for one or two weeks to teach their particular kind of Spiritualism. No scholar need be expected to learn it all in two weeks, but somewhere between the "Biblical Exegesis," "Evolution," "Logic"—Deductive and Inductive, and the "Molecular Hypothesis of Nature" many might be prepared for the homiletic dressing he received as a last course.

Too bad to load down so young an institution with such a complication of afflictions when it already has an encumbrance to contend with; but some of our rich Spiritualists might endow it with a cool million or so and give it strength to one can be found in touch with the movement to further all the branches.

Who can say for Spiritualism as a whole that any of the many branches or phases of the spiritual philosophy are not essential?

J. Clegg Wright teaches classes along his line of thought, and has no use for the Bible in making scientific deductions.

Prof. Lockwood uses no Bible in his classes to prove "The Molecular Hypothesis of Nature" and offers no invocation—without heresies and superstitions thrown in "to boot."

Mrs. Richmond has taught for a number of years a class, or classes in "Soul Teachings," and the re-embodiment theory, but she has taught from a higher source than the Bible, from the soul itself.

The rest of the prominent teachers before-mentioned have taught, publicly and privately, classes along their special lines of thought and no doubt when they each shall have passed on some of their pupils will have been endowed with sufficient scholastic attainments to carry on their grand work and invent noble ideas independent of any teacher, and thus carry the work forward.

Oh, no, the death of the Morris Pratt Institute does not mean the death of Spiritualism by any manner of means. We have no idea that the death of so important a factor as The Progressive Thinker and the Progressive Thinker book publishing house would make more than a temporary cessation of energy in the literary field of Spiritualism.

The doors between the two worlds were not opened through the press or the school room, and as methods of communication have been established, improvements, advancements are imminent, whether the schemes of men fail or succeed.

The Morris Pratt Institute may be made an important factor in the cause, but not the whole thing or the ALL-IMPORTANT factor.

DR. T. WILKINS.

Revery, which is thought in its nebulous of sleep, by which is bounded a natural frontier.—Hugo.

"The most certain sign of being born with great qualities is to be born with out envy.—Rochefoucauld.

THE SCHOOL QUESTION.

There is a Definite Educational Work for a Spiritualist School.

I have felt that I would be glad if a school were established, where capable instructors might, in addition to other branches, impart an education in the things that pertain especially to Spiritualism in its elements and phases, its facts and philosophy—a quality of education not to be gained in any other school.

Yet it would almost seem that the only real use for a Spiritualist school would be to impart an education that should be supplementary to the education furnished by the established schools of our land—education in the things that specially pertain to Spiritualism, and that our workers need to know to thoroughly equip them for their designed field of effort.

It is interesting that Spiritualist lecturers of repute should be so ignorant of grammar as to use in their "Invocations," such language as, "We ask thee, oh, angels of light"; or using the plural "ye" instead of the singular "you" or "thou"—or vice versa.

People of ordinary common school education since under such blunders, uttered by public teachers, are a lamentable fact that there are public workers—and many who might be called semi-public workers—who are sadly deficient in the elements of a fair English education. Their grammar especially not merely halts and limps, but might be said to be "ring-boned and spavined."

While such workers may be useful in their way, they would be far more useful as workers if their educational defects were cured. No doubt, with some earnest self-culture, by reading educational Dr. Lorenz could operate successfully, though even the most inveterate chronic cases might be measurably benefited by skillful treatment.

But an English education can be acquired in the public schools that dot our country, ranging from the log schoolhouse of the backwoods, to the high schools, academies and seminaries further supplemented by colleges of various degrees of excellence.

As there is no Spiritual grammar, or mathematics, or rhetoric, or logic, or astronomy, it does not really require a Spiritualist school, with Spiritualist professors, to teach these branches of a liberal education; but they may be taught in a Spiritualist school as well as in any other, and there is no reason why they should not be, if desired.

Correct forms of speech may be and have been learned by patient, persistent, earnest self-culture, by reading good literature; in this way the vocabulary of the mind can become accustomed to "good English," without a thorough knowledge of the technical rules of grammar.

Abraham Lincoln, lying on his back, in his cabin home, reading by the fire-light, books that he had borrowed, acquired a command of language that any titled professor might envy.

Concerning Bible Exegesis as a study in a Spiritualist school, I think it should be elective, for those especially who wish to sport the prefix "Rev."—like, for instance, the Spiritualist Rev. who when asked, "What is the office of the spleen in the human body?" pompously declared, "There are no spleen!"

Were we to judge from the speech of such as this "Rev.," we should say that there was in truth not only Spiritualist grammar but Spiritualist anatomy and physiology.

However, it is well for Spiritualists, whether "Revs." or not, to familiarize themselves with the Bible. And the books of Moses Hull, well read, will equip the student who wishes to learn the Bible in its bearings upon Spiritualism.

As to the study of Bible exegesis, and homiletics or "sermonizing," in a general sense, the more the better employed in exploring Nature's wide domain of the sciences, especially those fields that are now seen to be so interblended and correlated with the world of spirit and Spiritualism.

Such lessons as those given by Prof. W. M. Lockwood in his special field are of more real value to Spiritualism and to the world of thought, than all the tons of Bible exegesis and homiletics ever put forth in all the colleges in the world—with heresies and superstitions thrown in "to boot."

The study of dead things may be useful in some ways; but the live things and live issues, and live thoughts of the up-to-date present, of greater importance and interest to humanity in this twentieth century and for all future time.

A series of professorial lecture courses by such masters as Moses Hull, Wm. M. Lockwood, J. S. Loveland, Hudson Tuttle, Charles Dawkins, A. J. Weaver, J. M. Peebles and others, in their chosen lines of thought, before classes of Spiritualist students—what an uplifting force that would be.

If they did not agree on all points—all the better, perhaps—it would excite independent thought, and bring mental strength, activity and growth.

I do not recognize the wisdom of relegating the work of instruction wholly to the workers of the spirit world. No doubt they can and do impart instruction that is uplifting and helpful—but I have never known of their giving courses of lessons in grammar or other studies incident to the schools of earth. It is not in their line of business, at present, with humanity. And when I hear a medium say, "The spirits don't want me to read," etc., I can only think such spirits are very unwise "controls," however great the names they may assume—Moses, Ezekiel, Nebuchadnezzar, Socrates, or George Washington.

There are ignorant and unwise "controls," as well as ignorant and unwise humans, and of either class none is so ignorant as one who is ignorant of his own ignorance.

Unhappily for the cause of Spiritualism, such, possessed of a superabundance of the assurance of self-conceit, push themselves forward as public workers, while more modest but far more

Intelligent persons wait to be pushed forward, and are pushed into the back-ground.

An Ignoramus is just as much out of place in the ranks of public workers in Spiritualism, as he would be out of place as a public worker in the cause of Methodism or any other religious sect. The public worker needs the education of our earthly schools, as well as the education that comes direct from spiritual sources, to properly equip him for public work. This education cannot be ignored or neglected without serious detriment to our cause.

While I think that a distinctly Spiritualist school might be made very useful in an educational way, and be helpful to our cause, Spiritualism possesses "Continuity of Life," and its existence is not contingent upon the success or non-success of any earthly enterprise or institution.

I hope it will not be inferred from these somewhat desultory thoughts, that I am opposed to the Morris Pratt Institute; I sincerely wish it might be munificently sustained and eventually enlarged and rounded out, into the capacities and rich uses of a school on the plan of the best German universities—with professors and students not fettered or tethered by credal bonds—free to explore all fields and give free and full expression to the truth as they find it.

There is a distinctive work it can do, of Spiritual nature, that is not done by any other school in the world, and I would be glad to see it thoroughly successful—and the mediums and workers cared for, too.

JAS C. UNDERHILL.
Hammond, Ind.

A FIRST GREAT CAUSE.

Not All Believe There Is Such a Thing.

Will the editor please allow me a few lines by which to make a correction in a statement contained in the article headed "The Lord's Prayer," by II. W. Booser, of issue of June 13?

The error is contained in the following quotation, and is one occasionally made, and too often, by others seemingly very indifferently informed on modern conceptions of the subject of "Atheism." Yet the term (Atheism) is a myth; as intelligent persons of all beliefs, or of no belief, all believe in a first great cause, beyond man's comprehension.

Now we will not take special notice of the ultra potential effort to declare what persons of all beliefs believe, or the paradoxical assertion that people having no belief have a definite belief; but instead, will mildly suggest to the above author, and all others who may assume to know so well, and even better than the subject believer himself, what he believes. Even this audacity might be overlooked, but for the lack of its association with common information on the subject, for had such authors of such abridged dissertations on the understanding of others, been well informed, they would have been aware that the assumption that the, or any, first cause, first cause, or could come, from nothing, has but a feeble standing among the great men of science and learning.

There are but two horns to the dilemma; either the first cause was of itself created both from and by the instrumentality of functional nothing, or there was no first great or little cause, but that force and substance of some kind and conduct was, is, and will be, like time and space, infinite.

Now whether such judgments as render such conclusions false from a pure quality of reason or otherwise, whether the universe is temporary or eternal, is not directly involved in the criticism, but the question is—rather would be—whether there are any who claim to be—whether those who claim to be and honestly think they are Atheists, are such, and are intelligent enough to know it, or whether they think they are and are not.

The average adult readers of The Progressive Thinker are sufficiently informed to judge for themselves, but to the young and immature, such a wholesale elimination of the Atheistic factors, though they are not of the intelligent, is misleading to those who should know the truth. And let me add, that in this instance, it seems a matter of regret that an otherwise philosophical article should be blotted by the old chronic assumption which smacks so strongly of the arbitrary.

Contributors to the columns of this paper should permanently fix in the foreground of their efforts, that thousands of young minds are constantly gleaming, from their words intellectual matter for their mental growth.

Lorain, Ohio. E. V. MORSE.

A MEMORY.

A little cottage standing
At the narrowing of the street,
Where maples bend to kiss
Yellow roses at their feet.

Green fields like the western sea
Creep to its very side,
Within whose billowy surface
The children used to hide.

To a stranger it is homely;
They do not touch of art,
But they do not see the picture
That is graven on my heart.

Of a lady in the doorway,
Brown of hair and tender eyes,
That now watches o'er her children
From the door of Paradise.

The white hand seemed to beckon,
The tender voice rang clear,
"Come home, children, you are weary,"
"Come and rest with mother here."

All of this came up before me,
As I passed what was my home,
And some way in my memory
It is still my very own.

And my soul holds just the picture
In that doorway fair and sweet,
While the maples bend to kiss
The yellow roses at their feet.

ANNA L. GILLESPIE.
San Francisco, Cal.

Zurinda Wellington.

Her Life in Two Worlds. The Lifting of the Veil.

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

CHAPTER IX.—Continued.

After the rector had finished speaking, the bishop arose, and lifting his hands toward heaven, said:

"It is my painful duty to announce to those who are assembled here that I wholly dissent from the traditional beliefs taught by the Episcopal church in its formula. This step has been brought about by the mighty truths of God that beamed on my soul through the reflected light of the living Christ, that lies before you. In my intercourse with her I have drunk from a far deeper fountain of knowledge than ever before, and I know whither I speak—for flesh and blood hath not revealed it unto me, but the spirit of the living God—who hath revealed to me a newer and better knowledge, freed from mysteries. Here, in the presence of that mysterious change, yet as natural as a birth in the physical, I, James Sutherland, known to you as bishop of the diocese, lay aside my bishopric as the evidence of my firm conviction that man—dogmatic—the work of men—but rather and cramp the divine man within. This discovery was brought about while I was endeavoring to fasten the chains of our church about her; but her unfettered soul bounded forth from my grasp as the last enemy—death. This new light broke on me without my consent, not unlike the many conversions in the Bible we refer to, and I now know that I have been called by God to a knowledge of the true light. In accord with the deep conviction resting on my soul, I, your pastor, lay aside these outer garments that symbolize my office as a bishop in the Episcopal church of England."

As these words fell from his lips he took off his clerical robes and laid them aside, remarking as he did so, that he now felt unfettered and as a free child of God should feel. Continuing, he said:

"I told you that I had a painful duty to perform—painful to me because I, as a guide and teacher, have woven the web of ignorance around you and fed your souls on the bread of error; but I will not dwell on this now, only thank God that I have passed from darkness to light!"

While he was speaking all eyes were turned upon him, and fear seemed to take possession of those who sat there. The rector and vestry members surrounded him, and with exclamations of surprise said:

"Oh, the bishop has lost his mind; it is his grief for that child; sorrow has bereft him of his reason."

"You will permit me to define my position," said the bishop. "I am not mad, most noble Festus, but I speak the words of truth and solemnity; nor am I deluded. The fire of the Holy Ghost, the spirit of truth, has fallen upon me and kindled an undying flame in my soul. Jesus Christ, who abolished death and brought life and immortality to light, dwelleth in me."

These remarks of the bishop confirmed their fears as to his insanity, and in obedience to my father's command he was taken from the room. Confusion reigned throughout the house and the parish. Elton told me that it was Reuben, the good and wise guide, who had imbued the bishop's soul with the divine breath of God. I said:

"Let us now leave these earthly conditions," said Elton, and ere long we were far from earth's turmoil. Reuben now came to me and said:

"In order that you may be freed from the many environments of your earth life, I will place you in a reformatory school."

This surprised me, as I thought I had been all my life in a school room. He seemed to read my mind and added:

"There are none perfect; no one can come with me," and he led me out into what seemed to be a boundless field, filled with all manner of grain, fruits and flowers. Then he said:

"Love is a regenerative agent; and it is necessary, in order to spiritualize our natures, that we become imbued with this divine potency. We are born to unlimited knowledge, and this garden symbolizes our beings—soul, body and spirit. Love will be the sun, or the vivifying power to release the imprisoned being. Remember this, and build on this foundation. Love, wisdom and knowledge are in unison."

These attributes of the soul are divine, and when in the ascendancy will create the individual anew; that is, these attributes lead the mind and teach you to reflect, and to come in review before the mind, that we may create ourselves anew as it were. The Creator is the central sun that warms and lights the soul, and is the orb around which we, as planets, revolve. Like worlds and systems we draw our powers from that radiant source. The garden with its grains, fruits and flowers, represents the spiritual food that feeds the soul. As the sun's warm rays would seed forces to yield their substance to feed and nourish the body, so our indwelling sun will attract the central sun to dispel the spiritual darkness in which the inhabitants of earth dwell. Learn, my child, that these outer symbols, that operate through the mind, but represent the inner powers. Think you this great luminary has within itself the life-giving power to bring forth of itself this beauty, fragrance and fruitage? No, there is an uncreated, ever-existing, self-existent power that operates through all that produces these external manifestations in man and nature. As I said, love will be the sun to warm and grow all the divine graces, and to yield, as this garden does, the fruits and fragrance of this indwelling power.

Through the mind is expressed the life of the soul. This vital germ (the soul) is a ray from the divine soul, breathed on matter that it might be individualized and be a distinct entity, a separate and ever unfolding its inherent powers. The source whence we, as individuals, draw our life is indestructible; as physical beings we are limited by the material things. Death, or change, was necessary that we might partake of unlimited knowledge. Now we, as entities, can never be thrown off from the central sun. We, as an essence, have ever existed; having ever existed, we shall never cease to exist. My child, you may cloud your inner sun in many ways, also cause darkness to fall upon you; yet as the divine essence will dispel the darkness around you and bring you into your true orbit. I, as your guide, have placed you in this garden to learn lessons of deep wisdom; examine yourself

and see if in you dwells the ability to yield such fruit and beauty. I will leave you now to meditate on what I have said, and if you should need me to assist you I will come.

The sublime principles which Reuben had given me as a rule for my new life thrilled me, penetrating to the inner depths of my soul, and proved to be a power that lifted me out of my earthly condition. The powers of my mind were now under a new control, and I felt that I was in the midst of a throng of celestial beings. This was the first clear spiritual sight that had fallen on my vision. The origin of life, the existence of our beings, the destiny of the soul and kindred questions rolled in rapid waves through my mind, and answers seemed to be borne on the breeze to me.

"God is the spirit in all—man and nature."

"Love is His existence."

"Universal knowledge is the inheritance of all His children."

A human consciousness is a faculty of the mind, operated on by the spiritual forces that are inherent in the soul."

The wave thoughts produced a harmony that is indescribable. I had read in Bible lessons of that peace of God that passeth all understanding, and I said: "This is indeed the celestial city, the city of God." In reading the Bible account of that city, I had often wished I might become an inhabitant of it, but without any thought as to the requirements of a condition necessary to a residence there. I soon found that a feeling of unrest was creeping over me. The fragrance of the air and the bright songbirds, perched in stately trees, only caused me to sigh. "Why is this?" I asked.

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I was not long in perceiving that my condition was not fitted for this as an abiding place. The glorious splendor that lighted the place and the wisdom and beauty there displayed, with that love that fell around me like a mantle of glory, glistening in the sun, began to bring out the many imperfections in my nature, while memory turned the pages in the book of my earth life. I found the hour of my physical birth. A halo of glory rested on my brow and a heavenly band attended that hour; step by step was I led through each changing scene until I had passed from earth life. A guiding hand held a shield of protection care over me, while a bow of promise glittered above my head. Many diverging paths lay side by side, but a silver thread seemed to hold and guide my feet in the path destined for me. The impress of my mother's image was stamped on the camera of my brain, and this impress became more fixed as I grew older. I was now face to face with new powers, methods and conditions to govern me, which I was unable to understand. Those who dwell here observed my condition of unrest, and said:

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of the abodes where untrammelled souls dwell."

As he said this he led me to a clear, sparkling fountain, whose bubbling waters gave forth a soft, melodious sound. In gazing into this fountain I saw my earth life reflected there; many scenes of my childhood floated on the waves before me, and brought out also the imperfections that lay hidden in the secret chambers of my soul. This Persian looked at me with a fire burning in his eyes that caused me to quail before his gaze. He said:

"Here is the water of purification. 'Ye must be born again,' said He who came to show men a better way. This water symbolizes purity; it reflects the light of the soul and kindred questions rolled in rapid waves through my mind, and answers seemed to be borne on the breeze to me."

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realms. "It is a law of the spirit that it adapts itself to the condition in which it wishes to express thought. There is dominant in the mind of every one a desire to know something of God and of the soul's progress. You are not a rebel to the law, but the law of the house of knowledge, and can demonstrate that you teach."

In this university in which he took me all branches of learning are taught and he is renowned for his wisdom, wisdom, power and benevolence, which are displayed to the people of all ages and nations. "Here were men and women of all ages pursuing the most profound spiritual life, the women often leading and being looked up to as guides; men of the highest spiritual attainments honor and reverence her as an equal. Minds that are in unison on any subject that touches the redemptive work of man are drawn together and form a beautiful truth. Reuben told me to instruct the embodied and disembodied. No sound is articulated in this school, as in the earth schools, but an unspoken knowledge is conveyed to the mind. As I gazed at these people, so intent on study, I was filled with admiration for the power of the spirit to unfold in that knowledge that would stamp his image on our beings. The splendor of the sun, as it shines at meridian, cannot be compared with this glorious abode, nor can the mind of man, in its mortal condition, outline the magnitude of this temple of instruction. Reuben said:

"Do you see the change that has taken place in these people? Do they look like the people of the earth? No, they are changed from glory to glory. You yourself must witness the divine. Progress is an eternal law of our being, and all possibilities are within the soul. To know thyself, comprises the essence of wisdom."

This was but one of the many temples I visited before I entered the school of preparation as messenger. Among these ancient people I learned many beautiful truths. Reuben told me many of these people were born on earth under similar conditions to those surrounding Christ. Overshadowed by wise minds at the moment of conception, being conceived under such an aura, the invisible minds that attended him imbued him with symbolic knowledge, known only to those who are students in such a temple as this.

"Come now, Reuben said, to the sphere where the outcast spirits are and begin your work. Love is the remedial agent that will heal the sick; it is the potent solvent, and you must draw your strength from the infinite power of the spirit, which is beyond the darkness that retards the unfoldment of the immortal germ. Be yours, then, the mission to heal the soul. The lifting power of love will draw the soul into a state of harmony, where infinite love and justice rule supreme, and the heavy burden of sin will be forever cast away. Its native parent, and possibilities are within its power to triumph over matter. Deeds of love and tenderness are never effaced from the tablets of eternity."

On entering my work I found many of earth's children in a lamentable condition. They were from all parts of the globe, and of every race. The diseased mind or impaired intellect. These soul-sick ones had fed on corruptible food in its many forms, until the divine germ was immured in an atmosphere of spiritual darkness. Many were in the bonds of theologic environment, and many were in such adverse conditions as surround many of those whom you have visited. Truly the 'sons of the fathers are visited on the children.' Are not our reformatory schools filled with blighted buds of justice and all grades of moral degradation—the children of lustful parents? Such deeds will bear their fruit; and it came now to how my head with shame when I remember that for all this evil man has substituted a sacrifice to love to God! My child, you do not understand the dark conditions of earth; you were sheltered from them, and that is why you could not imagine those whom I tried to teach. That you may comprehend the power of the soul to rise in its native purity above the darkness that earthly things have cast over it, I will introduce you to one who was immersed in the depths of depravity."

(To be continued.)

THE IRONY OF FATE.

She said to him "Go!" and he went to win for her fortune and fame, and the labor of long years was spent in the covetousness of avarice. He returned, filled with love and with pride.

To the home of his youth quickly sped, But the dream of his life was denied— His bride to another was wed.

A poet had struggled along Through a lifetime of sorrowful years, But the busy world heard not his song. Little touched at the sight of his tears.

He sought to win the world's praise, While his heavy heart hungered for bread, It came; but the chapter of bays Was placed on the brow of the dead.

—Francis B. Doherty.

Do You Know What It Means

NEW YORK NOTES.

Views of Men and Women, Matters and Things.

The time has arrived again when our Spiritual and Liberal meetings close their doors for the season. Nellie Temple Brigham left last week for her beautiful home at Elm Grove in the Berkshire Hills.

Dr. Savage gives his farewell discourse for the season, the last Sunday in June. I am very glad to state that Dr. Savage has regained his health again, and I know this will be good news to his friends and readers of his sermons throughout the country, for Dr. Savage stands today in a position where it would be impossible for any one to take his place. It only shows how slow New Yorkers are in anything pertaining to matters that are spiritual. Dr. Savage has been settled in New York nearly five years, and it is only during the past winter that the intelligent people of this great metropolis discovered that a great preacher and thinker was in their midst, a second Theodore Parker.

The Christian Scientists of the First Church of this city, moved into their magnificent temple the past week. It is indeed a temple, one of the finest structures I have ever entered given over to religious matters; its seating capacity is 2,000 and there was not room for the large crowd last Wednesday evening. I understand that this grand structure was designed entirely by Mrs. Augusta Stetson, the former first reader of this church.

I am sometimes disgusted with the people of this great city. For the first time since it rang out independence in 1776, the Liberty Bell, most precious relic of our country, was in New York City, only before yesterday. It passed on to Boston and Bunker Hill, unhonored. The demonstrations which had greeted it in all towns from Philadelphia to New York, stopped at Jersey City. There at the water's edge, thousands of school children waved flags and bade adieu to the Revolutionary relic. No such salutation awaited the old bell in New York City. The mute witness of the nation's birth was hurried around the metropolis on a railroad transport and taken through the freight yards on its way to the one hundred and twenty-fifth anniversary celebration of the battle of Bunker Hill.

Members of the committee representing the city government of Philadelphia who were escorting the Liberty Bell, sent to a reporter that requests were made to them from nearly every town and city between Boston and Philadelphia, to allow the people to see the relic, which was requested to stop in New York City. Look at the different feeling in Boston. More than 50,000 persons saw the Liberty Bell on Boston Common, they began coming at dawn and kept increasing in numbers until the time set for the bell's removal. I simply give the above to show that the general New Yorker cares very little for anything spiritual or patriotic. His one thought from morning until night and even during his hours of sleep is the mighty dollar. I know of one merchant in this city that cannot even touch his principal; he is so wealthy that when it comes Sunday or a holiday, he has to go to his office, unlock his door and examine his mail to get an inkling of how much he will receive. What can this man's feelings be when he passes out into spirit life?

I was much surprised the other day when I called on an orthodox clergyman near this city to find on his study table a copy of Dr. Savage's book, "Can Celibacy Explain?"

In strutting through an old book stall the other day I picked up a second-hand copy of a book entitled, "Questions of the Soul," published by the Catholic Book Exchange of this city, and I was very much amused in reading certain portions of the book wherein two whole chapters are devoted against Protestantism, which winds up as follows: "This is that man of Protestants, and the thousands of hapless souls whom thou hast deceived by thy promises of truth and deliverance, as a barrier to their perfection, a mockery to their hopes."

Why is it that Mary Baker G. Eddy's assistants answer all letters in the name of the subject of the letter, and that one of her being a Spiritualist medium years before she took up Christian Science, when she was Mrs. Patterson, in Lynn, Mass., when some prominent men as Wm. Lloyd Garrison, John W. Whittey, and John Longfellow, I think, attended her gatherings?

One of the greatest discourses that Dr. Savage has given the past season was the one a few weeks back on Ralph Waldo Emerson. And if I am allowed space I will give a few quotations with which he ended this great discourse.

"You are aware of the fact that sometimes you come in personal contact with some one, and your life is drained away. You feel weaker and poorer. Life is gone out of you. You come in contact with somebody else, and it is as though you had sipped a glass of champagne. You are stimulated, lifted, inspired, made better."

"So Emerson is one of those great souls who affect us in this way. He came as did Jesus. I quote it, 'He came as did Jesus, in his way, in his degree, that men might have life, and that they might have it more abundantly.' Men go out into the woods to breathe the air of the spruce and pine. They seek some climate that has health in it. They know not how. They sit in the shadow of the mountains, and are stronger. They sit beside the sea, and drink in a great peace."

"So in the presence of Emerson I find a renewal of life, an uplift, an inspiration, a power."

"Beside the ocean wandering on the shore, I seek no measure of the infinite sea. Beneath the solemn stars that speak to me, I may not care to reason out their lore. Among the mountains, whose bright summits o'er the flush of morning brightens, there may be only a sense of might and majesty. And yet a thrill of infinite life they pour through all my being, and uplift me high."

Above my little self and weary days, So in thy presence, Emerson, I hear A sea-voice sounding 'neath a boundless sky. While mountainous thoughts tower o'er life's common ways, And in thy sky the stars of truth appear."

J. OSBORNE LUNT.

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The new song-book, "The Golden Echoes," by S. W. Tucker, has found its way into many homes, and its beautiful songs have cheered many sorrowing hearts, which they are sure to do when heard and sung. They should be heard in every home in the land. For sale at this office. Price, 15 cents; \$1.50 per dozen.

OF ...

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Extraordinary Narrations.

Evidences of Spirit Power and Influence.

It is the fashion nowadays to be skeptical of everything that does not exactly fit in with the experiences of practical everyday life. Ghosts are at a discount, and the very existence of an unknown world, peopled by activities as real as our own, is questioned and even laughed at. We venture to say that this attitude of mind is as unscientific as it is unwise.

No thoughtful person would wish to put the clock back and revive the superstitious ignorance which prevailed in centuries long gone by, when everything that was not clearly understood was at once put down to the supernatural or miraculous. We have traveled far since those days, and the progress of science has taught us that many things hitherto mysterious are capable of rational explanation, and are simply the working out of laws which are now well understood. But we have still more to learn even about natural science, and the recent development of wireless telegraphy, for example, has shown us that it is possible for physical forces to act at a distance and through a medium hitherto supposed to be insusceptible. It is not unreasonable to apply this principle to the unseen or spirit world, about which we know that there are forces at work—perhaps after all only different forms of those natural forces with which we are familiar—and that the operation of these forces may produce phenomena at present hard to explain, but which are none the less genuine for all that. With the further advance of knowledge, we shall probably come to understand more about such matters, but at present the attitude of the thoughtful person should be neither one of credulity nor skepticism, but simply one of open-minded inquiry.

The strange happenings described in the present article have all of them, come within the immediate knowledge of the writer, who is able to vouch for their general accuracy. They have occurred either to himself or to his personal friends, though, for obvious reasons, the names and places have, in most cases, been suppressed. Indeed, it is only subject to this condition that he is at liberty to describe several incidents which have never been made public before.

It is natural to begin with apparitions of departed persons. Everybody has heard of ghost stories, and it must be frankly confessed that a large percentage of these tales have no better basis than the tales of the Arabian Nights, or a lack of sober investigation. There remain, however, an abundance of cases of the appearance of departed persons to the living, which rest upon unquestionable evidence, and which can only be explained away by imputing deliberate lying to persons of known veracity. To this latter category the following examples belong.

It has been known for generations past that that portion of the north wing of Windsor Castle which is occupied by the royal library is the occasional scene of the apparition of Queen Elizabeth, who at one time occupied those apartments. Many people, coming to the castle, have seen her, at one time or another, seen the shade of the famous monarch walking in the evening through the rooms she occupied so long. The apparition usually comes in through the end of the library next to the corridor, passes along in front of the magnificent Elizabethan fireplace, and then disappears. It is said that when the Queen was in the habit of going when she took exercise. Amongst other persons who, at one time or another, witnessed the apparition was the late Princess Frederick; and in the spring of 1887, the year of Queen Victoria's Diamond Jubilee, Lieut. Glynn, one of the Grenadiers, was sitting one day in the library turning over a volume of prints, and certainly not thinking about ghosts, when he happened to look up, and distinctly saw the spectral Queen approaching from the other end of the library. She passed near him and then turned the corner into the usual alcove. He at once rose and followed the figure, but it had disappeared.

The fact of this apparition is so well known that the librarian, Mr. Holmes, has frequently spent whole evenings in the library watching for it. But, unfortunately, ghosts do not usually appear when you look for them. It is right to add, however, that amongst the difference of opinion exists as to the identification of this mysterious figure with Queen Elizabeth, but the fact of the apparition itself is unquestionable.

One of the Canon's houses within the precincts of Windsor Castle is the occasional scene of visits of an apparition commonly thought to be that of King Charles I. It only appears at long intervals, and is more often heard in the form of footsteps passing by than actually seen. One of its most recent appearances was to the wife of a well-known English bishop, who happened to be staying at Windsor at the time.

All the historic royal palaces have the reputation of being haunted. One of the best known cases is that of the gallery leading to the royal pew at Hampton Court, along which the ghost of Anne Boleyn has often been heard to pass. One of the nuns broke her vow and returned to the world, where, after an unhappy career, she died. Soon afterwards the inmates of the convent were startled to see the form of their just sister, in her religious habit, kneeling in the chapel in the morning.

A more recent instance occurred at another of the royal palaces, where a visitor, walking down the corridor one evening, saw the figure of a very beautiful young lady in evening dress passing in a faint luminous light through a doorway. The visitor was in the company of a member of the royal family, who, strangely enough, saw nothing of the apparition, although he was aware that one had been seen from time to time.

Leaving the royal palaces, we have now to record a curious phenomenon that is sometimes observed in the chapel of a large convent in London. It happened that a good many years ago one of the nuns broke her vows and returned to the world, where, after an unhappy career, she died. Soon afterwards the inmates of the convent were startled to see the form of their just sister, in her religious habit, kneeling in the chapel in the morning.

Our host had a small room on the first floor which he used as a private office. Sitting at his desk, with the door open, he commanded a full view of the staircase, being able to see downstairs to the hall, and up the next flight to the floor above. One night, long

after the household had retired to rest, he was seated in his office, busily engaged in correspondence, when he heard footsteps in the hall below. He was naturally startled, and wondered who could be about. The steps crossed the hall and began to ascend the stairs. As the office door was standing wide open he did not rise, but simply turned in his chair and waited to see who was approaching. It should be noted that the gas on the staircase was alight, and that he had an uninterrupted view.

The footsteps came nearer and nearer, until they reached his door, passed it, and then proceeded up the next flight of stairs, and along the corridor overhead, when they ceased. He stared with straining eyes as the footsteps passed, and saw absolutely nothing. No sooner had the steps overhead ceased than he sprang to his feet and ran upstairs after them. Nothing was to be seen, and he went the round of the whole house, entering each bedroom, and found every person sound asleep. It may be added that his host was not at all a man of vivid imagination, and that until he went to live in the house in question he was an utter unbeliever in occult manifestations.

Many of the strange phenomena of this character have been recorded by deaths, the form of the dying persons having been seen or the voice heard by friends at a distance, at the moment of separation from the body. A strange case of this character occurred quite recently in the metropolis.

A priest who was greatly beloved, lay dangerously ill, and had been unconscious for many days. A few doors off lived one of his most intimate friends, who was watching the patient, and reported to the doctors. One night he retired to rest at the usual time and slept soundly; but about half-past three in the morning he suddenly started from sleep and sprang up in alarm, impressed with a sense that the priest needed his help. In a state of great perturbation he rushed to the dying, and, becoming calmer after a while, he lay down and slept again. When he rose some hours later he learnt that his friend had passed away at the very moment he was so suddenly aroused from sleep.

The priest in question had been a frequent visitor at his friend's house, and had always occupied a chair which in a corner of the study—a chair which was not often used by anyone else. Since his death, when all has been quiet in the evening, a shadowy form has been seen several times occupying the chair just as he used to do during his lifetime.

A few years ago two men were sitting in a room in Kilburn about the middle of the evening. One was a doctor and the other was a city man, both of them exceptionally level-headed and sober-minded individuals. They were sitting beside the fire chatting about various subjects before retiring to rest, when both simultaneously saw a face look in at the window. Its appearance was so sudden that they were startled, and the doctor rushed out to the room in the utmost alarm. The master of the house ran in, and, being a man of action, immediately threw open the window and thrust his head out, but nothing was to be seen. Now the window in question was on the first floor, and looked out over a large garden. There was no ladder, nor anything that could be used to get up to the window, nor was any one found about the premises. Humanly speaking, it was impossible for anyone in the flesh to have looked in; and the appearance of the face, which both saw distinctly, remains a mystery to this day. Can you explain it?

An apparition of a far more shocking character than the above was seen in a country church. A well-known London clergyman, a personal friend of the present writer, and now rector of an important parish in South Africa, was conducting a mission. The mission services, which were held in the evenings, the usual evenings being said in the afternoon, when few save the clergy were able to attend. One afternoon the missionary was the only clergyman available for this service, and himself took the keys and opened the church for the purpose. It so happened that the congregation on this occasion consisted of one person only, a woman of the vicar. The clergyman said the office, and at its close proceeded to the vestry, where he removed his surplice, and then came down the church to lock up. He noticed that the lady was still kneeling in her place, and, after a considerable time, he shook the keys by way of a gentle hint that she was waiting. She rose and went to the door, without speaking to him, but he saw that she looked greatly distressed.

On reaching the vicarage she sought an interview with him, and had an extraordinary tale to tell. In the midst of the prayers, she had chanced to look up and had been startled to see the form of a young man leaning against the choir screen, looking at her with a gaze which she could not describe. The young man was of extraordinary beauty, but his expression was one of the utmost malignity and hatred—quite Me-philosophian, in fact. Greatly alarmed, she covered her face with her hands, but a few moments later looked up again and saw that the apparition was still there. She again closed her eyes, uttering a brief ejaculatory prayer, and on looking up once more found that the figure had vanished.

It was certain that no one had entered or left the church, for neither the clergyman, who was close by, nor the vicar, who was in the vestry, saw anything, nor was it possible for anyone to have left the church in the moment during which the lady's eyes were closed the second time. The only conclusion the clergyman could come to was that the apparition was a malignant device of the arch enemy of souls.

It is true now as ever that there are many things in this world and in the mysterious spirit world that seem to surround us, which as yet are hardly dreamt of in our philosophy.—W. J. Wintle, in The Times, Hamilton, Canada.

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DOUBT AND CERTAINTY

The Modern Development of Suggestive Therapy.

Sometimes a pigmy aside from the arena where giants contend can gauge the tendencies of the struggle and measure situations better even than the famous oracles of the past. Hence the words of the strictures of Prof. N. S. Shaler, which appeared in the issue of the New York Independent for May 28, on Mr. F. W. H. Myers' recent work entitled "Human Personality and Its Survival."

I was somewhat surprised and, I will confess it, prejudiced in the outset of my article by the fact that the learned professor should have permitted himself to say of so careful an investigator and through a scholar as Mr. Myers, that "he has no clear understanding of the methods and limitations of natural science."

I do not wonder that Prof. Shaler asserts that "the subliminal man" is a consummate fraud, for ever driven hither and thither and everywhere by mere appearances. But the professor is surely not acquainted with another, namely, that even Hars tell some genuine and remarkable truths which they know and know for a certainty.

The argument, that because there have been modifications and even radical changes in the theories of the physical sciences, such as those of atoms, gravitation and the law of the conservation of energy, therefore it is of no use to see certainty in any, is surely stretched to its limit in the statement that the "majestic domain of the soul" over survival after death is to be preferred to the clear light of certainty, even if such certainty were attainable. He may prefer doubt to certainty, but the rest of us do not sympathize with him there. I had a talk recently with a very prominent business man and a leading figure of New York City, on this very question, and both of them cordially agreed that the scientific demonstration of survival would start a tremendous impulse toward morality of conduct and character, and furnish a powerful incentive to righteousness that would be felt throughout the world.

He describes hypnotism as "a subjugation of the will." Has he ever tried to strengthen the will, to benefit another human being, to cure functional disorders by means of the gentle therapy of "suggestion"? Does he know nothing about Dr. Parkyn's work in Chicago, to mention only one instance of the modern development of suggestive therapeutics which avoids errors of the past but conserves and multiplies its beneficial contributions to the healing art? The statement that physicians oppose it because they know it is injurious is offset flatly by the fact that doctors in ever increasing numbers are coming to employ it as they get to understand it practically, and to handle it with ease and self-confidence.

Prof. Shaler closes with the sweeping admission that he has had communication with a dead relative or friend, or that he believes he has, and that such belief is not unscientific. In this belief he has the satisfaction to know that he finds himself in good scientific company. Is not such admission a confirmation of the main point for which Mr. Myers so classically contends?

E. L. KREBS.

There appeared in a Sunday newspaper in Boston recently, a letter from a leading editorial writer of the present time, who quoted and wrote as if he had the same understanding—"In the 20th century we might find an answer to the question of the immortality of the soul, the answer may be found in the affirmative, through actual communication with departed souls."

There appears to be many other learned persons who have written and spoken recently as they have done, and who are ignorant of the facts of the case. I have an audience of not less than 200,000 each Sunday and on week days a large audience, through a one-cent daily in Boston, U. S. A. I have equipped my mind and trained my body to be a public writer and public speaker for the cause of Spiritualism as a fact, a truth, as a science in the history of mankind and other forms of animal life. Moved all the mysteries in the realms of nature. Let those who cry about the Holy Ghost know that the same is now manifested by spirits encircling persons called mediums, and other persons even some who are called insensate by physicians, and others judged to be criminals in courts of law.

I have been speaking to and organizing men, women and children to work as if in war, to advance the cause of spiritual knowledge, for in wisdom and truth, facts and science, there can come more good for mankind than in setting men, women and children cursing one another in the name of any religion, church and creed.

We should write and speak with knowledge. I have seen, heard and felt spirit workers who are called dead. They come and prove an individuality in many ways. In olden times they hanged the avowed spirit mediums, they called them witches and wizards, and some of them were hanged by their necks till dead. As was done in Boston, so it was done at Salem, though there they crushed one noble hero, a good man, to death. While weights placed on his body to crush his life from his body, his tongue protruded from his mouth, and the physician of that time, with his cane, pushed the dying man's tongue back into his mouth. In cruelty and mockery, as brutal persons sometimes now do to animals other than human in form. These hangings were done under the leadership of Christians in this state, and on other parts of this earth.

We are informed by historians that not less than nine million persons have been killed in the past, to suppress spirit power; sometimes in more horrible modes than in Massachusetts. Now, the medical doctors have taken the places of clergymen and have established systems to judge persons insane, doctors that are as ignorant and evil in fact as those clergymen in former times who did to persons entranced, influenced, controlled or otherwise manifesting so that mankind should know that the individuality of animal intelligence lives on. I wish a concentrated and determined effort all over this earth, might be made for a few years, to teach the least prejudiced that they are ignorant of forces in nature, common to all of us. If they do not know that souls of dead bodies return and manifest to millions and millions among mankind, they are not wise, and all persons who know it are not ignorant on this subject.

Boston, Mass. AURIN F. HILL.

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The Progressive Thinker.

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SATURDAY, JULY 4, 1902.

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The price of The Progressive Thinker per year to foreign countries, is \$1.75.

TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

ANNOUNCEMENT TO THE PUBLIC.

All money in donations or collections intended for the N. S. A. Mediums' Home or Relief Fund, should be sent to this office to the secretary, if not directly paid to the authorized missionary, who can show a missionary certificate of later date than October, 1902. No other is authorized to collect money for this association. Contributions, large or small, are gratefully accepted.

MARY T. LONGLEY, N. S. A. Secretary.

600 Pennsylvania Avenue S. E., Washington, D. C.

Geo. B. Warne for President.

Dr. George B. Warne, of this city is suggested to succeed H. D. Barrett as president of the N. S. A., who declines to allow his name used as a candidate to succeed himself.

It is true the East has been in possession of that office since the inception of the N. S. A., and the honors should be shifted for a time; however, we hold no malice toward Brother Warne that we should wish to thrust such an affliction upon him without first gaining his free and full consent.

H. D. Barrett has certainly set a standard of excellence, a precedent in the manner of performing the duties as the executive head of the N. S. A. that will require a person of no small degree of ability to follow him and give the best satisfaction. He took hold from the first with that volume of confidence that generally means success, and coupled with the natural tact of an organizer, with a thorough knowledge of parliamentary rules, his management has been systematic and straightforward.

Mr. Warne has certainly unfolded within the last few years in all these respects wonderfully, and we don't wonder whether or not he is at all behind Mr. Barrett in any feature of ability as to the requirements of the office of president of the N. S. A. He is active, precise, painstaking, cool, deliberate, intuitive and fearless when he knows he is in the right. He understands parliamentary rules sufficiently, at least, to handle any meetings the association will hold.

We need a man of integrity, dignity and strong conviction for the truth; a man whose heart is vibrant with the restless spirit of right and justice, and such a person we have found Dr. Geo. B. Warne to be. What better recommendation can we give him? What greater encomium need he require to place him squarely before the coming convention? We second the suggestion of Brother D. Lavine, and place the name of Dr. Geo. B. Warne, of Chicago, before the convention of Spiritualists soon to convene, as a candidate for president of the N. S. A.

A Sign of Progress.

Lexington, Ky., June 22.—Henderson Cass, aged 75 years, a veteran of the civil war, was horsewhipped in public by his wife to-day by the order of Police Judge Riley. The woman had lodged a complaint against her husband, claiming that he was squandering his pension money and was drunk a great deal of the time. Judge Riley that he wanted to have a good time.

The judge asked the abused wife why she did not whip him and she said she could do it all right if he said she might. Judge Riley replied:

"Well, I will get you a whip and see that you do it."

He told Patrol Driver Wallace to bring him a whip, and, arming the woman with the whip, he told her to march her husband into the station-house lobby and lay it on him until she got tired. The woman did so.

The husband at first took the matter as a joke and laughed, but soon he began to realize after the woman began laying on him with full force that she was in earnest and he begged her to stop. He promised to be sober and be a good husband and she stopped.

—Chicago Chronicle.

In the old time a husband was allowed by law to "correct" his wife by trouncing her with a stick as thick as his thumb. But now a wife is ordered by the judge to ply a carriage whip on her husband "till she got tired," and she did.

Who shall say it is not a sign of progress when the wife instead of the husband is allowed to use the cudgel of correction—and keep it up until she gets tired or hubby promises to be good?

"An Infamous Dynamite Roman Catholic Conspiracy Detected and Exposed." "Romanism Exposed." Two pamphlets by Rev. J. G. White, author of Starling Facts. Price 10 cents each, or two for 15 cents.

A Plea for Tolerance—The Morris Pratt Institute.

When a half-dozen or more sit together before a photographer and the thousands of all are carefully combined into one, the result produced is called a composite picture, illustrating in a combined manner the leading characteristics of all. It would be impossible, however graphic and versatile the pen, to produce a composite picture of the different cults and diversified views that prevail in Spiritualism, providing that all persons are Spiritualists who believe that spirits can return to earth and communicate with mortals. If that definition be adopted, then Catholics, the Mormons, many of the followers of John Wesley, thousands of Chinese, and many Indians are Spiritualists—in fact the whole world is impregnated with such a belief. But now we are considering Spiritualists who are openly acknowledged as such, as understood by the world, and whose diversified or divergent beliefs are prominent factors before the people.

1. Many avow a belief in reincarnation, while others as strenuously deny it.

2. There are several different kinds of reincarnation as set forth by Mrs. Cora L. V. Richmond, W. J. Colville, and Dr. J. M. Peebles and others.

3. The existence of animals in spirit life is asserted by many, and with equal vehemence denied by others.

4. There are Atheistic Spiritualists.

5. Spiritualists who firmly believe in an intelligent entity that rules the universe.

6. Spiritualists who believe that the universe is controlled by blind law or force.

7. Spiritualist speakers who commence their services by prayer.

8. Spiritualists who would disdain at any time to pray and who stand prominent on the rostrum.

9. Spiritualists who find exceedingly great comfort in reading the Bible, and who greatly enjoy its precepts.

10. Spiritualists who will only touch it with a ten-foot pole.

11. Spiritualists who believe that Christ was the greatest medium that ever lived.

12. Spiritualists who believe that Jesus never had an existence on this planet.

13. Spiritualists who believe that fraudulent practices on the part of mediums should be exposed.

14. Spiritualists who believe that fraud should be permitted to continue its nefarious work.

15. Spiritualists who believe that mediumship is injurious.

16. Spiritualists who believe the gift is God-given, and is perfectly normal and healthy.

17. Spiritualists who believe that idiots do not survive the death of the body.

18. Spiritualists who believe that idiocy is a malformation, and when death occurs the idiot awakens in spirit life as an infant and develops rapidly.

19. Spiritualists who believe in free love, and Spiritualists who believe it is condensed nastiness.

20. Spiritualists who believe that our grand, beneficent and thoroughly equipped Common Schools, High Schools and Academies that dot all the eastern and most of the western states, are sufficient to give an ordinarily good education to those who seek it therein, and that to start a Morris Pratt Institute was foolish and suicidal. Others believe directly the opposite.

We might go on indefinitely and illustrate the wonderfully divergent views on the part of Spiritualists everywhere, and this aspect of the situation should induce each one to deal tenderly and compassionately with the opinions of others, and never to fortify one's own position with a BARBED WIRE FENCE that might seriously endanger the life and happiness of others. So far as the Morris Pratt Institute is concerned, let it be sustained exclusively by those who are in harmony with its teachers, its pupils alone, and who want the branches of a common school education taught there with Homiletics, Bible Exegesis, Evolution, Physical culture, etc.

The present studies can be taught as well probably by the present corps of teachers as anybody else on earth. We repeat, let the Morris Pratt Institute be sustained exclusively by the scholars in attendance, just as a spiritual meeting is sustained by those who attend the same, and not by wholesale begging.

But common humanity, tenderness of soul, sympathy for the suffering, worn-out mediums, and respectable decency and common sense require that our sick, disabled and worn-out mediums be placed in comfortable circumstances, and that they be PLACED FIRST EVERY TIME when one is making a donation.

Moses Hull on the rostrum IS SUPERB; Mattie E. Hull on the rostrum and in the lecture is MOST EXCELLENT; and Clara Stewart as a worker in our cause IS EFFICIENT and desirable, and many would say, LET THEM THERE REMAIN; but YOU are not your "brother's or sister's keeper," and the widest latitude in the work must prevail, without any barred wire fence put up to endanger life or liberty.

The little colored medium on the West Side, in Chicago who believes in the Bible, who admires the great Master Jesus, and reverently worships the God of that ancient book, and who is sublimely honest, has her following, and must be kindly tolerated by those who hold opposite views. She is one of the hundreds of differentiations in Spiritualism that must be kindly allowed to work out their own salvation.

Tolerance, kindly thoughts, loving, tender feelings for suffering humanity, and a desire to extend a HELPING HAND to those in distress, should be the underlying foundation of every human soul, in all the various cults and differentiations that are an integral part of Spiritualism.

"Invisible Helpers." By C. W. Leadbeater, the noted Theosophist lecturer and writer. Very interesting. Price 50 cents. For sale at this office.

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

The Rostrum.

We often receive word from our speakers, especially in California, that the lectures are poorly attended, unless the speaker has a platform medium on the rostrum, and that "to follow with readings," also stating that all the seances and circles, "are well patronized, and by those who never attend a lecture or take a Spiritualistic paper."

This is no new complaint by any manner of means, nor is it at all surprising.

There are many reasons for this, prominent among which is the fact that nine-tenths of the new converts to Spiritualism have come from the churches where they were preached into hell and out again; where they were held over a lake of fire and brimstone for many years to the final disgust of their sensibilities and to the complete annihilation of any desire to hear some one tell them the right way and the wrong way.

They had been told of immortality for a chosen few who had passed on and were sainted and a few still on earth who were to be. They had been told over and over that after Jesus died he reappeared, and when they found that this was true, and that their wives and babes, their fathers and mothers and brothers and sisters could and would do the same, it is quite natural to suppose they would be elated, and that to see them again or hear from them is much more to their liking than to sit and listen to some one tell of it.

Those who are not ready for the philosophy will have to feed upon the phenomena until they aspire differently, and truly we ought to be glad we can furnish a good quality of each for the hungry world. This cannot be remedied, as Spiritualism must go to each in the manner he or she is best prepared to receive it.

There are those who can accept these truths through a logical presentation of the hypothesis. They do not need the phenomena, because something has told them for a long time, but they have a soul and that soul is at the death of the form. These people can be reached with words that would be as naught to the other class.

Most people want to know the fact and when they find it are too elated to give it up for a time, and some want to cling and hold to their loved ones without regard for the desire of those loved ones to go on a little higher. They know not the hindrance they might be to their progress.

We have the philosophy and the phenomena or we have no tangible truth.

The philosophy is beautiful and appeals to the soul of man because it is of the soul, but the beautiful in all its warmth and sweetness will not reach some people like plain, cold facts.

There is less chance for deception from the lecture platform than from the secret chamber in nature, where, phase, but we cannot yet do without the phenomena though the genuine be almost obscured by the false.

Let our good speakers be not alarmed; these matters will adjust themselves as the new converts become satisfied that there is something out beyond the physical manifestations that is sweet and beautiful, and that will endure.

Sometimes an old-timer is found to be living and watching in that phase for the loved ones, but they are few and growing fewer as they see the chance they are creating for deception, and as they at last realize that to hold their friends to that physical plane is wrong.

It hasn't been very long since the doors between the two worlds were thrown open to permit our loved ones to talk with us, and people must be excited about it, and people must be excited about it, and people must be excited about it.

Fifty-five years are but few; the time is not very distant when we look back to the evening the little girls found the key and unlocked the door and found the secret chamber in nature, where our loved ones are and have been living, being, progressing, just as they did upon this old earth, but free from the form.

Because we did not understand her methods Nature did not pause to tell us, to hand down this information, but worked on and on and left these intricate problems of soul for soul to solve. With this great secret locked within her mother breast her wheels of progress have been kept revolving, our spirit friends, no doubt, knowing they were living, wondering why their earth friends could not see and know, and down here people hoping and believing in a future life, without special evidence. Perhaps these conditions of drawing, straining from above and reaching from below to unite souls across the cause of the open doors.

Now let them swing open from both sides and trust to the same force of aspiration, inspiration and eternal right to prevail as it ever has in time. Because we do not like certain conditions is no indication that they are not for the best under the circumstances. We should not turn our backs upon anything that has an educative and uplifting influence for the general line of work. Our cause needs the staunch old phenomena (if the false timber can be replaced by the true), and it needs the philosophy and the world needs Spiritualism. We must furnish it.

Carlyle Petersilea.

Just how it happened that The Progressive Thinker was not notified at the time of the passing of this beloved friend and brother and prominent figure in the columns of this and other Spiritualist papers, is more than we can cause to fathom.

His music and his stories will live in the minds and souls of the Spiritualists of the world many years, even after the face and form are forgotten. He was truly a grand man and a Spiritualist in the highest sense of the word, and we doubt not that if he can read these words in spirit he will say he cares for no higher tribute to his life.

The spirit world was as great a reality to him as was the earth sphere, and he loved to linger upon the threshold and talk with the friends on both sides. His stories will be greatly missed from the columns of the Spiritual press by many warm admirers.

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

"Mindless Dishes." Very useful. Price 10 cents.

THE CASE CLOSED.

The Pratt Institute Question.

When the discussion of the utility and futility of the Morris Pratt Institute was opened in The Progressive Thinker it was not without a forecast of the arguments pro and con it would incite, and therefore we are neither surprised nor exasperated and we hope our correspondents and our readers have enjoyed the mental repeat. This is about the best way to get the consensus of opinions upon the questions of most vital importance to the cause.

The Progressive Thinker, as a representative of Spiritualism, dictates to no one the course he should pursue, but must assume to weigh all public movements proposed or established under the care and protecting and supporting arms of Spiritualists, and by careful study of the various questions arrive at possible conclusions.

In this spirit, for the greatest good to the whole cause as we have seen it, the recent discussion has been carried on. We have withheld many articles on both sides of the question rather than weary the patient readers, and with this issue close the discussion from the general Spiritualistic public, only permitting such deliberations as are carefully weighed upon either side, by prominent workers only.

Spiritualism and The Progressive Thinker.

Spiritualism has attained such a standing in the religious world as to create much inquiry after its literature, and while there is a great variety of books and pamphlets already in the market, upon the various subjects within the scope of the Spiritual philosophy, there is a demand for something still better, something more relevant to the great question of Death; the future state; the voyage between physical life and the life eternal. In a great measure The Progressive Thinker filled a niche in the spread of the philosophy of life here and hereafter. For several years we have issued an eight-page weekly edition—equaling about 180 pages of the ordinary book size—at the nominal price of one dollar a year—two cents a week—certainly within the reach of every man or woman in the ranks of Spiritualism, and still how many thousands who profess to believe in our beautiful philosophy there are who take no Spiritualist paper or book treating upon the subject?

There are books and books, profound, and explanatory of certain occult forces, theories of the hidden and analysis of the knowable things of this and the future state of existence, but The Progressive Thinker, with its multifarious accumulation of communications, goes to its thousands of readers, freighted to the brim with good things; goes as an old friend, whose coming is anxiously looked for once a week; and whose smiling face gives value to the longing heart that yearns to get hold of its contents first.

Extend the Circulation of The Progressive Thinker.

We are forced to the conclusion that, for the highest spiritual unfoldment of the new student of the philosophy, and for the most satisfactory edification of the old-time Spiritualists, no other literature can compete with a well-edited and rightly managed Spiritualist paper, and with this conclusion, based upon long experience and critical observation, extending over a period of many years, it is but natural that we bend every effort in the direction of making the circulation of The Progressive Thinker so large that its valuable contents may be a lamp to the feet and a light to the pathway of many thousands more than it reaches to-day.

Different Conditions Must Be Met.

The Progressive Thinker must not only be made to suit one condition or degree of mentality, but must come in touch with everything and everybody in and out of the ranks. The knowing old Spiritualist must find food for his advanced mind, he must be made to feel that the paper always has a warm spot in his soul, and that he is one of the fathers of the cause and its earnest co-worker; the novice, the neophyte, must be taken by the hand and made to feel heartily welcome in our society; he must be lifted gradually from his A B Cs out and up from his embryonic state as rapidly as his possibilities and receptivity will permit; he is weak, and comes floundering out of the darkness of bigotry and superstition, out of the blindness of early dogmatic education; or, perhaps, out of the blankness of a chaotic state of materialism, and must be stimulated and inspired to seek for something above.

Privileges That Must Be Allowed.

The brother or sister in the far East, through its columns, must be allowed to visit the co-worker in the far West; to share the joys and sorrows of fellow-ship; swap experiences; exchange views and educate each other; all the various phenomena, the wonderful and astounding new developments and the old-established phases have equal hearing. No doubt the fraud oftentimes comes in for its share of innocent comment, owing to the utter impossibility of the editor to discern the true and the false intuitively, and the inability of our correspondents upon the premises to discover the true status in each case.

The Highest Aim for the Whole Truth.

These, and hundreds of other matters, must be acted upon impartially, unbiased and fair, regardless of opinions or criticisms; with but the highest motive and aim for the whole truth—the whole cause. Upon this point we are willing to leave our work to be judged by the readers of The Progressive Thinker.

A Variety Required.

The time was when the philosophy of Spiritualism filled everybody with wonder and awe, and a lecturer could get a full house; but now there must be accompanying some of the phenomena to elicit as much enthusiasm or interest as formerly. Upon the same principle are the people liable to tire of one kind of food or one kind of literature, and the proof of the appreciation of our various headlines, taking selections, both from original copy and reproductions, and of the special issues, in striving to prevent the monotony of sameness to our readers, we have an exceeding healthy subscription list. And still, with our constant application to all these duties, and the extra work that naturally thrusts itself upon a man in any business, we offer to the public an additional premium book each year, at a little less than cost.

MEDIUMS' HOMES.

RELIEF FUNDS—A STATEMENT FROM THE N. S. A.

It is a Vindication of the Course of The Progressive Thinker in Protecting Against Levying Contributions on Spiritualists for the Morris Pratt Institute, While a Mediums' Home and Fund for Their Support Are Needed.

To the Spiritualistic Public—Dear Friends:—It seems timely to make further statement concerning the work of the N. S. A. in relieving the necessities of such persons as are in need of it is able to care for. As is well known, the attempt on the part of this association to gain funds enough to build and furnish a Mediums' Home, proved futile, not enough came to this office to make it possible to even secure a suitable building for such a home, and as the mediums' work is so varied and so fed—as well as sheltered—which would call for much money annually, the board of trustees deemed it expedient to turn the available funds into a mediums' relief fund, from which, needy, sick or aged mediums could receive monthly aid—as far as possible.

As has been stated, the sum of twelve dollars per month is paid towards the support each of several veteran mediums. In consideration of their feelings we have refrained from publishing their names, yet a call is made for us to do so, and it does seem but just that the donors should know to whom their benefactions are given. Therefore, without in the least undervaluing their sensibilities, we may state that those assisted from the mediums' relief fund of the N. S. A. at present are, Mrs. Jennie Lord Webb—one of the earliest and for forty years a powerful physical medium; she is totally blind and has been an invalid for years; she is in Massachusetts. Mrs. T. E. Kendall, also of Massachusetts, helpless and aged. Mrs. M. E. Wright, in Southern California, seventy-four years old, for over forty years a public trance medium; she has given health, time and means to the cause without stint, and Mrs. Mary C. Morrill, of New York, aged, helpless and an old-time medium well known for her work for mankind. She has for months been in the care of the First Association of New York.

These are all deserving mediums whose lives have been spent in the service of humanity; it would be a crime for the Spiritualists to let them suffer; it is not charity that we give them in the pension they receive from the fund, but a just recognition of their work for humanity.

They are most grateful for the aid thus received. Their letters are full of thankful expressions, and the spirit of benediction breathes in them. To quote from a letter from one of these beneficiaries—which is a type of all—"I have been suffering so dreadfully I could not write before. Writing in human language is terrible. Sister, no deep-felt gratitude can ever express the aid being done for my soul for the past year. I am so happy and so thankful to all who are helping me; I thank you, and through you, the N. S. A." Much more is written in a similar strain. Surely, "It is more blessed to give than to receive."

In addition to these, two other aged mediums who were on our list last year, have been taken from our care, one, by relatives removing her to California for treatment, and one taken to a hospital for treatment as made of them a hospital worker. We also cared for that worker, Carrie Fuller Weather, during her illness, and bore the funeral expense over her remains. Now and then, a worthy medium gets into a financial strait, who is usually able to care for self; several such were reported to us last winter—well recommended—these were given temporary aid, thus enabling them to tide over the trouble. It is not necessary to give their names—these are on record at this office.

Dr. Henry Slade is cared for at the expense of the N. S. A., fed, sheltered, clothed and given medical care; the world knows that he was for many years a most wonderful medium; he is now a physical wreck. It is requested that no one setting his money—in answer to any appeal he may make as he is not capable of using it judiciously; any money intended for his aid should be sent to the Mediums' Relief Fund at this office, from which he is supported.

Within the last few weeks about thirty dollars have been received for the mediums' fund; ten from a gentleman in New York; ten from one signifying, "Sympathy," in Iowa, and smaller amounts from other donors. We receive an acknowledgment from this office, when the address is known here. We have found it injudicious to publish lists of contributors, even the smallest donations are acknowledged and welcomed, we are thankful for them. A friend writes that he will give a dollar a month towards this fund; he thinks all Spiritualists should do what they can, and will do so if they see its importance. We do not appeal to them, we know of nothing that will. Heartfelt thanks to all contributors, they are indeed the friends of the mediums.

Fifty dollars have just come for the mediums' relief fund, from M. S. A. Burgess, of Haslet, Mich. The donor wishes the gift acknowledged in The Progressive Thinker. Our grateful appreciation goes to him. He is 85 years old and a true Spiritualist.

MARY T. LONGLEY, N. S. A. Secretary.

600 Pennsylvania Avenue S. E., Washington, D. C.

The Dead and the Unseen.

I know that the little transparent film which covers the pupil of my eye is the only wall between her world and mine, but that hairbreadth is as effectual as the space between us and the sun. I cannot see her, I cannot feel when I come home that she comes to the door to welcome me as she always did. I can only hope that when I go through the last door that opens for all of us, may hear her coming stop upon the other side. That her death was so beautiful and calm and full of faith as it was, gives me no consolation, for it was only that rare texture of her life continuing to the very end, and makes me feel all the more what I had and what I have not.—James Russell Lowell in his Wife's Death.

Why Manufacture More?

Lyman C. Howe writes: "I was especially interested in Mrs. Longley's letter. That many of the ablest speakers of the old type are left unemployed, while second, third and fourth-rate novices are called to fill their places, with the most superficial, common-place talk, is significant, and does not indicate a demand for intellectual and scholarly speakers. If the Morris Pratt School can create a demand, it will serve a valuable purpose; but so long as there is an oversupply of first-class speakers, unemployed, and we have no schools to manufacture more?"

MRS. CLARA WATSON'S ARRAIGNMENT OF THE BIBLE.

Deploping the Thoughts of Its Being Taught Even With the Liberal Interpretations in the Morris Pratt Institute.

O that old Bible! What a hold it has upon the minds of some people and even when they have come into knowledge of all its errors, its contradictions, its false claims, its obscurity, its violence, its cruel, heartless, immoral, inconsistent teaching, they still cling to it as though it were an angel of light.

In a late issue of The Progressive Thinker, Clara Stewart, secretary of the Morris Pratt Institute, deprecates the fact that Spiritualist speakers have attacked the Bible and old religions, and claims the reason that some veteran workers are without employment is that they have used the old method of attacking the Bible.

But what a benighted set of ignoramus Spiritualists would appear if they did not attack the antiquated old book. Did Spiritualists not attack the Bible they would be unworthy to be classed with the progressive element of society; certainly in these days if we did not attack the Bible we would be behind the times, for the higher intelligence of the age is bombarding it from all sides, and even the advanced, progressive, up-to-date Christian ministers are firing their fusillade of criticism and condemnation against the ramparts of ignorance, superstition, bigotry and fear; spiritual, mental, even physical bondage that has been built upon it by a designing and debauched priesthood of the hoary past. Did Spiritualists not antagonize the Bible they would be recreant to truth, to high manly and womanly duty; they would be false to those noble souls of spirit life who inaugurated, and with the co-operation of mortals, have carried forward the grandest movement of the age, Modern Spiritualism. Without an attack upon the Bible they would be untrue to the message of Spiritualism which is to make free! to break the chains of credulity and superstition; to sever the unnatural and superstitious bonds that have shackled the minds and souls of humanity, and read asunder the bonds of a cruel priestly power that has lacerated the quivering flesh as well.

Not attack the Bible!

Nothing pure or true, good or lofty can be advocated without antagonism to the Bible. We cannot advocate social purity, individual or home purity, temperance, sobriety, honesty, uprightness, truthfulness! We cannot advocate the right of woman or of tender childhood—to women to be the possessors of herself, and to men, to be the right to control the functions thereof; her right to education and equality with man, or of children to be reared under the hand of kindness instead of the brutal rod. We cannot advocate the monogamous marriage, we cannot plead for a republican form of government. We cannot teach the sciences, astronomy, geology, chemistry, etc. We cannot do any of this without its proving an attack upon the Bible; and now is it essential that Spiritualists should support a school to teach our coming workers how not to attack the Bible in the good old way?

The secretary of the Morris Pratt Institute thinks that the Bible should be used by Spiritualists as a means of defense for Spiritualism. Let us not a thousand times no.

Spiritualism is too pure and exalting, too grand, ennobling, beautifying and practical to need the impure, the vile and impractical to uphold it.

What would we think if our writers have given us our abundant and freely elevating and vulgar, that which appeals to the passions and the brutal nature, and yet such is the style and character of the book that the Morris Pratt Institute would use to build Spiritualism upon. It is true there is some good teaching in the old book, but the seas of pollution one must wade through to find it, is enough to corrupt the mind if not strongly fortified against evil, ere the good is found.

Let us have literature free from the taint of immorality, absurdity and inconsistency. Let us have literature that breathes only the pure, the kind, the merciful, the good, to place in the hands of our young.

Spiritualists not attack the Bible!

It may be kindly said to the secretary of the Morris Pratt Institute that had no one in the past attacked religion and the Bible the Institute of which she forms a part could not exist.

Had not Martin Luther rebelled against the Roman power, we might now all be in the clutch of the "Abyssal Monster."

If there had been no Bruno, no Voltaire, no Paine, no Ingersoll to attack the Protestant form of religion and its Bible, the Spiritualism of to-day would be impossible, for we would all be under the power of the intolerant Protestant Church.

July 1, 1926

THE OPEN BOOK

A Lecture Delivered by Mrs. Helen P. Russegue, of Hartford, Conn.

PRAYER.

Our Father who art in heaven, who art on earth. Thou hast spoken to our souls, and they are uplifted towards Thee. Thou hast breathed this life into human consciousness until outreaching thought is asking for Thy voice, our life and law. Oh, Thou who art infinite! We do not encompass Thee in one generation, but we behold Thee everywhere. Thou dost speak to us in a language that sounds through the universe; with an intelligence that is building itself higher and higher about us; Thou dost speak to us through the varied scenes of life; through all the changing seasons; through all Thy wondrous handiwork. And we thank Thee, our Father, for every gift that opens to our souls more clearly Thy presence and Thy law and Thy life. We thank Thee for everything that is about us, whether it be in shadow, or whether it be in shine that Thy law speaketh. Thy presence unfolds itself to our consciousness, and Thy law reveals itself to our intelligence. Oh! High Minister upon the heights! Whose love abounds for ever; whose loving kindness shines through-out the universe; whose mercy enfolds us. Come to us. Speak to us of divine truth. Tell us the glad story of the grandeur and goodness of God, of the might and majesty of His law. Tell us of truth. Tell us of peace. Tell us of life. Tell us of divinity, until we shall behold the divine spirit in our lives, and speaking through our deeds one to another, during the remainder of our life here and the life forever. Amen.

After reading a part of the fifth chapter of Matthew and a poem, Mrs. Russegue said:

I have selected for my subject this afternoon a part of the 8th verse of the 10th chapter of Revelations: "Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth." The angel of wisdom, of intelligence, of truth, of God stands upon the sea and the earth, and in his hand is an open book, that all may read therefrom and grow wise and strong, true and loving, pure and holy, divinely like the Master. The angel is here, everywhere about you, and the book is eternally open. It is open for you to read, and upon its pages is the marvelous story of life; the wonderful story of truth; the divine law of the universe. It is based upon that eternal rock of science. Our law knows no changes save unfolding, knows no limitations, no boundary. Cannot be circumscribed by prejudice. Cannot be fettered by ignorance. Cannot be overshadowed by opinion. Science is the corner-stone upon which rests all law. It is the foundation upon which abides all truth. It is the recording angel of all wisdom, and it is the giver of light, and peace and happiness.

It is the language through which we interpret all the mysteries that surround us in nature. It enfolds the meaning of all law and furnishes the instrumentalities through and by which we are able to learn the intrinsic value of truth; we can learn the demonstration or uses of any law that is presented to us for our observation. It is the wisdom of the ages that is growing up about us. It is the cosmic law of the universe that is unfolding its pages to our understanding. It is the mighty Word of God that is rolling on and on through the souls of men and leaving their lives illumined track.

It is the beauty, the grandeur, the glory of divinity that is speaking through its pages to the understanding of the races. The intelligence of the present day is bringing to the front the great truths that belong to nature, and their close kinship to the principles that gave human life.

The kingdom of matter has been held apart from the kingdom of spirit. We have conceived of this natural world as the abiding place of sin, and of the world above the sky as the abiding place of spirit. Without the one the other recognizes no development. Without the one there is no such thing as demonstrable law. Without the world of substance that we can grasp, and see and hear, and bring to our sensibilities while in the body, we can have no knowledge of the truths that are waiting to reveal themselves to our understanding.

Emerson very truly said, "The cosmic element comes to the plant, and it grows; it comes to the animal, and it walks; it comes to the man, and he thinks." He thinks, and what is the result of it? The moment a man begins to think he begins to grow, he begins to expand; his soul enlarges itself; his heart is quickened; the pulses of thought are exhilarated day by day until the world grows more and more luminous as the fruit thereof.

Of the earth about us—we change the contour constantly. The sky is revealing her mysteries; all the inequalities of nature are recognized as useful. We know when light is started from a distant planet; but for the vibrations we call "twinkling" the light would never reach us, but because of these vibrations, because they differ from each other, they bring to us the glory that the planet reveals to us. It is said that it requires 24,000 years for the light of Sirius to sift its way down to earth. Twenty-four thousand years to convey to us the image of that planet that twinkles in the sky, whose radiance we all admire as we look upon it. Twenty-four thousand years vibrating through the ether to bring to us the glad story of the luminous world far away.

How many years has it required to bring to us the wonderful story of eternal life? Look at man as he has grown up out of the vertebrate, up to the man of to-day, and see what he is, where he stands, what his relations to nature are, how his life has unfolded. The wonderful mystery entered his soul and see what the record has been, his progress, his growth, how it has revealed itself to him as he acquired knowledge. As his consciousness could accept and remember that knowledge the front brain gradually strengthened, he gradually lifted his face to the sky, his soul aspired, his spiritual nature unfolded to the love of the Almighty, and at last to the consciousness of his spiritual nature.

So the world has matured from the chaotic state of this planet to a high appreciation of the deific life. The book out of which we read, we love it, its pages and its revelations, and as our comprehension gradually grows beyond the boundary we cast upon it the shadow of our own intelligence. One hundred years ago a Christian would not have read a book that criticized the scriptures. He would not have read a book that questioned the authenticity of any book within its boundaries. There would have been nothing that would have induced him to see that there could be any mistake, that there could be any fault found in the text or the story, that there could be any inconsistencies, that there could be any injustice. But to-day what is the result? The book that was in the hand of the angel which standeth upon the sea, and upon the earth, "has been read of man, and at last he is strong."

There is no creature that knows the finale; there is no creature that can contain all the inspiration of God, all the revelation of his law; all the beauty, the grandeur of his spirit. There is no book that holds it all. For nature, wisdom, and spirit are still writing themselves upon all things. "When (in the long ago) the world was believed to be flat, and it was thought that men could sail out upon the sea, and in a few days find upon its surface something that had been bringing wealth and wonders to its shores, then he thought of this universe as something small. He did not recognize the multiplicity of worlds. He looked upon the starry heavens as revealing only the luminous bodies that should lighten the earth. But when in the Arabian times mathematics was born, men began to calculate the wonderful revelation of nature. Mathematics was born and out of its bosom there welled a knowledge of planetary rules. Men began to recognize the coming of certain planets at certain times. He began to watch the revelations of the heavens; realizing that no two things revealed the same story; that no two conditions revealed the same positions, he then began to wonder what the cause was, and at last understood

that law governed their activities, that law was the source of their revelations; that law was the foundation upon which their beauty rested; that law was commanding, and they obeying its behest. At last, out of this grew the knowledge of astrology. In ancient times astrology was not the mountebank it became later; it was not applied to foretell the success or failure of men. It was applied to the nature of man as the spiritual side of universal law. It was recognized as an interpretation of the connection between man of the body and man of the spirit. So the world has changed its face, and the world of man has changed its contour, until to-day the wheels have turned back far enough so that now man begins to question what the relations are between himself and the stars that shine over his head. What the conditions are that are joining them, what the influences are that radiate from them, and are being appropriated by man to his everyday life, and product of his thought, the unfolding of his intellect, and the advancement of his spirituality. Until he had learned the conditions, and realized that there was a lesson in the heavens for him to read. The finger of God had pointed his thought to the sky, to read there the law inscribed thereon.

It is a universal truth to-day that science everywhere is recognizing a part of these manifestations. Our weather bureaus are telling the conditions of the atmosphere from the positions and relation of the planets to each other. They are outlining what the weather may be one, two or three days in the future with as much accuracy as the coming of a comet may be foretold by an astronomer. Why? Because it is well understood when these comets are in certain positions in the heavens that certain conditions exist. It is observed that the same law that produces these conditions, brings certain results. It is a problem of mathematical truth, and may be as fairly defined as the multiplication table, or the law of division. It is as real to the eye of an astronomer, to a scientific man, to an inquirer into the meanings of nature, as the words from the book that the angel holds in his hand, who stands upon the sea and the earth, that the law there is as accurate in its performance as in the souls of men.

The same law that manifests itself in the heavens, reveals itself to the souls of men, and will, until they are convinced that action is the product of truth by the application of law. Our lives which produce the results, and our relations to each other are being measured. Through the wonderful science of the men of to-day, that is just beginning to dawn upon the horizon, do we discover this fact, that thought is communicating over all the world, when the lips utter no sound and when the voice speaketh not. But thought with its own language embraces the earth. It is holding in its arms every condition of human life. Through its activity it is lifting the world up to higher lives and ideals. Thought is doing its work in our midst whether we recognize it or not. It is performing its wonderful mission, it is healing the sick, it is turning evil into good, it is purifying the world, it is teaching man that he is to live for the benefit of his fellow-creatures.

Thought is a marvelous power. Thought knows no boundary. It goes out into the eternity of the future as it has into the eternity of the past, its only measure life, and life has no boundary. Life is not limited. That which you call death is but the threshold of the great doorway of life that leads you up to greater possibilities and higher levels. It is only one step up the ladder of growth which is carrying you into a more glorious country, a higher, a nobler existence. The future reveals itself to us only as we read its pages of the prophecy of our hopes. The future reveals itself to us only as we behold the needs, the wonderful needs of the human mind. No man has ever needed anything in life that he has not attained to a realization thereof through his own activity. The intelligence of man has been the mechanism that has brought forth from nature her wonderful mysteries, her marvelous wealth, her great and noble truths for the good of men.

Intelligence, what is it? It is simply the living spirit that is breathing through the organism of humanity. It is only the spirit that cannot die. If you are evenly and harmoniously organized, the spirit speaks to you in harmonious tones. Its melody and sweetness goes out into the world to strengthen the world.

If you are inharmoniously organized then you are not well rounded and the spirit speaketh according to that dissymmetry. If you are belligerent in your feelings, your spirit breathes warfare. If you are loving, tender and sympathetic and charitable, your spirit breathes peace, and love to men.

These are the laws that govern our lives. These are the principles that are acting out from our natures; these the truths that are rearing monuments over all the earth in good deeds, in loving kindnesses; and in a spiritual brotherhood; these are the laws that are building up temples to the Divine Spirit. See that you make them so pure, so true, so clean, so noble, so perfect, so well-rounded, so glorified, that His love, His justice, His mercy shall speak through you to mankind.

All the emanations from your spirit in the vibrations of thought are of unequal length; they carry the true language of what you are. You are speaking to the world of yourself in your thoughts, in what you believe, in all things you cherish. If the act you send out is full of evil, jealousy and envy, it speaks out the thought of your soul when you entertained it and it vibrates to our souls carrying pain, inharmonious and injustice to the world. But if you think sweetly, and lovingly, and in the spirit of Christ; if you are living out this thought, then the world is brighter, it grows more rapidly, it is advancing with longer and easier strides, it is opening the little book and writing on its pages the lives of men, and the Word is the Word of God.

SWEET EVENING.

When Evening sings her farewell song to day,
And weeps the last sunbeam upon her breast,
Who hath not watched the slow receding ray,
Expire upon some distant summit's crest?

Who hath not felt, when viewing such a scene,
Some strangely sweet, some soul-enrapturing power,
Some heart-felt balm, breathed in the deep serene,
Some "unseen presence," that folds the evening flower?

Who hath not leaned their cheek on Evening's breast,
While fall the shadows of her soft twilight,
And felt the blessing of her calm, sweet rest,
Like breath of dew upon a flower of night?

Who hath not pressed her bosom closer yet,
To hear some whisper coming through the gloom,
Some white-lip'd promise, the heart cannot forget—
To hear the voice of "love," re-cross the tomb?

Who hath not felt some conscious inward flow,
Some sweet harmonious thrill of rapturous bliss,
Some answered call, by which the heart may know,
That conscious love survives a life like this?

And who that hath not felt at such a time,
The white, Edenic hills could not be far;
And learned to hear the music of their chime,
And half-believed they saw the "gates ajar"?

When, like this day, I reach life's evening shore,
And feel the cool of death's approaching kiss,
One boon from heaven I ask: While passing o'er,
The hour may be serene and sweet as this.
Logansport, Ind. CONSTANTINE CHAMPION.

I love such mirth as does not make friends ashamed to look upon one another next morning.—Isaac Walton.

The greatest virtues shine forth in the midst of suffering and slaughter. The very moment that one loses confidence in God or immortality in the universe, that moment he should be more self-reliant, more courageous, and more solicitous to aid where only human aid is possible.—S. P. Putnam.

ETERNAL LIFE.

A Communication from Rev. Henry Ward Beecher, on "The Continuity of Life an Eternal Fact."

What is Immortality? What constitutes Eternity? Is it not the continuity of life, as exemplified in the gradually unfolding and glorious, active life, which all progressive spirits are ever enjoying in the grand, countless spirit spheres above, where life is one soulful, joyous pean of grateful praise to the all-wise, ever-ruling and guiding creative power which calls all life essence into appropriate, material forms of expression, for soul-culture and necessary growth towards the infinite?

Is it not found in the constantly changing, ever-varying experiences of the human ego, on the different planets, and in higher spheres above? Life! glorious life! ever teeming with vital force, which is ever inhaled in the different stages of development from the central source of all spiritual life, wisdom and power.

Earnest aspiration will quicken and enlarge the inspiration ever drawn from this spiritual fount. Strive, then, with all your hearts, ye who would hasten the time when your souls will be spiritually capable of receiving this enlargement in greater abundance, to awaken your inner natures to this grand, wholesome truth, of the soul's constant and progressive, eternal enjoyment of immortality, in the ever-present Now. Here is a broad field of the grandest, purest, most comforting truths, for the purification, and the uplifting of humanity, spread out before your opening vision! See that you discern closely truth from error, and sift the wheat from the chaff, in your sincere investigations into the realms of God's highest truths. In your earnest searching, the scales will eventually fall from your eyes, as they once did from mine, and you will be startled, delighted, and almost overwhelmed with the bright radiance of the wonderful ocean of pure, beautiful truths, which will meet your eyes at every turn.

When the old, worn-out dogmas of the orthodox faith ceased to comfort and cheer me I then began to delve deeper into the heart of things. Even when upon the earth plane, in my position of spiritual guide to my church, when I addressed, often, the massive assembly of hearers, even then I realized keenly my incompetency to teach them the highest truth, for I was not then prepared to tell them of my discoveries, to confess the glaring errors I had found in the old teachings of theology.

In fact, I was not strong enough in spirit to give to the world any faster than a few grains at a time, from my newly-discovered fount of knowledge and inspiration. Many times, since I became a resident of the spirit spheres, have I regretted bitterly my fatal error, my lack of moral courage, that I had not commenced, then and there upon the earth plane to undo the mischief I had ignorantly wrought, in my misapprehensions to feed my congregation with the unsatisfying husks of the old creedal faith—which may have satisfied our forefathers, very true, but which contained not the needed nourishment for this progressive age.

To have the courage of one's convictions! Ah! my friends of earth, deem it not a light matter, to possess that moral courage to retract, to undo the work of a lifetime, and to confess to the whole world the puerile folly of trying to force, any longer, the shadow of a truth upon the multitude, and cowardly hold back the substance, the kernel of nourishing corn or the precious nugget of pure gold you have discovered. In other words, my friends, "The mill will not grind with the water that has passed."

Live truly to-day, in the ever-present Now; choose from God's granary the right and fitting nourishment which your earnest souls crave for their progressive spiritual unfoldment in God's school of Eternal Life, and begin now to fully enjoy the glorious life of immortality.

Begin to live, here and now, upon the earth plane, in your mortal houses of flesh and bone and blood, the true life of the Christ. And live not foolishly down in the cellars, nor the sub-cellars of your mortal houses, nor far down in the caves of superstition, and ignorance, and blind, unreasoning idolatry and feed your spirits upon the husks of life, thus starving them cruelly and needlessly; but, rather, use your utmost efforts to ascend, and climb higher in spiritual growth and knowledge, and you will then live in the sky-palors of your mortal houses where you can see and enjoy the golden, invigorating rays of God's bountiful sunshine, and where, happy and secure in the peaceful, daily enjoyment of your higher natures, you will inhale the generous gifts of God's merciful, world-embracing truths, and can then gratefully bestow a portion of the same upon your fellow-men, and help them by the bright, radiant reflection of your life's unselfish goodness, to climb the ladder to the same plane of thought, and teach them to find the way to their own sky-palors of the mortal houses given them on earth.

O'er the vast, never-ceasing stream of restless, surging, human souls, ever eager to enter a higher class in the active school of material existence, on this planet earth, as well as other orbs in the grand, majestic universe, as ruled by the same hand of love and goodness, over this ceaseless stream of progressive egos is ever shed the protecting, invigorating, stimulating and wondrous love of the creator, the Infinite Ruler of this unfathomable universe. Love! Love and Wisdom! twin creative powers of this Supreme Ruler! How abundantly is shed over all lives, the powerful rays of God's love and wisdom! Only look upward, reach out from the depths of your soul in humble, earnest aspiration! Only obey, like little children, the guiding voice within! Listen closely to the spirit whispers from the unseen realms!

Trust and believe in the Eternal Goodness, and believe that your slightest acts, your slightest thoughts, all your pent-up, heaven-born, struggling desires for help, and comfort and growth, is seen and understood, and encouraged by the radiant, ministering angels surrounding you. The dear spirit friends, who still love and watch over your footsteps, are the ministering angels of the Bible record. How beautiful! How cheering and comforting is the fact of their near presence! and how that fact of spirit return, proves beyond doubt, the Eternal Life of Immortality, which they are still enjoying as spirits out of the mortal form, freed from their earthly environment, thus proving the continuity of life to all progressive souls on earth.

My friends of earth! my friends everywhere, and especially to my clerical brethren all over the world, to ye all I now proclaim these grander truths, which I have discovered since I became a denizen of this beautiful, harmonious spirit land!

I would that I could now reach the ears and hearts of all, that my burning words might echo, and re-echo, and reverberate in thundertongues of truth all over the land; that I, from my spirit home above, might hear the fast-throbbing heart-beats of the awakened souls who accept with joy my spirit message, and try to obey the higher voices, which point the way to pure, nobler lives. Arouse ye all, who are fast wedged in the rut of old-time customs, who cling blindly to a worn-out creed, and thus ignorantly shut the windows of your dormant souls to this new birth, which floods the awakened spirit with the golden sunshine of God's highest truths, poured out abundantly upon poor, starving humanity. Cease, my brothers, to juggle over meagerly the crumbs of soul-food to the eager, inquiring minds whom you address from your pulpits, Sunday after Sunday! I beseech you, in the name of the loving angels above, give to your hearers the whole truth as fast as you perceive it! Give their hungry hearts the spiritual sustenance they crave!

Else, if you are lax in your duty, if you hold back one ray of truth, and persist in doling out small, meagre crumbs of comfort, where it is within your power to bless with the wholesome, invigorating God's truth, fresh from your divine source of inspiration, then will the day of bitter atonement meet you in this spirit land! When you have "shuffled off the mortal coil," and see face to face, and not "through a glass, darkly," then will the judgment day dawn for you! Then will you meet your own soul face to face, and the pit-

ful lack of courage you displayed when upon the earth plane, will be a stumbling-block to your spiritual progress in the spheres above.

This truth I discovered soon after my arrival here, Man must work out his own salvation!

He must become his own savior! This is a divine law, which was from the beginning, is now, and always will be! It is Nature's Divine Law of Cause and Effect. When rightly understood, and lovingly obeyed, it will develop a man of earth to a glorious archangel in the highest heavens. For it is only step by step, and round by round on the spiritual ladder of evolution, that any soul can rise in the God-given development which was foreseen and planned evermore by the wise creative principle, and guiding ruler of this majestic universe.

Time and words are both inadequate to the right handling and development of this broad, grand truth, of which I now give you but a faint glimpse in my feeble attempt to teach you some of my well-learned lessons. Some future time I hope to resume my topic, and impart to the world some of the heavenly wisdom which higher angels from the supernal spheres have blessed my opening vision with comforting answers to my eager queries.

For the first time through this sensitive, I have succeeded better than I hoped, and each succeeding time I control, will be more successful. There is much I wish to impart to the world which is of thrilling interest—my pursuits and researches in the spiritual kingdom, my broader, comprehensive, more active life here in these realms above, and some of the newest discoveries in the repeated lives of the various incarnating egos in the different planetary systems. I will, from time to time, write my letters through this sensitive, and should my good friends of the world desire to read them, they will eventually find their way into public print.

I close, with good wishes to all. Fraternally yours,
HENRY WARD BEECHER.

Miss Ella F. Porter, Medium, 206 Lenox Road, Brooklyn, N. Y.

Skepticism and Spiritualism.

It seems that my brief observation on "Skepticism Not Always Intelligent," as published in a recent issue of The Progressive Thinker, has struck another snag of opposition in a journal called The Searchlight, published in Waco, Texas, by J. D. Shaw. A marked editorial dubbed "Illogical Reasoning," upon my short article, has been mailed to me, probably by the editor himself.

After quoting nearly correctly, my article which concludes as follows, "But my orthodox Christian, Materialistic, Agnostic and skeptical friends have never witnessed a genuine materialization, and, possibly, I may never witness another. Are we therefore to conclude that I never witnessed one, but was mistaken, deluded, hypnotized, deceived by my own senses?" the editor continues in this wise:

"That is just what we are bound to conclude. As to the meteoric shower of 1833, we have abundance and conclusive evidence, besides that was an event that in no way contradicts natural law. We have all seen meteors, seen them falling, and science has recorded frequent meteoric showers, therefore, it does not overtax our credulity to believe that our parents saw that one of 1833.

"As to the materialization referred to by Mr. Swearingen, the case is quite different. We have none of us seen what are called spirits; we have no authenticated record that such things exist."

I have quoted enough of this Searchlight (?) editorial to give its gist and essence to the readers of The Progressive Thinker. Is it possible that the writer thereof in heading his article, "Illogical Reasoning," had reference to his own criticism as quoted above? I am very much disposed to leave it bear its own comment. I think I will, with the single suggestion that Mr. Shaw would do well to read up a little on the scientific investigation of the phenomena of Spiritualism, which occur not in contradiction to, or in violation of natural law, but in accord with it, as we become more and more acquainted with the natural laws governing these phenomena. Has not science, and scientific men recorded frequent phenomena, even in recent years, that should not overtax our credulity to believe?

In the case of meteoric showers you accept the "evidence," the "testimony" of scientific men; what business have you to reject the "evidence," the "testimony," of scientific men in regard to the phenomena of Spiritualism? Does not the wick of this intellectual "Searchlight" (?) need trimming?
H. V. SWERINGEN.

WOMAN, THE COMING SAVIOR.

So many untaught joilers, treading earth's weary sod,
What do they know of things—what do they know of God?
His name they know—His holy name—alas! but to blaspheme;

And call on Him to witness sin—on Him, the Pure Supreme!
But who has shown His beauty, His holiness, and truth,
His majesty, His perfect love, loving them from their youth.
He has been pictured to them as one with burning chains,
Tortures and fires unending, continuing their pains.
A Judge! a Fiend! a Tyrant! cruel and fierce, unkind,
Revengeful, furious, jealous, waiting always to bind
And thrust them down to torture, unceasingly—for, oh,
Hell's fires are painted vividly. All, all are doomed below,
This is the God as shown them. Canst wonder if they all
Turn steadfastly away from Him, and deeper, lower fall
Into the mire and blackness. How can they love or trust
A God so full of fury, who never will be just?

This is the God as taught them; and these His attributes.
And many of his followers treat these, His poor, as brutes
Who have no rights—no feelings, but only live for them
To bound, and drive, and harrow—these so-called Christian men.

But would the "Christ" now own them, did He appear again
In human form and visit the "busy haunts of men"?
Men who profess His doctrines; who say they follow Him?
Say, would Christ own the Christians? Is not their light too dim?

This God is pictured to them! O, who will show the "light"?
They'd grasp it, oh, so surely, could they but see aright
This God, all love and tenderness, all love and goodness;
Just

To the very weakest. Oh! tell them all to trust
His love and tender kindness. He will not torture, ban,
Nor thrust them into darkness. He is not erring man,
But God! So full of beauty, and truth, and pity mild,
Stretching afar his loving arms to each and every child.
Show them this God!—oh, show them. They will not turn
from Him!

There is no hell! Oh, tell them hell's blazing fires are dim,
Quenched with God's love and pity—His purity and truth—
His perfect, endless beauty. They'll love this God from
youth.

Picture Him as their Father waiting to give them rest,
As just, and not a tyrant. So shall they work be blest.
Teach women their importance, their right and proper place.
O rouse them from their apathy—the bearers of the race!
Not men, but women chosen (who should be meek, yet brave)

To bear, and rear, and shield, instruct, and so to bless and
save
The "coming race" from darkness, which now has spread
around.

Show them that woman, always, should stand on highest
ground.

The place that God first gave her, a help, and not a slave,
"Is women who must save the world! So courage, and be
brave.

—The Two Worlds.

Always read with a design to lay your mind open to the truth.—Watts.

We can do more good by being good than in any other way.—Roland Hill.

The secret of all success is to know how to deny yourself. If you once learn to get the whip-lash of yourself, that is the best educator.—Mrs. Oliphant.

Restores Eyesight.

"Action," a Wonderful Discovery Which Cures Deafened Eyes, No Matter Whether Curable or Acute, Without Cutting or Drugging.

There is no need for cutting, drugging or probing the eye for any form of disease, for a new system of treating afflictions of the eye has been discovered whereby all tortuous and barbarous methods are eliminated. There is no risk or experimenting, as thousands of people have been cured of blindness, falling eyesight, cataracts, granulated lids and other afflictions of the eye through this grand discovery, who eminent oculists termed the cases incurable. Here are the names and addresses of a few test-cases and the names of the diseases cured: Miss A. Reed, 500 Prospect Ave., Kansas City, Mo., eyesight restored. Robert Baker, 80 Dearborn St., Chicago, Ill., blindness prevented. A. O. T. Poin, Kingston, Mass., Hides, Kansas City, Mo., astigmatism cured. W. W. Lamber, Alder, Ill., astigmatism cured. R. W. Randall, Chicago, Ill., blindness prevented. W. W. Owen, Adrian, Mo., blindness prevented. General Alex. Hamilton, Barrytown, N. Y., neuralgia of eyes cured.

Hundreds of other names could be sent on application. "Action" is purely a home treatment and self-administered by the patient, and is sent on trial, post paid. If you will send your name and address to the New York and London Elyptic Ass'n, Dept. 7, 229 Walnut St., Kansas City, Mo., you will receive absolutely free a valuable book, Prof. Wilson's Treatise on the Eye and on Disease in General.

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