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MORRIS PRATT INSTITUTE.

is often worth one dollar ... It is sent one

year for that amount.

Various Thoughts Expressed by Various Minds.

To the Editor:—I have not the time thing a properly conducted training school would be to them.

I do not doubt for a moment that the Prait Institute, except to say that H.

D. Barrett's moderate, thoughtful and my ideas upon all the points at issue consciously, stumbling blocks in the and affords a striking and commendable contrast to some of the intemperate and waspish communications published in the same number of your paper. Indeed, to my mind the most de-

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 that so frequently appear in the Spiritualist for some head to hit, it doesn't matter or less from the success of older and much whose.

I love debate and discussion, but When the M. V. S. A. camp was established.

sion for the success of our cause.

ly Moses Hull has labored for years to must be established within its own le accomplish this cherished object in the establishment of a Spiritualist training lessening its effectiveness without corschool, the harsh criticisms and disconding benefit to them. couragements that have been and are being heaped upon him and his school would bring me to his defense. Is it not enough that he and his are bearing the burden of worriment and disap-pointment, but his brothers and sisters in the cause of Spiritualism should add to his burdens and discouragements by ment of said camp? Suppose that thou-harsh criticism and belittling com-sand dollars had been contributed to ments upon his school? It seems to me

I do not hesitate to say that I am in hearty sympathy with the principle and cause in the state of Wisconsin than it objects that Moses Hull is trying to ac- did? Verily, it seems so to me. complish. Whether the time is yet ripe | Expansion of the right kind and at for the establishment of such an institution may be a question. As to the peed of such or similar institutions, to 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 and his confreres accepted a big risk, 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 will have to be intensified, but why should we add to them by throwing unnecessary obstacles in the way of suc-

cess, 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 deem unworthy, or not eligible to the their mediums and speakers," and the clergy rights. The railroad officials, as names of A I Davis Colville Rich. stances. But such organisms are rare indeed, and if we must depend for our spiritual food upon the few thus enum-erated, many of us would have to go hungry even though we worked those inspired teachers over time. But this lihood besides their platform work, are constant reference to these honored not entitled to clergy rates. When the teachers is apt to be misleading. While N. S. A. indorses through its president, teachers is apt to be misleading. While it is true that they had little systematic raining in their youth, yet their receptively to education was not confined to S. A. and it rests in the hands of the structure the spiritual avenues and they are, railroad officials to settle as they deem without exception, wise in worldly af- best.

Mr. Davis is a graduate of a medical college. Mr. Colville is abreast with the newest thought and familiar with the latest discoveries in science, and conversant with the latest and most important works of the modern thinkers. Mrs. Richmond is a woman of keen observation and broad information, but it is deemed best at headquarters for it to appear in the Spiritual papers. Notification—that for a knowledge of the facts of history, and the information is given accompatively. and the information is given accompanied by the authorities, page and volume. And this is more or less true of conventions, by the payment of the all our brilliant medium teachers. And small sum of two dollars to the N. S. A. it is to their credit that they recognize prior to convention. Each local society their own individuality and responsi- will surely take pride in being reprebility in seeking for knowledge from sented at convention, and will raise the whatever source obtainable

The plea is made that the common schools, high schools, schools of oratory, etc., supply all the needs that the Morris Pratt School is intended to furnish. I cannot suppress a smile at this from the state. No person can vote for claim when I recall certain cases that more than one society at convention. have come under my observation. I State associations are requested to have in my mind at this moment three communicate with their auxiliaries on of the members of my flock who have this subject. recently developed remarkable gifts of inspirational mediumship. One of them, especially, has startled me and others with flashes of wonderful beauty and profundity. Yet, being uneducated, her vocabulary is limited by her thirty or more years of toil, to the language of the house-wife. She is utterly incaof the house-wife. She is utterly inca. to the hands of repable of clothing her new mental chil- world.—Richter. dren in appropriate language, to our re- The rain is playing its soft, pleasant gret and her own pain and mortifica- tune fitfully on the skylight, and the tion. That is also true, to a certain ex- shade of fast-flying clouds across my

MORRIS PRATT INSTITUTE. 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 property conducted training

dispassionate article very nearly meets not but feel that its opponents are, un-

movement is that it appears just when the demands on the purses of Spiritualists are so varied and insistent. plorable and discouraging feature of these discussion is the dogmatic and itualists to unite we are divided up into unkind criticism that so many prominumerous societies, each with a limited nent Spiritualities make of ideas and membership. To support these many movements the do not meet their ap. different organizations is a serious probation. Discussion is, or should be, freely indulged, but in the spirit of a thing else. As an example of this wasteful and extravagnt division of forces note the numerous camp-meetings that are springing up all over the papers, there are many in our ranks land. Many of them without excuse who are in a chronic state of conten- and in response to little or no demand. tionsness, who are looking constantly Yet each one draws and detracts more

when I read the intemperate and unlished twenty years ago at Clinton, kind things that are too often indulged lowa, there was no other Spiritualist toward each other by people in our camp-meeting west of New York state. ranks, my heart sinks with apprehen. There was a real need for it, but years of hard and self-sacrificing labor were Even if I was not a believer in the ne. necessary before it became self-suscessity of education for our teachers taining. And now, when it is upon a and speakers, yet, knowing as I do how self-sustaining basis and capable of hard, how industriously, how unselfish- great good for the cause, other camps

I have before me as I write the report of the Wisconsin State Association and its camp-meeting at Waukesha, 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 establishthe support of the Morris Pratt Instithat some of the comments were little tute instead of being thrown away on short of heartless. conduced more to the success of the

> 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 infallible 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 indorsed by the N. S. A. -through its president-they, the commissioners, reserve the right pass judgment on the claims of applicants, and to reject any whom they a rule, in most districts are courteous to our people, and make no discrimina tion between them and the clergy of other denominations. They claim, how-ever, that mediums or other spiritual workers, who give sittings, in part for a living, or pursue other means of live-MARY T. LONGLEY,

N. S. A. Secretary.

Notice to State Associations and Their

Auxiliaries. with, a state association can have a representative at the N. S. A. annual necessary two dollars, paying same through its state association. This will relieve the state association of any burden and also provide for a handsome representation at conventions

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

tent of the others. They are all be book passes with delicate change.

the mention of the public schools in connection with them is what causes my smile.

Realizing profoundly the excellent libertine.—Bancroft. tween thirty and forty years of age, and Willis.

EDUCATE OR EVACUATE.

What Are You Going to Do About It?

With characteristic sense, The Progressive Thinker has again thrown out a few intellectual hombshells that may cause a scattering of the crowd. I refer especially to the June 13th number in which your editorials with other articles upon the Marrie Part College. ticles 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 educative 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 be done under the supervision of competent Spiritualist in-

structors." 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 Wash-

ngton, 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 education purposes. We are told that a college must be had to teach our mediums not to pub-licly declare that "there are no spleen." 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 depleted 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

We need a more aggressive method of advocating Spiritualism as an eduof advocating printensia accepted and reformatory movement, as 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 theosophical metaphysical nothingism on the other. We have forgotten the glorious principles taught by Andrew Jackson Davis, Hudson Tuttle and other spirit-

ual educators. We have been so blindly selfish in our scramble after so many "only me-, and dlums," and 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, for, 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 re spectable character and reputation pri vately and publicly.

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

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 received, they are not "distinctive character" itualism 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

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,

The several phases of mediumship must be explained." Therefore he must have the power to "discern spirits," heal the sick 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 the enlightening benefits to be derived and earnestly put forth to the public, to the exclusion of the impressible demonstrations of the questionable mediums.

If a speaker prepares his address be-forehand he may produce a model speech in every respect, but if he is not a trance medium or a psychometric, s 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 vis-ible people? If a man is not a practical healer, how can he teach healing?

Something distinctively different from the college education eceive and interpret the delicate and intricate psychometrical impressions given a medium. Automatic and im pressional writing both may come from the spirit and needs careful delinea-

I submit that much that has been given us by writers upon psychometry is not authoritative, because the information came through a medium secondhanded aside from the writer in many cases. I speak as one having authority because of twenty years' experience on these lines.
The educated speakers may have

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 medjums has produced the egotistic medium with his eccentricities. Supply follows demand

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 ualists, "What makes you run meetings, if it don't pay?"

A Spiritual college should not have the money consideration predominant. This 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 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 shall crowd us off the stage at this day and age with sneers and ridicule when the very existence of the cause depends

upon mediumship.

An educated medium may enhance his value as a teacher, but a bookworm 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 and through the fake 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-test medium who follows the brilliant speaker at the conventions, even though said medium does draw a crowd sufficient to pay ex-

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 or has done as much to educate the Spiritu 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 hem when unable to labor.

GEO. F. PERKINS. Sacramento, Cal.

The Woman Vote.

There was an old-time pelief that it women were enfranchised they would mass themselves into one great party by themselves, and make it their 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 votes which the political leader must consider: the bor vote," a force so powerful that he qualls before it; 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 politi-cal corruption and crime ?

In the enfranchised stages there is also the "woman vote," and no politician fails to give it due 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 be acceptable to the women voters, and as women look especially to the character of the men for whom they vote, he seeks to secure the best men of his party for the ticket. LAURA A. GREGG.

CHARITY

A beggar died last night; his soul went up to God and said: come uncalled; forgive it, Lord; I died for want of bread;"

Then answered him the Lord of Heav; en: "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 fit them for the kky, " Meanwhile, not having bread to (forgive), our bodies die."

Then spake Lord. God of Heaven wrath, and tones of angry pain:
"O men, for whom My Son hath lived was crucified in valn." Arthur Symons.

INGRATITUDE.

Not till the cruel roughening of the way, Not till the hopeless tiring 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 wearled out with The most certain sign of born with.

The most certain sign of born with.

The most certain sign of born with.

The most certain sign of born with. 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, impresses some people with an air of advancement, and really education does associate itself with the words when 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 hu-man 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 super stitious notions.

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 dry land by that very knowing 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 Chase used 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, Spir itualism 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 twenti-eth 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 ependent upon the life or death of the Morris Pratt Institute for its hold upon or continuity of existence, as some may think. Once upon a time it was prophesied that Freeloveism would kill it, but the dear old thing lifted its head above States a man or woman better qualified, the slime, odium and odor and has pretty well fought down the prejudice edly 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 Rev. Moses Hull, Prof. Lockwood, Prof. J. Clegg Wright, Cora L. V. Richmond, Prof. Loveland, Hudson Tuttle, Dr. A. J. Davis, Dr. J. M. Peebles, H. D. Bar-rett, 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 to be served as a last course stitution 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 if 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 deduc-

tions. Prof. Lockwood uses no Bible in his classes to prove "The Molecular Hypothesis of Nature" and offers no invo-

Mrs. Richmond has taught for a num-Teachings," and the re-embodiment theory, but she has taught from a higher source than the Bible, from the soul liself

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 Prati 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' more than a temporary cessation of en-ergy in the literary field of Spiritual-

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 nade an important factor in the cause, but not the whole thing or the ALL-IM-

DR. T. WILKINS.

Revery, which is thought in its nebulous state, borders closely upon the land of sleep, by which it is bounded as by a natural frontier. Hugo The most certain sign of being born with the land of the 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 chool were established and equiped, under Spiritualistic auspices, where ca-pable instructors might, in addition to the things that pertain especially to spiritualism in its elements and phases, its facts and philosophy—a quality of serious detriment to our cause.

While I think that a distinctly Spirit-Spiritualism in its elements and phases, its facts and philosophy—a quality of education not to be gained in any other

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

It is distressing that Spiritualist lec-

urers 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 wince under such blunders, uttered by public teachers.

It is a lamentable fact that there are public workers—and many who might any other school in the world, and I

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 cases of long-standing not even an 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

professors, to teach these branches of a prehension."

liberal education; but they may be Now we will not take special notice taught in a Spiritualist school as well of the ultra potential effort to declare

rules of grammar. in his cabin home, reading by the fire- thors of such abridged dissertations on quired 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 Spiritual-

general sense, the time were better em- know it, or whether they think they are ployed in exploring Nature's wide domain of the sciences, especially those fields that are now seen to be so inter- Progressive Thinker are sufficiently inblended and correlated with the world formed to judge for themselves, but to of spirit and Spiritualism.

Such lessons as those given by Prof.

W. M. Lockwood in his special field tors, though they are not of the intelliare of more real value to Spiritualism gent, is misleading to those who should and to the world of thought, than all know the truth. And let me add, that

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, are of greater importance and interest to humanity in this 20th century and for all future

A series of professorial lecture courses by such masters as Moses Hull Wm. M. Lockwood, J. S. Loveland, Hudon Tuttle, Charles Dawbarn, 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 rel egating the work of instruction wholly to the workers of the spirit world. No doubt they can and do impart instruc-tion 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 trols," as well as ignorant and unwise humans, and of either class none is so ignorant as one who is ignorant of his Unhappily for the cause of Spiritual-

ism, such, possessed of a superabundance of the assurance of self-conceit, push themselves forward into public Work, while more modest but far more

intelligent persons wait to be pushed forward, and are pushed into the back-

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

ualist school might be made very useful in an educational way, and be helpful to our cause, Spiritualism possesses "Continuity of Life," and its existence contingent upon the success or is not contingent upon the success or

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 universitieswith 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 would be glad to see it thoroughly successful-and the mediums and workers

JAS C. UNDERHILL. cared for, too.

A FIRST GREAT CAUSE

Not All Belleve There Is Such a Thing.

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

our country, ranging from the log The error is contained in the follow-schoolhouse of the backwoods, to the ing quotation, and is one occasionally high schools, academies and seminaries made, and too often, by others seeming-—and further supplemented by col-leges of various degrees of excellence. ern conceptions of the subjects of infin-As there is no Spiritual grammar, or itudes. "Yet the term (Atheism) is a mathematics, or rhetoric, or logic, or myth; as intelligent persons of all beastronomy, it does not really require a liefs, or of no belief, all believe in a Spiritualist school, with Spiritualist first great cause, beyond man's com-

as in any other, and there is no reason what persons of all beliefs believe, or why they should not be, if desired.

Correct forms of speech may be and having no belief have a definite belief; have been learned by patient, persist-ent, earnest self-culture, by reading above author, and all others who may good literature; in this way the eye, the ear, the mind can become accuster than the subject believer himself, what he believes. Even this audacity thorough knowledge of the technical might be overlooked, but for the lack of its association with common informalight, books that he had borrowed, ac- the understanding of others, been well informed, they would have been aware that the assumption that the, or any, great first cause came, 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 diemma; 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, arise 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—or rather would be—were there any question about it whether those who claim to As to the study of Bible exegesis, honestly think they are Atheists, are and homiletics or "sermonizing," in a such, and are intelligent enough to honestly think they are Atheists, are and are not.

The average adult readers of The the young and immature, such a whole-sale elimination of the Atheistic facand to the world of thought, than all know the truth. And let he aut, that the tons of Bible exegesis and homiletics ever put forth in all the colleges in the world—with hermeneutics and eschatology thrown in "to boot."

REMOW the truth. And let he aut, that the interest has a matter of regret that an otherwise philosophical article should be blotted by that 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 continually gleaning, from their words intellectual

A MEMORY.

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

matter for their mental growth.

Lorain, Ohio.

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 find no 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 eves 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, It is still my very own.

And my soul holds just the picture In that doorway fair and sweet, While the maples hend to kiss

The yellow roses at their feet ANNA L. GILLESPIE San Francisco, Cal.

Zurilda Wellington,

Her Life in Two Worlds. The Lifting of the Vell,

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

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 & reflected light from that child's lips, that lies before you. In my intercourse fountain of knowledge than ever befountain of knowledge than ever be-fore, and I know whereof I speak—for flesh and blood hath not revealed it unto me, but the spirit of the living Qod—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 physicial, I, James Suther- nature." land, known to you as bishop of this diocese, lay aside my bishopric as the evidence of my firm conviction that ance of all His children." canons, dogmas and creeds-the work of men-but tether and cramp the divine man within. This discovery was forces that are inherent in the soul." brought about while I was endeavoring to fasten the the chains of our church the true light. In accord with the a residence there. I soon found that deep conviction of truth that rests in a feeling of unrest was creeping over

As these words fell from his lips he that he now felt unfettered and as a and yet ye shall unfold in beauty, yield 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 guide and teacher, have woven the web of ignorance around you and fed

While he was speaking all eyes were turned upon him, and fear seemed to take possession of those present. The rector and vestry members sursurprise said:

bereft him of his reason."

"You will permit me to define my to light. dwelleth in me."

nouse and the parish. Elon told me guide, who had imbued the bishop's soul with the divine breath of God. ditions." said Elon, 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 he approached. "When you perceived earth life. I will place you in a reform that this hidden feeling was known, atory 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 not one

what seemed to be a boundless field, and flowers. Then he said:

filled with all manner of grain, fruits "Love is a regenerative agent; and it wretched state. Reuben took me. is necessary, in order to spiritualize with this divine potency. We are born to unlimited knowledge, and this gar den symbolizes our beings-soul, body and spirit. Love will be the sun, or the dom and knowledge are in unison. phere." These attributes of the soul are divine, attributes lead the mind and teach you which we, as planets, revolve. Like Reuben; "I cannot wake him." worlds and systems we draw our powers from that source. The garden, with its grains, fruits and flowers, represents the spiritual food that feeds tral sun to dispel the spiritual darkness in which the inhabitants of earth by his cruel hand, and are not these imdwell. Learn, my child, that these pressions fixed in my memory?" outer symbols, that operate through the mind, but represent the inner pow-ers. Think you this great luminary love that is inherent in the soul, that has within itself the life-giving power will lift you into divine relations with to bring forth of itself this beauty, that wisdom that will conquer evil." fruitage and fragrance? No, there is an uncreated, ever-creating, self-existing 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 deemed of every age and race who had this garden does, the fruits and frag- once inhabited the earth, but who had TANCE of this indwelling power, been purified as by fire and lifted above Through the mind is expressed the life evil, went I forth to be cleansed. I had of the soul. This vital germ (the soul) not gone far when a form of great is a ray from the divine soul, breathed beauty, radiant like unto the sun, met on matter that it might be individual me. This was at the eastern part of lized and be a distinct entity formula.

to assist you I will come."

those who are assembled here that I had given me as a rule for my new life saw my earth life reflected there; feit an inspiration and tranquillity, and burning in his eyes that caused me to seemed to be in the midst of a throng quall before his gaze. He said: with her I have drunk from a far deeper of celestial beings. This was the first of celestial beings. This was the list of the is the water of Parincular of celestial beings. This was the instance of the water of the clear spiritual sight that had lead to be to my vision. The origin of life, the excisions of our beings, the destiny of the soul and kindred questions rolled in rapid wave thoughts through my mind. And apswers seemed to be home. on the breeze to me.

"Love is His existence."

The wave thoughts produced a harmony that is indescribable. I had read and sad feeling took possession of me, about her; but her unfettered soul in Bible lessons of that peace of God bounded forth from my grasp as she bounded forth from my grasp as she fearlessly met and conquered the last said, "This is indeed the celestial city death. This new light broke _the city of God." In reading the on me without my consent, not unlike Bible account of that city, I had often the many conversions in the Bible we wished I might become an Inhabitant of er," I cried, "You told me to let no root refer to, and I now know that I have it, but without any thought as to the rebeen called by God to a knowledge of quirements of a condition necessary to

my peaceful soul, born of knowledge, I, me. The fragrance of the air and the in your presence, lay aside these outer bright songbirds, perched in stately garments that symbolize my office as a trees, only caused me to sigh. "Why bishop in the Episcopal church of Eng- is this?" I asked. Reuben had said: "Examine yourself

and see if in you dwells the ability to took off his clerical robes and laid yield such fruit and fragrance."

A voice replied: "Eternity, eternity;

A voice replied: "Eternity vield

a fruitage and shed a fragrance-ever nearing and still never reaching the

I was not long in perceiving that my condition was not fitted for this as an abiding place. The glorious splendor your souls on the bread of error; but I that lighted the place and the wisdom will not dwell on this now, only thank and beauty there displayed, with that God that I have passed from darkness 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 mirrored in this book of the first page, rounded him, and with exclamations of the hour of my physical birth. A halo of glory was resting on my brow and a heavenly band attended that hour: is his grief for that child; sorrow has step by step was I led through each changing scene until I had passed from earth life. A guiding hand held position," said the bishop. "I am not a shield of protecting care over me, mad, most noble Festus, but speak the while a bow of promise glittered above words of truth and soberness; nor am 1 my head. Many diverging paths lay deluded. The fire of the Holy Ghost, side by side, but a silver thread seemed the spirit of truth, has fallen upon me to hold and guide my feet in the path and kindled an undying fiame in my soul. Jesus Christ, who abolished death and brought life and immortality mother's image was stamped on the camera of my brain, and this impress camera of my brain, and this impress contemplation; but I could not compre-became more fixed as I grew older. These remarks of the bishop con-Trials and disappointments that befall I content to remain in this sphere, for mand he was taken from the room. father's love—which I so craved; yet a Confusion reigned throughout the firmed their fears as to his insanity, the children of earth had not been ingrown in my nature to resist what I felt that it was Reuben, the good and wise was cruel and unjust in my father, in forcing on me what my soul abhorred, and I was surprised to find these feel-'Let us now leave these earthly con- ings (which I had hidden in my breast) recorded in this book.

"Your mind, in its activity, expresses itself by vibratory sounds that record each act and thought," said Reuben, as that action called me to your side. Now that you feel the necessity of eradicating this cloud from your nature, this will enable you to accomplish it. Come with me and begin the work of redemp-Come with me," and he led me out into I tion, for there is only one way to know the divine, and that is to live it.' Back to my old home, the scenes of

my childhood, and to my father in his "Let the love of your soul flow like a our natures, that we become imbued placid river to this crushed soul: let the silent little streamlets murmur a heavenly melody that will awake his slumbering soul; whisper a father's loving name and call him from the vivifying power to warm and light the tomb of remorse; release him from his indwelling being. Remember this, and prison house, and, in doing this you build on this foundation. Love, wis-shall clear your own spiritual atmos-

As I stood in the presence of my and when in the ascendancy will cre- father a flood of bitter memories rolled ate the individual anew; that is, these their dark waves over me, the past comattributes lead the mind and teach you ing up with a power that I had not be to reflect, and reflection causes the fore felt. There sat my father, hedged past acts of our lives to come in review in with theology, trying to comfort himbefore the mind, that we may create self and justify his course in relation ourselves anew as it were. The Cre- to me; this shut out all my soul's love ator is the central sun that warms and that I had tried to breathe on him. lights the soul, and is the orb around "He is dead to all my efforts," I said to

> "Try again," said Reuben. In the attempt only an icy chill ran hrough my being.

"Ah," said Reuben, "you must elimithe soul. As the sun's warm rays woo nate all bitterness from your nature; the seed forces to yield their suste then the fire of divine love will burn the dross from his nature."
"I can never do so; no, never! Are there not scars imprinted on my being

"Yes, you must," said Reuben. It is

CHAPTER X.

My Redemption.

From this garden, where the on matter that it might be individualized and be a distinct entity forever
and ever, unfolding its inherent powers. The source whence we, as indiflowing robes, bowed his head as we
viduals, draw our life is indestructible;

me. This was at the eastern part of
the garden, where the sun's first golden
the garden where the sun's first golden the garden where the sun's first golden
the garden where the sun's first golden the garden where the sun's first golden the garden where the sun's first golden the garden where the sun's first golden the garden where the sun's first golden the garden where the sun's first golden the garden where the sun's first golden the garden where the sun's first golden the garden where the sun's first golden the garden where the sun's first golden the garden where the garden wher

as physical beings we are limited by ing as he did so: the contact of material things. Death, "Keep thy heart with all diligence, or change, was necessary that we might for out of it cometh the issues of life." partake of unlimited knowledge. Now Ages have rolled by since these words his garments girdled to his form. On we, as entities, can never be thrown off were spoken by a mind fully endowed his head band there glittered a cluster from the central sun. We, as an essence, have ever existed; having ever spiritual knowledge that was possible shone with great brilliancy. This was existed, we shall never cease to exist, for minds then on earth to receive; but My child, you may cloud your inner the possession of these powers turned of Taurus. He could read the stars as My child, you may cloud your inner the possession of these powers turned sun in many ways, also cause dark clouds to fall upon others; yet this divine essence will dispel the darkness waters. Had Solomon called out his waters. Had Solomon called out his waters. Had Solomon called out his panying him bore a golden candle-stick conduct your powers of mind, mines of in his hand.

"I have come to conduct you to one of these powers turned waters. Had solomon called out his panying him bore a golden candle-stick conduct your to one of these powers turned waters. Had solomon called out his panying him bore a golden candle-stick in his hand.

"I have come to conduct you to one of around you and bring you into your spiritual wealth would have rolled in true orbit. I, as your guide, have majesty amid the currents that con-

and see if in you dwells the ability to of the abodes where untrammeled souls

yield such fruit and beauty. I will dwell."

leave you now to meditate on what I have said, and if you should need me sparkling fountain whose bubbling water said to assist you I will come." ters gave forth a soft, melodious The sublime principles which Reuben sound. In gazing into this fountain thrilled me, penetrating to the inner many scenes of my childhood floated depths of my soul, and proved to be a on the waves before me, and brought power that lifted me out of my earthly out also the imperfections that lay hidcondition. The powers of my mind den in the secret chambers of my soul. were now under a new control, and I This Persian looked at me with a fire

"Here is the water of purification. mind, and answers seemed to be borne your brow. See, it has made a scar that the breeze to me.

"God is the spirit in all—man and mingle with the natural purity and beauty of the soul. This is like the baptism spoken of by Jesus the Christ. "Universal knowledge is the inheritice of all His children."
"Human consciousness is a faculty of the mind, operated on by the spiritual washed away, to be remembered no

more." While he was speaking, a depressing while a fire seemed to burn in my very soul, as the painful recollections of my father rose before me, and I longed to feel that childish confidence and love for him that I once had. "Oh, my mothof bitterness grow in my nature, but here is a poisonous weed.

"Great souls draw their life from

God, and are drawn to God. Love will root out this weed," said the Persian. Soon there came over and around me a misty cloud that filled my entire being with new strength and power to overcome my earthly conditions. I was endowed with new and stronger powers wholly different from anything like hose of earth; no limit or boundary seemed to be set for me, so great was this change. "Come with me and learn how to comprehend and apply truth, said the Persian. "Take this wand in

your hand; it will be a compass to you,

and will attract to you those whom you

This insignia bore on its folds names of many nations, and it was to these he led me. These people of past ages, whom we had been taught to call heathens, were the first from whom I learned the power of love and its regenerating agency, and I felt the ascendancy of the spirit over matter, and ts full control over material things. Sitting beneath the Oriental palms, was compelled to bow my head in shame, that we, who called ourselves Christians, could ever entertain such a hought of them. Many of these peo ple had been inhabitants of the spirit world long before the call of Ahraham. In this sphere I was endowed with new powers. There seemed to be no limit to the action of my mind; many sensations that I had not felt came over me recording themselves for my contemplation; but I could not comprecondition of unrest, and said:

"Your countrymen will soon come for you; you were only brought here that your mind might receive an impulse to impel your spiritual nature to a new unfoldment. You are destined to do a great work of reform among the people of earth, as well as in the spirit sphere. At the hour of your conception you were overshadowed by a band of wise guides, who have had you in charge, and a grand destiny awaits you in the work of reform. That is why you were brought among these people, and this wand is to be the insignia of your mis sion. Child of the Occident, you must unfold the Orient to the Occidentthat is, in symbolic wisdom; it is the spirituals interpretation of the wisdom of the past. God never leaves himself without a witness for truth. When you go from these people, remember that you will carry a benediction of love with you, and your insignia will admit you to many council-chambers where the light of the past is burning, and when you look on these outer forms remember they symbolize the Sun-God, that was worshiped in former days. This was in the age of Spiritual darkness, but it led the mind in search of the infinite source of life. Had you not been overshadowed by a band of Orlentals at the moment of your projection into being, these elements would form no part of your nature, for it is by the law of attraction I can approach you. It was by the same law that Jesus was endowed with such high spiritual powers, but the ignorance of men delfied him.

When he had finished speaking to me my mother, with Elon and Reuben, came to me. My mother looked surprised when she saw me, and Reuben told her that I had been baptized with the fire of regeneration and set apar for a messenger spirit, She

"My child, how changed you are. What meaneth this?" she asked of Reuben.

"She has been born anew of the spirit that she may carry the bread of life to the inhabitants of earth. Go to

your mother's abode until I come again," said he.

My mother and Elon now led me to her home, which was a rustic cottage beneath the brow of a mountain. At

my soul. The evil and darkness of that this that will never be satisfacto earth are gone, and I am to go to those rily analyzed, for it is this yearning on earth as a redeemer. I go to develop thought where none exists in the mind toward this life, and to revive the latent powers that ought to be util tzed.' While we were thus engaged, Reu-

ben, with others, came for me. He was robed in spotless white, and wore to symbolize the seven stars in the neck

placed you in this garden to learn lest trolled his destiny. I am from Persia, minister to minds in all conditions, us of deep wisdom; examine yourself and have come to leadyou through some both in the physical and spiritual in the soul and is the motive power that important subject. Price, cloth, \$1.

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 in the realms of fiction, but in the storehouse of knowledge, and can demon strate what you teach."

In this university to which he took me all liranches of learning are taught and it is renowned for its knowledge, wisdom, justice and benevolence, which are displayed to the people of all ages and nations. OHere were men and wo men of all ages pursuing the most profound studies the women often leading and being looked up to as guides; men of the highest spiritual attainments nonor 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 bands of messengers and guides to in struct 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 ador-ing praise to God for the ability to unfold in that knowledge that would stamp his image on our beings. splendor of earth's sun, as it shines at meridian, cannot be compared with this glorious abode, nor can the mind of man, in its mortal confines, 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 until they appear in the likeness of 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 tem 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 stu-

dents in such a temple as this.
"Come now," said Reuben, "to the sphere where the soul-sick 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 strength from the infinite fount-This potent agent will dissipate the darkness that retards the unfold ment 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 where growth continues onward forever. Love is its native parent, and possibilities are within its power to tri-umph 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 habitable globe, with all manner of diseased minds or impaired intellects. These soul-sick ones had fed on corruptible food in its many forms, until the divine germ was immured in an at-mosphere of spiritual darkness. Many were in the bonds of theological environment in its varied forms, and held all manner of vagaries, in regard to the home of the soil, as truths. Some had home of the soil, as truths. Some had trusted in the fighteousness or Jesus the home of the sound in the many conceptions to the fighteousness that the fighteousness the home of the sound in the many conceptions to the fighteousness that the sound is the sound in the so tions of God, heaven, or the home of dation—the children of lustful parents? the soul, held by them. Mental and spiritual unfoldment govern the sphere or locality of each mind, and they are assigned to proper spheres by the law of attraction. This is an unerring law, and all come under its behests.

I found many who had been in spirit life for ages, yet their spirits were in darkness, so immured in material things had many of them been. At first I found much difficulty in dispelling the darkness that held these minds bondage to church formula. Their lives in the physical had been but a dream. It is only the dead in spirit that dream; they hear no voice of God in their souls, and conflict after conflict must be overcome before freedom can be gained. They could not under stand that redemption is from within wrought out by the soul itself with suffering and through time. Yes, in this world there is time for contemplation all fierce desires will die out and peace will come. This is but one sphere or condition of life; beyond the grave re are many, and varied, as in

earth life. To be a messenger spirit between two worlds requires that the mind he free from all errors and enabled to take of the things of the spirit and bring them to mortals. I have passed through many changes to acquire this fitness, for there is a knowledge that pelonds not to earth, but to eternal things. There is a love surpassing the loves of earth, that falls around us and fills us with a joy and peace unspeakable. Our memories never are effaced; they come before us to gladden or sad den our hearts, and in the many changes through which I had passed my heart often yearned for my earthly home; my childhood came before me, and visions of the dear ones that yet linger in the valley of time, doubt and

It means to turn aside and throw out Oh, death is but a dried and vanished

I asked Blon to let me go to the home of my childhood, that I might tell those who are in darkness of this home of the "No, the darkness of earth would cloud your spirit; when you have grown stronger you may go."

stream.

In all the changes through which I had passed/I had gleaned knowledge from many fields, and the wise teach ers I had met at every turn aided me To comprehend life and divest the mind beneath the brow of a mountain. At the foot of this mountain there flowed a silent stream of clear water, from which ran many rivulets. Elon said:

"See Nature in her bounty, feeding the thirsty soil. This typifies God's love flowing to us."

"Tell me, my child, what change has taken place with you," said my mother. "Mother," I replied, "a new love is in the thirsty soil. The evil and darkness of the thirst wast subject; but I know the foot of this mountain. At To comprehend life and divest the mind of the fear of death (as commonly understanding of the wast importance to a fuller understanding of the wisdom of God. Let me tell you that death, so-called, is but the awaikening to life. The origin of man and his unlimited abilities often filled me with adopting wonder and a destiny, and the thirst will never he satisfactor. that urges man offin his investigations. To the physical senses many things are limited, but to the soul there are no limits to the divine intentions ex-

To the spirit the lofty conceptions of God in the formation of the human race are perceived in a new beauty. To trace the divine spark in matter. through man, from its first embodi ment on through the many gradations through which it passes, is too vast a subject for mind, limited by matter, to comprehend-yet there are minds whose soul perceptive powers can trace this immortal germ in man. This uncreated essence without beginning or ending of days, cannot be measured or our universities. This is to fit you to limited, yet the desire to comprehend this incomprehensible subject is innate

realms. It is a law of the spirit that propels us onward. There are reflectors that flash on the mind thousands of questions that will lead you into realms

of deep thought.
[While writing this sentence a flood of dazzling light fell over and around me. It seemed as though a myrlad host of electric lights burst on my vision at once. These lights were of va ried huss and contained sentences that were not discernible to me; they seemed to be written on the rays that shot out from these lights.—M. P. Cur-

ran.]
The immortal laws of God—all powerful to redeem or to condemn-are spread out around you, so that there is a continual soul feast to the truly spiritual minded. Memory will open her book, and every past act will stand reflected before your gaze. There are innate yearnings belonging to the soul that you may not have felt until the spiritualizing power of the higher realms falls upon you. One soul-in-spiring thought came to me and lifted me upward; it was the consciousness of my soul's divine origin. Years had now passed in the pursuit of study, and I was sent to earth as a

teacher, guide and messenger; I also visited other spheres. With what soul anxiety did I begin my labors of love. To the young in earth life whose parents had passed away, I felt most deeply. In to dark homes where the demon drink had cast its deadly poison and left want and woe, went I-but the impenetrable darkness was too dense for me. Among the more favored ones soul-sickening depravity and debasement met me-for I found that the brand of Cain had been stamped on the brows of many by enforced motherhood. Be it remembered that ante-natal conditions control the individual through life. In many of these homes I found that fathers and mothers were dealing out death to their unborn, by entailing on them all manner of disease and crime. Discouraged, I returned to Reuben, who said:

"If men and women could see, as we see, the blight cast on the unborn by the inherited disease bequeathed them by their parents, I think they would pause in dealing out such destruction. Time will show them that whoever wrongs another clouds his own sun. and that secret sins demand the attention of eternal justice. When men and women come under the marriage law and reverently say that God has joined them in this holy bond and sends them these immortal souls, they make a mockery of God's law and set at naught the object of this union; and when there is no legal contract be-tween the parties, who then sends these little waifs that we find cast on the shores of eternity like the sands on the ocean beach? Who? It is a mighty truth that one may have the power to cause a soul to come forth, and then east such a blight on that soul. Time and years will never bring the day when man can say, 'What have I to

do with the soul; did not God create it?' Yet the day will come to him when the sword of justice will be unsheathed. Remember that you have a great and noble work to perform; then why do it ill? This task demands the broadest highest and deepest culture, for the mightiest work is given you. strength that springs from knowledge you must take to the world. The souls of the young are marvelously tender; keep them from the first shadows that fall upon them. Man cannot be guilty of a greater crime than to project into being an immortal soul under such advorse conditions as surround many of those whom you have visited. the 'sins of the fathers are visited on the children.' Are not our reformatory schools filled with blighted buds of lust, disease and all grades of moral degra-Such deeds will bear their fruit; and it causes me to bow my head with shame when I remember that for all this evil man has substituted a sacrifice to offer 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 impress those whom you went 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 confinued.)

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 Ere the coveted competence came. 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. poet had struggled along Through a lifetime of sorrowful

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

came; but the chaplet of bays Was placed on the brow of the dead. -Francis B. Doherty.

Do You Know What It Means

to Cure Constinution?

of the body all the woes and miseries caused by a clogged up system, and they are many. Constipation means that the bowels are weak, so that they cannot keep up that constant motion the doctors call peristaltic action.
When that stops passages cease, the blood begins to absorb the poisons through the walls of the intestines and thus disease is scattered everywhere. Death often lays its foundation in this way. Torturing diseases like dyspepsia, indigestion, kidney troubles, liver complaints, heart disease, headaches and a hundred and one other complaints start that way. A cure must come through toning up, strengthening and invigorating the bowels. This can be easily, gently, and permanently done by Vernal Saw Palmetto Berry Wine. It is a tonic laxative of the highest class. It builds up the bowels, re-stores the lost action and adds new life and vigor. Only one small dose a day will positively cure constipation of any degree by removing the cause of the trouble. Try it. A free sample bottle for the asking. Vernal Reme 166 Seneca Bldg., Buffalo, N. Y. Vernal Remedy Co., All leading druggists have it for sale

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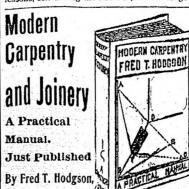
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NEW YORK NOTES.

Views of Men and Women, Matters and

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 dis-

course 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 to-day 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 is indeed a temple, one of the finest structures I have ever entered given over to religious matters; its seating capacity is 2,200 and there was not first reader of this church.

historic relic of the nation, was in New York City day before yesterday. 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 adjeu 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

Members of the committee representing the city government of Philadelphia who were escorting the Liberty Bell, said to a reporter that requests were sent to them from nearly every town and city between Boston and Philadelphia, to allow the people to see the relic, but no such request had come from New increasing in numbers until the time get 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 | lic before. 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 make on the morrow. 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 clergynan near this city to find on his study table a copy of Dr. Savage's book, "Can Telerathy Explain?"

In strolling through an old book stall the other day I picked up a secondhand copy of a book entitled, "Questions of the Soul," published by the Protestantism, which winds up as fol-

medium years before she took up Chris- connecting it with the north terrace. tion which he fancied had taken place moved his surplice, and then came tian Science, when she was Mrs. Patter- Down these steps the Queen was in the before them. son, in Lynn, Mass., when such prominent men as Wm. Lloyd Garrison, John G. Whittier, and the poet Longfellow, 1 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 which he ended this great discourse.

with some one, and your life is drained away. You feel weaker and poorer. though you had sipped a glass of cham- appeared. pagne. 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 reverently, for it is true of him 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. seek no measure of the infinite sea,

Beneath the solemn stars that speak to | to be staying at Windsor at the time. 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

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

And in thy sky the stars of truth ap-J. OSBORNE LUNT.

life's common ways,

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tical of everything that does not exactly of the deepest sorrow and despair. fit in with the experiences of practical This apparition is still seen from and the very existence of an unknown by the sisters, and also by the children world, peopled by activities as real as of the convent school, who naturally our own, is questioned and even have been greatly alarmed by it. It is magnificent temple the past week. It laughed at. We venture to say that this quite a common thing, for the good sisattitude of mind is as unscientific as it ters, at service time, to have to huris unwise.

put the clock back and revive the super- through the outer chapel or kneeling room for the large crowd last Wednes- stitious ignorance which prevailed in outside the escreen. day evening. I understand that this centuries long gone by, when every- A somewhat gruesome incident took grand structure was designed entirely thing not clearly understood was at place quite lately in London, where a by Mrs. Augusta Stetson, the former once put down to the supernatural or number of young people were present. miraculous. We have traveled far A youth was sitting chatting to a young I am sometimes disgusted with the since those days, and the progress of woman when he saw standing behind people of this great city. For the first science has taught us that many things ther a young sailor whom he had not lime since it rang out independence in hitherto mysterious are capable of ratherty Bell, most precious historic reliciof the nation, was in New York City day before yesterday. It learn even about natural science, and ceeded to describe him, whereupon she with a sense that the priest needed his the recent development of wireless tel- turned deadly pale and fainted. egraphy, for example, has shown us The youth subsequently learned that that it is possible for physical forces to the figure he had seen was that of a act at a distance and through a medium young man whom the girl had jilted hitherto supposed insufficient.

about which we know that there are distress, fearing that she was haunted sleep. forces at work-perhaps after all only by the spirit of her rejected lover; but different forms of those natural forces happily, nothing more was seen of the with which we are familiar-and that apparition, and she has now quite refreight yards on its way to the one hun- the operation of these forces may pro- covered her usual good spirits. dred and twenty-eighth anniversary duce phenomena at present hard to ex- A London journalist of fairly mattercelebration of the battle of Bunker Hill. plain, but which are none the less genu- of fact and unimaginative disposition. Since his death, when all has been ine for all that. With the further ad- was sitting in the train at a large midvance of knowledge, we shall probably land station, when he saw upon the matters, but at present the attitude of | we may call Mr. Hilton-standing somethe thoughtful person should be neither | what apart on the platform. There was one of credulity nor skepticism, but nothing whatever ghostly about his apsimply one of open-minded inquiry.

York. Look at the different feeling in the present article have, all of them, hat and black frock coat, and carrying Boston. More than 50,000 persons saw | come within the immediate knowledge | the sample bag which he used in conthe Liberty Bell on Boston Common, of the writer, who is able to vouch for nection with his business as traveler sitting beside the fire chatting about they began coming at dawn and kept | their general accuracy. They have oc- for a large firm of tea dealers. curred either to himself or to his per- The passenger tried to attract his

> of departed persons to the living, which | night ago.' which can only be explained away by tion of a dead person apparently withimputing deliberate lying to persons of out any purpose or object. Can you exknown veracity. To this latter cate- plain it? gory the following examples belong.

habit of going when she took exercise. Amongst other persons who, at one real vocation for the religious life, he time or another, witnessed the apparl- left the monastery and returned to his htime, he shook the keys by way of a tion was the late Princess Frederick; home. He had not been there long be. gentle hint that he was waiting. She and in the spring of 1897, the year of fore his sister said to him, "While you | then rose and passed out of the church Queen Victoria's Diamond Jubilee, were at the monastery, I used often to without speaking to him, but he saw Lieut. Glyn, one of the Grenadiers, was fancy that you came into my room in sitting one day in the library turning your monk's dress, between seven and space I will give a few quotations with over a volume of prints, and certainly eight in the morning, before I was up, not thinking about ghosts, when he and that we had some jolly little talks "You are aware of the fact that some- happened to look up, and distinctly saw together." He inquired if she could retimes you come in personal contact the spectral Queen approaching from member any of the conversation, wherethe other end of the library. She passed upon she repeated to him the very near him and then turned the corner things that he had imagined himself Life has gone out of you. You come in into the usual alcove. He at once rose saying to her while kneeling alone in contact with somebody else, and it is as and followed the figure, but it had disthe monastic choir!

> has frequently spent whole evenings in | counted for? Certainly it would apthe library watching for it. But, un pear that under some circumstances of pear when you look for them. It is possible for the minds of persons far right to add that a certain amount of apart from one another to enter into difference of opinion exists as to the some kind of communication. If it be identification of this mysterious figure true that nervous action is near akin to

> 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 Years, was deeply attached to his intervals, and is more often heard in grown-up daughter, who was his sole the form of footsteps passing by than actually seen. One of its most recent appearances was to the wife of a well- room and knocked at the door of his known English bishop, who happened

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 uttering piteous cries, as she did in her lifetime when she ran to implore mercy from Henry VIII, who was hearing mass in the chapel, but was forcibly

repulsed by the guard. another of the royal palaces, where a father had knocked at her bedroom visitor, walking down the corridor one door. evening, saw the figure of a very beau- A sound of knocking seems to be one tiful young lady in evening dress pass- of the commonest of occult manifestaing in a faint luminous light through a tions, without taking into consideraroom where the lights were turned tion the phenomena-whether real or down low. The visitor was in the com- fraudulent-connected with spiritist pany of a member of the royal family, seances. Various cases have come unwho, strangely enough, saw nothing of der the personal observation of the the apparition, although he was aware writer, especially at a house in Devon-

Leaving the royal palaces, we have notice was then of them. Still more by the sad experience of many wrecked now to record a curious phenomenon mysterious manifestations used to octhat is sometimes observed in the cur at the house in question, of which Echoes," by S. W. Tucker, has found its | chapel of a large convent in North Lon- | the following may serve as an example: way into many homes, and its beautiful | don. It happened that a good many | Our host had a small room on the songs have cheered many sorrowing years ago one of the nuns broke her first floor which he used as a private hearts, which they are sure to do when I vows and returned to the world, where, office. Sitting at his desk, with the heard and sung. They should be heard after an unhappy career, she died. Soon door open, he commanded a full view of in every home in the land. For sale at afterwards the inmates of the convent the staircase, being able to see downthis office. Price, 15 cents; \$1.50 per were startled to see the form of their stairs to the hall, and up the next flight and value. For sale at this office. the revelation of reserve power, etc. and specimen pages of the writing. Hand. lost sister, in her religious habit, kneel- to the floor above. One night, long Price \$1.

It is the fashion nowadays to be skep- | ing in the outer chapel in an attitude | asleep. It may be added that our host

riedly withdraw the children, when the No thoughtful person would wish to form of the lost nun is seen passing

understood. But we have still more to now?" She was startled, and he pro-

and who had committed suicide in con-It is not unreasonable to apply this sequence. The girl was for some principle to the unseen or spirit world, weeks afterwards in a state of great

pearance, for he was a portly old gen-The strange happenings described in tleman, wearing the conventional silk

sonal friends, though, for obvious rea- friend's attention, but without success, sons, the names and places have, in and the train immediately moved off, most cases, been suppressed; indeed, it A few days later the journalist was is only subject to this condition that he again in that city, and took luncheon is at liberty to describe several inci- with a relative who lived there. Durdents which have never been made pub- ing the course of the meal he remarked, 'I saw old Hilton last Saturday, on the It is natural to begin with appari- platform, as I passed through:" tions of departed persons. Everybody which his cousin replied: "You mean has heard of ghost stories, and it must young Hilton, don't you?" "No. it was be frankly confessed that a large per- old Hilton, not his son, that I saw." "I centage of these tales have no better hardly think so," said his cousin. "But

foundation than that of a too vivid im- I am sure of it," persisted the journalagination, or a lack of sober investiga- ist; whereupon he received the start-There remain, however, an ling reply, "Well, all I can say is that I abundance of cases of the appearance attended old Hilton's funeral a fort. rest upon unquestionable evidence, and Here was an example of an appari-

Many cases are on record of appari-It has been known for generations tions, of living persons being seen. A past that that portion of the north friend of the present writer, now a Catholic Book Exchange of this city, wing of Windsor Castle which is occu- priest in the north of England, was, at and I was very much amused in reading | pied by the royal library is the occa- one time, a novice in a Benedictine certain portions of the book wherein | sional scene of the apparition of Queen | monastery, and it was his duty to take two whole chapters are devoted against | Elizabeth, who at one time occupied an hour's watch before the blessed sacthose apartments. Many people con- rament in the abbey church every lows: "This is thy work, O Protestant | nected with the court have, at one time | morning from seven till eight o'clock. ism, and the thousands of hapless souls or another, seen the shade of the fa- Sad to say, his devotion used somewhom thou hast deceived by thy prom- mous monarch walking in the evening times to flag, and his thoughts wanises of truth condemn thee, as a barrier | through the rooms she occupied so | dered. Frequently these vagrant | to their perfection, a mockery to their long. The apparition usually comes in thoughts betook themselves to his through the end of the library next to youngest sister, to whom he was deep-Why is it that Mary Baker G. Eddy's the corridor, passes along in front of ly attached, and he used to fancy that assistants answer all letters in the pa- the magnificent Elizabethan fireplace; he was with her in her room. So vivid pers with the exception of one subject, and turns into a kind of alcove which was the impression that he was often and that one of her being a Spiritualist | formerly led to a flight of stone steps | able to clearly recollect the conversa-

Can this be a case of telepathy oper-The fact of this apparition is so well ating over a distance of more than one with Queen Elizabeth, but the fact of electric force, then it is possible that the apparition itself is unquestionable. the discovery of wireless telegraphy is a step in the direction of explaining such phenomena as the one just re-

lated, and that which follows. A father, somewhat advanced companion of his declining days. One night, feeling unwell, he left his beddaughter's, forgetting for the moment that she was staying for the night with some friends at a distance.

The daughter, who, of course, did not think that her father was likely to be taken ill, was suddenly aroused from sleep by a loud knocking at her bedroom door. She hastily arose and opened it, but found no one there, and on making inquiry in the morning, could not obtain any explanation. On returning home she found her father ill, and ascertained that the time she was aroused from her slumbers corre-A more recent instance occurred at sponded with the moment that her

that one had been seen from time to shire where he stayed, and where such occurrences were so common that little

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 watched 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 pothing. No sooner had the steps overhead ceased than he sprang to his feet and ran upstairs after them. Nothing was

was not at all a man of vivid imagination, and that until he went to live in everyday life. Ghosts are at a discount, time to time, and has been witnessed the house in question he was an utter unbeliever in occult manifestations. Many of the strangest phenomena of this character have been recorded with deaths, the form of the dying person having been seen or the voice heard by friends at a distance, at the moment of his departure from the body. A strange case of this character occurred quite re-

to be seen, and he went the round of

the whole house, entering each bed-

room, and found every person sound

cently 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 greatly distressed at the grave report of 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 help. In a state of great perturbation he said the prayers for 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 mo-

The priest in question had been a frequent visitor at his friend's house and had always occupied a certain chair in a corner of the study-a chair which was not often used by anyone else. quiet in the evening, a shadowy form has been seen several times occupying

A few years ago two men were sitting in a room in Kilburn about 11 o'clock one evening. One was a doctor and the other was a city man, both of them exceptionally level-headed and sober-minded individuals. They were various subjects before retiring to rest, when both simultaneously saw a face look in at the window. Its appearance was such that they rushed out of 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, stack-pipe, trellis. or other means by which anyone could climb up to the window, nor was anyone 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 took place some years ago 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 largely attended. were held in the evenings, the usual evensong being said in the afternoon, when few save the clergy were able to attend.

One afternoon the missioner was the only clergyman available for this service, and himself took the keys and opened the church for the purpose. It this occasion consisted of one person only, the wife of the vicar. The clergyman said the office, and at its close proceeded to the vestry, where he redown the church to lock up. He no-After a time, finding that he had no | ticed that the lady was still kneeling in her place, and, after a considerable 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 immediately behind the clergyman, and watching him intently. The young man was of extraordinary beauty but his expression was one of the utmost malignity and hatred—quite Meknown that the librarian, Mr. Holmes, hundred miles, or how is it to be ac- | phistophelian, in fact. Greatly alarmed she covered her face with her hands, but a few moments later looked up fortunately, ghosts do not usually ap. intense emotion or ardent affection it is 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 lady had heard 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, both in this world and in the mysterious spirit world that seems to surround us, which as yet are hardly dreamt of in our philosophy .- W. J. Wintle, in The Times, Hamilton, Can-

"The Infidelity of Ecclesiasticism. A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office. "Buddhism and Its Christian Critics." By Dr. Paul Carus. An excellent study of Buddhism; compact yet comprehen-

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DOUBT AND CERTAINTY

The Modern Development of Suggestive

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 contestants themselves. Hence this word on 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 outstart of his article by the fact that the learned professor should have permitted himself to say of so careful an investigator and thorough a scholar as Mr. Myers, that "he has no clear understanding of the methods and limitations of natural I do not wonder that Prof. Shaler as-

serts that "the subliminal man" is a consummate liar, forever driven hither, thither and everywhere by mere appearances. But the professor is surely not acquainte with another, namely, that even liars 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 almost useless to see certainty in any, is surely stretched to its limit in the statement that the "majestic doubt" which hangs 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 divine 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 conment he was so suddenly aroused from | duct and character, and furnish a powerful incentive to righteousness that would be felt throughout the world.

He describes hypnotism as "a subju gation 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 come to understand more about such platform an old acquaintance—whom the chair just as he used to do during Chicago, to mention only one instance of the modern development of suggestive therapeutics which avoids errors of the past but conserves and multiplies its beneficent 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? S. L. KREBS.

Writers, Clergymen and Dectors.

There appeared in a Sunday news paper 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 if they were as igso happened that the congregation on | norant as that writer I have quoted, who has 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 equiped 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.

Reveal all the mysteries in the realms of nature. Let those who cry aloud about the Holy Ghost know that the same is now manifested by spirits entrancing persons called mediums, and other persons even some who are called insane 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 nother 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 time they hanged the avowed spirit mediums, they called them witches and wizards, and on Boston Common women were hanged by their necks till dead. As was done in Boston, so was it 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 a Christian 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 animais 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 this office. Will be in demand by many who have not previously read metaphysical writings. Price \$1.50. For sale at this office. few years, to teach the learned persons 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 not are ignorant on this subject. Boston, Mass. AURIN F. HILL.

"The Kingship of Self-Control." By Wm. George Jordan. It treats of the physicians and specialists. Edited by crimes of the tongue, the Red Tape Albert Turner." Of especial Interest | duty, the supreme charity of the world, Price 80 cents. For sale at this office. somely bound in cioth. Price, U. Postuge, 100, times its cost. Price 10 cents.

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Br. J. E. Danem, the oldest physician of Crawfords-ville, Ind., writes Jan. 87th, I feel it my duty to tell all I can of the great virtue of Himalya. Dr. W. H. Vail. a prominent physician of St. Louis, Mo., writes March 8th, that he used Himalya on six different Hay-fever patients last fall with satisfactory results in every case. Mr. Frederick F. Wyatt, the noted Evangelist of Abliene, Texas, writes Jan. Sist, that Himalya permanently cured him of Hay-Fever and Asthma and strongly recommends it to sufferers. Mrs. M. A. Scott, Crosby, Mich., writes March 6th, that Himalya completely cured her after fifteen years pursistent suffering of Hay-fever and Asthma. Mr. Alfred O. Lowis, editor of the Farmers' Magazine, Washington, D. C., was also cured, although he could not lie down for fear of choking, being always werse in Hay-fever season. Rev. J. L. Coombs, of Martinsburg, W. Va., wrote to the New York World, July 23d, that Himalya cured him of Asthma of thirty years' standing.

years' standing.

Hundreds of others send similar testimony proving Himalya a truly wonderful remedy. As the Kola Plant is a specific constitutional cure for the disease, Hay-fever sufferers should use it before the season of the attacks when practical, to give it time to act on the system. To prove the power of this new botanical discovery, if you suffer from Hay-fever or Asthma, we will send you one trial case by mail entirely free. It costs you absolutely nothing. Write to day to The Kola Importing Co., No. 1166 Broadway, New York.

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rett Browning," Cloth, \$1.00. Miss Whiting finds the title of her new book in these lines from "Aurora

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globe with wings."

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SATURDAY, JULY 4, 1903.

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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 dithis office to the secretary, in his rectly paid to our authorized mission-aries, who can show a missionary cer-tificate 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 that to start a Morris Pratt Instiand coupled with the natural tact of an organizer with a thorough knowledge tute was foolish and suicidal Others of parliamentary rules, his management s been systematic and straightfor-

Mr. Warne has certainly unfolded within the last few years in all these respects wonderfully, and we doubt 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 convictions for the truth; a man whose heart is vibrant with the restless spirit of right and fustice, and such a person we have found Dr. Geo. B. Warne to be. What better recommend 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

A Sign of Progress.

Lexington, Ky., June 22.—Henderson Cass, aged 76 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 complain against her husband, claiming that he was squandering his pension money and was drunk a great deal of the time. He was brought into court and told Judge Riley that he wanted to have a good time.

The judge asked the abused wife why she did not whin him and she said

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 buggy whip, and, arming the woman with the whip, he told her to march her husband into the stationhouse 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 bolaying on lick after lick 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 olden 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 Cath-olic Conspiracy Detected and Exposed." "Romanism Exposed." Two pamphlets by Rev. J. G. White, author of Startling Facts. Price 10 cents each, or two for # 15 cents.

Institute.

When a half-dozen or more sit to

ether before a photographer and the likenesses of all are carefully combined into one, the result produced is called a composite picture, illustrating in a combined manner the leading charac-THE PROGRESSIVE TRIKERS will be furnished teristics of all. It would be impossible, until further notice, at the following terms, inhowever graphic and versatile the pen, \$1.00 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

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.

8. 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 com-

mence 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 exceeding-

ly great comfort in reading the Bible, and who greatly enjoy its precepts. 10. Spiritualists who will only touch

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 13. Spiritualists who believe that fraudulent practices on the part of me-

diums 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 ove, and Spiritualists who believe it is condensed nastiness.

20. Spiritualists who believe that our grand, beneficent and thoroughly equiped 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, believe directly the opposite.

We might go on indefinitely and illustrate the wonderfuly 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 spirit friends, no doubt, knowing they teachers as anybody else on earth. We still were living, wondering why their repeat, let the Morris Pratt Institute be earth friends could not see and know sustained exclusively by the scholars in attendance, just as a spiritual meeting is sustained by those who attend the

But common humanity, tenderness of soul, sympathy for the suffering, wornout 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 EV-ERY TIME when one is making a do nation.

same, and not by wholesale begging.

Moses Hull on the rostrum IS SU-PERB; Mattie E. Hull on the rostrum and in the lyceum is MOST EXCEL-LENT, and Clara Stewart as a worker in our cause IS EFFICIENT and desir able, 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 barbed 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 gotten. He was truly a grand man the hundreds of differentiations in Spir. and a Spiritualist in the highest sense itualism 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 ity to him as was the earth sphere, and tender feelings for suffering humanity, HAND to those in distress, should be he loved to linger upon the threshold the underlying foundation of every hu- and talk with the friends on both sides. man soul, in all the various cults and His stories will be greatly missed from differentiations that are an integral part of Spiritualism.

"Invisible Helpers." By C. W. Leadbeater, the noted Theosophist lecturer and writer. Very interesting. Price 55 cents. For sale at this office.
"Why I Am a Vegetarian," By J. Howard Moore. An address before the Chicago Vegetarian Society, Price, 25 centa.

We often receive word from our speakers, especially in California, that The Pratt Institute Question. the lectures are poorly attended, unless the speaker has a platform medium on the rostrum, advertised to "follow with readings," also stating that all the seances and circles, "especially the fake oircles," 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.

The Rostrum.

There are many reasons for this, prominent among which is the fact that nine-tenths of the new converts to Spir itualism 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 that man had a soul and that it did not die at the decay 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. know not the hindrance they might be to their progress.
We have the philosophy and the phe-

mena 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 seance room or even the platform test 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 It hasn't been very long since the

doors between the two world were thrown open to permit our loved ones cused for standing upon the stepstone gazing up into the mystic deep for a glimpse at some dearly beloved face, or listening for the voice that was once so dear to talk with us, and peop so dear.

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 liv ing, 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 proghave been kept revolving, our and down here people hoping and be lieving in a future life, without special evidence. Perhaps these conditions of drawing, straining from above and reaching from below to unite souls across are 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 up-lifting influence in its 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 pause to fathom.

His music and his stories will live in the minds and souls of the Spiritualists of the world many, many years, even after the face and form are forof 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 columns of the Spiritual press by many warm admirers

wonderful psychic events in the author's experience. Cloth, 500 pages, il-lustrated, \$1.25. "Meatless Dishes." Very useful. Price 10 cents.

THE CASE CLOSED.

When the discussion of the utility and fullity of the Morris Pratt Insti-tute was opined 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 repast. This is about the best way to get the consensus of opinions upon the questions

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 discussion in a harmonious way arrive at possible conclusions. In this spirit, for the greatest good to the whole cause as we have seen it,

of most vital importance to the cause.

the recent discussion has been carried 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 has 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 160 pages of the ordinary book size-at the nominal price of one dollar a yeartwo 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, pro found, 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 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 and 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; they must get acquainted into 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 ofttimes 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

The Highest Alm for the Whole Truth. These, and hundreds of other mat-ters, 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 ac-companying 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 as proof of the appreciation of our variform headlines, taking selections, both from original copy and reproduc tions, and of the special issues, in striving to prevent the monotony of "Death, Its Meaning and Results." By J. K. Wilson, of the Pennsylvania sameness to our readors, we have an exceeding healthy subscription list.

And still, with our constant application Bar. An absorbingly interesting volume, of decided value. A narrative of 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 Protesting Against Levying Contributions or 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 fur

ther statement concerning the work of the N. S. A. in relieving the necessities

of such worn and aged mediums as 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 fur nish 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 would have to be clothed and 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 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 wounding 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 Massa chusetts. Mrs. T. E. Kendall, also of Massachusetts, helpless and aged, an old-time medium in public work; M. E. W. Wright, in Southern Califor-M. E. W. Wright, in Southern Caintonnia, 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 good works for mankind. She has for months been in the care of the First Association of New 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 truly grateful for the aid thus received. Their letters are full of thankful expressions, and the spirit of henediction breathes in them. To quote from a letter from one of these be ciaries—which is a type of all—"I have been suffering so dreadful I could not write before. Writing exhausts me terribly. Sister, no human language can ever express the deep-felt gratitude of my soul for what is being done for me; I am 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 year, have been taken from our care, one, by relatives removing her to California for treatment, and one taken to a hospital. Report was made of them at the time. We also cared for that grand worker, Carrie Fuller Weatherford, 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 long experience and critical observa- the trouble. It is not necessary to tion, extending over a period of many 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 send him 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 sign-

ing, "Sympathy," in Iowa, and smaller sums from others; all donors receive an acknowledgement from this office when the address is known here. We have found it injudicious to publish lists of contributors, even the smalles donations are acknowledged and welcomed, we are thankful for them. 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. If these needs and statements 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 Haslett, Mich. The donor wishes the gift acknowledged in 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. cannot see her, I cannot feel when I come home that she comes to the door to welcome me as she always did. can only hope that when I go through the last door that opens for all of us, I may hear her coming step upon the other side. That her death was so ism through its literature, through lisbeautiful and calm and full of faith as tening to and debating with able Spiritit was, gives me no consolation, for it | ualist lecturers, through investigation was only that rare texture of her life of its phenomena-coming into this continuing to the very end, and makes me feel all the more what I had and what I have not.—James Russell Lowell on 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 novthe most superficial, common-place talk, is significant, and does not indicate a demand for intellectual and scholarly speakers. If the Morris Pratt Schoo can create a demand, it will serve a valuable purpose; but so long as there is an oversupply of first-class speakers. unemployed, why should schools to manufacture more?"

MRS. GLARA WATSON'S ARRAIGNMENT OF THE BIBLE.

Deploring the Thoughts of Its Being Taught Even With the Liberal Interpretations in the Morris Pratt Institutc.

ness, its cruel, heartless, immoral, in-

uses Spiritualists would appear if they

Did Spiritualists not attack the Bible

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

and even the advanced, progressive,

un-to-date Christian ministers are firing

their fusillade of criticism and condem-

nation against the ramparts of ignor-

ance, superstition, bigotry and fear; spiritual, mental and even physical

bondage, that has been built upon it by

of the hoary past. Did Spiritualists not

antagonize the Bible they would be rec-

reant to truth, to high manly and wo-

augurated, and with the co-operation of mortals have carried forward the grandest movement of the age, Modern

Spiritualism. Without an attack upon

ral and supernatural cords that have

shackled the minds and souls of human-

ity, and rend asunder the bonds of a

cruel priestly power that has lacerated

Nothing pure or true good or lofty

an be advocated without antagonism

to the Bible. We cannot advocate so-

cial purity, individual or home purity,

temperance, sobriety, honesty, upright-

ness, truthfulness! We cannot advo-

cate the right of woman or of tender

childhood-of women to be the posses-

sor of herself, soul and body, and 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 monogamic form of marriage. We cannot plead for a republican form of

government. We cannot teach the sci

ences, astronomy, geology, chemistry,

its proving an attack upon the Bible;

and now is it essential that Spiritual

ists should support a school to

fense for Spiritualism.

good is found.

No! a thousand times no.

and impractical to uphold it.

What would we think if our writers

to place in the hands of our young. Spiritualists not attack the Bible!

Had not a Martin Luther rebelled

now all be in the clutch of the "Abys-

If there had been no Bruno, no Vol-

taire, 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 Protest

one had courage to attack existing er-

ror and forms of oppression, and surely in the future as in the past Spiritualists

molishing error, and we need no schools

port of the school "that others may

learn the lessons that have made Mr

To the critical observer this hardly

seems necessary when the same ave-

mation from which he obtained his

standpoint) that of a college education.

into the ranks of Spiritualism, and he

has become the teacher he is because

he applied his mind to a study of the

Bible with such helps, no doubt, as were

at his command, and then coming into

the study of Spiritualistic thought, not

there were none, but studying Spiritual-

knowledge he was enabled to apply it

to the scripture to suit his taste, put-

ting a Spiritualistic interpretation upon

portions thereof just as a Methodist

puts his interpretation thereon, a Cal-

vinist his, a Presbyterian his, a Unita-rian his, etc., and with all and above all he placed his natural ability as a

teacher at his command and this is the

I heard Mr. Hull say two years ago at

Spiritualistic ministerial

tioned, must be "apt at teaching."

would-be ordination of an applicant

secret of his success.

through a Spiritualist institute,

Hull the teacher [of Bible] he is.

knowledge, ARE OPEN TO ALL.

nt it. Mrs. Stewart urges sup-

forms a part could not exist.

the quivering flesh as well.

Not attack the Bible!

would be unworthy to be classed

did not attack the antiquated old book

attacking the Bible."

O that old Bible! What a hold it has along the lines before mentioned, and upon the minds of some people and go at it, but keep studying just as Mr. even when they have come into knowl-Hull has. Why not? It is natural fitness and adaptability edge of all its errors, its contradictions, its false claims, its obscenity, its vile-

coupled with effort that insures success along any given line, and while our lawconsistent teaching, they still cling to yers, it as though it were an angel of light. which physicians and specialists t as though it were an angel of light. Which Mrs. Stewart speaks, study along In a late issue of The Progressive their special lines, yet all have not at Thinker, Clara Stewart, secretary of tended special schools as she claims. the Morris Pratt Institute, deplores the fact that Spiritualist speakers have attacked the Bible and old religions, and among the very brightest and best are claims the reason that some veteran many self-made ones whose schooling workers are without employment is, consisted of just what our common high 'that they have used the old method of school afforded. Natural ability and effort out of school did the rest. But what a benighted set of ignoram-

One of these self-made ones is now county judge; one is district attorney; others are corporation attorneys, etc., and the fame of some of these self-equcated ones is known throughout the

great Empire State.
Surely the interest in the Morris attack the Bible we would be behind the times, for the higher intelligence of the age is bombarding it from all sides, be commended for his courageous words and for opening the discussion of the matter.

Do we need the school? is the question.

To be sure the institute makes a nice resort for the distinguished Hull family, for has it not been fitted up in fine designing and debauched priesthood style, at no expense to them, and who wouldn't like to live there? The Pay. chio Educator (the Institute magazine) of February, 1903, gives the list of manly duty; they would be false to teachers as follows: Moses Hull, Mattie those noble souls of spirit life who indaughter), Alfarata Jahnke (Mr. Hull's daughter), and A. J. Weaver, and thus it will be seen that four out of the five teachers are Hulls, and why not? Is it the Bible they would be untrue to the not honorable for a man to provide for message of Spiritualism which is to his household? Somewhere it is remake free! to break the chains of corded that "a man who will not procreedal bondage! to sever the unnatuvide for his own is worse than an infidel." I suspect its in Mr. Hull's Bible. And who can blame Mr. Hull for getting the high place himself and then fix-

ing salaried places for all his own? But really, Mr. Editor, who runs the school? According to reports the most of the teachers and some of the officers have been absent lecturing a good portion of the time. With Mr. Hull cross ing and re-crossing the continent to please people who want to hear him "talk Bible," with Mrs. Hull serving outside societies here and there, with the secretary traveling over the States "soliciting" funds for the school and possibly securing aid sufficient to pay traveling expenses, and with Mrs. Jahnke, a resident of Chicago, not at

the school, so I am informed.

With this state of things, it appears that the running of the school must devolve largely upon the superintendent and the other remaining teacher, and if two teachers can run it, why have five? etc. We cannot do any of this without Is the teacher living at Chicago getting her forty dollars per month? And how can that high-up moral church connected with the school flourish, with its our coming workers how not to attack pastor roaming the country over beg-the Bible in the good old way? ging along to keep it alive? What if The secretary of the Morris Pratt Insome of the members should "backstitute thinks that the Bible should be slide" in the pastor's absence! Terriused by Spiritualists as a means of debic catastrophe to contemplate.

I note President Barrett's reply to questions and am impressed with his Spiritualism is too pure and exalting, view of a high standard of admission to too grand, ennobling, beautifying and the school, requiring the students to be practical to need the impure, the vile high school graduates; but how far removed is this idea from the standard now in vogue there. As set forth by that have given us our abundant and the secretary, the students are those elevating literature had mixed it freely who have not even been through the with the low and vulgar, that which ap- grammar department. And this tallies with the passional and brutal na-peals to the passional and brutal na-ture, and yet such is the style and char-acter of the book that the Morris Pratt was merged into the Whitewater effort, Institute would use to build Spiritual- Indeed no standard was required at the ism upon. It is true there is some good Dale, but any one was taken. And furteaching in the old book, but the seas of ermore I know that many of the stupollution one must wade through to find dents there never thought of taking the it, is enough to corrupt the mind if not rostrum as speakers. When quesstrongly fortified against evil, ere the tioned by the writer one student said, "Oh, no, I do not expect to be a speaker, Let us have literature free from the I just want to get so I can speak pieces taint of immorality, absurdity and in at entertainments." Another said: consistencies as our text books. Let us "No, I never could be a lecturer. I am have literature that breathes only the here for the aid it may be to me in my pure, the kind, the merciful, the good, (country) school teaching." Another said: "It is pastime for me." Another had been trying for years to be a medi-It may be kindly said to the secretary um and thought maybe she could be of the Morris Pratt Institute that had "developed," and so on, and if the Pratt no one in the past attacked religion and Institute continues it would be well to the Bible the Institute of which she ascertain the motive that prompts at

tendance. The articles from Drs. Peebles and against the Romish power, we might Conger on this important question were CLARA WATSON. Jamestown, N. Y.

D. W. Hull and Our Common Schools, Our good brother, D. W. Hull, speaks disaparagingly of our grand public school system. The fact is, in every school there is a "dunce," and Mr. Hull All reforms have come because some must have met them alone. Abraham Lincoln only attended a very common school for a few weeks, yet he stands to-day the most illustrious of all our Presidents. Our Common and High Schools are the pride of our country.

TWO WOMEN.

know two women; and one is chasta And cold as the snows on a winter waste:

nues through which Mr. Hull learned Stainless ever in act and thought his lessons, the same sources of infor-(As a man born dumb in speech errs: not.) But she has malice toward her kind-

I am informed that Mr. Hull is not in A cruel tongue and jealous mind. possession of that all-important qualification as a teacher (from the school She judges the world by her narrow creed. It is said he was just an "exhorter" in A brewer of quarrels, a breeder of hate

the Christian church before he came Yet she holds the key to "society's gate. The other woman, with a heart of flame.

Went mad for a love that marred her name. And out of the grave of her murdered

faith She rose like a soul that has passed thro' death. Her aim is noble, her pity so broad. It covers the world like the mercy of

God. A healer of discord, a soother of woes. Peace follows her footsteps wherever she goes.

The worthier life of the two, no doubt; And yet "society" locks her out. -Ella Wheeler Wilcox.

"The Molecular Hypothesis of Na-ire." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis this city, that and presents his views as sition, with other qualifications mendemonstrating a scientific basis of Spirdemonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For And Mr. Hull may be able to impart all who love to study and think, all his knowledge of the Bible to the sale at this office. Price, 25 cents. "Spiritual songs for the Use of Cir-

students at Whitewater, and if natural ability to teach is wanting, they will cles, Camp-meetings and Other Spiritnever be the teacher he is, and if they malistic Gatherings." By Mattle E. possess aptness to teach or speak they Hull. For sale at this office. Price 10 can do as Mr. Hull did, study a little cents.

THEOPENBOOK

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 butreaching 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 onens 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 aboundeth for ever; whose loving kindness shines throughbut 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

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 ppen for you to read, and upon its pages is the marvelous story of life; the wonderful story of truth; the divine law of 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 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 by which we are able to learn the intrinsic value of truth; we can learn the demonstration or uses of any law that is the ages that is growing up about us. It is the cosmical law of the universe that is unfolding its pages to our underand on through the souls of men and leaving there its illuminated track.

It is the beauty, the grandeur, the glory of divinity that is speaking through its pages to the understanding of 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 as 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 the spirit that cannot die. If you are evenly and harmosky 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 strengthen the world. substance that we can grasp, and see and hear, and bring to our understanding

the plant, and it grows; it comes to the animal, and it walks; men. 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 exhibitated 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. ture 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 Bky, 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 vertebrae, 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 klnowledge. 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 piritual 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 revelalions, 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 criticised 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

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, wisflom, 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 b lighten the earth. But when in the Arabian times mathe matics 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. Putnam.

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 sprituality. Until he had learned the conditions, and realized that there was a lesson in the heavens for him to read. The finger of God has 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 as tronomer, 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 the universe. It is based upon that eternal rock of science, 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 all law. It is the foundation upon which abides all truth. teaching man that he is to live for the benefit of his fellowcreatures.

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 of all law and furnishes the instrumentalities through and 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 presented to us for our observation. It is the wisdom of 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 standing. It is the mighty Word of God that is rolling on 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 activ ity. The intelligence of man has been the mechanism that races. The intelligence of the present day is bringing to the 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 niously organized, the spirit speaks to you in harmonious tones. Its melody and sweetness goes out into the world to

If you are inharmoniously organized then you are not well our sensibilities while in the body, we can have no knowl- rounded and the spirit speaketh according to that dissymedge of the truths that are waiting to reveal themselves to metry. If you are belligerent in your feelings, your spirit breathes warfare. If you are loving, tender and sympa Emerson very truly said, "The cosmical element comes to thetic and charitable, your spirit breathes peace, and love to

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 Di vine Spirit. See that you make them so pure, so true, so clean, so noble, so perfect, so well-rounded, so glorified, that The sky is revealing her mysteries; all the inequalities of na. 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, inharmony 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-entrancing power, Some heartfelt 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 harmonial 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. CONSTANTINE CHAMPION. Logansport, Ind.

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

ETERNAL

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 nower.

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 everpresent 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 newlydiscovered 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 misspent efforts 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 wick of this intellectual "Searchlight" (?) need trimming? growth and knowledge, and you will then live in the sky-par lors 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-

parlors 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 Wis. dom! 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 lightest 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 do 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 thunder tones 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 purer, pobler 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 dole out meagerly the crumbs of soulfood 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 of the mortal coil," and see face to face, and not "through a glass, darkly," then will the fudgment day dawn for youl Then will you meet your own soul face to face, and the piti-

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 matestic 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 skentical friends have never witnessed a genuing 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 1883, 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. Sweringen, 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 H. V. SWERINGEN.

WOMAN, THE COMING SAVIOR.

So many untaught toilers, 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 Flend! 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 noon as brutes Who have no rights—no feelings, but only live for them To hound, 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;

fust 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

Picture Him as their Father waiting to give them rest, As just, and not a tyrant. So shall thy 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 BAVO

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.

'Tis women who must save the world! So courage, and be -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-hand of yourself, that is the best educator.-Mrs. Oliphant.

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.. GENERAL SURVEY ...

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

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, be lieving that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY .- We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to in. sure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper. one side of the paper.

ITEMS.-Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or Jess; otherwise many terms would be ess; otherwise many items would be prowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may re-

Take due notice, that all items for this page must be accompanied by the full name and address of the write. will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comily with this southern. comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Mrs. M. A. Burland holds a meeting ach Tuesday evening at her residence, 3019 Vernon avenue, at 8 o'clock. At these meetings she gives tests, messages, and answers questions.

C. J. Barnes is now located at Erie. Pa., and is holding some excellent trumpet seances. He goes from there to Lake Brady camp.

The graduating class of the Evanston High School were recently offered prizes for the best theses on the question "Why the tax-paying women of Illi-nois should have the ballot." The first prize went to Florence Stackley and the second to Edward Carter. There were twelve contestants. All the pa-pers were of such a high order of excellence that they are to be published

Mrs. M. A. Burland, pastor of the Spiritual Union Church, holds two services each Sunday at No. 77 East Thirty-first street. Conference at 3 p. m., and lecture and tests at 8 o'clock.

Speaking of a lecture by Mrs. Juliet H. Severance, Wm. Humphries writes: "The entire lecture was radical, logical and eloquent, as her lectures always are, and held her audience in close attention to the close, when apprecia-tion was shown by rounds of applause. The Doctor has been in the harness for over forty years, always in the front ranks of every reform movement and I was wondering who would fill the gap when she falls out of the ranks. Keep her busy while she can do such splen did work for education and progress."

Mrs. M. Jenkins writes from Detroit, The Earnest Workers' Society of Detroit are having very successful day night, showing the appreciation of utiful work kins, of Windsor, Canada, who is the speaker for June."

E. Armburg is at present engaged at. Elwood, Ind., and may be addressed at 1515 S. N street.

D. A. Richardson is in favor of phenomena, and would like the N. S. A. to send forth trumpet and materializing mediums.

Oscar A. Edgerly writes from Peoria, Ill.: "The work of my guides continues o be successful here in Peoria. The coclety has so far appreciated both lecand messages that it has re-en aged me for the month of July, con-luding my engagement here on July 6. I shall begin my engagement at c'rand Ledge Camp, Mich., on July 28."

John Mullen, Chicago, writes: "The letropolitan Spiritual Society closed Ietropolitan Spiritual Society Sunday, ts meetings for the summer, Sunday, tune 21. The meetings of this society tave been well attended throughout, he hall has been packed to the doors Sunday after Sunday. Its pastor, Mrs. Maggie Waite, who is known from ocean to ocean, and from Canada to the Fulf, has been the magnet to draw the erowds and on every side is heard nothag but commendation for her noble work. The speakers who have graced he platform of this society from time o time together with Mrs. Waite, have een well received-among them Dr. Cross, a prominent dentist of this city; on. J. L. Gilray, one of Chicago's leadag lawyers; Mrs. Laura G. Fixen, Tho has become this society's favorite; Mrs. Anna L. Gillespie from California hose pleasing manner easily opens he door of the church-member to this new thought; Dr. Love, of Portland, Oregon, whose lecture left an excellent impression on those who were fortunate enough to hear him, and many others Those names I cannot recall at this riting. The work of all has been uplifting and inspiring. We trust when we open in the fall to do more than we have done in the past: we hope to ex-...end the society's field of usefulness in more ways than one. Those of you "ho bewall the decadence of Spiritualsm would change your minds if you could step into one of our meetings and see the interest that is manifested. The philosophy is all right, they say; so is the church's philosophy. If you would spread the glad tidings of great ov don't decry mediumship and mediums and call them Punch and Judy shows, but place upon your platforms cogether with your speakers good reliable mediums who can demonstrate vith credit to the cause the truth of our beautiful philosophy."

Eva L. Stewart writes: "The entertainment given June 6, by the First Hyde Park Occult Society was a grand success. The hall was filled and the talent fine. We wish to express our thanks to the following for their kind assistance that night: B. D. Stillman, Mrs. Grace Fraser, H. F. Arnold, and Little Miss Keeler (who is only 8 years old, and a natural elocutionist, Master Randall Kline, Master Clayton Dru-liner and Miss Hazel Silverhorn, who with no trouble reaches high C. Tests were given by Mr. W. Stansbury, Mrs. Kline and Mr. Keller. Mrs. Kusserow gave us a fine talk. The tests given convinced a number of skeptics and

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

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

On the 7th Mr. H. F. Arnold spoke for his beautiful thoughts. Mr. W. Stans bury spoke a short time on the 14th. He left for New York that evening and after delivering a course of lectures will be with us again. On the 21st, Mrs. Juliet H. Severance gave us a fine address on the Mission of Spiritualism. On July 5, Dr. H. A. Cross speaks. Subject, 'A Spiritual Temple.' All who have heard the Doctor know he is a good speaker, and the subject he has chosen will be very interesting. Suc-cess has followed us and those coming seeking truth will get it. Mrs. Kline, our test medium, is with us every Sunday evening, and doing good work by her messages.

her messages."

Abraham D. Allen writes from Sturgis, Mich.: "In Mr. Harding's report of the late June meeting in this city, it is stated that many are opposed to platform tests; that may be so, but I cannot help having faith in Mrs. Carpenter, although I am not a member of any spiritual or religious society. She gave me a real test from the platform at that meeting. She described my sister, whom I hadn't seen for 57 years and who died 45 years ago; she not only described her but gave me her name correctly, and told her relationship to me. Now sir, I am only 27 years in Sturgis. Our home was New Brunswick, and no one in Sturgis or elsewhere ever heard me describe or even speak of my sister Mary Ann; in fact I had lost all memory of her until it was revived by Mrs. Carpenter on that evening in the Free Church. I could tell of other matters in defense of public tests. My deceased wife was described to me by another lady in the same house a couple of years ago, and other matters, but I shall not trouble you further at present, merely state again that I have faith in Mrs. Carpenter, and that I am not a professed Spiritualist, although her test may be a step toward making me one." Vine H. Hickox writes: "Spiritualism

in Niagara Falls is progressing favor ably under the teachings of Mrs. Atch eson, of Buffalo, notwithstanding the many little differences of opinion during the past year among its members. The society has had a struggle but this noble lady medium has triumphed over all difficulties. The society has secured the Maccabee hall for another year, and the membership is on the increase. Why not? The sacred truths of Spiritualism cannot be denied. There should be more harmony among the Spiritualists, but it is to be hoped that harmony will prevail more and more as time rolls on. June 21, a father and son attended the spiritual meeting; they had never been there before. I was personally well acquainted with them. The son had lost his wife. She passed away three weeks ago. She left a babe behind with the sorrowing father. Mrs. Atcheson while giving tests

of spirit power was led by the spirit to this young man. She described his wife and her sufferings while in earthlife. She says: 'I am with you and the baby. I am now happy. The medium was a perfect stranger to the young man, had never seen him before. This I well know. All this is good evidence of the philosophy of Spiritualism. The truth has been crushed, but is rising again."

Will C. Hodge is serving the Psychical Society at Whatcom, Wash. He will make engagements at other points n the state or in British Columbia. He is open for nearby points during the week. He will perform marriage ceremonies and answer all calls for funerals. Address him at Whatcom, Wash.

Mrs. Georgia Gladys Cooley writes from Toronto, Ontario: "June 28 concludes a very successful three months engagement with the Toronto Spiritual ist Association, and every day spent with these good people here will be held in happy remembrance by myself. Perfect harmony prevails among the officers and members of this association, producing excellent conditions for the worker, which naturally brings forth their purest and best thoughts. A very appreciative and intelligent class of people fill the hall each Sunday even ing, and the souls of speaker and audience have grown nearer to each other with each succeeding meeting. It is with regret on both sides that parting time has come, but the good sisters who follow me, Mrs. M. E. Calvert, of Toronto, as speaker, and Mrs. Murtha, of Baltimore as message bearer, will do a grand work, for they are both noble, honest souls and tireless workers for the cause of truth. My next address is

Mt. Pleasant Park, Clinton, Iowa." Scribe writes from Detroit, Mich .: William John Sanders, son of the late Dr. Wm. B. Sanders, of Boston, long a student of Oahspe, following in the foot-steps of his distinguished father, came to Detroit last Wednesday and took the Star and Dawn degrees of the Brotherhood of Light. A brilliantly lighted lodge room and the happy assemblage of Faithists bade him welcome. A most happy surprise was the presence again of Mr. Harry J. Collins, of Chicago, who seeing the lighted lodge room from the street, came up and participated. Brother Sanders, loaded with gifts to convey to his brethren at Arboles, Colo., started on there to enter the colony work. He was given a cordial welcome at Denver by the Brotherhood there. and a most joyous welcome greeted him at the colony, where he will resolutely start in the work of founding Jehovih's kingdom on earth. The society of Workers have nearly outgrown their hall. The presence of Mrs. Jenkins, of Windsor, for this month has attracted a very large attendance of a Spiritualist, he is one of the most well-satisfied investigators. Dr. and Mrs. W. Fish invited their friends to their pleasant home, 119 Congress street (also the home of the Star Institute), last Thursday evening. The ocanniversary. It proved also to be a most enjoyable and profitable reunion of the mediums, friends and Spiritualists of Detroit. Nearly every guest conthe enjoyment of the evening. A beautiful lawn adjoins the house, with trees, flowers, etc., where many of the guests repaired to enjoy the refreshments, music, and the delightful evening breeze." tributed by song, speech or recitation to

Speaking of the camp at Clinton, Ia., the Dubuque Times says: "This associ-ation embraces within its membership all the states in the Mississippi valley now they rejoice in the knowledge that and is one of the strongest Spiritualist underlying conditions which forces the turing for the different societies. He The American Spiritual Religious and there is life after the so-called death. societies in the world. The association great mass of people to devote all their and Mrs. Moore will spend the month of Science Union will hold a camp session

When writing for this paper use a pen or typewriter.

TAKE NOTICE. All books advertised in the columns of The Progressive Thinker are for

tion owns a beautiful park here, on the bluffs overlooking the city from the west. There are twenty acres in the park and the ground is platted with streets and alleys and resembles a small-sized town, with its numerous cottages and other buildings."

sale at this office. Bear this in mind.

Theodore J. Mayer writes: "I have just finished reading Mr. C. W. Leadbeater's lecture on Magic, White and Black, and find as far as my experience goes, his description of the same wonderfully correct; in fact all of his lectures are very interesting and educat ing, and I hope that you will be induced enable many more to read the beautiful truths expressed therein."

Dr. Beverly writes: "At Lakeside hall last Sunday, there was a regular love feast in the afternoon, opened by Mrs. Loomis, of Boston, who talked on the ethics of Astrology, and demonstrated by readings, to the delight of all. Many mediums were present to give tests to the expectant ones. Mrs. Lindsey, of Grand Rapids, Mich., pleased many by her truthful messages. Mrs. Shreaves, of Cleveland, Ohio, made some good hits, while Mrs. Dr. Fitzgerald, of San Francisco, gave some wonderful psychometric readings. Time would not allow all to speak, but every moment seemed a rich surprise. All are invited to come and enjoy this spiritual banquet, Fifty fans have been donated Bring your lunch and spend the day."

"The Mrs. Anna B. Field writes: friends and co-workers in Chicago have been delighted the past few weeks by a visit from Rev. Anna L. Gillespie, of San Francisco, Cal. To those who have met her intimately and have been favored with her work, it has been indeed a spiritual treat. Her refined and intelligent clientage included many of position and prestige in the social, entific, literary and religious world. To all of these her strong and persuasive personality has shown the refining power of her thought. Mrs. Gillespie lectured before the society presided over by Mrs. Maggie Waite, on "The Message I Bring," which she handled in her usual masterly style. In the attentive and highly appreciative audience, which overflowed the hall, were three Presbyterian ministers, who heartily united with the friends in wishing that Chicago could be permanently favored with her presence. Mrs. Gillespie left this week to keep camp engagements in Ohio and Michigan during June and

James Seldon Cowdon, of Washington, D. C., reports that on Friday night. June 19, 1903, while sitting with twenty persons at P. L. O. A. Keeler's, at 918 H street N. W., he received the following message from his sister, Mary Cowdon, who died in Memphis, Tenn., on May 9, 1869: "I am fully alive and con-There is no death to the spirit. I am at rest." Also the following from his mother, Sarah Elizabeth Cowdon, who died at Pittsfield, Illinois, on Thanksgiving Day, 1894: "My Dear Son-This is the most wonderful experience I ever had. I don't know whether I am mortal or not. I am between two worlds. Oh! how very strange. Write you further when I can."

Edward Earle writes: "I left San Francisco, Cal., June 1, and have been holding large meetings in G. A. R. hall, corner First and Taylor streets, Portland, Ore., and am pleased to note that the representative people of the city attend Spiritualist meetings. Mayor Williams, who was United States Attorney General under Gen. U. S. Grant's administration, Mr. John H. Mitchell present United States Senator, Emmett William, the noted lawyer, and many others are deeply interested and attended my meetings last Sunday, where dependent slate-writing, etc., in full gas light. The First Spiritualist Society is holding free meetings and doing much good. Mrs. Rufus Mallory, well known and loved by all, is doing more charltable work than any medium on the coast; she not only publishes a newsy monthly paper devoted to the cause, but donates her parlors and has established a free reading-room. Among the workers here at present are Mrs. Ladd-Finnican, Cornelius, Addie Smith, Mrs. Stevens, Miss Francis Parthold, of Chicago, Profs. Foran, Larson, and several others. There is a license here of \$15 per quarter, but is not enforced; at least I have not met a Spiritualist that has paid any. Henry B. Allen, known as the boy medium (although over forty years of age), writes me that he is make ing great arrangements for the camp at Etna, Wash., which opens August 8. I expect to go. Prof. York opens here next Sunda; Beautiful weather here, and the city prosperous."

Mrs. Carrie Wolf writes from Louisville, Ky.: "On account of the extreme-ly hot weather we thought best to close our church for the summer months. We met at what is known as Barbers' Aid Hall, beautiful to look upon, but poorly ventilated, consequently very uncomfortable. Our dear little pastor, Mrs. Annie Throndsen, has so endeared herself to her flock that we felt that we could not live without her beautiful advice and grand manifestations of the life beyond, so we arranged to meet at her home, No. 727 Second street. We have had two Sunday evening services with an attendance of about forty. We are trying to get the people interested in Spiritual literature, and will do all in our power for the sale of your good works. Our church is known as the Association for Spiritual Culture. We have a Ladies' Aid every Friday afternoon, and at this meeting we have a genuine good time. The talk and tests by the pastor are second to none; indeed we feel that we are accomplishing

a great deal in this grand and glorious S. B. Weaver writes: "We now live at 207 South Carroll street, South Bend, Ind., and like the city very much. However, we miss the circles held in our home in Logansport, and the liberal sermons delivered by Rev. Hendrik Vossema, of the First Universalist church. While Brother Vossema is not fearless social reformers in the pulpit to-day, and wields an influence far beyond the pales of his church. We now yong the pare than ever what it is to be privileged to listen to a liberal sermon and to have regular sittings in a home circles with those who believe in hu-man progress and are considering so-cial questions from an intelligent point of view and dare to express their convictions. Spiritualism and socialism are the alpha and omega of the problem of life. To give a reading to some soul in sorrow is both a pleasure and a comfort, when you can make their jour-ney brighter, but to change the underlying conditions is the duty of the hour. The mediumship that has been given to my wife is the comforter in

our home. But the power and influence

of mediumship is limited through the

AND ADDRESS WHEN SENDING NO-TICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISH THEY at Chesterfield, Ind. WILL FIND THEIR WAY TO THE WASTE BASKET.

time to keeping soul and body together. When each and all must perform some useful labor, and none can live on hoarded wealth and each and all can devote the required time to intellectual and spiritual development then and then only is true civilization dawning." vi

The Grand Rapids Herald says:

first meeting of the West Michigan Spiritualist Association will begin at Pioneer Assembly Grounds, at Reed's Lake, Grand Rapids, Mich., on July 4, and will continue through the month. of August. Extensive plans are under way for the improvement of the grounds. It is the plan of the associa-tion to fit up the place and open it as a resort for Sunday school picnics during the month of June each year. large dining room has already been fitted up. Mrs. Gertrude Brown of Grand Rapids will have this in charge. Directly back of it a large hotel is to be erected by the association. This will accommodate several hundred guests. It is also planned to erect a monster out-door amphitheatre which will accommodate 2,000 people. A new lighting system has been put in and telephone communication with the city established. The Michigan Stove Company has presented the association with a fine cooking range, which greatly adds to the culinary arrangements."

The Argus, of Sioux Falls, S. D., has the following special from Groton: "For three successive nights Mrs. Carl ton Herrick dreamed that her home was on fire. The dream was so persistent that Mrs. Herrick became alarmed and her husband decided to put \$1,200 insurance on the furniture. The house the family occupied was owned by another party and was insured for \$500. The insurance was taken out two weeks ago, and a few days ago Mr. Herrick left for the first vacation he has had in two years. That same night, the house caught fire from a lamp explosion and Mrs. Herrick barely escaped with her infant child and personal ef-The furniture was quite con sumed and the house itself is a total wreck.'

Little Italy, New York City is greatly excited over the reported miraculous cure of a child, lame since birth, at the shrine of the Saint Calvgero di Sciacca. To-day was the first time the birthday of the saint had been celebrated in this country, and the altar, which was erected on a Broome street corner, was the center of a surging mass of people, with many cripples seeking divine aid among them. The zeal of the worship ers was excessive, men, women and children kneeling on the sidewalk and street. Many were injured in the crush. It was while the parents prayed that the miracle is said to have oc-curred that cured the lame child, and the story of the cure quickly started a steady stream of maimed and suffering as well as healthy devotees toward the porcelain image of the saint. The legend of the saint is that when the people of Sicily were afflicted with a scourge, he ascended a mountain and performed innumerable miracles the cure of the afflicted .- Chicago Rec-

The Pittsburg Dispatch says: "For three consecutive nights, in her dream, a man, woman and child visited Mrs. Henry Slonaker of York, Pa., informing her that great good fortune was soon to be hers. Each successive dream grew more vivid, and a day following the third dream real flesh and blood visitors, a man, woman and child, friends from Adams county, came to the Slonaker home and informed the dreamer, just as the dreams foretold, that she was to share in a large estate left 100 years ago by one Judge Thomas Leonard. Judge Leonard's will is in the possession of William Hersh, a Gettysburg attorney, and provides for the Miss Gertrude Spooner, Secretary, his ition of is estate among grandchildren or their nearest heirs. The estate includes 600 acres of land on Cape Fear river, North Carolina, with a coal mine on the land, 10,000 acres on Great Egg Harbor, New Jersey, 150 acres on Deep Run river and 350 acres near Princeton in the same state. Three other persons living in this city will share in Judge Leonard's estate. These are Mrs. Peter Houser, Mrs. Jonathan Owen and Mrs. Daniel Parker."

Home Life, of White Plains, N. Y., says: "Hypnotized servant girls, docile and tractable, and with never a desire for a day off or nights to themselves, are likely to be furnished soon, if a hint given by the arrest of Lilian Matthews in this city, be taken advantage of at once. Lilian Matthews, when arrested, protested that she was a victim of a man who placed her under a hypnotic spell and then forced her to take service with families needing a good, hardworking girl. Exercising his fiendish power to the utmost, the man with the hypnotic eye forced the young woman to steal from her employers and bring him the proceeds.'

Dr. J. M. Peebles has been lecturing to fine audiences at Battle Creek and Muskegon, Mich. Our readers will hear from him on the rostrum when he shall have passed the 100 limit in years. Wm. Eikmeier wnites from Great

Bend, Kansas, desiring the President of the Delphos camp to announce his name, so that people who desire can write to him for information.

A. B. Miller writes from Canton, O.: "H. W. French has served our society this month. We are very well pleased with him and Mrs. French. He is an interesting lecturer and test medium. and a perfect gentleman in every respect.'

Dr. L. H. Freedman writes from San Francisco, Cal.: "I notice here that The Progressive Thinker is being read by everyone, and is destined to succeed all weekly journals of its kind. We return the first week in July to Chicago, for summer camps in the East."

C. W. Stewart, whose lectures in the West have been so highly spoken of, and Mr. and Mrs. Folsom, excellent me diums, passed through the city last week on their way to Grand Rapids. Mrs. Blake, of Grand Rapids, Mich., was in the city last week. Her work

here has been well'received. Will some good, reliable test medium, trumpet preferred, open a correspondence with the secretary of the Forest

Harry J. Moore writes that he has canceled all his engagements for the month of July. He was prompted to so do because of the serious illness of his Box 69. wife. He will be at Chesterfield camp from the first of August to the 28th of same month. He expects to be at the Summerland Beach camp, near Columbus, Ohio, the last Sunday of August, and also the first Sunday of September He will be at Marshalltown, Iowa the second Sunday of September. He will be in the state of Iowa the rest of the month, probably in Ottumwa, lec-

ALWAYS GIVE YOUR FULL NAME

July at Chesterfield (Ind.) camp, in at Maple Dell, commencing July 25 and their summer cottage, and Mr. Moore will respond to calls for funerals only during the month of July. Address him stamp, Box 45, Mantua, Ohio.

Alfred Andrews writes from Yonkers, N. Y .: "I have just been reading Dr. Peebles' splendid article on 'Reincarnation,' etc., in The Progressive Thinker of June 27. Please send me six copies, for which I enclose stamps."

Geo. H. Brooks will speak for the Unity Spiritual Society, of Wheaton, Ill., in the People's Church, on Sunday morning, July 5, at 10:30. He starts for Lity Dale, N. Y., on Monday evening, July 6. He will serve as challman huntry to the starts of the starts of the starts. during the two months of its meeting.



Send in Your Dates and Name of Secre tary at Once.

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

Lake Brady, Ohio. Lake Brady camp opens July 5 and

closes August 30. A. G. Keck, secre-

tary, Akron, Ohio. Chesterfield, Ind. Chesterfield (Ind.) camp-meeting opens July 16 and closes August 30. For programs and other information ad-

dress Flora Hardin, secretary, Anderson. Ind. Forest Home, Mich. The fourth annual camp-meeting

opens at Snowflake, Mich., Aug. 1, and

closes August 23. Write to Mrs. Ruth

Eastman, secretary, Mancelona, Mich.,

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

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

The Waukesha Camp, Wis. This camp opens July 17 and closes

August 17. For full particulars address the secretary, Will J. Erwood, No. 1334 Pine street, La Crosse, Wis., or Clara L. Stewart, president, Whitewater, Wis.

Ottawa, Kans.

This camp opens July 30 and coninues to August 9. For full particulars address H. W. Henderson, president, Lawrence, Kansas, or Jacob Hey, Secretary, Carbondale, Kansas.

Wonewoc, Wis. The Wonewoo camp opens this year on August 13 and continues to the 30th of that month. Address for particulars,

Reed's Lake, Grand Rapids, Mich. The West Michigan Spiritualist Association will hold its meeting this year at Grand Rapids, at its grounds, at Reed's Lake, known as the "Pioneer As-sembly Grounds." Meeting opens July , and closes August 30. For full par ticulars address D. A. Herrick, president and manager, 296 N. Ionia street, Grand Rapids, Mich.

Winfield Camp, Kansas. This camp will be held in Island Park, Winfield, Kansas, commencing July 3, and closing July 13. For full particulars write to Mrs. Maud K. Gates, cor ner Second and Indiana streets, High-

land Park, Winfield, Kansas. Marshalltown, lowa. This camp begins August 23 and ends

September 13. For full particulars address E. M. Vail, president, Marshalltown, Iowa. Franklin, Neb.

This camp commences July 17, and continues until August 2. For full particulars address D. L. Haines, secretary, Franklin, Neb.

Haslett Park, Mich. This camp commences August 1 and continues to August 30. For programs

and full particulars, address the

tary, I. D. Richmond, St. Johns, Mich. Vicksburg, Mich. This camp-meeting is located at Fraser's Grove, one-half mile south of Vicksburg. It commences August 2

and closes August 22. For programs send to Jeannette Fraser, Manager, Vicksburg, Mich. Grand Ledge, Mich.

This camp opens July 26 and closes August 23. For programmes apply to A. McKelvey, Grand Ledge, Mich.

Lake Helen Camp, Florida. The Southern Cassadaga Camp-meeting will convene the first of February. For information and programmes, ad dress Mrs. J. D. Palmer, corresponding secretary, Willoughby, Ohio.

City of Light Assembly, Lily Dale, N. Y. The City of Light Assembly, formerly the Cassadaga Lake Free Association, Home camp, with a view to camp work the first ten days or half of August, be ginning August 2, 1903. Address Mrs. Ruth Bastman, Mancelona, Michigan, Ruth Bastman, Mancelona, Michigan, Rotes Corresponding secretary. Lily Bates, corresponding secretary, Lily Comically Illustrated. Dale, N. Y.

> The Lynn Spiritualists Association will hold meetings every Sunday, ending September 28, at Unity Camp, Sau-gus Center, Mass. Mrs. A. A. Averill, 42 Smith street, Lynn, Mass.

> > The Onset Camp.

Saugus Center, Mass.

Opens July 12 and closes August 30. Maple Dell Park, Ohio.

Harmony Grove, Cal.

The seventh annual camp-meeting opens July 26, and closes August 9. We are expecting a very prosperous camp. For particulars address Frank C. Foster, secretary, Escondido, Cal.

Camp-meeting at Etna, Wash.

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

Freeville, N. Y. The Central New York Spiritualist

Association will hold its eighth annual camp-meeting at Freeville, N. Y., Aug. 1 to 16. B. Rhodes, Elmira, N. Y., president; Victoria C. Moore, Dryden, N. Y., secretary.

This camp commences August 2 and continues for 30 consecutive days. For information and programs address Albert P. Blinn, 61 Dartmouth street, Bos-

Lake Pleasant, Mass.

Los Angeles, Cal.

The Southern California Spiritualist Camp-meeting Association will hold its camp-meeting in Los Angeles, Cal., from August 16 to September 13. Address all communications to W. F. Vose, No. 1337, East Twenty-third street, secretary, or Mrs. Essie Ashby, 1306 East Twenty-seventh street, president.

Lake Sunapee, N. H. Camp. It will be held at Blodgett's Landing, N. H., for four weeks, commencing August 2, and closing August 30. The business committee has engaged an excellent list of speakers and mediums For programmes, address the secretary, Lorenzo Worthen, Hillsboro, Bridge, N. H., until July 28; after that date, at Blodgett's Landing, N. II.

Camp-meeting In Oregon. The Spiritualists of Oregon will hold their annual camp-meeting from July 4 to July 20 on the beautiful and inspiring grounds of the Clackamas County Spiritualist Association. For particulars, address the president, Geo. Lazalle, Oregon City, Oregon.

Mt. Pleasant Park, Clinton, Iowa. The camp session of the M. V. S. A., Mt. Pleasant Park, Clinton, Iowa, will open August 2 and close August 30.

Verona, Park, Me. This camp opens August 2 and closes August 30. A. F. Smith, president, Bangor, Me.; F. W. Smith, secretary,

For programmes address Mollie B. An-

derson, secretary, Clarksville, Mo.

Rockland, Me.

Island Lake, Mich. The Island Lake Camp Association desires to announce that the season of 1903 opens July 23, extending through the month of August. Correspondence solicited with a few more good phenomtary, 350 Grand River avenue, Detroit, Mich. enal mediums. H. R. LaGrange, secre

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NOTE .- The Questions and Answers bave called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoldable delay. Every one has to walt his time and

NOTICE.-No attention will be given dress must be given, or the letters will not be read. If the request be made, It is said in a screed sent out to the the name will not be published. The correspondence of this department has become excessively large, especially let-ters of inquiry requesting private an-swers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is ex-pected. HUDSON TUTTLE.

A Bible Lover: Q. Is not the Bible Society doing a great work in distribu-ting millions of copies of that sacred book among the people of the civilized world and the savages, and would it' and spread your own literature by similar means, than to take up your time in fighting those engaged in this. great

comprehend the import of the advice he has given Spiritualists, for if they went into the publishing business and distributed their literature as freely as m'llions of dollars of donations would of the congenial faith! allow, it would close up the business of the Bible House. It is good advice, most excellent advice, and the N. S. A., sin to be comfortable with a fig leaf, so far as means warrant, is putting it in and "a market will be opened" for the paralleled work in this direction. The the women frilled skirts and cosmetics. distribution of six tons of an edition of a single book, after the Divine Plan, is something worthy of mention. The dis-tribution of Bibles is helpful in giving people something to read, who otherwise would have nothing. Its moral teachings in the main are good, although its historic examples are not the best. We would not like our children to take any of them as patterns. Even David and wisest Solomon would be in the penitentiary on several counts, were they of this generation. We are

read some passages in school. We have seen plous deacons quote therefrom the "Songs," and from St. Paul, with a sensual relish, which proved the lowdness, and it would have been better had they never read the book. The Bible distributers are in earnest, and for that at least should be honored. They are so much in earnest they lose heir sense of propriety and the comic.

As funny a picture as ever was published, is one sent out by the Bible So-

see anything comic in it, but rather a most solemn lesson. It is a photograph of a great crowd of Africans, wild from the jungle, sitting and standing, or crowding in groups. The Bible has been translated into their language, and printed copies are being distributed. Big chiefs and pickaninnies with scant lakes all attesting their appreciation of the top part of his head on the same Big are eagerly turning the leaves the tardy June sunshine, lay a pano-side it went in, which gave that neuralof the books. They never saw a book rama of beauty the eye never tires of giac pain on that side of head. I then before. They never had their click- gazing upon. Each succeeding year talked kindly to the spirit and invited clack language written down, and its all seems to add more and more to the him to go with me and I would help him to go with me and I would help him to go with me and I would help him. She had the neuralgia no more. phabet is as comprehensible to them as wondrous beauty to the apes chattering in the trees above them. They have the curiosity of children, and less comprehension. They fear the books, as "big medicine,"

They fear the books, as "big medicine,"

The City of Light assembly grounds, present the trees around Cassadaga lakes.

As usual, at this season of the year the camp-grounds, or as now called, "The City of Light assembly grounds, present the trees around cassadaga lakes. and bewitching.

distributed by the African missionaries, meetings are going on. and the Home Society urges on the work of distribution as most holy and changes made; one the dropping off of productive of wonderful good. Is it the annual June plenic, which had been really worth the cost? These savages an established feature of the camp for are curious about the book, but how are they to understand it? What precious value is a Bible to an African chief, who cannot read a word of it, and could tures, which had been the custom in not understand it if he was able to the past few years. But music is a read? The missionaries translated the harmonizer—a much-needed element in Bible into the leading Indian languages, the running of Spiritualist camps. and scattered copies lavishly. These translations are rare curiosities, and the Indian tribes instead of being con-

verted have become extinct.

and circulates two million copies a the Mecca of Spiritualism, endeared to year, in over 400 languages. This is accomplished by voluntary contributions coming in sorrow and despair, obtained of those who are made to believe that here that knowledge which changed there is Christian work in the simple darkness into light, sorrow into joy, circulation of the book. That a savage and sent them away in peace. To such with a Bible in his loin-cloth—he has as these no other name will take the no pocket—is somehow on the road to place of Lily Dale. heaven, while without it he would be "You may break, you may shatter the going in the opposite direction! The Bible may be the best of books, but what good can come of its circulation among people who cannot read? The learning of twenty centuries has been employed in getting a fair translation of the remarkable book into English, and now there are a thousand sects, arising from misunderstanding of its the past twenty-five years, the record texts, and no one is certain if the sense of that work will remain an enduring certain that it is not. What, then, of a translation into African lingo, where the missionary, a man of mediocre capacity, attempts to put the lingo into print from the imperfect understanding he as a foreigner must have of it?

These dielects (they account the lingo of the "City of Light" as clean a record, and one fraught with much good to humanity. MARY WEBB BAKER. These dialects (they cannot with pro- from the French. With numerous il-

priety be called languages) are so lustrations. These lighter works of the changeful and fleeting, that it is said brilliant Frenchman, an invincible enthat a missionary in South America emy of the Catholic church, are worthy translated the Scriptures into an Indian tongue and came home to get it printed. When he returned to redeem a master mind. Price \$1.50. For sale souls with his precious books, he at this office. found the language so changed that his

bids accurate translation. A mission-ary in attempting to translate Jesus Christ into the vernacular of a western Indian tribe, found the only words he bould use were "Lame Wolf!" not only analyzed, but contrasted with other Bible passages, showing great in-congruities. Price 25 cents "Gleanings from the Rostrum." By A. B. French. Cloth, \$1. For sale at this office.

If eternal salvation depends on the comprehension of hair-splitting definitions of doctrines, what will become of uons of doctrines, what will become an Indian who looks on Christ as "the Lame Wolf?"

Millions annually roll into the till of

the Bible Society, and the cry is for more-more, the heathen are perishing for want of Bibles. They are auxiously some missionaries in China were greatly delighted by the demand of the na-tives for "the Book," and gave all they had and urgently ordered more. Surely, at last, the heathen Chinee was awakening to their voice. It was afterwards found that the leaves made excellent wrappers for fire-crackers and had been so used, and hence the demand was commercial and not a relig-

Even the Catholics who have through all the centuries kept the Bible away from the people, have been seized with this Bible mania. They are not so silly as to attempt its multitudinous translation into unknown and unknow-able dialects, but content themselves with its circulation in Italy. The so-clety of St. Jerome, with the Pope's approval, is sending out to the common people the Gospels and Acts. It is a Catholic version. After all there is considerable mockery in this distribuplace, and all are treated with equal tion. The church has kept the people in such ignorance that few can read, and it is perfectly safe to give them

> syndicate press: "But the most urgent need now is for those lands where Bibles are as rare as

they are abundant with us. It is a startling fact that, throughout Asia, Africa, South America and the island world-that is to say, for the island world—that is to say, for the great majority of the human race—the Bible societies are practically the only source of supply for the scriptures."

There cannot be imagined a more refreshing sight than a cannibal reading

Some of the deeds of Jehovah, as smiting the Midianites, and treading the nations as in a wine press, not be better for you Spiritualists to try until the blood flows like the red juice of the grape from crushed myriads. will be delightful as a breakfast on missionary, and should he be told as a commentary that in Christian lands, they held a monthly communion feast, whereat they all partake of the flesh and drink the blood of their crucified A. This correspondent does not fully god; nothing could prevent his becom-ing converted and a staunch adherent

Send Bibles to the South Sea islanders. They will learn that it is a deadly practice. The Progressive Thinker has jim-cracks of civilization. Men will done and is doing single-handed an un- want stove-pipe hats and whiskey, and The missionary and his Bible will open the door" for the Yankee shams of brass brangles, glass brilliants, red cotton, fine combs. and hair oil. soap could be added it would carry the hope with it, of the godliness of cleanliness. But such a hope would be as vain as to expect a Hottentot to comprehend the mathematics of the trinity, Bibles distributed at home? How do

they do it? We had a German boy. He said when he came over and landed from the not desirous of having our children ship, he sat down in the crowded rooms assigned the immigrants, and being alone, far from home, a stranger to evervone, with the unknown country, and his way to make before him, he could book had influenced their minds for not help orying. A lady saw him, and came and gave him a warm hand-grasp. a consoling word? Oh, no—she gave him an English copy of the New Testament, of which he could not read a syllable!

This Bible distribution is a waste of time and money and it is incomprehensible how people of ordinary intelliclety. The Reverend Doctors do not gence can be so befooled by the clamor of those who engage in it as a business

Fair Lily Dale.

of the scenery

present quite an active appearance as Tons and tons of Bibles are sent and the usual preparations for the coming

There have been one or two notable changes made; one the dropping off of

There is universal regret expressed over the change of name, both here and abroad. Lily Dale had become a household name almost the world over: in The American Bible Society prints every land and clime it was known as

vase if you will, But the scent of the roses will cling

round it still." Whatever of success or failure may attach to these grounds in the future, to those noble, unselfish souls who pio-neered and carried on the work here for of that work will remain an enduring monument for all time. And we hope

"The Commandments Analyzed." By W. H. Bach. The Commandments are The poverty of these languages, for not only analyzed, but contrasted with

"How Shall I Become a Medium," Fully Answered

In 'Mediumship and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Send to Mr. Tuttle, Berlin Heights, O.

Pratt Institute, Etc. There are two or three little matters I want to talk about, and I believe 1 structing one "how to gain the love of will bunch them together, and put them the one they most desire even though all under one head. Many things I had thought important have passed out of

Psychic Phenomena. Under this head, Miss Nora Batchelor, of Ashland, Ore., published an essay several weeks ago, that should be icated with the spirit of the age. put into tract form for free distribution. It would be the most efficient tract that has yet been published, and do much good than any tract or pamphlet er after Miss Nora Batchelor, but never knew where she lived till I hap-pened in her city, Ashland, Ore., last winter, I hoped while there to meet

her, but the weather was bad and I

VARIOUS MATTERS.

Psychic Phenomena, Obsession, Morris

missed the opportunity.

Obsession. There has been much written from time to time on this subject. The latest is from Brother Nicholas, of Summerland, and remarks by various writers commentary thereto. I have in who was not relieved almost immediately. I find in a majority of cases that the obsessing spirits are not vi-clous or wicked, but merely undeveloped persons who passed to the spirit world in ignorance of the fruths of Spiritualism and the law of psychic phenomena. They have mostly been at racted to the person on account of some quality in their natures and the peculiarity of their magnetic aura, often much as a young man becomes enamored to a young lady, and finds himself too weak to keep out of her presence, even when that presence is repulsive to her. Many of these weak spirits also become entangled in the magnetic effluvia of a person and do not know how to extricate themselves even if aware of their condition, which they seldom are. These conditions occur generally outside of the ranks of Spiritualism, or with persons who do not attend Spiritualist lectures or read Spiritualist literature. I have never yet scolded one of these spirits, or talked in any other than a kindly manner to them. As an illustration of my manner I will give a couple of instances:

No. 1. A young lady, who was said to act queerly, in consequence of which she had been sent to the insane asylum in Kansas, but after a time re turned to friends, not being considered violent or dangerous. In the asylum, however, she had been badly maltreated, at which times she was unconscious probably completely entranced by the spirit, who undertook to defend against imposition, and I found her very sore and tender to a touch, when she came into my hands. She was introduced to me at the close of one of my meetings over a year ago, and although she shook hands with me, she resisted any further attentions. I then said, "I want this spirit to go with me and I will do you good. I have no disposition to harm you and I am anxious to help you all I can." I probably went on to tell him something of his condition, and that too constant presence in the lady's company was injurious to her. I then treated her at her home a few times to cure her of the bruises she had received in the asylum, but she

was well from that time. No. 2 was a case of a parishioner of mine who found herself unable to attend my lectures on account of facial neuralgia. I visited her and found her in bed, but did not remain long and did not examine her, taking it for granted that she was really suffering with what she thought was neuralgia. The next day I went there and it was revealed to me that she was suffering from the me that she was suffering from the presence of a poor spirit who had shot Beautiful as ever. Hills, valleys and himself in the eye, the ball going out of

> But there are cases, I will agree, which are more difficult to treat. One I met in franklin, Neb. While talking with Chas. Davis, a young man came in and was treated by hypnotization. While the treatment was in process I saw a colored man by the young man, who I learned afterwards was one of those unfortunate creatures, nearer brute than man, who had been burned to death in Texas, only a few months previous. The boy was thrown onto the ground apparently with epilepsy, and as the spasm left him, he invariably committed a nameless act upon himself. It shows the folly in sending that class of creatures to the spirit world before their lustful natures have been burned out. I have but little hopes that such spirits can be reached by kindness, yet it would be well enough to try it, for if you succeed you be victimized by him after being expelled from one person. I believe this boy was finally relieved, or taken away from the spirit. I have known several insane people who were merely obsessed, and one of the objects of Spiritualism should be not only the relief of hese poor victims, but also the salvation of the obsessing spirits themselves. The California State Spiritualist Asso-

> clation. Brothers J. Munsell Chase, and lones, vice-president and secretary of the State Spiritualist Association of California, are working very earnestly o get that state thoroughly organized. Not having the means to put missionaries in the field, they go out on Sundays where they can find an opening and do the work themselves. Organizing is hard work, and sometimes thankless. I undertook it in Kansas not quite two years ago, and was out sixteen weeks and received \$25 above expenses. And while I was out my business suffered at home, the boys in my office both leaving. Then I went to the state meeting at cost in traveling expenses and room rent and board of \$15.19, and received \$10 from our grateful friends. Besides this I had con-tributed to the state association \$15. Verily it costs the workers in the cause of Spiritualism much more than it does anyone else. Brothers Jones and Chase would never have permitted

The Morris Pratt Institute. Brother Francis asks some very per-tinent questions in The Progressive Thinker of June 13. That is, they are pertinent considering the present status of Spiritualism. They would not be if Spiritualists were character-ized by the same zeal they manifested a quarter of a century or more ago. There are several reasons for this want of zeal. The first is that the financial conditions have been changed. Everybody was prosperous. Now only a very few are prospering, and those who are, are many of them of an unfeeling misanthropic class, as soulless as the corporations to which they belong. Another reason is the selfishness of many Spiritualists. Spiritualism has

me to be to all that expense alone.

brought a blessing to them, has relieved them of a fear of the hereafter, and that most frequent from high they care nothing or almost nothing for others, whether they get the light or not. A third reason is that Spiritualism Every ism, like political parties, has has been almost emasculated of its religious phase, by depriving it of its spiritual aspect. Fortune telling, in-

the one they most desire even though miles away," or telling people whother their companions are true to them, is not Spiritualism, and drives the spiritually-minded people away from us. Another reason is that many of those old veterans have gape to another guide-board to all seekers after truth.

Some of Brother Francis' questions would indicate that he has not been a close observer of the results of our modern school system. There is not circulated by the National Spiritualists absolutely one out of five who has grad-Association. I have long been a read- uated in our present school system that understands the plainest principles of orthography. I know what I am talking about, for I have had several of them to come to me to learn the print ers' trade, and I never yet found one that knew the meaning of a syllable or that could rightly divide a word when it was necessary to do so. During the war with China a number of college students roomed at my house, and I was frequently required to assist them with their studies, and among these studies was history, but they were too busy in my time met a great many obsessed history of sometime ago that they had persons, and I do not remember of one no time to read the papers, look at the maps, or in any other way find out the cause of the war or its progress or any thing about the causes of that war. met one of the professors, and I criticised their methods, telling him that now was the time to fix that matter in the minds of the pupils. He replied "Oh, that will come after awhile." don't know what he meant by that The last I knew of the school it hadn't come, I suppose because it hadn't yet got into their text-books. The facts are that most of the teachers are only

pooked people with no original ideas of their own, and they prate their parts to the pupils as parrots prate their little phrases. The scholars turned out of our colleges are not excellent recommendations of these institutions. Only now and then one that ever utilizes his learning outside of book-keeping, and those who do are original characters who would not submit to being con fined to any curriculum. Out of all the college graduates very few if any would be capable of expressing anything but the most common platitudes, and the few who could would owe very little of their ability to the schools, and they would have been more effective had their studies been directed on broader lines. I would like to see public teach ers or those who desire to become such have an opportunity to fit themselves for the business, and that is not attainable as rule in our school system of these times. We aim to make men

EDUCATIONAL: EFFORT.

apes, not men.

D. W. HULL.

Wise and Efficient means of Propa ganda.

To the Editor: leYouneditorial in No. 707 of The Progressive Thinker, "Education All Right," in my opinion, is timely and worthy of consideration.

Beyond a plain statement there are no embellishments for facts, and your concise statement of the circulation of spiritual papers and magazines, coupled with liberal estimate of the number of Spiritualists, certainly is food for thought, and will afford an opportunity for many to more, correctly estimate the success of the manifold labors being performed, and in their own minds wonder if we are not working in ac-

cord with the old tread-mill philosophy Years of investigation have convinced me, that no man, be he judge, prelate, potentate or slave, but when presented with the most obtuse facts of the spiritual phenomena, and while through ignorance opposing it; yet in his heart from a selfish motive (if no

other) he desires it to be true. Organization for years past has been the watchword, and in view of the sublime and demonstrable truth which our cause represents, a truth in which ev itance, we are forced with regret to say that labor has not been crowned by flattering success.

An individual toins a church ostensibly to save his own soul, and through that blind theory—call it selfish, if you wish—he is held in submission to the mandates of the powers that be, and the more faith, the more liberal he is in

maintaining the organization.

While on the other hand Spiritualism is a science, a growth, a development of the soul, a gradual broadening of the intellect, which in time, in a manner enables the individual to grasp or comprehend some of the truth of his own being. He soon realizes that he is a portion, or an infinitesimal part of this in comprehensible universe, and that old Dame Nature sustains no losses, and most too frequent the purse string

tightens with the knowledge. No man likes to be deceived, and as soon as he is able to comprehend that ae has a selfhood over which priestworm is transformed into glorious man-hood, and he recognizes only the dicta-tion of his own mind.

Individual thought is the mainspring and source of the development of the mind; and in this age selfishness is mainly the attractive force which holds societies together; and as there are no souls to save, hence Spiritual societies must necessarily be maintained through humanitarian principles: a commodity the world is not overtaxed with.

In the history of man, every era has had various problems to face and overcome, and the great lover, the unfailing medium through which all reforms have traveled, is public sentiment, and in all reformation public opinion has been and must be molded or shaped into form in harmony with the tenets of the cause.

he cause. qi. pe With the individual even virtue with out respect has no value, and our cause in the past and is to-day suffering fo the want of that common respect which all truth should command, and in that condition, sarcasm, and innuendoes impart a subtle influence which con founds the wise

founds the wise
In the minds of many, Spiritualism
has reached the age and growth, that
it can with assured safety and bold
stride cast behind the fledgling condition. Yes, with an impregnable armor of truth and equiped as no other cause

has ever been, as nature's encyclopedia, demand from the intelligent in every walk of life a rational hearing.

The pulpit and the press are largely controlled by the colat of public opinion, therefore in wisdom it behooves the spiritualists of this country as philosophers to study this question wall. losophers to study this question well, and make use of the avenues open to them leading to the intelligence of the masses, and adopt an aggressive campaign on those lines,

Practical application brings practical results, and an educational campaign

its especial advocates, and from a distant view our cause is relegated to the same level that an intelligent Spiritualist would the advocacy of the coming or second coming of Christ.

Books are permanent teachers, require no defense, and the influence arising from the knowledge imparted to each community will be a growth that cannot be neutralized by press nor pulpit, the results will not only be farreaching, but every stake driven will be permanent, and act as a practical True as you say, there are books that treat upon the principles of Spiritual ism from every conceivable standpoint

losophy of life, and teach them at their home firesides.

Go to the cemeteries next Sunday and observe the tears shed over the cold graves, then ask yourself, is not the world hungry for knowledge of this grand truth. Yes, the world is ready for the knowledge, but intellectually, through environments and early educa tion are hedged in.

that would give the masses the broad-

est possible insight into this grand phi-

All of our literature of which we are so justly proud, and will demand respect and admiration from all people, is wholly emanation from the spirit side of life. Yes our friends over there, have done and are doing their part in this grand work and desire to check the grief and flow of tears for the so-called dead, and I know that the work which I am advocating is by the direct interposition of those in the advance.

And in the rough, without prelimina-ries, the ideas are to organize a na-tional spiritual library association, with representation from every state and community if possible, whose labors shall not end until every public library

is well stocked with spiritual literature This is practical and the very tonic our cause needs, and with a slight ex pense can be made a grand success. Each community, I am satisfied, whether they may have a society or not, will with proper presentation pay for their own book, and take pride in so do-ing. I say this understandingly, as from former communication have received many letters commending some general library plan, with liberal offers of assistance. While at home I have consulted every Liberal and Spiritualist I have had the pleasure to meet. and am glad to say, that without meeting one dissenting voice.

Now, friends, since the advent of

Modern Spiritualism, there has never been a move for the upbuilding of our cause, but what has found and had to contend with a strong opposition. Can't we all bring our minds to agree upon the utility of this subject and with one grand and united effort place our cause where only respect is known? D. C. MONTGOMERY.

Akron, Ohio.

PASSED TO SPIRIT LIFE.

[Oblivaries to the extent of ten lines of fifteen cents per line. About seven words constitute one line !

Mrs. Mary Hoag, wife of Allen Hoag, passed to spirit life, at her home in Chicago, May 30, at the ripe old age of 76 years. She was a devout Spiritualist and a loving wife and mother. She leaves four children, two sons and two body, live again in the spirit. Mrs. Richmond.officiated at the funeral, assisted by Mrs. J. Lindsey, of Grand light. For sale at this office.

Passed to a higher life, from his home in Florence, Ohio, Nicholas Boatz, in the 71st year of his age. He was born in the Grand Duche of Luxember and came to this country in youth and has been an exemplary citizen. The funeral was held in the Methodist church Birmingham, Ohio, on June 17, Hudson Tuttle officiating.

Mrs. Electa M. Foster passed to the higher life, June 4, from her home at Watseka, Ill, aged 75. She was an ardent Spiritualist and loved by all who knew her. The services were conducted by Margaret E. Skeels, of Onarga, Ill., assisted by the Rev. Ferrell, or

ualists. Her mediumship and the messages from the unseen have been a great comfort to her in this trial, as hey were to him during his three months' illness which prepared him for the change. As he requested she wired me to come to conduct the last rites, on Sunday, June 21. His going was peaceful and the outlook before him pleasant. He has been a prosperous business man and has many warm friends. He will be missed, but not mourned as ost, by his life companion, who knows of his continued life and silent presence and companionship.

Since their conversion they have been regular visitors to Lily Dale and enjoyed the spiritual feasts annually of other cases, Spiritualism has been sweet to die by and full of comfort to the bereaved family. Nothing else can substitute it. LYMAN C. HOWE.

Mercy L. Mathewson, wife of J. W. Mathewson, passed to spirit life at, her home in Brownton, Minn., June 15, at the age of 77 years, 4 months and 5 days. She leaves an aged husband. and many friends to mourn not her loss. but theirs

Passed to spirit life, at 1200 Pennsylvania avenue, Canton, Ohio, Hillard R. Corey, the youngest son of Mr. and Mrs. Charles Corey. They had the sympathy of a large circle of friends and the knowledge that the bud of promise will forever bloom in the realm of endless day. Services conducted by the writer. J. WILLIAM BRIGGS.

"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Prince 10 cents. For sale at this office.

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and How to Mesmerize to Assist Development." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price. cloth, 50 cents; paper, 25 cents. For sale at this office.

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Leading to the Question as o Whether It Can Be Demonstrated as a Fact.—To Which Is Added an Appendix Containing Some Hints as to Personal Experiences and Opinions.

BY MINOT J. SAVAGE, D. D.

worldliness" which it replaced, which lows: was in turn followed by the Spiritual-istic reaction against agnosticism. He Old Testament and Immortality—Paul's

After a review of the beliefs held in holds, as a provisional hypothesis, that the past concerning life beyond death, continued existence is demonstrated, Dr. Savage takes up the present condiued existence is demonstrated, and that there have been at least some well authenticated communications tions of belief and considers the agnos-tic reaction from the extreme "other chief contents of the volume are as fol-

Bilic reaction against agnosticism. He old Testament and Immortality—Paul's points out the doubts concerning the Doctrine of Death and the Other Life—doctrine of immortality held by the Jesus and Immortality—The Othes churches and the weakness of the traditional creeds and the loosening of Belief Concerning Death and the Life their hold upon the people. He then Beyond—The Agnostic Reaction—The considers the probabilities of a future Spiritualistic Reaction—The World's life, probabilities which, as he admits, Condition and Needs as to Belief in Imfall short of demonstration. The volume includes a consideration of the Sport of Demonstration—The Society ume includes a consideration of the Short of Demonstration-The Society work of the Society for Psychical Re- for Psychical Research and the Immorsearch and also an appendix giving tal Life-Possible Conditions of Anothsome of the author's own personal ex-periences in this line. Dr. Savage periences and Opinions. For Sale at this Office. Price \$1.50. Postage 10c.

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"Rending the Vail" is pronounced by and various kindred questions. All Col. R. T. Van Horn, of Kansas City, these are treated, some of them very, Mo., as a most remarkable work. That fully, but all rationally understandable, Col. Van Horn is fully competent to Also phenomena, inspiration and such, judge, we will say that he has been a to many, knotty subjects, are freely and member of congress for four sessions, fully discussed. merland. Mrs. Lowry had some re- an editor of a leading daily, and a pro- "The work is not written by the me-

> incidental and mostly personal mes-sages or dissertations on scientific, phil-"The work is unique in the history of sages or dissertations on scientific, philosophic, religious, theologic and occult topics—from world-building, the origin of life, or religions, of scientific discovery, and the laws of cosmos or nature—in fact the entire field of human series. By Doth laid away for the 190k. The work is unique in the history of spirit communication. Swedenborg, Andrew Jackson Davis, and Maria King wrote under inspiration. Newbrough wrote Oahspe automatically by type-in fact the entire field of human series.

trations—44 of them portraits. These words a minute were written by actual were drawn by a form standing out in the room at a desk, the form or person-

on our book-shelves. "The Spiritualist press and its con. source of constant admiration. It adds ributors are just now discussing a character to the book and inspires connumber of questions as to the nature of stant confidence in the integrity that spirit, of spirit return; the want of from the first page to the last enhances agreement between those returning as the respect and interest of the reader. This remarkable book, "Rending the limitations—that the organism limitations—that the organism of the Vail," is for sale at the office of The medium imposes upon communication, Progressive Thinker. Price \$1.75.

markable experiences with spirits found thinker along scientific lines. While she belonged to the Methodist He says:

Church, which led her husband out of the church into the broad light of Spiritualism. They fearlessly declared their conviction and united with the Spirit-trol of the medium; William Donton, meeting the minutes in full were read, the conviction and united with the Spirit-trol of the medium; William Donton, meeting the minutes in full were read, converted on entitled by these presents. Thomas Paine and Michael Faraday. corrected, or criticised by those present There are numerous others giving a few and by the authors, and when approved

in fact the entire field of human writer. "Rending the Vail" was writer and spoken by full-form personalities and is printed as given. One remarkable thing about the writing may, there are in the book about sixty illus.

ality to be sketched at the doorway of the cabinet and the finished picture—not only faithfully and efficiently, but handed to one of the circle and filed away by the seceretary.

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in kind, in thought and style with world it all, this modest, self-retiring, literal were devoted—in literary character as different here as in their works extant rendering of these extraordinary happenings by the secretary has been a

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unique and overwhelming.

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and either spoken audibly or written in Coincident with these are the profull view by the form. There is not an foundly philosophical comments of the automatic or trance message in the controlling spirits of the seances. Prof. William Denton, Thomas Paine, Dr. W. It is illustrated by several engravings, H. Reed and others—covering law, the originals of which were drawn in medicine, jurisprudence, theology and

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CREMATION.

A Common Sense and Sanitary Method

To the Editor:—One of the most neg-lected questions that needs the attention of progressive people, says Walter Collins in the February number of the Free Thought Magazine, is funeral reform. "The very first and most important step is to quit burying human bodies. Man is the only animal of his size that is permitted to pollute the earth in the very locality that others of his kind live and move and combat the evil influences of the retarded decay of the 'dear departed.'

"The brute creation on their native heath do these things better than the their logical acumen in demolishing boasted 'lords.' When one of their kind dies, they leave it, and the local severely alone, until the sun and air, worms and vultures have completed their work towards returning it to its original elements.

With the animals that man keeps in slavery he does better than by his brethren. Nearly all of the horses and mules are converted into glue, fertilizers, or 'canned beef' for foreigners or soldiers, and what few are not utilized in some way are buried in the country, usually in an isolated place, where the deleterious effects are reduced to a minimum. Cows, sheep, liogs, man eats, which is somewhat better than burying, but not much. Dogs and cats are small enough to be readily absorbed by the soil, and thus are enabled to enrich plant life.

"As these modes of disposal are not adapted to the human family, there is but one manner of disposition that meets sanitary requirements, and that common sense pointed out to our ances-tors in the dim ages of the past, far be-yond the earliest traditions that have come down to us, and that is, crema-

As soon as man learned to make a fire, he worshiped it, and next in im- become aware of his lack. nortance to keeping himself warm and cooking his meals, he burned the bodies of his dead as a sanitary precaution, need education, possibly. But it has but when priestcraft got a foothold, it not yet been satisfactorily demon-

Chinese, who are ancestor worshipers, of infinite perfection. But the doorway and believe a body sleeps and is preserved by burial, cremation is practiced high intelligence, also swings open at as far back as history and tradition gives any knowledge or clue, and until dition of spirit life. religion began to interfere in the arfairs of men, it remained a rational custom, but as the belief in the resurrection of the body became prevalent, the priests denounced cremation as 'thwarting the will of God,' and with the rise of that absurd doctrine, came the decline of cremation, and that class of believers became burial worshipers, and are yet wedded to their bigotry, because it is 'time-honored,' which in religious matters is synonymous with musty or mildewed. They fear to dishonor the dead, as if such was possible; a person | For sale at this office. that slanders the dead, or otherwise shows disrespect, dishonors himself only, and the dead are only honored or dishonored by their own life. It is these false notions of dishonoring the dead to which I wish to attract attention."

The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth, 50 cents. For sale at this office.

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can in no wise affect the deceased. Yet such is tyrant custom. Every victim that goes to the chair of electrocution, is attended by a priest. Every murity for the freak Roman Anaconda." By derer who sends some innocent victim back to God," "unsaved," is ministered sale at this office.

Paper, 75 cents. Cloth, gllt, \$1.50. For sale at this office. to by a priest, and generally of the Catholic persuasion. "Though your of original and relected hymns, for libsins be as scariet, they shall be as white eral and ethical societies, for schools son, they shall be as wool."

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But I started out to voice the sensible remarks of Walter Collins in regard to our unhealthy mode of disposing of "dead" human bodies. Cremation is demonstrated to be feasible, and it is hoped that in a populous city like Chicago, examples will soon become so numerous that sentiment will no longer.

merous that sentiment will no longer rule, and common sense will take its place and cremation become one of the leading reforms of the twentieth cen-

tury. C. H. M. New Philadelphia, Ohio. C. H. MATHEWS.

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THEY BOTH MEAN WELL.

At War With the Church.

Some Spiritualists seem to have a specially bitter, vindictive, aggravated and eruptive hatred for the church and for anything that so much as squints in the direction of modern church methods. They seem to have shut their eyes to all that is good therein and are apparently firm in the opinion that all ministers are either hypocrities or crim-inals. To speak a word concerning either is to invite an infuriated attack. am not an apologist for any church or ministerial crimes, errors or mistakes nor am I an apologist for any church The churches can take care of themselves. A man at my elbow remarked the other day that last Sunday there were over 1400 persons in his Sunday were over 1400 persons in his sunday-school. Poor, dying church! And great is Spiritualism, which cannot muster in the same city a Sunday-school or ly-ceum with an attendance of fifty!

Clara Watson thinks Spiritualism were better off without any recruits from the church! Moderation, thy other name surely is not Clara Watson.
Some of the brightest minds, the sweetest, most lovable personalities, the most useful and unselfish lives have been "recruits" from the church. have read of a few, and have met some and as I write there come to mind such names as S. B. Brittan, Jesse B. Fergu on, Samuel Watson, Stainton Moses, J M. Peebles, Moses Hull, B. F. Austin, Harrison D. Barrett, Dr. H. V. Sweringen, N. F. Ravlin, Thos G. Newman, F. A. Wiggin. I think they form a goodly company. Have they not each and all contributed somewhat to Modern Spiritualism? And this is but a tithe of the

The number of bigoted preachers who denounce Spiritualism and mediums is becoming smaller constantly; and, I dare say, in comparison with the whole number, will compare favorably with the Spiritualist villifiers of churches and preachers, which I believe are less

numerous than heretofore. There is a wide difference between demolishing an erroneous doctrine, ex-posing its weakness, and denouncing the character of those who happen to believe that doctrine; but some of the so-called Spiritualists seem unable or unwilling to make this distinction. But their number, it seems to me, is likewise decreasing, which is cause for

congratulation. Mrs. Watson means well; but, then, so does Moses Hull!
It seems to me those who have ar

gued in opposition to the school at Whitewater have mainly set up straw men and then proceeded to display them. It might follow, as a logical con-clusion, that because all the veteran speakers are not employed at good salaries to-day, a school for the training of young speakers is not needed. But to show this, a fuller statement of the question is demanded.

To my mind, it is not so much a ques tion whether the aspirant for platform work would appreciate the school. The question is, will the Spiritualists at large appreciate and uphold it? Will

the societies encourage it?
To illustrate: We have in this city a society that has recently opened its platform to all mediums and speakers who will work for it-by invitation of the officers. A Mr. Blank has been speaking there for some time each Sunday evening. He has been treated with special consideration, as if he possessed the qualities of a public teacher of Spiritualism. He possibly possesses a country public school education, and a very good opinion of his own ability. But he does not comprehend the first principles of public speaking. A course in the Whitewater—or a similar school, would develop the latent qualities need-ful to make him an effective minister, or lead him to a point where he would

If all spirits were wie, no schools would be needed. Mediums would not but when priestcraft got a foothold, it was called 'glving them back to God,' but the effect remained the same, of properly disposing of the contaminating poisons of decaying flesh, and it was, in fact, returning them to nature.

The ded education, possing. But it has not yet been satisfactorily demonstrated that when a fool passes the gate of death some alchemy transforms him into a philosopher; that death changes sinners into saints. Death is not a mint that transmutes the base ore of mint that transmutes the base ore of "With most all nations excepting the | material existence into a spiritual coin of mediumship that swings ajar for a the approach of one from a lower con-

> All of which considerations lead me to observe that the skilled musician may create musical sounds on a "horsefiddle," but he would probably prefer a Cremona violin, if he had a choice. WALTER P. WILLIAMS.

Washington, D. C.

"Mark Chester; or a Mill and a Million. A Tale of Southern California."
By Carlyle Petersilea. A pure psychic story, elevating and reformatory per covers, 40 cents. Cloth, 60 cents. The Commandments Analyzed, price

which I wish to attract attention."

When a person is dead, what need is there for a preacher? No matter what may be said in the way of prayers, it can in no wise affect the deceased. Yet such is tyrant custom.

Every victim

as snow; though they be red like crim- and the home; compiled by L. K. Washburn. This volume meets a public want. It comprises 258 choice selec-

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