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

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# THE HOME GIRGLE

An Account of Some Remarkable Manifestations at Fort Dodge, Iowa.

cult forces have been giving a series phenomena, the guides replied that they demonstrations equal in character to could not explain them so as to be unanything in the far-famed Orient. derstood. But some time, they said. In this city there live, among her most wealthy, honored and respected

citizens, Silas Corey and his wife, Mrs. Louisa Corey, and Mr. H. A. Rayne. These, with a few of their friends some ten years ago became earnest investigators in the occult, and determined to thousands of miles almost instantly, prove for themselves what there was in they replied that it was done "by sus-Spiritualism. Mr. Corey was just building for himself an elegant new home at 205 S. 12th street. He set apart and dedicated one room exclusively for seance purposes. They began regular sit be no language as yet adequate to extings in March, 1895. After a few plain. We suppose our oriental adepts months all dropped out but Mr. and months all dropped out but Mr. and Mrs. Corey and Mr. Rayne, as the results were not very encouraging. Not eyen a rap was heard for six months. Then came the first manifestations by the moving of a slate under the hands of the sitters. Questions were answered by the movements of the slate. This was followed shortly by raps and fable-tipping: quite weak at first, but grew quite strong before the end of the first year. A mandolin was then or-dered and placed upon the table, but it was not moved for a long time. Af-ter the lapse of five months more they answered questions by twanging on the

well on a farm six miles from town, ex- feature of whom was as distinct as any pressed a desire one evening in seance one in life could appear. She spoke at to know if the spirit friends could tell some length. At another time this him if there was any gypsum to be same daughter materialized and walked found, where he was sinking the shaft. arm in arm with her father out of the in a half minute after he had spoken seance room and around through the there was gently dropped upon the hall, looking out upon the moonlight on table a wet piece of gypsum fresh from its earth bed, weighing about one pound. The guides explained that this plece was taken from the earth about fifty feet below where they had sunk the shaft, at which point plenty of gypsum could be found. This statement was afterward verified. Many other

strings of the mandolin.

things were brought. After three years there came a faint voice which was encouraged by the is going on. The materialized forms members of the circle; and after three have warm hands and appear quite lifequarters of an hour the word "grandpa" like in all respects. And the spirits was distinctly heard. At the next sit-ting the voice came much stronger, gave his full name, Cyril Corey, grand-pet or other instrument is ever used. son of Mr. Corey, who had passed over Frequently in his place of business at some four years before at the age of any time during the day independent to say that there was no death, ence of Mr. Rayne, to the great astol Then came Mr. Corey's daughter ishment of those who may be present. etc. Then came Mr. Corey's daughter Lily, thirty years on the spirit side, with love's greetings, and talked for several minutes in a distinct whisper . About this time they began to take

up the mandolin and pass it all around

the room, playing upon its strings.

One evening a desire was expressed for some article from a distance. The guides asked what was wanted. A piece of coral from the Pacific coast who thought Spiritualism and its sewas requested. But it was not brought ances were wrong, had attempted to for a long time. One of the guides at break up the circle. These same parlast said, "I am going to try to get that ties had previously been given permiscoral to-night," requesting the sitters to remain quiet with their hands on a pair of slates under the table. In four minutes came a piece of coral weighing. the slates were slightly opened and the their advancement to make on the coral placed between them. They explained that they obtained it from a reef twenty feet below the surface of ance-room, became terribly frightened, the water on the Pacific coast. Later almost frantic. One of the guides said other pieces of coral were brought; to let him out. He ran down stairs in also specimens of lava from different terror! Asked what was the matter volcances, specimens of gold-bearing with the dog, one of the guides said quartz from mines in Colorado, and of other minerals; also flowers of all kinds, sometimes in rich abundance,

One night Cyril expressed a desire for some candy, saying he wanted to and roared loudly, and one of the circle take it to a poor child living in Webster City. At the next seance Mr. Corey brought the candy, and after giving each of the circle one piece, the rest was taken away. From that time to the present the candy is always taken to the seance, and it invariably disappears. Once a poor title girl was known to have found s be candy sud-denly placed before her, pd Cyril said they threw Mr. Rayne flat on his back

he had given it to her.

After five years of sittly, they requested the guides to writh for them. Mr. Corey was instructed to take four sheets of paper, fold them and place them one in each of separate pockets. In a half hour three of these sheets were filled with very comforting and his feet up against the ceiling, head convincing messages, signed by different spirit friends. Many similar messeat in good order. Once they were told sages followed at each siting. Then came slate writings. Mr. Rayne would hold the slates under the table and receive abundant communications. Messages on slates and paper have become

a common experience at these sittings. One night there came a curious phenomenon. Mr. Corey has e pug weighing thirty pounds. The dog followed a party away from the house, and re-turned after the seance was begun. He was making much noise at the door, ly three large bananas came down ap-Corey to go down and let him in. The Corey in the back. Then, one, strückdog was admitted, left in a large rocker Mr. Rayne on the head. They broke up which he usually compaled the core of the core and one of the guides instructed Mr. which he usually occupies, the sitting- the circle, and as they left the room one room door was closed, shutting the dog of the guides said, "Well, grandpa, how in the room, and Mr. Corey returned to do you like the 'dagos'?" the seance room, closing that door also. He had no more than resumed his seat at the table when they all heard a faint in these seances. I have now been two sound from the dog in the room below, weeks in Mr. Corey's home and I have and instantly the dog lay on the table seen enough of these manifestations to before them all. He lay there for a few know that the above statements are moments in a sort of dazed condition, true, and that the phenomena are genuwhen one of the guides called his name ine. Almost every phase of mediumship

In the modest little city of Fort Dodge, thing has been done with this dog. Belowa, during the last ten years, the occing asked for an explanation of such

science would have advanced among mortals to where an explanation would be comprehended. Asked how they brought up coral and minerals from the earth and sea and transported them hundreds or

how these natural laws were made sub-

servient to their will there seems to

would explain such phenomena by the adequate control of Akasa, or astral spirit which inheres in all matter, by means of which many of the well known properties of matter are set at naught, or rendered inoperative-made to yield to a higher potency. One law yields to a greater law. This we see ev-

ery day.

Frequently hands had been placed upon the heads or shoulders of the members of the circle; and now requests were made for full-formed materializations. Instructions were given to turn the light low, and Mr. Rayne to enter the cabinet. One minute afterwards Mr. Corey's brother Oliver stood before After two and a half years, began a him, easily recognized, saying he had new series of manifestations. Articles come to prove beyond all question that of different kinds were brought and man is immortal. Twice he dematerialplaced upon the table, such as pencils, ized down to the floor and rose again, coins, petrifactions, hones of friends, or saying that faith in this case must be pieces of their coffin, etc., Mr. Corey converted into positive knowledge. having about this time started to dig a Then came the daughter Lily, every

the trees, and laughing and talking of Nature's beauties and the joys of home come in materialized form, of relatives and hosts of others, including men and women of historical note.

Scarcely a sitting passes without materializations. Neither of the members of the circle is ever entranced or controlled so as to be unconscious of what He told how glad he was to be voices will speak right out in the presence of Mr. Rayne, to the great aston-

> Some peculiar incidences have oc curred. One evening while a spirit was materializing, the circle was instructed not to speak. But the injunction was violated by an oversight. The form in quiet was restored, one of the guides explained that a company of preachers sion to speak in the circle and had said that it was all wrong. But they trayed their deplorable ignorance by their speech, and showed that they were

One evening the dog being in the se with the dog, one of the guides said there was a big lion came up before him. The dog had evidently seen the lion clairvoyantly; as we know dogs are

often clairviyant. At another time the lion materialized could distinctly feel his feet and claws on the table. An old dog owned by Mr. Corey twenty years ago, has frequently materialized and barked familiarly rialized and moved about the room.

In these seances the spirit friends are often quite playful. One evening upon the floor and placed the table over him and some chairs on the table. Then they removed chairs and table and lifted him up. They frequently snatch his chair out from under him. Once they lifted him up, head to the ceiling; then turned him horizontally; then placed to open the door; but on trying it they were utterly unable to open it, until

permitted to do so. Once they held a special circle contrary to the instructions of the guides. After sitting for some time a harsh voice called for beer. On being told that he could not get beer there, he insisted on having it, and said he had brought bananas to pay for it. The lamp was lighted brightly, and present parently from above and struck Mr

These and many similar manifestations have been of common occurrence in a loud voice, and he apparently woke has been exhibited in this little circle of up and jumped down from the table. Two or three times since, the same from visitors. The seances are con-

### MODERN SPIRITUALISM.

in a Vision.

On July 25, I was reflecting on the criticisms of leading workers in our ranks, in our spiritual journals, when suddenly became clairvoyant and saw some of my angel friends near. They were unrolling large pictures and immediately a great panorama symbolizing Spiritualism passed before me. It was wonderful, made up of all manner of symbols and pictures. Some were refined and artistic, others ridiculously queer and crude. All symbols were laqueer and crude. All symbols were la-beled as to what they represented in quality of substance and force and gradations. Oh, such a checkered mass of substance, force, conditions and workers corresponding thereto from planes on earth and beyond earth's confines.

This was a wonderful collection of eemingly living facts. I marveled as I beheld it, then I looked upward and from plane to plane upward in spirit life I beheld that all workers in this great modern movement Spiritualism, were governed from planes higher than they occupied, and so it was on down to those nearest earth. The latter were the ones mostly acting upon and through mortal mediums, and all manner of queer things were marked as the result of a missit reception and understanding of what was or was to be given n such ways to mortals.

As I saw this and wondered, the an-gel pointed upward to the purely spiritual planes and workers. There I beheld those grand immortals standing as vanguards, directing these works. They stood firm by their original purpose, never faltering because there was so much misfit work done in the last stages of the worldly degrees.

They started to press forward nearer to earth so as to make their power felt, then I was admonished to see our workers on this mortal plane. Those in the front ranks pressed on through new and untried paths and conditions, and oh, such a crowd that followed! But here and there were detachments of groups of people straying into self-appointed paths, still the central army moved onward amid all manner of queer happenings. Many things were done to arouse hu-

manity en masse and gain their attention to these, with but meagre results. In these conjoined efforts put forth by spirits and mortals, everything from the tiny rap to the most philosophic and scientific parts known to us, were represented. There were also standard bearers here and there where points of convergence were marked, for diverging parts in the work and of ideas. I saw then that the investigator of to-day often becomes the teacher or reformer

Then all at once there was a mighty there was a powerful influx lodged or inducted into the world's brain, which caused a great stir and trembling. It is to change the minds of mortals and become the means to uplift and spiritualize them. This will affect all people because all mental supplies are charged with these reinforcements of purer hought and thought substance

The whole effort as supremely purposed, was shown to be for a union of loctrine and practice to enhance mor tal welfare.

There were so many roads branching from the central one and yet further on, ed to one goal. All these experiences and teachings

were shown at proper turns to be the still were different in their statements and manifestations, according to the unfolded consciousness of those so taught and learning.

I groaned in spirit and wished to see the union so labored for shown me, before the panorama passed, but alas! vanished before that appeared. This impresses me with the fact that it will not be, probably, realized until after I have left the earth form; that, too, ooks reasonable, as I am no longer young, and then, seeing, also knowing how many strongholds of erroneous be-lief and practices must be changed, before this blessed state of something like universal religion becomes posible, it work to accomplish it.

MRS. M. KLEIN. Van Wert, Ohio.

ducted solely for the knowledge and the joy of communicating with the spirit world. The results are surely building mighty monument for Spiritualism in this part of the country. Many things are incredible to those who have never seen them: but the future will certainly common experience. But to reach them. here must be the same desire for truth, and patient search for it which these friends have exhibited. The reward of the faithful is abundant.

JULIAN P. JOHNSON.

We declare the above statements to further that these are only a few of the great many good things which wreceiving from our spirit friends.

> H. A. RAYNE. SILAS COREY, LOUISA COREY.

IT IS ALL EXPLAINED.

In early days, when Time was young And Earth was in its May, Two primal creatures met and joined Together in childish play.

And one was Mercury, one was Coal; Friendship they swore together; On a teeter-board they laughed and

played . Through bright and stormy weather And ever since they've played the game Through Fortune's smile and frown, and that is the reason that Coal goes up

When Mercury goes down. -Ex. He deserves small trust who is no privy counselor to himself.-Ford.

### UNIQUE ORDER.

to Status and Development Unfolded It is Named the Church of the Golden Rule.

> To the Editor:-The Church of the Golden Rule, a secular, social and fra-ternal order—and order of morality born in Chicago only a short time ago, and founded on the basis of the "Angel's Message," as first published in The Progressive Thinker, April last, is in a highly flourishing condition, and sends love and greetings to all mankind, of every age and sex, creed and

> But, to disabuse the public mind in regard to the word "church," which to some might be misleading, the Church of the Golden Rule is not a religion in the sense religion is generally, understood. We know there is a strong prejudice among many against the word "church" as well as the word;"religion," but no name to our organization would answer half as well, to invite or attract church people. Of the word church, however, there need be no misunde and simply meant originally any lawful public assembly. This was really the ordinary classical sense of the word "church," till the writers of the New Testament adopted it and applied it to mean Christian assemblies. So says "Smith's Dictionary of the Bible." The word church, therefore, does not neces-sarily imply a religion or religious organization, and especially not so in the case of the Church of the Golden Rule, which is positively not a religion, at least not a religion according to the

sense of "The Priest and the Book." For instance, if religion consists of creeds and dogmas, forms and peremonies, a robed priesthood, holy water and incantations, including the worship of an 'Unknown God" as well as other gross superstitions, the result of ignorance and all for salvation in another world—a world we know not of—then the Church of the Golden Rule is not a religion. But if the Church of the Golden Rule has no worship-no superstitious worship-but is a consecration to ideal human love and human living, the unselfish doing for others, and other moral excellence, and all for salvation in this world, the world we know of, then the Church of the Golden Rule is above and beyond, and far exceeding in authority all religions, and porder of beneficence and morality The members of the Church of the

Golden Rule, are, therefore, strictly speaking, not religionists, but.

### Golden Rulers.

and as Golden Rulers, believing the realities of the physical world are of greater moment to humans than the un-certainties of a spiritual world; they are, therefore, interested mostly in the world they know of, hence their motto,

"We live in the present The future is unknown; To-morrow is a mystery, To-day is all our own.

But apart from the worship of an 'Unknown God," what is religion, anyway? There has ever been and there ever will be but one true religion. Church membership, sect, creed, pro

fession, ritual observance, etc., are not religion nor any part of religion. hese things at their best are but mere ilm-cracks of religion. Religion is an end, a purpose in view, not a thing specacular. True religion is the life love, philanthropic love in the soul of man; it is the love of justice and love for man; it is right character and right conduct. This is religion.

The religious man is a philanthropisi -a born philanthropist. 'Tis not the religion that makes the religious man; 'tis the religious man that makes the religion. It, therefore, follows that there can be but one true religion—the relig ion of the Golden Rule.

As every great movement is unique, so is the Church of the Golden Rule. For instance:

Its only Bible—the Book of Nature! Its only Deity-the God of Nature! In the Church of the Golden Rule a rrational Christian doctrine will be ig nored. Faith will not count a saving virtue, nor doubt a damning stn. Only love-brotherly love-and moral deport ment will command brotherly respect and church approval. If

### Angels of light · Or spirits bright

deign to surprise in church assemblies they will be made welcome. The su pernatural, to that end, will be invited. But the general benign objects of the Church of the Golden Rule are to en ighten and uplift mankind from the slums of theological ignorance, bigotry and superstition, to inculcate and prac tice the principles of the Golden Rule the natural law of life, and highest standard or morals, for human conduct in the home, in society and in the world, believing that the adoption of the principles of the Golden Rule would redeem the world from the sin of heldshness avarice and monopoly, promote human rights and human justice, eliminate poverty and crime, solve the labor and race problems, and convert our planet into a paradise, making thereby, all mankind happy. The further object is the education of

the further objectives on science and philosophy, sanitations and hydrene, medical and health reform, special and political reform, economics, letc. I am, reself, a member of the organ-

DR. R. GREER. Chicago, Ill. Love not with the eyes, but with the mind-Shakspeare.

Life has no blessing like a prudent friend.—Euripides. He scatters enjoyment who enjoys

The devil never tempted a man whom he found judiciously employed. Spur

Give a boy address and accomplish ments and you give him the mastery of palaces and fortunes where he goes.— Emerson.

### THE TRANSITION.

Spirits Rejoicing in Their New Life. A Short Narrative Illustrating the

In many instances through automatic writing, clairaudience, or trance speaking, when the spirits are describing their experience in the new life entered upon through the gates of death, while some seem at first a little Worried or confused by the new conditions, yet the majority express a decided delight over the freedom and health of life in the be-

Dr. Hodgson's friend, "George Pelexpresses himself through Mrs. Piper, thus; "When I found I actually lived again I jumped for joy, and my first thought was to find you and Mary And thank the Infinite, here I am, old fellow, living and well." And again: back into the body for all the world and all there is in it."

At another time, "G. P." says in answer to a question of Dr. Hodgson: "I live, think, see, hear, know and feel just as clearly as when I was in the natural life, but it is not so easy to explain it to you as you would naturally suppose, especially when the thoughts have to be expressed through substance me pleasure to express to you all that can possibly in this peculiar way \* • I am light and free, and much clearer in thought than I was in my natural body."

live again. And not much memory of what has transpired. Another of Mrs. Piper's controls says:

One F. Atkins Morton, trying to reate his experiences after death says: 'I found I was in this world. I did not milk until the cow went dry. know for a moment where I was only felt strange and freer. My head was and trying to comfort me, showing and assuring me I should soon be all right, and almost instantly I found I was."

Another declared, "I saw a light and Then I took her hand and we went to-gether \* \* You can never know how

light and happy we are here."

W. T. Stead's control describes her in the room. .There was no one there At first I wondered, I was so strangely look hungrily at the little girl. well. Then I saw that I had passed over."

here quote one which purported to be from a dear friend in life of Stead's they fell asleep rejoicing. "Julia," but who passed from the body a few years later. After some prelimitire crops were gone and to their hope-

nary writing I asked,
"What were your first impressions
after your release from the body? From report you seemed to pass painlessly and happily forward.

sleep which is the bridge-over from earthly bondage to the freedom within the law of spiritual realities, I was not aware that what you call death was near, but I was serenely happy. I had done the best as I understood it. I loved and when I awoke on this side it seemed like a strange sweet dream, and a charming delusion this is! How well and strong I feel, and how happy." ing comfortably as I thought in my bed, suddenly found myself staring at poor worn-out form on that bed, while walked strong and well, about the room. A—— (a friend present at her death) was crying, but happy nevertheless in her heart, for she believed as I did, in the real life. But it was travail, indeed, to be unable to reach by voice, touch, on any mortal sense those who uselessly grieved over the death (here followed in parentheses in larger characters the word 'Birth') of their

I then asked her who first met her on the other side of life. all clasped me to her, and said, 'My glad you have entered into the higher And then those who were spiritually near and dear when on earth came one by one and greeted me in loving ways impossible for you to imagine."
Soon after the death of Warren Chase (at whose funeral Mr. Underwood officiated, by request made by Mr. Chase some time previous to his passing out). there came writing purporting to be from him. After other things were written, was asked, "Have you any special thing you wish to say?"

-"So many things, but principally that we never die. I am more alive here than ever before-doubt for ever dispelled. Oh, if I could do ardent things by which I could reach all humanity, and assure them, as I myself am here assured, of soul life." Question: - "Were you conscious

scious at the moment of death?" Answer:-"Conscious of a change but one so easily made that I selt puzzled whether, as Paul said, I was in the body or out. Sense perceptions so changed! I saw what seemed to be Warren Chas lying inert, senseless, while the real, thinking, loving, living Warren Chase stood by unable to will that senseless body to any movement, and I said, 'Why, I am freed from that prison!"

These are but a few out of many like testimonies from thousands of differing sources, but I have put these togeth ng an indication of a blessed nossibility for all of us who have yet to pass

### SPIRITUAL HOMES.

Same-A True Story.

Spiritualists as a rule are opinionated people. Many of them were taught wrong by allowing others to think for them, but who, upon discovering they had a natural right to think for them-selves, have thought along new lines from those shown them through their manhood, and these as early manhood, and these as wen as the old-time thinkers often disagree. But that there cannot be too much said upon the subject of "Spiritual Homes" all will agree. So now as this seems to be a theme upon which there can be no adverse thinking I have clear sail

ing and a moderate breeze. A short story will illustrate the idea "No more pain!—I am glad to get out in this letter, to better advantage than of it, thank the Lord! I wouldn't go anything I can think of at present. in this letter, to better advantage than The story was told me by an old friend, who, knowing nothing at all of Spiritualism and caring nothing for Christianity, tried to make his wife and child comfortable through the awfulness grasshopper raid and the ravages of

Josiah Luke had taken up a claim in Nebraska near the Kansas line, set is stakes, built a sod-house and with blankets for the windows and two boards for a door, had snugly en-sconced his wife, Vina, and his daughter Alma, the only child, therein, and A friend in the unseen, speaking to was settling down to the crude life of a Mr. and Mrs. Thaw through Mrs. Piper, pioneer, with a dilapidated wagon, two remarks, "I want to say there is no ponies and a very large cow, with little death \* Close your eyes and go to money, no extra food, and no neighbors sleep; waken up and it is all over. You to borrow from.

The roll of bedding containing nearly all of those commodities they were possessed of, was lost on the road after Now I woke up quick, and I didn't the last night's camping, and al know I was out of the body—I woke up though a search was made, they could not be found. They had some corn meal and made some corn bread with out salt, and lived on corn bread and In the meantime, when "Si," as his

wife called him, was not needed at light in weight, also my body. I saw a his home, he went away many miles light and many faces beckoning me on, and worked for others, and brought home something to eat. "Si" was never cross; Vina was never

cross, even under these awful circumstances and although often very hen I saw farther into this world than gry, Alma stood it bravely, as though thought I should; then Alice held out she knew the circumstances and was her hands and told me I was all right. determined not to annoy her mother with complaints. The corn was growing nicely, the po-

tatoes looked promising, but soon came the drouth and swept away their promfirst sensations in the "Letters from ising prospects. Everything dead, Julia," as follows: "I found myself free even one of the ponies died, Si went to from my body. It was such a strange work at the nearest settlement and new feeling. I was standing close to earned enough to lay in a scanty winthe bedside on which my body was ly- ter's supply of provisions and get win-I saw everything in the room just dows that would keep out the cold and book was written principally in the inas before I closed my eyes. I did not admit the light of day. His wages, for terest of the orthodox church, which feel any pain in dying. I felt only a he worked all winter supplied the fam-Then I awoke, lly with food and raiment, but kept him and I was standing outside my old body away from home; but Vina and Alma in the room. There was no one there were not afraid of the coyotes that used at first, just myself and my old body. to come pretty close to their hut and

.The next season Si had wheat, oats, corn and potatoes, and all grew almost Among the many instances coming to maturity, when one night they heard to maturity with night they heard something like rain, which was greatly ere quote one which purposted to needed, falling upon the house, and

But, lo! when morning came their enless dismay the whole country for miles was black with grasshoppers, finishing the act of destruction, eating what they had cut down, even Si's old coat that hung on the corner of the crude stable Answer: - "When I passed into the had been so doomed as to be useless, The grass was cut down close and even the stack of last year's hay was low ered. After the grasshoppers had filled up they arose in a body that complete-ly screened the sun from view, and flew

away to some other country.

Si went out over the total wreck to feed his cow and pony, while sobbing smiled to myself, saying, 'Well, what and weeping, Vina went to work to get their breakfast, and as Si didn't show up promptly, Vina went to the stable in search of him. She found him there behind the stable with the old happy grin upon his face, while she could but sobbingly ask him what he was laugh-

ing at. "Well, Vina," he said, putting his arms around his heartbroken wife, Providence, in His goodness (?) and wisdom (?) has seen fit to again blast our hopes and I was just laughing to think what a clean job he has made of it, and how darned poor he has left us. I hope He is satisfied. But, Vina, He didn't disturb our love, He didn't take you and Alma from me or me from you Even the grasshoppers had some re-Answer:- "My dear mother first. of gard for our love. Now let us try to b reconciled. I have good health and so child, do you understand that you have have you and Alma, and as long as that passed from death into life? I am so lasts we will push ahead and try again." This narrative illustrates through what desperate circumstances people can pass and still live in harmony with each other; through what trials and tribulations they can go and still keep

> their spirits in harmony, and maintain a truly spiritual home. I do not know that they ever knew anything of Spiritualism, and I know they had no faith in modern Christianity, nor its God, but they were in sympathy, warm and beautiful, with each other, they were in harmony spiritually and mentally; they worked and sacri ficed in harmony, and what is more

> they loved, and eventually succeeded. If, through such desperate strokes of misfortune a husband and wife can keep the home harmonious, by sacrificthat amount to nothing in the end, and blending spirit with spirit, why cannot more homes be made happy and spirit ual under less straining and far better

conditions? Let every Spiritualist try to make his home more spiritual if he has one, and continue to try even in the face of great adversity. Spiritualism teaches it and Spiritualists should practice the same. DR. T. WILKINS.

very shortly whether we expect to cont. SARA A INDERWOOD. through the experience;

### MR. JAMIESON'S POSITION.

Skepticism vs. Spiritualism.

Eureka! We have now, at last, found out where Brother Jamieson stands in regard to the phenomena of Spiritualism. We were quite a while in discovering his position, but it was time well spent, since it will obviate the necessity of threshing over old straw in the fu-

Know all Spiritualists by these presents, then, that Prof. W. F. Jamieson writes as follows:

When Hudson says, concerning the thenomena, "I shall attempt to explain their origin on other grounds than the supposition that they are caused by the spirits of the dead," that is my position exactly; so Brother Sweringen was mistaken in regard to my views. I deny no

clearly proved phenomena. And so, if Mr. Hudson's position is thus endorsed. Brother Jamieson exclaims with bim that:

"The man who denies the phenomena of Spiritualism to-day (who denies that genuine phenomena have occurred and called a skeptic; he is simply ignorant.'

There is, therefore, now no question n the mind of Brother Jamieson, if Mr. Hudson, has, as he says, stated "his position exactly," concerning the occur-rence of genuine Spiritualistic phenomena now as in the past. It is to be remembered by the reader that we are not now considering their explanation nor have we anything to do with counterfeit or fraudulent phenomena. are simply to understand Brother Ja-mieson, if, as he says: "Mr. Hudson "states his position exactly," to admit the reality of present and past phenomena denominated Spiritualistic, or, in other words, that genuine phenomena denominated Spiritualistic have oc cured in the past and are occurring at the present.

This much, then, is settled, if I interpret Brother Jamieson's words as quoted, correctly. That which remains to be settled therefore, is the explanation of the cause of the phenomena Brother Jamieson does not inform us whether or not he endorses Mr. Hudson's explanation of the phenomena of Spiritualism. Probably he has an explanation of his own. In his debate with Rev. Moses Hull he several times promised to explain them, but the only explanation he gives in all his speeches, is that of fraud! fraud! fraud! decep-tion! imposition! delusion! hallucina

So far as Mr. Hudson's theory of explanation of the genuine phenomena of Spiritualism is concerned, while very ingenious and interesting to read, it by no manner of means explains the facts in the personal experience of the Spiritualist. In my own opinion Hudson's Modern Spiritualism.

Materialization is one of the phenomena of Spiritualism, which, according to Hudson, and now, of Jamieson, to deny is an evidence of ignorance. In Bro. Jamieson's next letter to The Progressive Thinker. I would like to see his explanation of this phase "on other grounds than the supposition that it is caused by the spirits of the dead." Thanking Brother Jamieson for his confession that there are genuine phenomena known as Spiritualistic, I will now,

close this letter.

H. V. SWERINGEN,
Fort Wayne, Ind.

A MORNING IDYL.

The morning alight from the gloom of Awakes the world to its duty.

The birds in their flight carol with delight And the earth is glinted with beauty; The sun lances beam over forest and

With fragrance from grasses and clover. A tremulous breeze thro' branches of

trees, Steals kisses like an ardent lover. The oncoming day heralds the way From hilltops and valleys streaming,

With banners of gold, like an army bold, Their lances in the sunlight are gleaming.
Oh, the whir of wings and the scent of

sweet things, And the birds' low call for their mates,
The creak of the cricket behind his grass wicket.

His monotonous story relates. Oh, the hours that fly when summer is

And the mornings are sparkling with dew, The humming bird's wings, the loveliest things. Like a vision drop into view.

The doves in their cot, a busy nesting Cooing each to the other, But the words that they say you cannot

portray. They're only meant for her lover.

Oh, what sweet bliss is a morning like this, When the dreams of the night are

And the air is athrill from valley and

And the music of streamlet is blended. When calling we hear the good house-

wife near, The morning's repast is waiting, And her eyes that are dear light up the good cheer While love makes sweet the partak-

ing. Oh, beautiful day, ever linger, I pray, Free from the shadows of night,

Where the verdure of green is merged with the unseen In the groves of immortal light;

Let the soul's summertime fresh and gublime

Be free from winter's cold blight,
And the morning's repose beam fresh
as the rose,
Where all in true love unite.

BISHOP A. BEALS.

Summerland, Cal.

# IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

THE TWO WORLDS, MANCHES-TER, ENGLAND.

The Home Circle.

One omission from our paper on "Propaganda," printed last week, we the clairvoyant; and the whole narranoticed immediately after the reading tive has many supporters who wouch at the conference, and the gental presi- for its accuracy. dent stated for us the missing thought. We wish to emphasize this temporarily forgotten aspect of the subject, espe-There was a little girl who always said cially this week, inasmuch as all earnest Spiritualists have long recognized From the one thing she wanted most that along this path lies the only sure and certain way to success-we refer to There always was a cloudy spot the "home circle."

The Methodist prayer-meeting may Nothing was ever quite just right, be a great support to the cause, but family prayer was at the root of much of the deep religious feling of the days of Methodist ardor. Similarly, the public circle of the Spiritualist may be useful in a measure to the movement, but incomparably beyond it in power and \*effect is the home circle, where is gathered the sympathy and the energy

which can be alone found there. ject, and little can be added to what has gone before; but the need for this form of meeting still demands emphasis, and more and more the cry for home circle development, home circle experience, and home circle devotion is heard in the One chose to hope and one to mope, desert waste of waning phenomena.

. To us it appears that phenomena should be on the increase: that the power which was manifested of old should be doubled in these days. The contrary, however, is the fact, and those who think most about this quescircle development.

through the ranks of Spiritualism, as it innumerable distortions." has through all systems with spiritual revelation as their base.

No Spiritualist should be dependent

superior to all societies. Prof. Hare, the end.

the greatest triumph comes.

of work. What glorious achievements wards. would follow.

ness and renewed activity.

# Early Clairvoyance.

features so clearly that his grandmother recognize anything beyond the body. recognized them to be those of her In the present day great discoveries daughter who had passed away eleven are being made in the realms of mind years before, this being the first time and spirit, by the most advanced intelshe had appeared since death. Since lects, which tend to show that the physthis description my little boy and I went | ical part is quite of secondary importto repair some electric bell circuits, and | ance. The body is, only an incidental when we were coming over a level feature in our existence, and the transcrossing in Hall-lane, Bradford, he told actions in connection with it form but me that the same lady was standing be- a triffing episode in our real life's story. fore us at the gates. Now he constant- The religion of the future will rest upon ly tells his mother of various things firmly established and scientific princiwhich appear before him during the ples; because the foundation of relig-

# A Remarkable Story.

A remarkable story is being freely circlaimed, and, going to her mistress, she upon a thing which comes to naught; told her of certain incidents she had and to that which endures everlastingly dreamt which coincided exactly with we will almost grudge a moment's events detailed in the newspaper. On thought, All, our devotion is centered the advice of her mistress, she commuting upon the poor unworthy casket, which nicated with the police, telling them the is only meant to rot and perish; and camp, it is considered to be a very hopeand accompanying her written direct trample in the mirel tions with a sketch map of the place-

of the search announced the discovery of the body, coupled, in one instance, with the significant words spoken in an interview by a member of the police force: "We were directed to dig...... The story concludes with the information that a reward of £50 has been paid

Her fate was very hard; She always was debarred.

The Two Sides of it.

Somewhere within her sky; She used to say, and sigh.

And yet her sister, strange to say. Whose lot was guite the same, Found something pleasant for herself In every day that came. Of course things tangled up sometimes For just a little while, But nothing ever stayed all wrong,

We have often written of this sub- | So one girl sighed and one girl smiled Through all their lives together: It didn't come from luck or fate. From clear or cloudy weather-The reason lay within their hearts. And colored all outside;

She used to say, and smile.

LIGHT, LONDON, ENGLAND.

And so they smiled and sighed.

## Excessive Worship

It is perfectly true that Spiritualists, tion are convinced that much of the de- as a rule, are gradually weaned from cline can be traced to the lack of home excessive worship of God in the ecclesiastical sense. "God is spirit," and It may be urged that there are more they who worship Him should do so "in mediums to-day than ever there were. spirit," and therefore "in truth." No duct"; and therefore, to accept the ex- hole in the mountain side, all the wealth himself and travesty the cause they This may be true—at any rate, we can need, therefore, to be always clinging to cuse that evil spirits compel sensitives has been taken, and it is rightly named love, for the evident purpose of palliatnot affirm or deny it. Of this, however, church and altar, and sacrament and to vicious courses would be subversive "Glory Hole." There are 895 stamps at | ing the prejudice of those of his followwe are certain, that whereas in the old priest, though all these may help. God of moral order and personal responsibil- work in the mills, day and night. The ers who criticised him for being identidays mediums worked for the glory of is in the garden and the wood, by the the spirit world which had been re- river-side and away on the hills. He is ted that, unless they assent, sensitives and silver, but it is found in such vast camp-meeting. vealed to them, they now in large meas. In the smithy and the ship-yard, in the cannot be compelled to do wrong, and quantities, and so easily worked up. Personally I have no ill will towards ure, work for their own hands, and shut laboratory and in the slums. He is to those who would excuse themselves that it nets big profits to the owners, him; but I have a contempt for his conting themselves up in flats or shops, or where His singers and His sorrowers residences of a more or less aristocratic are; and he best serves and worships he would reply: "If an evil spirit makes | What is it the Bible says: "Unto him | do not think it any credit to Spiritualtype, advertise, and then await the Him who finds and helps Him there. golden shower of guineas, apparently, This is a great truth. Let it be well regardless of the advancement or other- thought out. One of our true prophets. | could have no power over you." wise of the grand gospel of spirit re- poets, Lucy Larcom, was right when she

If professional mediumship of this "We are farthest away from God character is allowed to develop without when we cannot perceive Him in our a corresponding growth of home circles, fellow-beings. The mirror of human with their open vision and power of the nature is sadly blurred; but in the spirit, revelation will again be a thing | meanest and wickedest there are tokens in the hands of a privileged few, and of the divine childhood, occasional corruption will in the ultimate stalk flashes of the Father's image through

## The Religion of the Soul.

What a terrible injury we are doing

Every society should encourage home only, we have seriously neglected our the influence of undesirable spirits, and Thlinket (pronounced Klinket) Indians. circles among its members, each circle chief business in this world, which is so in conjunction with a steadfast will no Before white men came here the In- fine interpreter that has been on the in connection with, and loyal to, the pa- to educate and train the soul, as to fit it better exorcism can be practiced. . . . . dians lived on fish, sea weeds and roots. rent society. Scarcity of mediums for the eternal career of usefulness, to | "Man's greatest danger is from the but now they eat "white man's food." would then be unknown, and instead of which this present state is only a pre- evil in himself, and the evil spirits in They are a dirty lot of people, and have few messages we got Decoration night: speakers having to be brought from liminary introduction. We are so occu- the flesh. Let preachers denounce the many strange ideas, one is that the long distances, the voices of the spirit pied with the paraphernalia of life that | evil among men—the lies, the swindles, world would be heard through efficient we altogether lose sight of the life it- and fraud in daily life—no matter by ated the men out of driftwood and the be good and I will come to him. I feel self. We are so taken up with the prep- whom committed or where—rather than women out of crows—so that they never so sorry for Josephine Baily, for she is Glasgow is trying this scheme with arations for our journey that we omit indulge in wild denunciations of Spirit- kill either ravens nor crows, but do in a bad fix with her throat. But they great success. We trust many socie to think of where it is we are going, and | ualism; then they will help to reduce | burn driftwood. After the children pass ties will follow so important a lead, the best way of getting there. We en- the number of evil ones entering the ten years of age, the brothers and siswhich must mean to the movement of cumber ourselves with a heap of spirit world, and join hands with the ters are not permitted to speak to each Modern Spiritualism increased useful troublesome and unnecessary things; | Spiritualists in purifying this world, and other; if they do, they are sent out of but the one thing needful we forget to thus help to render it impossible in the the village and can never return. The take. Just as the old school of science | future for evil spirits to exercise power | girls marry young. Sunday, when we confined itself to the investigation of over men. The lesson of it all is: Wise went to the Swedish mission church, we Writing from Bradford, Mrs. Joseph the physical and material side of life, discrimination and careful judgment saw one of those young married women. Clarke tells the story of the discovery and was almost ready to deny the exist- will prevent incorrect conclusions conof his little son's clairvoyant gift. He ence of anything it could not see and an- cerning evil spirits, their nature and alyze, so the ordinary run of men and i "My little boy, who was at the time women are apt to fall into the same tioned will sweep away the errors indi- They are really old broken down wosleeping in the same bedroom as my danger When they live only for the cated and establish truth in the place father and mother, awakened my moth- satisfaction of bodily wants, and the of superstition and ignorance." er about 3 o'clock one morning, and told pursuit of bodily pleasure, and exclude her that a lady in white was praying at from their thoughts the spiritual and the foot of her bed. She told him to go the real, the tendency in time is that to sleep, but he then delineated her they cease to believe in and cease to

ion is the soul, and the soul is the greatest fact in our human nature, which none but those who are utterly dense and stupid will disregard. There will no culated in Brighton with regard to the longer be any gainsaying this truth, good work last week. finding of Miss Holland's body. It is that man is not made up of physical stated, and with offers of proof, that the atoms which perish and dissolve in corpse was discovered by the police death, but is originally and eternally a only when they acted on the written di-rections of a clairvoyant resident in realized what that means! As it is, we Brighton. It appears that this clair- live so much for the body that we voyant is a lady's maid, aged about 30, starve and kill the soul; we only try to and of French extraction. She has al- stifle it—the soul that would be so kind ready given many demonstrations of and do so much for us, when the body, her startling powers of prevision. At which has mainly got us into a lot of the time when the Moat mystery was at trouble, will be laid aside for ever-we its height, she was taking no interest will actually murder our best friend! whatever in the case, and knew nothing | We train our bodies that they may beof its features. One day, however, she come healthy and strong in stature, but to be an angel. picked up a newspaper, and quickly be-came absorbed in the account given of develop our immortal souls! The highthe main facts of the case, and of the est part, the only part that lasts, is alfruitless search by the police for the lowed to droop and wither, to become corpse. Suddenly she started up-crippled, and stunted, and powerless for "Why, that's my dream!" she ex- want of care. All our labor is spent

exact spot where to dig for the body, the priceless jewel itself we will even ful prospect for the future. a locality she had never seen. A day or Evil Spirite; Their Nature and Power.

two later the paper publishing accounts The Harbinger of Light, in a secent W. P. Pholon, M. D. Price 50 cents.

issue, gave a full report of an address on "Evil Spirits: Their Nature and Power," delivered by Mr. J. J. Morse, at Dunedin, New Zealand, in the course of which he referred to the fact that while the Spiritualist is aware that he receives communications from spirits who are unreliable and deceptive, he is also aware that those communications are few in number when compared with those that are made by good spirits. Admitting that there are spirits who are vain, untruthful, and of a low grade of mental, moral and spiritual development, he pointed out that these are human failings—the vices of undeveloped or unprogressed human beings. Mr. Morse affirmed that "dying" meant translation to another plane of life, not a change in the nature or character of those who "pass on." Undisciplined men and women must go somewhere, and, "If earthly attractions still enchant them, if they are still of the earth, earthy, unable to enter purer spheres,

and can find ways of making their con-

tinued presence in the world known,

and in such fashion as accords with

wonder?" In support of the contention that 'Spiritualism destroys all the superstition concerning the nature of the spirits in question, and shows that they are not demons, devils, vile monsters of earth or air, vampires, ghouls, nor evil genii of any sort," he argued that falsehood, deception, foolishness, and wickedness pertain only to human beings, and, therefore, as "these evil spirit appeal to men in a way they understand," that fact indicates that they are "simply and only the departed men and women of human life, removed to another school, for the training denied them while in the flesh"

In reference to the claim that evildoers are influenced by evil spirits, Mr. Morse thought that in rare cases it might serve as an explanation, but it Day-if noise means such. could not be accepted as an excuse: for predispose them to given lines of con-

Mr. Morse concluded as follows: "The wholesale condemnation of communion with the spirit world because visited the Russian Greek church, and so-called evil spirits intrude, is as illog- therein saw their beautiful and expenical as saying you will handle no money | sive Ikons—the like of which we had because base coins circulate. Do you never before seen! At this historical reject the flower because the bud looks | town we saw our first totem poles, and uncouth? Who refuses the fruit be- walked to Indian river, two miles from cause the blossom appeared so differ the boat landing. In this harbor we ent? Can you deny the beauty of the found the U.S. Ship Patterson, a surstar-spangled blue above you, because vey boat, which is to lay the cable bethere are clouds, rain and storm? Are tween Sitka and Seattle; upon this ship the terrifying lightning flash and the | we saw a number of Filipinos who are upon outside sources for his reveal- ourselves if we allow the body, which rolling thunder evidence that Nature working for 'Uncle Sam.' ments of the spirit world. In his own has no permanent connection with us, knows no calm? Do you refuse to build After being in Sitka six or seven home he should find that joy and com- to outweigh and dominate and suppress cities, found empires, or to make glad hours, we started on our journey once fort which results from the known prest the soul! Yet, is not that what nine the waste places of the earth because of again, and for the next thirty-six hours ence and counsel of his spirit guides, tenths of the people around us are do- the earthquake? Most assuredly not, our ship, battled against wind and helpers, and friends. Development by ing? How their bodies shall be fed, for you truly say such are incidents in waves, for we had a good-sized "storm proxy is one of the banes of the move how they shall be dressed, how they the order of Nature's evolutions. Then at sea." We reached Yakutat at 8. p. ment, and mediumship on the slot sys- shall be housed, how they shall be hu- why assert that only evil spirits, and m., and found, it to be only an Indian viltem is of necessity a poor substitute for mored, and indulged, and pampered, evil things, are associated with Spirit- lage, where there are no accommodahow they shall be protected from dan- ualism? Good and evil exist side by tions for a woman; so although tired, More and more societies are being es- | ger and suffering-apparently these are | side, they are never found alone, or en- | we needs must wait until our tents were tablished for the purpose of psychic re- almost the only things in which the tirely unmixed. Only the idle dream unloaded, and then pitch them. It was search. What is needed is personal vast majority take an interest. And the of perfection; the wise seek to improve twelve o'clock—midnight, but daylight sisted of but four, but has grown to six. development of the researchers. The same undue amount of attention that is the world and labor for that harmony still here'ere we could go to bed. Our My father and mother, of Decatur, Ill., man who has gained consolation concentrated upon the body when fiv- and order which God, through nature, is | beds were spruce boughts, with our have joined us. They knew nothing of through his own development will stand ing, is consistently carried out even to surely establishing. But, so long as evil blankets spread over them, but that Spiritualism until they came here eight men live on earth, pass from it at death, was welcome, for we had been seasick, weeks ago. They are delighted with diumship, ended by developing it, and spiritual and enduring presence is ble for them to obtrude among you.... ing (or seemed to be) as the boat had table shaking and raps and they got there he stood upon firm ground and ut- scarcely ever thought of; but as much | "What, then, is the preventive? The done for the past thirty hours. But we lovely flowers and fine messages. We tered a never-to-be-forgotten note of tri- fuss as possible is made over the dis- cultivation of your will power; the ab- were not to rest-some "good white had a fine time Decoration night. We umph in his declaration to the world posal of the decaying receptable he has solute determination to be master of man had sold bad whisky to the In- got fine flowers and messages. The folleft behind, where and how it shall be yourself; the assertion of your unques- dians," and they, the Indians, had to lowing Saturday night we had material-Elaborate halls, high fees, swelling placed. Next to the money, the chief tionable right to select your own asso- fight it off; but this fight was much dif- izations; seven of our dear ones came titles, all sink to insignificance before question is the funeral, and numbers of clates among the people of either world. | ferent than what one reads of in the out and spoke to us. Oh, how delighted the humble fireside circle. Sir William | relatives will assemble for his burial, | The exercise of your duty 'to try the | yellow-back novels, for the women took | we were to see them and to hear them Crookes investigated in the home, and who never thought him worth visiting spirits, as you do men, before deferring two belligerents in hand, "boxed" their talk so nicely to us. Spiritualism is a did not call in a class of his brother sci- before. And as if in mockery of its to their advice or leading. And, most ears well, and got them off to bed. By glorious work. My mother and myself entists to witness the wondrous phe- fleeting existence, an enduring monu- of all, in this connection, to refuse en- this time, however, the sun was an hour were in the orchard looking around: I nomena he was engaged upon explor- ment of stone or marble must crown trance, or harbor, to unclean thoughts high, the birds singing and the mosquiing; and it is in the quietude, and espe- the discarded tenement of clay! All of any kind into your minds. The com- toes handing in their "bills" for our cially in the development of friends and this grotesque and pitiable exaggera- plete discontinuance of gross living, in- night's lodging on their domain, and as standing there. I said, "Mother, do you relatives, that the sweetest consolation, tion of the physical element is founded toxicants and narcotics, and a rigid obe- we did not care to pay their price, we on a huge mistake; and no words can dience to personal cleanliness must had to get up, and so commenced our We would that we could inspire every describe the serious consequences of also be adopted. Purity of mind must first day on Alaskan soil. Spiritualist with a desire for this form such a blunder, both here and after have its complement in purity of body. By aspiration, prayer, and cleanliness By caring for our physical bodies may may not only ward off, but prevent, Yakutat Clan, one of the clans of the

power; and knowledge of the facts men-

# Reed's Lake Camp, Michigan.

The past week has been a very pleasant and profitable one at this campmeeting. The weather has been cool and delightful and the campers are enjoying themselves. Last Sunday the platform was occupied in the morning by your scribe, and in the afternoon Brother W. V. Nicum gave an interesting lecture which was followed by messages from Mrs. Josie K. Folsom. Mrs. Folsom was at her best and when she read sealed questions under control. that were secreted in the pockets of persons in the audience, pointing out errors of spelling and other peculiarities. skeptics were simply astounded. Mrs. Belle Fuller, of Grand Rapids, is

he strikes telling blows for the Spirit- sight! 100

will not have to wait to go to spirit land | ing this long trip and rest.

speaker this week. The Folsoms start for Island Lake camp this week to begin their engagement next Sunday.

On Next Friday evening the Hazlett family are to give the camp an entertainment. These child actors and delineators are said to be very fine, and a great treat is expected. As this is the first season for this

C. W. STEWART.

"Healing, Causes and Effects."

# THE FAR NORTHWEST.

The Journeyings of a Worker.

our boat just seven days to reach Yaku- mortified, when I read of the "Cleve tat. The voyage was a most pleasant land dunce who so scandalously por one, the weather, with the exception of trayed his ignorance, or his dishonesty one day, bright and clear, and as we two years ago in his pulpit parade of were never out of sight of land, only the | Spiritualism." last twenty-four hours, the trip north- I wrote it-or intended to write itward was most enjoyable, and the scen- | the Cleveland "divine." That sounds ery grand, beyond the power of pen to | more respectful, and I always intend to describe it. Smooth sea, like glass- show due respect for the "cloth." But distant'mountain peaks, mostly covered in its original meaning "dunce" might with snow, and at whose feet seemed to be appropriate, for the lexicon gives it: nestle great glaciers. Oh, those fields | "A subtle sophist, given to caviling of ice! One has no idea of their beauty | where he cannot refute." This may apnor vastness until he has seen them ply to the Divine in question; but the with his own eyes. And the long hours | usual definition of dunce as now used of daylight!" Why, the sun seemingly is: "A man of measureless stupidity." had forgotten to dip into the sea, until The ability in a certain limited line, long after bed-time, and then, like a which this man has shown is not to be naughty child, was up in the morning at | questioned; yet the mildest judgment 18:80, when you wanted to sleep; but upon his conduct, after he had been their nature, what cause is there for you had to forgive him, as soon as you | twice employed by the Lily Dale man came out of your state-room, and saw agement as their speaker, and then his smiling face reflected in the ocean, slobber, from his pulpit such a dirty all laughing and bright, like hundreds compound of pious slush as was of thousands of diamonds. Is not one ported in the Cleveland papers, is to drawn nearer to the spiritual when he call it "measureless stupidity." His sees nature, and the wonders of our lit- first lecture at Lily Dale was his best, tle earth plane, under such favorable and was received with enthusiastic apconditions, and does he not wish to see | proval. The second was good, but not the Inner, which must be more beautiful equal to the first. The second year he than the exterior? So are we taught, dropped a good deal below the standand only with spiritual sight may we ard of expectation, which his introduc-

board, and was ushered in by Captain | originality had mostly disappeared.

while it is true that "like seeks like," it and we had four hours there. We vis- | said some splendid things at Lily Dale, is "equally true that men's inclinations | ited the Treadwell mines and mills, the | and all true Spiritualists must have felt largest in the world. From one great a deep regret that he should so sink ity. The fact is now generally admit- ore worked up is of very low grade gold | fied with Spiritualists, at a Spiritualist latent desire is in yourself, otherwise he him who hath not, even that which he evidence of a "change of heart." hath shall be taken away." It seems to fit nicely into this case.

Our next stop was at Sitka, where we

Yakutat is 1,200 miles from Seattle, and here dwells the Chief Head of the raven created the world; he then cre-She was but thirteen years old, and had in her arms a child (a baby of eight months) nearly as large as herself. men at twenty years. The missionaries (Swedish) who are here, told me that they are doing all they could to eradi-

cate this evil. We went to the Mission church Sunday, and there listened to the most remarkable of translators, a young native, and by the way, one of the men who were drunk, and whose wife boxed his ears. The sermon was in English, on the same old lines of fifty years ago. The Indian translated it into Thlinket as fast, and verbatim, as the minister could speak, it was really wonderful and I found myself wishing that I could take old orthodoxy from them and in place teach them Spiritualism on a higher plane than which they naturally have it in . Je

We soon expect to leave Yakutat, and | O winds of the sea, come whisper to me go inland; if so we will be near "Huba fine platform message bearer, and did ard Glacter," which is a "live" one, and As the tide rolls in in foam-white and which I long to see. From this point On Sunday evening, Brother Dunakin, we get & good view of Mt. St. Eliasof Cecil, Ohio, finished his engagement 18,999 feet and over in height-and the at the camp with an excellent dis- great Malaspula Glacier, which is over course on the Science of Spiritualism. 50 miles across and 300 feet deep; the Brother Dunakin is a deep thinker and length Pito not know. At any rate it is earnest worker, and wherever he goes ice enough! But, ah! what a grand

Give my many friends, Mr. Francis. Brother Dell Herrick, president of the greetings through the columns of your association, though busy with a thou- paper, and say that when I return to the sand cares, always has a kind word and | States three months from now, I feel smile for everyone, and Mrs. Herrick that I can do much better work for tak-

LOIE F. PRIOR. Mr. W. V. Nicum is the principal Yakutat Yakutat Bay, Alaska.

TO WOMEN WHO DREAD MOTHERHOOD

Information How They May Give Birth to Happy, Healthy Children Absolutely Without Pain-Sent Prec.

No woman need any longer dread the pains of child-birth, or remain childless. Dr. J. H. Dys has devoted his life to relieving the sorrows of women. He has proved that all pain at childbirth may be entirely banished, and he will gladly tell you how it may be done absolutely free of charge send your hamm and address to Dr.J.H. Dye, Box 187 Baffalo, N. Y., and he will send you, postpaid, his wonderful book which tells how to give birth to bappy, healthy children, absolutely without pain; also, how to cure sterlilly. Do not delay, but \$1200 to-day.

# DIVINE."DUNCE."

Spiritualist | A Mistake That is Not All a Mistake

Your typo may be more intuitive than We left Seattle on July 1, and it took | I, but I was quite surprised, and a little

tion had created; and was largely a re-The Fourth of July was spent on ship- hash of the first. The newness and

Moores, master of the good ship "Excel- The scathing rebuke administered by sior," blowing the whistle, which awak- Hudson Tuttle in The Progressive ened everyone at 6 a. m. Many of the Thinker is probably forgotten by the passengers had supplied themselves great majority, but those who read it, with firecrackers, etc., ere leaving Seat- and remember, cannot feel very proud tle, so we had a grand Independence of such a man to represent them at a Spiritualist camp-meting. But his tal-Our first stop was at Juneau, July 5, ent in his specialty is undisputed. He

for wrong-doing by blaming the spirits, who are the Rothschilds. I believe, duct in this particular instance, and you do evil it is because the active or | who hath, much shall be given, and to | ists to employ him, until he has given LYMAN C. HOWE.

> We can assure Brother Howe and all concerned, that the mistake was not made on purpose.

After all, the mistake may not be so far astray that it might not have been

We are not informed concerning the "evangelical orthodox soundness" or the heterodox unsoundness of the reverend gentleman referred to-but leaving him entirely out of the question in our present remarks, it is our opinion that in these modern days of enlightened critical scholarship, it takes a first-class dunce to make a soundly orthodox "divine." The ecclesiastical title of D. D. might

well be taken to signify Divine Dunce.

The Home Circle. Our little circle is improving. When I wrote the other letter our circle conwho commenced by "investigating" me- When a man dies, as we call it, the and live beyond, so long will it be possi- and our heads were pitching and toss- the good work. They have received A Practical happened to look up at the kitchen door and through the screen I saw a man see anything in the door?" She said she saw a man; it was my uncle, and then my daughter came, and a girl friend of mine that I had forgotten

years ago. Oh. I cannot tell how thankful I am that I found the true and glorious light. We have fine guides and a other side of life 700 years. We get A Conspiracy Against the Republic fine instructions from him. Here are a "Dear Mary: -- I have come at last to send you my love, and you tell Sam to

will help her soon. We are all here with you. We want you to stay here, for we can help so much. Good-bye, my dear daughter.—Peter Smith." "Dear Friends:-I thought I would come and send you a few loving words from the other side of life to let you know that we do exist after death. will send you and the rest of the folks my love. Tell them to come and I will

talk to them. All of the folks are here with me. Good-bye.-Jack Smith." "Dear Mary: - I am here and will try to send you a message to tell you that we do live again and we are so proud to do that. Oh, Mary, this does me so much good, to talk to you mortals, to help you. I send love to all of my friends. You show this message to them all .- Becky Cain."

Oh, what a grand and glorious thing it is, to think we can talk and receive messages from our dear ones that have gone on before us. Oh, if everyone could see the true light, what a glorious world this would be.

MRS. L. M. TOLAND. Metcalf, Ill.

# MY SHIP AT SEA.

Of a far-away isle sunny and green, Washing the shore's sandy sheen;

While I view from afar, like some lone

A tiny sail on the horizon dim, A foam-flecked ship on a sky-blue bar With the low winds' solemn hymn.

As I list to the tale of the far-away sail. The phantom ship I but dimly see; From the salt waters deep where the sea-weeds trail Come the whispered words to me. And quick on my ear, familiar and dear,

Over the waves of the billowy tide. To my wandering heart a thrill of good And the loved ones close to my side. Ah, wonderful land, where my ship is.

smile.

astrand On God's far infinite isle, With sweet spices rare my lone spirit is fanned With the light of Love's beautiful

Like a star in my immortal soul, Wearled and restless the' my earth-life Practical Mothods to Insure Success Life's future is the haven and goal. struction in matters pertaining to physical, mental and spiritual health. Worth many times its cost. Frice 10 cents. BISHOP A. BEALS. Summerland, Cal.

On Falth's bright sea a fair vision I see,

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THE HIGHER LAW. Its Influence Over Human Life Con-

sidered. The assertion that there is nothing existing that is out of the domain of law in life, the more simplified the problems is true, but the many different phases of its manifestations justifies the use ty in its efforts to solve them. When of the terms higher and lower when all the Universal Republic is ushered into to its operations. When mankind had developed far enough to be dream of a few impracticable enthusicome conscious that there were polit- asts, but the sober intelligent thought ical social and moral obligations due of the most advanced minds of the from the individual to the larger asso- world, and their number is increasing clative body, and that also was under faster than the supporters of the old obligations to the individual, it began to order are willing to admit, it being the formulate laws and to externally manionly practicable solution of the probfest them, by which both parties should be governed. This form of its manifes, phase menacing the life and growth tation is what may be termed the lower law, because not having developed to a comprehension of its higher phases it could not be made conscious of its presence, only through its materialization.

The lower operations of this universal law are mostly of a prohibitive na. and higher order. ture; it is thou shalt not do this or that, with penalties attached for violation. unnecessary, for under the present as well as the past phases of life's development it is apparent that there was and is need of these restrictive measures to hold in check the turbulent forces of undeveloped life. We wish to illustrate the fact that in proportion as the higher phases of that law are devellarge there will be less need of the nizing the fact that all are entitled to lower forms of its manifestation.

Human society is such a combination of the varied forms of development, which at present are holding a large physically, morally and spiritually that body of the race down to the dominion what is adapted to one phase would be of the lower law would be removed. the more advanced civilizations of the time taken to evolve the more perfect present is to strike a general average manifestations of the higher may seem and make laws result in the greatest to our earthly life to be of great length, good to the greatest number. Under and the revolutionary forces are seem-the lower manifestations of law, fear is ingly used at times to quicken the ada prominent factor in controlling life. vance movement. But whether those The law to punish theft would have no revolutionary movements are tempobearing in controlling an honest per- rary failures or permanently successful son; one who as far as their individual they cannot come until the nation or conduct is concerned could dispense race has progressed far enough toward with its enforcement, but at the same an understanding of the higher law so time the honest person must realize that they realize as a last resort a revothat however high the ideal may be to lution is needed for its more perfect which they have attained, the actual consummation. condition of average life must be considered, and as long as the fact remains apparent in life that all have not attained unto absolute honesty, the law to control the thief must be enforced.

sive proof that the race as a whole is nearer that plane where it can under- a higher one. The cry is still heard as stand more perfectly than ever before the operations and requirements of the higher law, although many external him shall be cast into the flery furnice."

The new order of life will give us charexplore beneath the surface for causes seem to indicate that there is a reces- birth and station. Fortunately the world sion from instead of progression toward has had some examples of that higher a more perfect understanding of and law embodied in individual life pre-

control by the higher. record of crime and the struggle of op- prominent characters that are embodposing forces in the industrial world for |ied in our country's history, Washingthe mastery causes us to ask, is this the | ton and Lincoln? It is not because they modern civilization that we claim is so were at one time placed upon the pedsuperior to any that preceded it? That estal of temporary power, but because is the external phase. The internal is of the exalted character of their lives that the race as a whole has advanced saide from any external considerations. That such minds could be prevented from assuming a leading position in the affairs of life would be as impossible as no uncertain tones that the higher shall, wherever it is practicable, supersede the lower, and if the age is wise it will earth. the lower, and if the age is wise it will earth.

ligious structures of the world.

rior merits of the higher over the lower phases of life. The civilized world is surfeited with legislation, and has arrived at a stage where if not relieved of the burden is in danger of being crushed beneath it. The farther we advance toward that place where the higher law has a dominating influence become that now perplex human socieexistence, which attainment is not the lems that have assumed such a serious of what has already been attained. When it does come "the boast of heraldry and the pomp of power" will not be factors considered in life's program, in the truth will be retained in the new

We read on one page of our daily paper glowing accounts of the gorgeous Not that this prohibitive legislation is display of dress and equipages used in coronations and in the pomp of visiting monarchs and church dignitaries. On the other page account of suffering caused by the arrogance and selfishness of those who would take, more than their rightful share of the hounties nrovided for the universal race. The do-minion of the higher law would remove all of those discordant forces by recogregal splendor because of their humanity, and those legalized conditions which at present are holding a large The effort of "The mills of God grind slowly.

That the new order of life will cause a lack of appreciation of the sublime or beautiful either in art or nature is not to be supposed, neither is it desirable; but it will change the line of apprecia-The evidence presented gives conclu- tion of what is considered sublime or beautiful from the present standard to acter instead of the mere accidents of sented to it for appreciation. For what We review the daily press and the fact do we do homage to the two most

heed the warning, for it was the disre- . As our physical universe is yet in its gard of it that caused in the past those formative stage, which is evidenced by violent upheavals and revolutions that nature's convulsions in her effort to have shaken the political, social and re- perfect the conditions of life and however terrific and destructive they may Legislation may restrain but cannot be of the present forms, it is not the Dr. M. E. Conger. An appeal to reason compel anyone to be virtuous or honest, death but the birth throes that we wit and man's highest aspirations. A plea

tary influence with a certain class of thinkers is the all-important factor of life. True it is a mighty power, but if it was the most important where would have been located our present life? back to the starting point, and there moving in a circuitous route without any advance. There are forces in opera-tion which cause the law of heredity to become impotent, fail utterly in its ef-

fort to control life's destiny. All along through the ages there have been those who were the beacons which guided life toward a more perfect real-ization of the spiritual law; individuals who had developed their lives to that degree of perfection that they were able to dispense with its lower external forms; being a perfect law unto themselves. At present human society must through external forms of law be protected from itself; shielded from those conditions which if left free to act would cause life to revert back to the lower forms from whence it sprung.

The allegory of Michael and his angels
driving back the spirits of darkness is truthful picture of the present efforts of human life to hold in check and eliminate the forces that would retard its advancement. An English parliamentarian in speaking of the industrial situation in America said that it "was hell with the lid off." Well let us be thankful if that is the case. The old monarchies of the world have the lid on, and have sat down on it with their powerful military equipments; trying to hold their subjects down to the bondage of the lower law when their aspirations are for the higher, and some day there will be an explosion if those pent-up forces are not released; such as the world down to the present time has never witnessed, but from out of the existing chaotic condition will be existing chaotic condition will be evolved the universal republic whose foundation will be laid deep in the spiritual life and whose constitution will be obedience to the higher law.

HAMILTON DE GRAW.

A recitation given at Reed's Lake camp,

A traveler on the dusty road strewed acorns on the lea:

A DEED AND A WORD.

And one took root and sprouted up, and grew into a tree.
Love sought its shade, at evening time,

to breathe his early vows; And age was pleased, in heats of noon to bask beneath its boughs. The dormouse loved its dangling twigs,

the birds sweet music bore; It stood a glory in its place, a blessing

A litle spring had lost its way amid the grass and fern.

A passing stranger scooped a well where weary men might turn; He walled it in, and hung with care a ladle at the brink; He thought not of the deed he did, but

Judged that all might drink.

He paused again, and lo! the well, by summer never dried,

Had cooled ten thousand parching tongues, and saved a life beside.

A dreamer dropped a random thought; 'twas old, and yet 'twas new; A simple fancy of the brain, but strong in being true.

It shone upon a genial mind, and, lo! its A lamp of life, a beacon ray, a monitory

flame. The thought was small, its issue great; a watch-fire on the hill; It shed its radiance far adown, and

cheers the valley still. A nameless man, amid a crowd that thronged the daily mart,

Let fall a word of Hope and Love, unstudied, from the heart; A whisper on the tumult thrown, a tran-

It raised a brother from the dust, it saved a soul from death. O germ! O fount! O word of love! O thought at random cast!

Ye were but little at the first, but mighty at the last.

### IS LIFE WORTH LIVING?

Is life worth living? Through struggles and fears, Toiling in sorrow, Striving 'mid tears;

Sad and forlorn, The day ends in darkness; We are tired and care-worn.

In the midst of our doubtings There enters a thought, Our actions to others-

Have they happiness brought? Did we speak a glad word To that poor mourning soul, Who trudges along To at last reach his goal?

Did we soothe the wee child With the tear-stained face? Did we reach out our hand To the one in disgrace?

Did we light the burden Of the work-worn man Who labors each day
To earn what he can?

The grey-haired woman So lonely and sad, Did we look love in her eyes To make her heart glad?

Did we wipe all the tears. From a bereaved brother's eyes? Did we sow seeds of hope, Where discouragement lies?

Did we make work easy,
By a strong, helping hand? Did we scatter the perfume,

From the sweet summerland? Did we make silvery laughter, Where before had been sighs? Did we dispel the dark clouds,

Leaving bright golden skies? Go through life, for the good you may And not for paltry pelf;

live for others and scatter your smiles Ever forgetful of self. Happiness, then, is just what you

Gloom and despair as well; s we plant the seeds of sunshine and The blossoms surely will tell.

For like the sunshine, gloriously bright, There is joy in generous giving; And the bliss of unselfishness pure and

Makes life doubly worth the living. JOYLOTTA PURDY.

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### ANSWERS MOSES HULL.

The Morris Pratt Institute, Ir an Orphanage-Which?

Through the liberality of your columns, several speakers and among them Brother Hull, had their say about the Morris Pratt School, The Thinker columns were closed, then opened to

I ask for no space to reply to his misinterpretations and sneeds. In this de-partment of "homiletics" he is an adept. To his personality jibes I am as immune as was Garibaldi to the mosquitoes when entering Italy. But will say, touching the suggestion that I "take a position on Brother Francis' commit tee," or be put as a "teacher of that homiletic class," that that was an at-tempt at Mosaic "smartness." Seriously, I should consider myself doing a far more honest, honorable and practi-

to "preach." The world needs teachers, not ordained preachers. Socrates taught in the streets of Athens; Plato (Aristocles) taught in Grecian groves; Jesus taught by the wayside, and is reported to have said, "Go ye and teach all na tions .... The Holy Ghost (an excellent spirit, or an uplifting, spiritual influence) shall teach you in the same hour what ye ought to say."

I have no itching for "homiletic" preaching—no itching for having

cal business in digging potatoes for a

crippled neighbor, or sawing wood for a widow, than in teaching people how

"Rev." before my name, and no itching for "erdaining" the morally unfit to become Spiritualistic preachers. Considering the high grade of our excellent high schools, equipped with almost every form of apparatus for demonstrations in physics-free to all-I am still of the opinion that the Pratt Institute will prove educationally as useless as the fifth wheel to a wagon. Preaching is on the decline; priests have largely had their day. Pious pulpit drawls are being relegated to the realms of the past; yet, if a Morris Pratt Institute be absolutely necessary to teach homiletics, the learned F. A. Wiggin, of Boston, would be the man for the head of it. He is modest, scholarly, a graduate, an orator, a man of the strictest moral integrity, and while lecturing he could phenomenally demonstrate the fact of a future existence, for he has excellent spiritual gifts. Unasked, unexpected, ne once gave me one of the best tests of memory "over there," that I had

ever received.

Brother Hull says, "If Bro. Peebles will give us a little financial aid," etc. Well, as experience proves, I am and al-ways was more of an adept at giving than begging. It may not be amiss to say that I have given liberally to educational institutions both in this and foreign countries-have given a fifty to several of our way-worn speakers and mediums, and also to the late semimediums, and also to the late semblind Thomas G. Newman, than whom few better men ever lived. To the N. S. A. I gave at one time \$100, at an other time \$50, and when meeting in other time \$25. Just how much Hull has given I have not been officially informed by the secretary. I was not financially able to do this giving—and I am now on the verge of financial banks. am now on the verge of financial bankruptcy, brought upon me by the unwisdom of others. This, considering my 82 years, is a rather sad fact—but my grit is still up at a high-water mark and my health perfect.

Emphatically no, though "asked," shall not "give" to the Morris Pratt Institute: and for the obvious reasons that, first, I have it not to give, and second, if I had, I should give it to our worn-out speakers, worn-out mediums, and the orphaned children of Spiritualistic workers and others in preference. And here I am reminded of the real purpose of this article. It was to suggest that this Morris Pratt School be turned, or transformed into an Orphans' nstitute for the education of poor, or phan children, irrespective of creed or nationality.

What purpose, what grand aim of life could be more ennobling than the gathering in of city waifs and orphans at large, clothing, loving and educating them, not to become sectarians-not to become preachers—but to be honest, industrious, royal-souled men and wo-

men! What a sample of this kind is that over the waters!
The five orphanages at Ashley Downs, Britain, are magnificent cases in point. Here was no begging, nor pettifogging, no sly undertone methods of "raising money" for erecting and supporting orphanage edifices. George Muller, Bristol, England, an honest, truthful and self-sacrificing man-a man of prayer, loving to do good for the sake of the good done-built orphanage after orphanage and educationally endowed them. God and good angels saw the work he sought to do. He never begged-never asked a mortal for 'pound or pence"; and yet, during the period of sixty years he received 1,424,-648 pounds for various objects connected with these orphanages. People had faith in this man's honesty-faith in his unselfish aims. And up to 1898, over 10,000 orphans passed through the Institute out into the world well educated to take positions and make their mark in various fields of industry.

If this Morris Praft Institute could become an orphanage aftre with benevolence and unselfish energy, it might not only give Brother Hull and different members of his family employment, but be practically and eminently useful.

J. M. PEEBLES, M. D.

Battle Creek, Mich.

### Woman Suffrage.

I believe the average politician opposes woman suffrage principally for two reasons: One is that he is afraid of the moral influence which will make it harder to buy votes, and the increasing number of votes that they can't count like sheep will make it harder to control the elections.

Again, some little pusilianimous chap, who is afraid he cannot maintain his dignity without the help of society, will say that the women will want to wear the pants next; but I say that whenever the woman shows herself more capable of wearing the pants, for heaven's sake let him step out of them and let her have them, and if such were the cus-tom we would find many more women wearing the pants than we do to-day. Some say it would have a tendency to make our women more masculine. If such were likely to be the case, I surely would oppose it as much as any one, for I do like a feminine woman almost as much as I dislike an effeminate man; but I cannot see how that can be, as they associate and compete with man in all the her walks of life and it does not hem to me it would have so much

tradency to make them masculine if we gave them the right and allowed them to exercise it in their own sweet way as it would to compel them to come out and fight for their right like Miss Anthony and the other leaders have had DR. WALTER ALLEN. 'Orlgin 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.

### G. W. KATES AND WIFE.

Missionary Report for the Month of

It is hard to tell which month is the

most laborious for us; but July seems to have been. We have held about forty meetings and accomplished some results worth reporting. The month commenced with a mass meeting of Montana Spiritualists, held

at Butte, July 3, 4 and 5.

The local society at Butte was completed by the election of a good corps of officers, with Mrs. E. H. Morrison as the president, and J. H. Jackson, secre-

The mass-meeting was attended by representatives from several cities, and resulted in organizing the state association of Montana, with W. J. Hicks, of Anaconda, as the president, and Fred G. Spethmann, of the same city, as sec-G. Spethmann, of the same city, as secretary. With four local auxiliaries and about thirty personal members, it has a good start. Efficient work for our cause will be prosecuted by this associa-

We spent four nights at Livingston Mont., and organized'a local society Brother A. Laurens is the leading spirit there. His family well entertained us at his beautiful home. Their residence is well-known by tourists as being enclosed by an elk-horn fence. We could not take the time to visit the National Park, as the missionary work does not permit pleasure excursions. Into Mormondom we next proceeded

and made a stop of four nights at Ogden, Utah. Here we had good meetings and succeeded in organizing a local so-clety, with Brother S. C. Higgins as the president. On our arrival at Salt Lake City, we

Salt Lake, but failed to take a dip in the briny waters, because of a severe storm.
We held four meetings here with good results to the local society, of which Brother Herman Fascher is the president. The meetings resulted in doub

ling the soociety membership, and giving new life to the same. Another society here proposes to charter with the N. S. A. We were well entertained at this place by Mrs. M. E. Hill. We visited some Mormon institutions, and heard an organ recital at the Tabernacle. We could not visit the Temple as no Gentiles are admitted. are led to believe that a system of phallic worship exists there, and a spectacular journey through the Garden of Eden is indulged in indulged by the cele-brants of some consecrating ceremo-nies. Mormonism is founded upon sensualism in the name of the Lord, for the upbuilding of Zion by propagation. Salt Lake City has no lack of babies.

They are to be met with everywhere. We had a request to stop at Grand Junction, Colo., but the train dumped us there at 10 p. m., a little too late to meet the large and disappointed audi-That was our first miss of an appointed meeting in the missionary work. Were very sorry to have it occur. Our friend, C. W. Steele, assures us that Grand Junction is coming to the front and promises much for our cause. Our next stop was at Aspen, Colo. where we had a good meeting, and

much enjoyed a visit with our old-time friends, Mell J. Carr and wife. We were again doomed to miss a meeting. The Colorado railways "hoous. An engine jumped the track and blocked our way, causing us to arrive in Leadville late at night, instead of noon-time. Our conductor went trout fishing, and we enjoyed the mountain air at a most picturesque place

whilst waiting for rescue. We held a good meeting in Leadville the next night, and enjoyed a good visit with our earnest friend, Mrs. L. Agnes Moulton. A little society here proposes

to charter with the N. S. A. Colorado is ripe for work, and only needs that our workers visit there. We had a number of calls in Colorado, but could not stop, as we were engaged for camp work at Franklin, Neb. Here we are having pleasant meetings, well en thused by A. Scott Bledsoe and wife, of Topeka, Kans., who preceded us. They report splendid progress being made in Kansas. D. L. Haines and wife have worked heroically to make the Franklin camp a success-and their faithful efforts are worthy of much more reward than they will receive in this life. Such devoted spirits are surely building for We go hence to the Delphos, Kansas, and Vicksburg, Mich., camps. Our cause needs more field workers Its hope rests in active work in the field, to encourage and to organize.

Fraternally, G. W. KATES AND WIFE, N. S. A. Missionaries.

THE REALMS OF NATURE. This earth so vast on which our lives are spent. To some in seeming is all the universe, Embracing all there is that man can

know. Or, perhaps, all he can in coming ages The ancients of the hoary past did think

The earth a plane and flat, and fashloned square, The sun and moon and stars merely adjuncts. In giving light and warmth to man and earth.

And running their diurnal circuits round. It seems just six calendar days were spent To fashion the earth and fill it with life, When infinity became exhausted, And rest and recuperation followed, And continued for one entire day.

The thoughts conveyed above are obsolete, Yes, are now archaic, and out of date, And unworthy our attention or care,

Save as an illustration of the past. But now new light is dawning on the world-New thought has come to lift the souls From out the darkness of the misty past

And place them in the sheen of wisdom's ray, To behold the infinitudes of nature And the boundless scope of the uni-Being-both beginningless and endless.

Thus man has come to realize to some

extent The vastness and grandeur of Nature's realms. There are realms upon realms through boundless space, And realms terrestrial yet dark and

crude. And realms of spirit life refined and And realms supernal 'mid glories sub-The conception of which is beyond our

grasp. Let us in imagination fly with the speed of light In a line, for countless cons of ages, Yet we are not out of the universe,

tura.

Now is the time to extend the circula-Nor have drawn any nearer its con-Nor can we do so, because there are Therefore let us consider the magnitude Of the rich enjoyment awaiting us, Traversing the wonderful realms of Na-

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Mr. Frederick F. Wyatt, the noted Evangelist of Abtien, Trax, writes Jan. Sist, Hituallya permanently cured
him of Hay-Fever and Asthma. He strongly recommends it to sufferera. Dr. W. H. Vell, a prominant phydictan of St. Louis, Mo., writes Earch sitch that has Vall
win actaclory results the erey case. Hr. A. L. Clark,
Springfeld, Mo., writes Jan. Sist, Hitter Jan.
Br. H. A. L. Olark,
Springfeld, Mo., writes Jan. Sid, was a sufferer of HayFever and Asthma for thirty years and though I would
dis every Fail but Himalya completely cured me.
Br. Geo. C. Dre, Marietta, Olice, writers Jan. Sid, I was
completely cured, atthough the physician and that a
completely cured, atthough her physician and that a
completely cured, atthough her physician and that
defined. Hr. J. R. Bunes us the step file of the
definition of the great virtue of Himalya. Rev. J. L. Coomba,
Martinsburg. W. V. writes Jan. Phys. It is my duty to tell all
can of the great virtue of Himalya. Rev. J. L. Coomba,
Martinsburg. W. V. writes Jen. Physician of Cravfordsville, Ind., write Jan. Phys. It is my duty to tell all
can of the great virtue of Himalya. Rev. J. L. Coomba. Philadelphia, Pa., a widely known travelor, writes Feb. 3d. Himalya oured me of Asthma when everything else falled. Dr. J. R. Duneau, the oldest physician of Craw-fordswille, Ind., writes Jan. 19th, It is my duty to tell all fean of the great virtuo of Himalya. Rev. J. L. Coomba Kardinsburg, W. Va. writes to the New York World, July Sird, that the ured him of Asthma of 30 years standing. If you suffer from Hay-Fever and Asthma in any form, do not despair, but write at once to the Kola Importing Co., No. 1163 Broadway, New York City, N. Y. who in order to prove the power of this wonderful new botanic discovery will send you one Trial Case by mail, entirely Free. Remember it costs you absolutely nothing.

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There is just now rising a Storm Center in the ranks of Spiritualism. The Indo-American Book Co., under the management of Mrs. Florence Huntley, a lady of exceptionally fine attainments, has issued a work entitled "THE GREAT PSYCHOLOGICAL CRIME." The author (unknown yet to the public) sees spirits, enters into interesting conversation with them upon various topics, and gets valuable information while traveling in the spirit realms, yet claims he is in no wise a medium. The book may be regarded as a segment of Spiritualism, whatever adverse view you may take of it, inasmuch as it receives the sanction or endorsement of those long in spirit life. In the early part of October next we shall publish a special edition of The Progressive Thinker devoted wholly to this book, giving the views of many prominent leaders in our ranks. That edition will be a veritable "Storm Center," the tendency of which will be to clear the spiritual atmosphere, just as storm centers of the earth are often followed by far healthier conditions. Every Spiritualist who has brains with which to think will want to see this special edition, this "Storm Center," started by Mrs. Florence Huntley and her unknown author, in Chicago. The price of a single copy of that edition will be 10 cents. Those not on our list should send in their orders, or subscribe for the paper and become constant readers.

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HUDSON TUTTLE.

Editor-at-Large for the National Spirit ualist Association.

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ing date and name of paper. Address him at Berlin Heights, Ohio. ANNOUNCEMENT TO THE PUBLIC. All money in donations or collections this office to the secretary, if not directly paid to our authorized missionaries, 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.

is Embalming Advisable? George Wilson, of Rochester, N. Y., was pronounced dead last Sunday, and on Monday his body was placed on a table and an undertaker prepared to embalm it. As he was about to begin and objected to the proceedings with such eloquence that the embalming process was indefinitely postponed. Wilson is reported to be in a fair way to live several years, says the Chicago

unpleasant query, How many people are with acclaim by every lover of liberty. subjected to the embalming process be- It is that no teacher in the. public fore life is extinct? How many people schools of that state shall wear any N. S. A. executive board request that whose lives might have been saved clothing indicative of religious sect or have been killed by the embalming op-

These questions are not inspired by mere gloomy fancy. Before embalming became common there were beyond doubt many cases of premature burial. People were buried in a state of catalepsy and awoke to suffer a horrible death by suffocation in the grave. In a few recorded instances such cataleptics were rescued before interment, having been conscious of the preparations for burial but unable to utter a word or move a muscle.

The embalming operation destroys the possibility of such rescues. If the subject be not dead when the embalmer begins work he is killed by the process. The injection of the veins with a poisonous fluid renders any thought of resuscitation impossible.

When we consider that no absolutely certain test of death save decomposition is known to science and when we consider further that most bodies are embalmed within a few hours after taken place the ghastly possibilities of such haste are self-evident.

To embalm a body before there are positive indications of a morbid metamorphosis of tissue is to take the risk now have to dismiss the missionaries of of lelling a man or a woman who may be thoroughly alive in every respect save the ability to cry out in protest, the subject so vitally affects every.

The subject so vitally affects every. one that it is worthy of the most seri bit consideration. Should immediate us." By Elizabeth Towns. for health. Price 25 cents.

ist Rostrum.

"The fine weather of Sunday, July 25 ogether with the announcement that Mrs. May Pepper, the wonderful psychic, was to appear there, brought together the largest audience that has assembled at Unity Camp since it was opened to the public, it being estimated that fully 3,,000 people were in attend-

ance to hear this remarkable woman.
"Mrs. Pepper read a poem entitled "I
See Things Better Now," which she followed with an eloquent address on the Purposes of Life and Its Application.' She paid high tribute to Pope Leo XIII, and dwelt at considerable length on the purpose which people had in life and their success in their various fields depended on their zealous application to whatever they were adapted and undertook and then if they failed it was because, undoubtedly, they had mistaken their calling. She gave several illustrations of men who had become prominent by their hard work, study and application to their chosen fields of labor We were surprised to read the above,

and find that Mrs. Pepper eulogized the cope, whose religion was false throughout, whose vast learning was attic rubbish, and who held in abject bondage a mass of superstition and ignorance ungized from the Spiritualist rostrum by established in court on the cross-examination of sixty-nine witnesses that the punishments inflicted at the Refuge of Notre Dame De La Charite, was the cutthat they purchased large quantities of human hair from the convent at regular consisted in girls being compelled to to all. draw the sign of the cross on the floor of the chapel with their tongues. In extreme cases the form of punishment in Science, the student should be familiar those who worked in the cow-house.

500 Pennsylvania avenue S. E., Wash-The above extract from an article in the New York Tribune illustrates the writer of these lines, together with a diabolical influence of the Catholic church, and the Spiritualist rostrum is applied to a poor use when its head, publication) The Great Psychological Pope Leo, is eulogized without any

qualification. We will here say that Mrs. Pen per is a lady of fine attainments and in operations the supposed corpse sat up foremost of mediums, and some old hideous Jesuit must have taken possession

### of her to eulogize Pope Leo. Missionaries of Romanism.

The head of the Department of Public Instruction of New York has handed The episode, however, suggests the down a decision, which will be received order.

> "Wearing of an unusual dress or garb, worn exclusively by members of one religious denomination for the purpose of to use their best judgment as to voting indicating membership in that denomination, by the teachers in the public schools during school hours while teaching therein, constitutes a sectarian influence, and the teaching of a denominational tenet or doctrine, which ough ers to discontinue, while in the public school room and in the performance of their duties as such teachers therein,

the wearing of such dress or garb."

This decision will put a stop to the

practice of employing "Sisters" of any order as teachers, an abuse which has been growing. Whenever Catholic influence prevails especially in country districts, the repulsive garments of nuns cial endorsements for the presidency of or "Sisters" have been conspicuous in the N. S. A. the "little red school house," and the poisonous influence of Catholicism been insidiously instilled into the receptive minds of the children. The case on death has been pronounced to have which this notable decision was given, went up from such a district, when an irish Catholic trustee, against the no criticism of the same will be admit wishes of a majority of the district, emted to our columns unless the ployed a nun for teacher. But he will

> "Just How to Wake the Bolar Plea-Valuable

# A STORM GENTER

### Ranks of Spiritualism.

Spiritualism, in the form of "The Great Psychological Crime," and it has swept into its radius many others besides Spiritualists. A word from one of these may not be amiss.

To the earnest seeker for knowledge and truth, who has grown weary and sick at heart with the philosophies, isms and cults of the present day; who has failed to find in Christianity the active, vital, livable principle which his soul craves; who has been forced to make for himself a more or less satisfactory standard of life; and who has become convinced that for him the great mysteries of life and death must remain unsolved; -to such one, the book holds out a promise of hope and comfort that is startling, by reason of its unexpectedness.

Instead of elaborate, beautiful, or intricate theories, he is presented with facts which the author tells him are scientifically demonstrable. Instead of a scheme of salvation, by which he may purchase or have purchased for him his future happiness, he finds that his ultimate destiny depends upon himself. By ture of majestic possibilities, capable of infinite growth and development, if paralleled in the history of the world, he so wills. Or, just as freely is the and who claimed that Spiritualism is road of retrogression which leads to ulfrom the devil, and yet this man is eulo- timate destruction open to him. This conception of man lends a dignity and value to life and personal Mrs. Pepper. Just read the following which must commend itself to the from Paris, France, illustrating the dev- thinking and aspiring man or woman, no ilishness of Pope Leo's church. It was matter what his creed or belief. And these are not theories, but facts. Therein lies the whole value of the

Who will investigate? The cold scientist, who seeks only to add new data ting off of hair of such girls as pos- to his column of things known? The sessed luxuriant locks, and the hair- student who holds knowledge above all dressers of Tours and Paris testified things the most desirable? The Christian to whom the creeds and dogmas of the church have become a dead letter! human hair from the convent at regular The Spiritualist? The skeptic? The market prices. Another punishment field is open to all, and the result of the was the "cross of the tongue," which investigation will be equally interesting For a better understanding of the phi-

intended for the N. S. A. Mediums' use was called "Bouse de vache," dur-Home or Relief Fund, should be sent to ing which girls' faces were smeared monics of Evolution." Many who have with filth from a cow's stable. A wit- not been vitally interested in Spiritualness, Mile Lea Boulay, testified that on ism, and the phenomena of mediumship the day of her first communion she was and hypnotism, will find their personal forced by the tyrannical sisters to needs more fully met by this first volwalk, barefooted, over sharp stones, ume. It is a book to read and re-read with a crown of thorns on her head, and many times for a full appreciation of was obliged to kiss the feet of all the the beauty and dignity of the philosoother sisters and the servants, even of phy. The two books present subject matter for endless thought and discussion. The year and a half spent by the group of fellow students in the study of Harmonics of Evolution, and (since its Crime, has only increased their interest. Each new reading means renewed

pleasure and profit, and it is safe to say that the day is not far distant when the School of Natural Science will have thousands of students in this land of liberty and progress. R. HODGES. Omaha, Neb.

A Sensible Request. Secretary Longley of the N. S. A., in

general circular of July 25, says: "We learn there will be several candidates for the office of president, societies can properly express to deledelegates be not absolutely bound to

vote for any special person, as the election hour may bring emergencies in which it will be wise for the delegates privilege." This is a sensible request. Each candidate must stand on his own merits,

and petty electioneering should be avoided. The next convention will act not to be persisted in. It is the duty of in accordance to its highest considera-school authorities to require such teach-tion of right and justice, in its election tion of right and justice, in its election of a presiding officer. The names of all the candidates will be announced in The Progressive Thinker, and that must suffice. The office should seek the individual, and not the individual the office. It is certainly in bad taste for any candidate to allow his friends to write to Tom, Dick, Harry, etc., asking for spe-

> Readers, Take Due Notice. No one can intelligently review "A

Great Psychological Crime" without first carefully reading the book, hence lowing: ted to our columns unless the above conditions are complied with.

"Continuity of Life a Cosmic Truth." By Prof. W. M. Lockwood. The work of rine, sodium, iron, potassium, magne their swift flight, almost to come in con- priest and not a civil ruler—all this is important subject. Price; cloth, 61.
"Meatless Dishes." Very useful.
Price 10 cents. a strong, logical thinker, on a deeply

# El Storm Center. Pope, Leo on Earth and in spirit life.



A POOR LIKENESS OF A POOR OLD POPE

was only remarkable in the sense that

Greatness on this globe is a term that thief, a great sand-bagger, a great liar, all the affairs of life. As a spirit, he a great deceiver, and a great promulga- will be met on the other side and weltor of religious shams of various kinds; to be great in that sense is to be great in a direction far from commendable or praiseworthy.

The greatness of Pope Leo consisted almost exclusively of chaff, and of the erroneous accumulations of ages. It is really one of the anomalies of the age how a man without any basis foundation in truth can maintain supremacy over millions of people. He had seen the scepter, to a certain extent, pass from under his control in Mexico, in the government and sold under the hammer of the auctioneer. He had ing ruler; but latterly he had no choice whatever in that respect. His interference in political affairs in that distracted nation would at once cause his physical and spiritual standpoint, we suppression and the banishment of his followers. It required Mexico many years after the Spanish conquest to

Now go to Italy, and you will find the pope was shorn to a great extent of his supremacy there. Even in that far-off country, where he reigned at one time his power and influence, and church property, to a certain extent, had been confiscated by the government.

Confined to the Vatican, attended by a retinue of soldiers and pliant tools to do him homage, he chafed under legal restraint, and looked in every direction for a foothold where he could enlarge the scope of his power.

Examine the above portrait and you

will see one of the most influential men of the present age; but his influence. as we have intimated, was of a perniclous kind, and not tending to elevate humanity to a higher plane. In fact, all that this mighty potentate represented was founded on a false basis which should not have an existence to-day No longer considered infallible, he stood forth to all honest, reflecting minds simply as a man around whom had been woven a glamor that made many think that he stood at the right hand of God.

Analyzed critically and comprehensively, Pope Leo was the greatest failure of the age. His greatness was not genuinely great; his goodness was not selves deeply upon the most prosaic imgenuinely good; his virtues were not agination. It was evening, and the genuinely virtue, and his teachings were witch doctor, who belonged to the class the quintessence of falsehood. As a more than once described by Rider Hagthe quintessence of falsehood. As a physical individual we will carefully an alyze him, supposing him to be of a certain weight. By Divested of his immorber of fakirs had gathered about our not see how it will bring any relief to pounds of gross material. That material is in no sense more sacred than the constituents of any other mortal body. whether in a Bedouin on one of the deserts of the old world, or an African erts of the old world, or an African tion. After considerable solicitation and all the papal firemen in all our big sleeping sluggishly under a palm-tree, from the natives, the intricacles of cities, cannot help him. Mayor Collins' or a murderer who has just been offered which my knowledge of the Zulu lanzeal is misdirected. which my knowledge of the Zulu lanzeal is misdirected. Apart from this, up as a sacrifice to the indignation of a violated law. The body divested of its rejuctant to give his consent to an exhi- a thing. That Leo had always been an millions of animalculae and loathsome worms. Analyzed from a physical standpoint, then, his poor old physical remains, a mass of corruption, will be found to contain approximately the fol-

Oxygen, 107 pounds; hydrogen, 13 pounds: carbon, 21 pounds: nitrogen, 8 ounds; phosphorus, 2 pounds; calcium, slum and silicon.

probensive estimate of the value of these was an explosion, the spark as

most remarkable men of the present left of that so-called holy man is comage, lately passed to spirit life. He prised in the above. That material is on an exact parallel as to value with he was the custodian of more intellect- the physical remains of any other indiual attic rubbish, of more errors, of vidual of like weight; it is no better and more falsehoods, of more erroneous no worse. Analyzed from a higher teachings, of more disreputable dog-standpoint than the physical you find mas, and of more of that which has no nothing whatever in Pope Leo that is basic foundation in truth, than any worthy of credit. As his physical body, other person on the face of this earth. when dead, will be a mass of corruption, so will the errors that he has so has been and will continue to be vari- ardently promulgated be a putrefying

vanced any since they went to the realm of souls. From them he will receive a most cordial greeting. They tentates of earth, and the greetings, no doubt, will enrapture his soul; but the joy that he will manifest will be the joy of an ignoramus and imbecile. The halo of glory that will surround him will be more worthless than the gloss of tinsel and brass. He will find himself, if he will only investigate a little, shorn of all earthly influence, only so far as he will Italy, and in some of the states of South be able to inspire others with a contin-America. He had seen the convents and uation of his vain-glorious work. Catholics, Spiritualists, patriotic Americans -in fact, everybody, look at that por trait, and then consider how mighty, how stupendous, how overpowering is seen his exalted prestige depart from the influence of superstition, and then there and his influence wane into al contemplate for a moment the grand with the aim of making them hypnomost nothingness. He once dictated in work The Progressive Thinker is doing tists or mesmerists, and that they are hat country who should be the presid- in illuminating the world, in exciting thought in the right direction, and in preparing the way for humanity to advance to a higher plane. Having examined the Pope from a

now take a view of his mediumistic qualities. There is no doubt whatever that this so-called eminent personage was very mediumistic, and may throw off the oppressive yoke that the have been controlled by the spirits of Roman Catholics had forced upon the the iron-clad popes and cardinals of former ages. If he manifested in the least a spirit of liberality it was because he could, by so doing, wind his pernicious influence around the people, that he might, in the end, reduce them to more complete subjection. As a censupreme, he was deprived of much of tral mediumistic magnet he reflected the general influence and wishes of the spirits who controlled him. Medium-ship is not confined altogether to Spiritualism, but is found in every grade of society, and on every plane of existence. Among the voodoos of the South there are many mediums who reflect the worse conditions of that class. Because a person is a medium we should not judge therefrom that he always reflects the truth. A medium only reflects the controlling influence, whether good, bad or indifferent. As to Pope Leo, he was simply a monstrosity in the religious world—that and nothing else.

> The Universality of Spirit Influence. That mediumship is universal, through all the line of popes, the voo-doos of the South, and Zulus of Africa,

as well as others on a low scale, is a recognized fact. The following illustrates a point:
"During the Zulu war," says Professor Kellar, the well-known magician, in an article in the North American Re-'I was in South Africa, traveling north through Zululand. In Dunn's reservation 200 miles north of Durban, in Natal, I saw a witch doctor levitate the form of a young Zulu by waving a roundings calculated to impress themseemed puzzled, but were not specially own conjurer, the witch doctor in questrate, the conjurer, who at first seeme

kerry was shattered to pieces, and he fell to the ground apparently lifeless. The witch doctor turned to the high grass a few feet behind us and gathered handful of stalks about three feet long. Standing in the shadow and away from the fire he waved, with a swift motion, exactly similar to that of the clubs a few minutes before, the bunch of grass around the head of the young Zulu, who lay as dead in the fire light. In a moment or two the grass seemed to ignite in its flight, although the witch doctor was not standing within twenty feet of the fire, and burned slowly, crackling audibly. Approaching more closely the form of the native in the trance, the conjurer waved the flaming grass gently over his figure intense amazement the recumbent body slowly rose from the ground and floated upward in the air to a height of about three feet, remaining in suspension and moving up and down, according as the passes of the burning grass were slower or faster. As the grass burned out and dropped to the ground the body returned to its position on the ground and after a few passes from the hands of the witch doctor the young Zulu leaped to his feet, apparently none the worse for his wonderful experience." The above is a startling case of well-

peared to burst, the young man's knob

defined mediumship, and ilustrates its universality. That Pope Leo was a metium, under the strict surveillance and control of the spirits of old popes and cardinals, there can be no doubt, hence the evolution of the Catholic church from he thralldom in which it is held by spirits on the other side will be slow, If a good intention is manifested by the reigning pope, it is stifled by the ignoramuses on the other side of life.

The Pope and His Emissaries as Hypnotists.

It is interesting to note the degree to which hypnotism has occupied the attention of civilized lands during many past years. As an instance may be cited the fact that Senator Mitchell, of Oregon, on one occasion introduced in the United States Senate a bill "to prohibit electro-magnetizing, mesmerizing or hypnotizing human beings, or affecting one person through another by electricty, and to declare the same to be a crime against the law of nations, and to define its punishment;" which bill was referred to the Judiciary Committee, and then lost to the world. The bill was introduced at the request of a lawyer then residing in Washington, a son of one of the early chief justices of Cal-

ifornia, and who had made the study of the occult forces of nature his life's work. His study and observation convinced him that very many atrocious crimes are committed by irresponsible persons, who are the helpless agents of another, who exercises hypnotic influence over them. He entertained the idea that some persons acquire them by the ability to influence others to their own ends, for good or for evil, and that, cise these powers unconsciously, influencing others to do things against their own better judgment.

within the power of the law those persons who either organize themselves into a sort of brotherhood, or, acting by themselves, deliberately prey upon their their fellow-men, depriving them of their own proper free will, and making Persons possessing these powers, he said, are conceived under conditions deraised by their parents from their birth afterward used to exercise the mysteri. name. They have desolated kingdoms, ous influence over other people. The enalty of violation of the law for a principal is death; and for an accessory a fine of \$5,600 to \$20,000 and imprison-ment for life, or for not less than two vears.

As comprehensively set forth in that remarkable book, "The Great Psychological Crime," there can be no doubt that there is a solid basis of facts and truth in confirmation of the views of the author of the bill; and that not only are these occult psychic forces used (or rather misused) by certain persons for sinister purposes, but that certain "religious" sects-notably the Mormons and the Romish priesthood-are practiced adepts in hypnotism, and use their powers often and with terrible effect in making conversions to their respective "faiths," and in bringing their poor, duped subjects under complete and abject subjection to their rule and wishes. Many of the more prominent conversions to Romanism, and Mormonism as well, have been effected by a concentration of hypnotic forces upon the mind of the ignorant subject whom they desired to convert. Not only would t be well to have a law against the use of hypnotic power by unprincipled rogues and rascals outside the church, but it would be well, also, if a stringent law to the same effect were made applicable to Mormon "saints" and Romish adepts in the saintly garb of priestly fathers and Jesuits.

If such a bill should ever become a law, let there be no distinction of persons between the secular scoundrel and the saintly sinner.

Particularly should it apply to the emissaries of a pope in this who are holding in abject subjection millions of ignorant dupes. As hypnotists, aided by the spirits of old ironclad popes and cardinals, Leo and his leaders excelled. Their pernicious in tuft of grass about his head, amid sur- fluence, like a blight, overshadowed the whole country. Ringing the Fire Alarm.

It appears from the Citizen that

Mayor Collins of Boston, ordered the fire bells of Boston should be rung for half an hour when the news of the tal spirit, all that remains is about 150 camp-fire and I had given them some il- the departed. We remember how vain lustrations of my own skill. They were the pleadings of the rich man for water, in the parable of the rich man curious. One of them stole away and and Lazarus. If the pope went to "the after a few minutes returned with their place of burning" when he died, all the fire alarm bells in the United States,

Apart from this, it is a gross insult to a free-thinking civilization to do such indwelling spirit, becomes the abode of bition of his powers before me, took a enemy of progress, a denouncer of free knob kerry or club and fastened it at speech, of a free press, of free thought, the end of a thong of rawhide about two an enemy of equal rights and every feet long. A young native, tall and other article of the American Constitutabletic, whose eyes appeared to be tion, is known to all. That he had fixed upon those of the conjurer with an dumped upon our shores millions of the apprehensive steadfastness, took his lowest and most worthlessunfortunates own knob kerry and fastened it at the of the world—made so by his religious end of a similar thong of hide. The system; that he had been the bitterest two then stood about six feet apart, in opponent of our public school system; the full glare of the fire, and began, all that he publicly "blessed" the Spanish the while in silence, to whirl their knob forces sent out to oppress the Cubans 2 pounds. There will also be found kerries about their heads. I noticed and the Filipinos, and to war with small quantities of sulphur, florin, chied that when the two clubs seemed, in American troops; that he was simply a tact, a spark or fiame passed, or ap-slum and silicon.

tact, a spark or fiame passed, or ap-peared to pass, from one of them to the here, in the above, you have a com-other. The third time this happened; the lighty argument why Boston should not be degraded as the Irish mayor in-tended to degrade it.

But Rome owns Boston, declares the

Citizen, and will override all objections, knowing she has the tacit—and active also—backing of Protestants of the Benedict Arnold stripe.

Father McGrady, prominent at one time as a Roman Catholic priest, says: "Romanism has been the foe of light and liberty, and is responsible for th gnorance that prevailed throughout the Dark Ages. Its influence on the enlightenment and morality of the world s seen to-day in Spain, Italy, Austria, Mexico and the South American states. It has spent its energies in condemning every book that revealed the mysteries of nature, in forbidding the people to read, in torturing the scholars who dared to proclaim scientific truths, in hunting the sons of freedom and consigning them to the lurid flames, in slaughtering the heretics and infidels because they would not submit to her despotism, in establishing the inquisi-tion and terrifying the cringing multitude with the Auto-da-fe. The history of Romanism is the triumph of ignorance and brutality. There is not an intelligent Catholic on the globe who does not detect Romanism and repudiate its claims. Catholicism stands for love and mercy. Socialism stands for justice and freedom. Romanism stands for ignorance and crime. Therefore no Catholic and no Socialist can be a Romanist. Do we want our public schools destroyed? Then support the pretensions of Romanism. Do we want monarchy enthroned on the ruins of our free in-stitutions? Then rally around the flag of Romanism. France was compelled to expel the emissaries of the Vatican to preserve her liberty. Spain is crying out in her death throes for the expatriation of the monks. "Away from Rome" is the shibboleth of the Austrian iberals. The South American republics resist the pretensions of Romanism, and the Catholic Filipinos are determined to banish the friars from their

"It is not surprising to the student of history, who is familiar with the bloody record of Romanism, that this diabolical institution is opposed to the aspirations of the toiling hosts in their fight for industrial democracy. There is not a crime in the calendar that Romanism has not glorified, or a virtue that it has not stigmatized, when such perversity would advance the cause of the ecclesiastical politicians. The benefit of the clergy which prevailed throughout the Moddle Ages exempted the agents of Romanism from the responsibility civil courts, and the sacred tribunals invariably exonerated the tonsured criminals, and theft, perjury, roguery, murder and assassination were sanctioned in the garb of religion.
"The Order of the 'Precious Blood' is

ionored with the membership of Father Walser, who was recently arrested for the murder of Agatha Reichlin, and Rev. Mueller, who is affiliated with the same religious fraternity, defends the accused priest. If the proofs against the morality of Socialism were as strong as the evidences criminating Father Walser, it would long ago have been condemned by the common sense of numanity and would have perished in its infancy before its fair character had ever been tarnished by the foul slime of Romanism.

"If the ethical code of Socialism were identical with the ethical code of Romanism it would not be tolerated in any civilization on the globe. Rev. Mueller exclaims "Poor Jesus, the blood-thirsty earty, the party of revolution and rebel llon (the Socialist party) tries to claim you as one of their ranks." Without commenting on the bad grammar contained in this quotation, I will repeat the exclamation and cast the reproach in the face of Romanism: Poor Jesusi what infamics have been perpetrated in the hands of the Romanists and thy teachings have been adopted by a band "The Romanists have crimsoned the

world with a tide of human gore in thy and cursed nations with the cry of oppression, in thy name. They have consigned lunatics to the flames,, cast physicians into dark dungeon cells for the blessings they conferred on humanity, in thy name. They have forged chains for the champions of freedom, tortured scientists and branded learning with the stigma of crime in thy name. have denounced the public schools as ungodly, atheistic, and immoral in thy name. They have scorned justice and mocked morality and shielded the midnight assassin in thy name. I defy any Romanist to meet me on the rostrum and refute the accusations contained in this letter, and until they remove the brand of infamy from their character they are not competent witnesses against Socialism."

A Pastor Selzed as Lunatic.

A special telegram from Springfield states:

"Rev. Benjamin Wiseman, who has held a number of important pastoral charges in Illinois and at Kansas City, Mo., was brought here by Pawnee officials and locked up in the county fail. An inquiry into his sanity will be held in the county court. Wiseman left his home at Zenobia while laboring under the delusion that God had directed him to deliver a spiritual message to save a sinner. He walked twenty miles before being taken into custody. a fine-looking man and talks rationally on all subjects except religion."

The latter is not an uncommon characteristic of pastoral teachers of ortho-

But the serious question confronts us: If all the lunatics were locked up in fail, how many pastors would be left to supply the pulpits?

# FROM THE N. S. A.

Important Notices to National Association Auxiliaries.

State associations-having individual nembers—as well as subordinate societies—are entitled to one delegate to the N. S. A. convention on their charter, and to one delegate for every fifty individual members or major fraction thereof: also, to one additional delegate for each society in good standing with the state association, provided the sum of two dollars has been contributed to the N. S. A. by said local society.

Amendments for Convention of 1903. Unfinished Business.-Cons. Article 0, change the word "thirty" on the fifth line to "sixty."

Amend-That a quorum for the transaction of business shall consist of a majority vote of duly accredited delegates, Presidential Candidates.

As there will be several candidates for the office of N. S. A. president, so-cieties are requested to refrain from

pledging their delegates to vote for any special person, although a preference may be expressed to the delegates by their societies. The election hour may present matters that will demand the exercise of the best judgment of the delegates in casting their votes, that the business may not come to a standstill, or to worse confusion.

MARY T. LONGLEY,

N. S. A. Secretary.

# Mew Facts About the Bible. = A Lecture Delivered by w. T. Butchins, Springfield, Mass.

facts in a way that does least violence to tradition. They tion Babylon had made. make but few generalizations and are cautious about making

portant findings hidden among the more modest facts that has been discovered and recorded.

The most desirable quality to-day for a Bible investigator

statements by simple arithmetical process, but the protest inspired truth. of even the most learned ecclesiastics met Colenso's figures

men did listen to Kuenen. The Colenso controversy is so as to create a flictitious Hebrew origin for themselves, to day a good deal like the dispute over Adam and Noah, the and to cover their theft threw the contemptible disguise of time has come to probe the Bible at a more vital point.

Even Robert Ingersoll's lectures on the "Mistakes of tory. Moses" sound trite to-day. The storm center of biblical crit-

The amount of valid historical evidence in either Old or imum that it now cuts with alarming proximity into the very libraries? vitals of Christianity itself. Many prominent scholars and ecclesiastics have said as Prof. Green of Princeton said, that If Colenso's criticism of the Pentateuch was true, then worth calling the Bible it will contain a comparative and Christ's teaching was also impeached for he quoted Jesus as just study of world religions and will show at least some orsaying that Moses wrote of him. All this sort of reasoning ganic unity of comprehensive truth. sounds childish to-day, for not only has the historical Moses melted away under scientic research, but the supposed rec. The real Bible will not glorify the holy conceit of one nation ords of Jesus also melt away in startling fashion under the and damn all the rest. latest analytical criticism.

We may have to go on hammering away at these iconohave made even an agonizing study of these things will have jealous sects? to bear all sorts of cruel aspersion and be looked upon as

need to take any timid or hesitating or hedging course in Prof. Goodspeed of Chicago University, on Babylonian and guised the facts. Our course here is plain. Our duty can- reads as follows: not be confounded with that of any clergyman or sycophant most sacred tradition.

When we know that the halo of sanctity has been dissibook on the plane where it belongs. When we know that legends and inventions and plous dreams have been made to play the part of sacred history, our duty is to get down to the level of honest fact as soon as possible.

When we discover that the nation that pretended to hold the priority of religious eminence in all the Orient, has de strates that it was Zoroaster who asked the Deity what his luded us with its plous concelt, and played us false like a name was, and the answer he got was, "I am that I am." harlot, and that instead of being the channel of God's revela- This also was taken by the Pentateuchal writer and tacked tion they stole and borrowed their divinity from other and on to Moses to help out the supernatural setting of his life. older civilizations, it is time the Christian world faced the So, too, as Sayce shows in his volume in the Semitic series, real facts, and readjusted their faith to the evidence that Nestorian Workmen dug up a Babylonian temple and in the has been abundantly proved.

likely before long to set the whole Christian world into com. Moses was said to have received on Mt. Sinal, that these motion. As you know, there have been remarkable develop. Nestorians in great excitement supposed they had found the ments in archeology in recent years. There has been great activity of late in unearthing the old cities of Babylonia and Assyria. Libraries full of very ancient tablets have been brought to light, and a great mass of valuable historical material is now at the disposal of Oriental scholars.

Books are rapidly coming from the press, telling us a thousand things about Babylonian civilization that we were utterly ignorant of. Previous to this we had taken our ideas of ancient Babylon from the Genesis story of the Tower of Babel. And we had accepted as part of the inspired message of the Bible the scandalous things the Jews said about Babylon. Throughout the whole history of the Christian the apotheosis of the Mosaic religion. church Babylon has been thought of as the symbol of the lowest heathenish depravity, the very hot bed of cruelty,

lust, and of all that was vile in paganism. The Jews called Babylon the "mother of harlots." And whether they meant the Rome of Nero, or the ancient city of the Euphrates, the meaning was loaded with all possible contempt. And this Babylonian scandal has gone down the Transfiguration. Moses and the Lamb constitute the final

We took our "inspired" Scriptures from the Jews, and the Jews hated Babylon. And not only did they vent their passionate scorn on Babylon, but they wanted to paint their the historicity of Moses then Christianity will melt into the own Zion in the most glowing light of pious idealism, and same shadowy realm of mythical and metaphysical idealizathey must needs have something to make a contrast of, and tion. so they retaliated on Babylon by picturing her as the "scarlet woman"-as being fit only to be engulfed in the bottomless pit and to send up the wail of endless burnings.

The drama and the novel to-day have to have their villains to contrast with their heroes, but this is hardly the way to write authentic history. We ought to have known that it foundations of the Christian system succumb in the same was quite unsafe to take our historical teachings from a na cataclysm. tion of such jealous haters as the Jews.

We would not take a Jew's opinion of a Samaritan, but we have put a halo of holy veracity about the Jewish slander of

But behold, now the real Babylon is coming to lightt. Tens of thousands of clay tablets contradict the contemptible story of the Tower of Babel, and present to our intelligent gaze, a very different Babylon. Jewish scandal-mongers could deceive their own people, but not twentieth century lonian civilization was at a high level 5,000 years before Christ, and that it was the product of other and untold thousands of years antedating that, but I testify that I am read rael's priestly system and gorgeous tabernacle, and Israel's story, melts away in borrowed myths and plagiarisms.

And to make the Jewish scandal more criminal we now startling comments on what they have found out. They know that Jewish idealization of their own history was fictimight tell the good people of the churches some very remark- tious and that even as late as David, and, indeed, as late as longer holds the secred monor of their authorship. Indeed pear that a great scribe had led the reform and reconstrucable things if they would-some things that they cannot long | the time covered by the so-called prophetic writers, the from Babylonia we have prayers as profoundly religious and | tion of the new state. disguise and which must radically affect the course of Jews themselves were but little different, in point of idolatry and Canaanitish immorality, from the surrounding na- of Psalms. . But as a rule they avoid putting their most radical findings tions. Not till after the exile did a generation of Pharisalo into a conspicuous place, and so prudently are the most im- puritans rise and set up a standard of moral severity, and even this was not moral in any just and universal sense, but but few readers are aware that anything very sensational was meant for jealous priestly and national purposes, to of the psalms. hedge in an exclusive provincialism.

No doubt Babylon had its ancient "slum," as London and Is to have courage to tell what he knows. The supposed au- New York and Chicago have their slums to-day, and Babythority of the Bible is so interwoven with the life of the lonian religion could have reached but a partial stage of the churches, and with doctrinal belief that it is not "lawful to istic truth. But get the books on Babylonia that are now utter" everything that the latest criticism has discovered. | coming from the press and you will find wholesome reading, When Bishop Colenso about forty years ago published his showing how the Euphrates valley had through ages of evofirst book, proving the absurdity and impossibility of many lution attained a degree of civilization that put to shame of the figures and statements of the Pentateuch, the Church the standards of brutal conquest and bloodshed, and Yahof England, and indeed the whole orthodox world rose up in | wahism that compose so largely the story of Hebrew Scripa horror of protest. It kindled a revolt as if some mighty ture. The time has come to seriously discredit this scripmeteor had struck this planet. Bishop Colenso proved his ture. Jewish jealousy and scandal are not valid sources of

Rational scholarship is sorely tried by the persistent effort by loudly reiterating that the Bible, as an "inspired" book, of many good men to hold on to the apologetic value of the and as the literal "word of God," must be true in spite of Old Testament. Let them indeed hold on to whatever has of later idealizers. the contradictory evidence of simple arithmetic. And the ethical and sincerely religious value. But shall we not scale storm of anathema broke on poor Colenso's head, so that down their value when we convict them of gross scandal to find the authorship and date of this entire literature in even Matthew Arnold joined in this senseless condemnation against civilizations that were thousands of years in adof good Bishop Colenso. And Prof. Green, the Hebrew vance of their own. And moreover now that we are getting this revelation divinely came, then a Babylonian exile was scholar of Princeton seminary wrote a book, the substance of our best historical values from those periods in which the as much as anything that channel. which was that Colenso must of course be wrong, because forced contact of the Jewish mind with Babylonian, Persian the Bible could not be other than the "inspired word of God." and Greek influence, reveals the great indebtedness of that But in process of time the great Dutch scholar, Kuenen, which is best in Jewish scripture to these sources. The adopted and published substantially the views of Bishop Co- Jews of the exile knew enough about Babylonia to plagiarize lenso, and while the church of England would not listen to their myths and their elaborate priestly cult, and their laws Colenso, her own bishop, many of her scholars and church- from this old civilization. They worked over these myths | ideas. the Tower of Babel over the mighty story of Babylonian his-

This is one of the things that must be said to-day in makicism has moved forward, so that most of our scholars sense ing up our revised estimate of the value of Old Testament the fact that the fate of the Bible hangs on the issue of scriptures. Is there any doubt that a Babylonian tablet is of whether there is any historical basis for even the New Tes- more historical value than a page of Jewish scandal? Will the story of the Tower of Babel and the apocalyptic insult of the book of Revelation, stand against what we are now de-New Testaments is being reduced to such a microscopic min- ciphering from the original tablets of the ancient Babyfonian

The final Bible of the world will not be written under a malignant spirit of national jealousy. If we ever have a book

A nation of jealous haters cannot write the world's Bible.

Nobody blames the Jew for being ardently patriotic, and no one would deny the peculiar qualities of Jewish endurance, clastic facts for a hundred years before the saints in our but shall we link our newly developing theism on to the churches will so far listen as to make an intelligent investi- Yahwaism that took its shape from Jewish jealousy? Does gation for themselves. And in the meantime the men who not such religion lead inevitably to a multiplicity of equally

'The archeologist's spade is now refuting the slander which veritable antichrists by orthodoxy. And yet these anti- Jewish literature poured upon Babylon. The very Moses, christs will be truest imitators of the courageous Jesus of whose ideal grandeur was handed down by tradition, was to ing contempt on a civilization that outshone them. a large extent fabricated from the myths of Babylonia and Speaking from the platform of this Ethical Union, I do not Persia. For instance, in a book just from the press, by telling you what the latest valid criticism of the Bible is. Assyrian history, I read that Sargon, king of an early Baby. And my own conscience would rebuke me if I diluted or dis- lonian city, lived 3,800 years B. C. And a tablet of Sargon's

"My humble mother conceived me, in secret she brought of institutionalism who is handlcapped by restraining influ- me forth. She placed me in a basket boat of rushes; with ences or politic prudence. This platform would annul its pitch she closed the door. She gave me over to the river, own charter if it kept back one iota of the evidence which which did not rise over me. The river bore me along; to at this moment reveals any part of the true history of the Akki the irrigator, it carried me. Akki, the irrigator, Bible. We put ethical fearlessness and honesty above the brought me to land. Akki, the irrigator, reared me as his own

Here is evidently the source from which the story of Moses pated from any book of the Bible our duty is to put that in the basket of bulrushes was taken; from this old Baby-

lonian tablet, 8,800 years before Christ. The Pentateuchal story of Moses was written more than

3.000 years later than this tablet. The same thing is probably true, as Max Muller has shown, of the story of Moses at the "burning bush." He demonholy chamber found a sacred chest and in that chest two Let me suggest to you one key of biblical study that is tablets of stone, answering so perfectly to those which

> genuine Mosaic tables. As these archeological finds are added one after another, we discover the source of the wonderful things that embellish the fiction of the Pentateuch. What these priestly write ers could not borrow they invented to make up the concept of their Yahwah, and then set up the plous claim that these Jewish people were the peculiar object of this Yahwah's

> After manufacturing their Moses they put into his mouth the prophecy that a glorious Messiah should succeed and fulfill him-a Messiah whose teaching and kingdom should be

> Shall sensible men to-day hold their rational Intelligence in abeyance to such archeological fictions? Can the religion of the 20th century be vitalized by such shadowy sources?

> Closely linked to this is the Christology of the New Testament. Jesus is represented as representing the testimony of Moses. Moses is said to have appeared on the Mount of song of the redeemed. But our Semitic scholars fail to find any such Moses. This wonderful Moses was a mythical and metaphysical fabrication. And if Christianity depends on

If you try to work up an historical identity for Moses you soon find yourself also dazed by the contradictions and the mythical impossibilities of the fabricated Christ of the gospels. Still conservative scholars continue to declare that if Moses goes down under historical criticism, then the very deceptively historical origin of the Jewish feast of the Purim

Very likely there was some sort of a Moses who had a hand in organizing and leading a few Semitic clans, resulting in the Hebrew and Jewish nation. Every movement of nations has its bold and accredited leaders. But take away the borrowed supernatural adjuncts of the Mosaic story, and the residuum is like a forgotten dream. As the scientific scholarship of to-day oscillates from the monuments of the Nile to the monuments of the Euphrates little is found in the territory between to make a valid history of, out of which to rerational criticism. And not only do we know now that Baby- construct the Pentateuchal story of Israel's sojourn in Egypt, and Israel's marvelous journey in the wilderness, and Israel's elaborate combination of twelve great tribes, and is derness journey. I have already intimated how this Mosaic

the Old Testament as easily as possible. Even the Psaims One was idealized to play a mighty part as a Deuteronomic are being studied in the light of radical criticism. David no reformer, and the other was a priestly fiction to make it apas good examples of picty as anything in the so-called book

Who shall tell us how many psalms were made over from just such Babylonian tablets? Prof. Goodspeed gives such a Babylonian prayer in his book, that would class with the best

Now that the traditional idea of their Davidic value is dissipated, the only question of permanent interest is their inherent value, and the nobler study of Semitic sources will other marvelous story in which an idealized Ezra was made withhold valid credit from no genuine religious source. Steadily the process of historical criticism has torn away the which you find elaborately drawn up in the book of Leviticus. ideal fiction from one after another of the Jewish demi-gods.

thropological development of the Euphrates valley. The tion. All this is like the fiction of making it appear that story of Noah is lost in the prehistoric past of these bor. David was the author of the Psalms. rowed myths. The Hebrew ideal of Abraham comes out of legendary sources, and is found to be a conceit more gratul Micah and so on, had no literal existence as historical pertous than any novelist of to-day would have the audacity to sons, but these books are the late literary product of untry his magic pen upon,

And David and Solomon have their triple tradition which shows their history was objectified according to the motive

The steady trend of valid criticism is forcing our scholars the past exilic period, If God chose a channel through which

Egypt, too, was at the same time a land of exile, and doubtless contributed from her ancient religious cults to the priestly and literary structure of the late Jewish revival. The influence of Persia has left its plain traces, and the

Turn to Exodus and read the elaborate story of the taber-

nacle and the priestly cult, said to have been created in the | be compiled in one volume and the pretentious title of "Holy wilderness during their journeyings. Probably never in all Bible" be embossed on its back. history was there a more palpable case of wholesale plagiarism than this, a literal theft from Babylon, stolen to give prestige to the Jewish national conceit.

And did they acknowledge their indebtedness? They turned and spat their Pharisaical venom at Babylon and said she was the "mother of harlots."

And in our Protestant blindness we have taken our scripture from the men who committed this criminal act of plaglarism and this cruel slander against Babylon.

When shall we tear off this hypocritical mask and awake to an honest revolt, not only in the name of a national re- literature, and yet it is being foisted, in toto, upon the ignorspect for truth, but of justice toward those who have been slandered and anathematized.

What will our good church members say about this? Will they go on judging the historicity of Genesis by the Tower of in something more tangible than ridicule is by no means an Babel? And isn't the Tower of Babel as good history as the inopportune question. As long as there are people who prestories of Adam and Noah and Abraham? Very likely the fer mysticism to specific knowledge of real fact, they will Babylonians who lived at the time of the Jewish exile did | hold on to the sacred literature of the Orient. not themselves know as much about their own history as we know. But shall their ignorance supply us with our scrip-

Were I to stand again in the pulpit and preach, I assure you I should want something more reliable than Jewish scripture for a religious guide. The nation that was capable of crucifying the divine man of Galilee was capable of pour

these evidences, but to challenge them in this bold way. This was the kind of blasphemy for which Jesus was condemned, and the time has come when we need more of this kind of blasphemy.

pretended to give the early history of Babylonia; one of bears the test of fearless investigation. And the man who is Ctesias, a physician, who wrote from 415 to 398 B. C., but he a nobler faith for the whole world. resorted to semi-mythical tales and produced a hopeless jumble of truth and falsehood. Another of these historians was Berosus, who was a Babylonian priest about 280 B. C. But, says, Goodspeed, he filled a large part of his book with mythical stories of creation and incredible tales of primitive history, telling of prediluvian dynasties that extended back for hundreds of thousands of years. How much better than these is the book of Genesis as an historical record? Indeed the Pentateuch was probably written not far from the time when Berosus, the Babylonian priest, wrote, and it, too, is not exempt from the charge of mythical and incredible tales. Why not put the halo of inspiration about Berosus?

And now let me spend a few moments in giving you the substance of a paper recently read in this city by Rev. Ed. ward Day, a Hebrew scholar of recognized ability and indus-

try. His subject was "Hebrew Fiction." Mr. Day first makes the point that the Semitic people from whom the Hebrews sprang, were an imaginative people, quite capable of inventing fictitious literature. He says, the recognition of the fictitious characte. If this Old Testament literature is the direction in which the most fearless scholarship is moving to-day; that not only shall we find much that was purely imaginative, but we shall also find that nothing wholly escaped the play of their fancy. Even their chronicles which purported to be narratives of actual occurrences were often as untrue as was their folk-lore and their poetry, and even their legal codes, their proverbs and their psalmody were embedded in fictions manifold. The book of Job is now admittedly a fictitious story, or rather a poetic drama. The Song of Solomon has long been considered an imaginative love poem. But Herder, a German scholar, now Hence, I seldom wander backward in my dreams beyond my contends that it consists of a number of independent love poems—although it is not a drama of pure love, for a vein of | For it makes me rather gloomy to be fastened to the earth coarseness and lewdness runs through these sensuous songs | When my kindred took such pleasure, and perhaps a life o which the English translation but partially conceals.

Then there are shorter poems like the so-called blessing of Jacob, the song of Israel at the Red Sea, the song of Moses in Deuteronomy, the song of Deborah in Judges, the song of Hannah in I. Samuel, all of which may have some basis in And the dark attending troubles are the acme of mankind. folk-lore, but their writers treated them all in a highly imaginative way.

Passing from the imaginative poetry to prose, the story of Ruth is imaginative, and here, too, our translators have had to disguise the original language by their translation. The book of Esther is another of these fictions. It is widely admitted by scholars that there is nothing in the way of historical data back of this book. And not only is it a fiction, but it is a fiction with a purpose, and was written to give a and to stimulate hatred toward other nations, and thus intensify their own national consciousness.

Then the book of Jonah is more and more seen to be a fiction, although containing a marvelous lesson of liberal sentiment toward the Gentile peoples, and suggesting divine pity and forgiveness in the spirit of the gospel,

So, too, the book of Daniel belongs to the imaginative books of Jewish literature. Scholars now quite generally their God.—Lecky's History of Rationalism. locate this book in the Maccabean days, and see the motive of comfort which it contained for those days of distress and, bloody dissensions among men. The various ways of wor-

Then Mr. Day turns to the Chronicles of the Pentateuch the story of Egyptian bondage and the narrative of the wil-

More and more as the new books come from the press, it is apparent that the scholars who are doing the most advanced work of the higher criticism are hardly yet bold enough to tell us what they do know. They are slow to move forward as fast as the facts warrant, and still try to account for the with great respect, to see what progress in complex civilizations. In Our scholars are trying to let down the orthodox theory of this same fictitious list are the stories of Josiah and Ezra.

> It was not Josiah who promulgated the law of the book of Deuteronomy, but a school of post exilic inventors who fictitiously represented Moses to have published this book before entering Canaan.

> 'These men hatched a wonderful story by using and idealizing Josiah, and made it appear that the pure worship of Yahwah was re-established at that time. And then a century or so later, similar shrewd priestly inventors told anthe hero, and at this time they promulgated the code of laws

Prof. C. C. Torry, of New Haven, in a masterly treatise, The fiction of Adam fades before the mighty cons of an has shown that there is not a shred of truth in this Ezra fic-

Then going on, such supposed prophets as Amos, Hosea,

known writers. Prof. Torry recently showed to our Springfield biblical club

that Isalah was a poem, and was written four hundred years later than the orthodox idea formerly held.

This is but a hurried sketch. No matter what becomes of this literature, it must stand or fall by its own inherent worth, and by the ethical value of its motive. I should like to see it stand. I have put thirty years' hard work and sacrifice into the Protestant theory that this literature was a divinely appointed guide for humanity.

But the time has come to overhaul our standard of scriptural value. And this platform has no timid or church-bound saints to block the way of a bold study of facts. The time Greek period wrought both good and evil in its influx of has come when it must be a question with Bible societies, and honorable printing houses, how much longer the literature of what is known as the Old and New Testaments can

> Printing houses and Bible societies will probably go on turning out Bibles as long as the religious market finds prof. itable sale for them, or an ignorant zeal will pay to have them distributed. And there are still new portions of the globe where missionary zeal is just putting the Bible into the language of unevangelized people.

> It is a subject of somewhat novel reflection, that the men who know the most about the Bible, in such enlightened countries as England, Germany, America, are compelled by honest study to seriously discount almost every page of this ant heathen world by missionaries, as if its old-time author ity were still unquestioned.

> How soon this form of zeal will return upon our own heads

There will perhaps always be Christian people who will take their religion as the Chinaman takes his opium. They do not wish to dissolve their beautiful subjective dream!

However, the fact remains that the Jewish nation, who made the literature of the Bible, perished in their mystical dreaming. The very Scriptures were sealed by the fatality of that nation. Revived again as the oracles of the great ecclesiastical delusion of twenty centuries, in the decadence of I know of no other way to compel the churches to study the church of to-day we see again the fatality of this literature. But now as never before the triumph of truth is assured.

Historical criticism is effectually doing its work. The complete overthrow of bibliolatry seems near at hand. And Prof. Goodspeed speaks of certain ancient historians who Christianity as a fiction is now giving way to truth that them, Herodotus, who wrote in the second century B. C. bold enough to rescue his theism from the biblical wreck, But he says of him, that he gave distorted and fantastic leg- and who believes in the divine evolution of humanity, and in ends in the place of the sober facts of history. Another was the valid worth of all history, can already see the advent of

### OUR ANCESTORS.

When I look back from the present to the distant past I see That old plain, well-trodden pathway of this great humanity. I can see those agile monkeys as they swing from limb to

As they cling with tails and fingers—and right there my eyes grow dim,

For the race has so developed both in mind and self-esteem That the monkeys seem but kindred in a vague, delusive

Until Darwin caught the notion of the "monad unto man," The human race accepted the old Eve and Adam plan, It was told them in a fable and the fable made a law, And the foolish masses took it as from God, without a flaw. And to think of any science was a crime most deep and

black. Which was punished by the torture of the thumb-screw and the rack

But in spite of that old fable and the flendish priestly

The mind would not be longer held by that delusive dream And they tell us now through science, that the "missing link is found.

And man is to the monkey in an obligation bound, So in casting glances backward to the distant past I see My happy kindred swinging by their tails up in a tree.

birth.

With their crude and thoughtless natures, in their homes among the trees,

And it makes me deeply wonder if unfoldment of a mind DR. T. WILKINS.

Prosperity is no just scale; adversity is the only balance to weigh friends.-Plutarch. Waste of time is the most extravagant and costly of all exnenses .- Theophrastus.

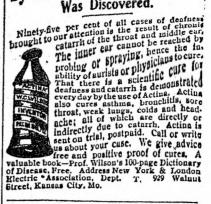
Not a day passes over the earth but men and women of ne note do great deeds, speak great words and suffer noble son rows.-Charles Reade.

When men have come to regard a certain class of their fellow-creatures as doomed by the Almighty to eternal and excruciating agonies and when their theology directs their minds with the intense and realizing earnestness to the contemplation of such agonles, the result will be an indifference to the suffering of those whom they deem the enemies of

The belief in a God has hitherto been the seed of all the shiping an imaginary being have caused more wars and ruin than all the varieties of other interests. With the disappear. ance of belief in God, disappears the foundation of all religtous hostility, and in its place arises the foundation of human equality and universal peace.—Carl Heinzen.

# DEAFNESS CURED

By No Means Until "ACTINA" Was Discovered.





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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, believing 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 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 insure insertion in the paper, all other rewritten plainly with ink on white cago. paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be py, and in order to do that they will crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Take due notice, that all items for this page must be accompanied by the full name and address of the wright. It 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 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.

Dr. Beverly writes: "Next Sunday lately of Boston, will lecture on the 'Ethics of Astrology.' She will also demonstrate the science from subjects from the audience. Her last lecture was so highly appreciated that an urgent request was made for her return. These teachings are becoming very interesting and instructive. Let no one forget the picnic, Saturday August 8. Come to Jackson Park, near the German Building, and enjoy rest and recreation. Committees are at work. Everybody will be made welcome We expect to satisfy every stomach, brain and

Laura G. Fixen, of Chicago, addressed the people at the Chesterfield camp, July 17, for the first time. Mrs. Fixen has only been a Spiritualist three and a half years. She was formerly a Methodist and for many years was associated with Frances Willard in temperance work. At present she is at the head of the "Working Women's Home" one who makes sunshine out of daily life. We need not all be great to be useful. The size of the part of the watch does not determine the importance of it. Be what we are and let the world see by our lives what it means to Le a Spiritualist."

The following article is taken from the Liverpool (England) Weekly Mercury: "This incident comes to us from the workshop of the great chemist Farjar of acid a silver cup. It disappeared, and was eaten up by the acid, and could not be found. The workman was in great distress and perplexity. It was an utter mystery to him where the cup had gone. When the great chemist came in and heard the story, he threw some chemicals into the jar, and in a moment every particle of silver was precipitated to the bottom. He then lifted out the silver nugget and sent it to the smith, where it was recast into a beautiful cup. If a finite chemist can handle the particles of a silver cup in this way, what cannot the Infinite body, when dissolved in the great jar of the universe? He can handle the unian acid jar, and can control it at will. Whatever the particles of the resurspiritual body.'

Georgia Gladys Cooley passed through the city en rounte to Clinton camp, where she remains until August 12. She will be at Wonewoo camp, Wis., from August 13 to 21, returning to Clinton, August 22 until close of the

Mrs. A. M. Patterson writes from Al exandria, Ind.: "The Spiritualists of Alexandria and Elwood, Ind., are negotiating with Harry J. Moore in the hopes of getting his services for both places on a kind of circuit plan for one year. It is thought that a church can be built in Elwood. The only obstacle in the way of accomplishing this end is the decision on the part of Mr. Moore to spend the winter months in the west in the hopes that his wife may ultimately recover her former health. We hope, however, that Mrs Moore's health, which is constantly improving, will be such by fall that they will decide to remain with us. Mr. Moore's lectures have been of such a nature as to interest a great many church people who. with the Spiritualists, are desirous of retaining his services for at least one

year." The Tonawanda News gives space to the following item which refers to the death of John Cherry, the wealthy farmer whose body was picked up in the Niagara River near the Canadian Maid of the Mist dock: "John Cherry, the Tonawanda farmer, whose body was found below the falls, was not murdered but committed suicide. The mystery of the old man's death is cleared up by this startling information which must be true for it came from no less an authentic source than the shade of the departed Cherry. Shades of physical beings who depart from this earth are said to appear at Lily Dale and the spirit of old man Cherry talked with his fellow-townsman, George Chase, last Sunday at the Spiritualist colony on Lake Chautauqua I jumped into Niagara River from the Goat Island Bridge, whispered the shade of the deceased Cherry. 'I would not leave the earth if I had it to do over again, for the financial troubles which I thought overburdening, now seem trivial. I give you this message because I want it understood that I was not the victim of foul play. I spent all the cash I had and there was no money in my clothes when I went over the falls. As to considerable personal property in cash and securioles I will say this much, it is all deposited in the Commercial Bank of uralism. The facts connected with the

Buffalo under a fictitious name."

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 writer. Otherwise they may be cast into the waste basket.

Dr. Juliet H. Severance is now a home enjoying the presence of her son, Fred W. Stillman, who is with the "Heart of Chicago" theatre company," and her daughter, Lillian, a beauty doctor, located in New York. On Aug. 14. Dr. Severance, accompanied by her son, Byron D. Stillman, will go to Mt. Pleasant Park Camp, to remain till its close. She is open for engagements to serve societies or officiate at funerals. Adquirements being favorable, should be | dress her at 578 East 60th street. Chi-

Dr. Louis H. Freedman, the Australian healer, writes: "I have been sojourning with my wife at Reed's Lake camp, Mich., for two weeks. It is a adjusted to the space we have to occu- lovely spot, and they have some of the finest talent. The management is kind generally have to be abridged more or and considerate with everybody that less; otherwise many items would be comes on the ground, and if I am not mistaken this is going to be one of the best camps in America. Mrs. Freedman and myself will demonstrate at the Star Theatre in Muskegon, Mich., all this week. I demonstrate what spiritual healing can do, and my wife will give clairvoyant descriptions. We are open for engagement in Michigan, Indiana or Illinois. Address us at Grand Rapids, Mich., General Delivery." July 15, Miss Flora Hardin, state sec-

retary of the Indiana Spiritualist Association announced that every cottage at camp ground and every room in the hotel had been engaged for the coming of the association that such conditions street and Indiana avenue, Mrs. Loomis, have existed. A number of new cot- idlers in the vineyard. We have an ning the work, and will serve any place tages were erected this year and the hotel was enlarged. There will be many tents on the grounds. The recordbreaking crowds of the association are expected each week of the camp. Dr. Hilligoss, ex-president of the association, arrived from Cincinnati with his wife last evening and is living at his cottage. Mr. Hilligoss has announced that, in spite of the fact that he is now living out of the state, he is yet a member of the Indiana association and he will be a candidate again this year for the presidency. He was a candidate last year, but did not make a fight for the office and was defeated. Mrs. Hilligoss had intended to make the association a present of enough money to clear it of all indebtedness. When her hushand was defeated she refused to give the money. Mr. Hilligoss is prominent as a Spiritualist and would be an honor

to any camp as president. Eva L. Stewart writes: "That 'variety in Chicago. Among other things, she is the spice of life' has been demonsaid: "The happy man or woman is the strated the last few weeks by the different speakers and subjects that have been used at the meetings of the First Hyde Park Occult Society. Mrs. Fanny Worthington, a fine talker, gave us many pleasant things to think of. She was followed by Dr. H. A. Cross, who would rather throw the Bible away entirely than to accept the orthodox idea as is being taught to-day by the churches. Then came our young friend, H. F. Arnold, who always gives us a aday. One day when Faraday was out, fine address. Then that enthusiastic a workman accidentally knocked into a speaker on Spiritualism, R. Gilray. and now comes Dr. J. T. Betelro, who will speak on Man's Higher Self, on Aug. 2. Thus you see we have the variety, and good speakers at all services. Our society is holding picnics in the parks and the attendance has been large. We serve lunch, and then take up a silver collection for the benefit of our young society. We hold the next one in Jackson Park, on August 9, meeting at German Building at 1 o'clock. Lunch will be served in balcony dining hall to the left of the 'earth.' First course will be served between 1 and 2 o'clock, and the second course between 5 and 6 o'clock, Chemist do with particles of a human giving a chance for those who cannot come early to have a fine lunch. On last Sunday night, July 26, we were verse as easily as Faraday could handle agreeably surprised by the entrance of our old-time friend and co-worker, Mrs. Georgia Gladys Cooley, of Thirty-Arst rected body may be, Paul says it is go-Lstreet fame. She gave us a fine talk ing to be changed so as to become a which was well received as was shown by the hearty hand-clapping of the audience as she took her seat. She was followed by our test medium, Mrs. E. Kline. Mrs. Hodge being present, was called on and gave messages. Then Mrs. Cooley was asked to let her guide, Mayflower, come in and give some messages, which she did, and two strange ladies knowing nothing of Spiritualism (came in from seeing our bulletin board outside) expressed themselves more than pleased with the tests she gave them. Meetings everey Sunday night at 8 o'clock sharp. Everybody invited

> Vine H. Hickox writes from Niagara Falls, N. Y.: "The body of a man was found a few days ago below the falls, near the landing of the Maid of the Mist, on the Canadian side of the river. The body had the appearance of being in the water for a week or more. It was partly decomposed and unrecognizable; it was that of a middle-aged man, and was supposed to have met foul play as the face and body were much bruised. I was met by an old acquaintance this morning on Goat Island Bridge. He said, 'Do you believe this report in the papers about the spirit of Cherry appearing and talking to a fellow-townsman?' I replied that I not only only believed it, but that I believed the day is not far distant when spirits will be seen

> to our picnics and are requested to

bring well filled baskets for the lunch.

None need stay away if they do not

bring lunch as all will be served. We

are very sorry to learn that Rev. G. C.

Love, who so kindly assisted us with

his lectures this last spring, is having

trouble by sickness in his family, and

since going back to Oregon his father

has passed on to that new life. Bro.

Love is now located at Nahcotta, Wash-

in the different churches" Geo. Hamilton Brooks writes: "The Englewood Spiritual Union will not have any regular meetings in August but will probably open some time in September. Due notice will be given through The Progressive Thinker. Dr. J. H. Randall gave the lecture, Sunday evening, July 26. It was full of gems of truth, and commanded the attention of any fair audience. We are in hopes to have the Doctor with us again at no distant date. The Englewood Spiritual Union has had a very successful year since opening its meetings last fall The general attendance has been good and there has been a growing interest in the philosophy of Spiritualism or Nat-

continuity of life are being manifested

When writing for this paper use a pen or typewriter.

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

in many home circles. Knowledge is taking the place of belief, so the great work goes on. The Ladies Auxiliary will hold meetings Thursday afternoons the same as usual, at Hopkins' Hall 528 West Sixty-third street. My wife and I leave for Mt. Pleasant Park, Clinton, Iowa, the latter part of this week! We shall be very glad to say a good word contain the full name and address of the | for The Progressive Thinker whenever an opportunity offers to do so. The Leadbeater lectures that you are publishing, are an education in themselves, logical and convincing."

ledo, Ohio, lectured for our society, June 21, morning and evening. We had good audiences. She gave for the benefit of our society a seance, which netted us a nice little sum. We have a small society but we are proud to say not one fake among our young mediums (we have no old ones). We have nearly \$3,000 pledged for a church, and hope soon to be able to own a building of our prosperous condition than at the present time. Our president Mr. F. W. Martin lectures and I give messages Sunday evenings. In the morning we have a thought exchange. I have charge of the lyceum, and at the state convention held in Toledo recently, our lyceum was the banner one-not as to numbers, but for the work done. I have always been a worker in the church, and I did not fold my hands, but kept going. We distributed about 250 garments and expended about \$50 for the poor in our city last winter. I made them over when they did not fit, as many were given us by inserting a call in our dally papers. We entertained about thirty poor children Christmas Eve, giving to all some gift and the usual candy, nuts and oranges. At the convention in Toledo I was elected by the board of trustees, corresponding secretary. To do work that may speak camp, and there is a big demand for for our state is our desire, and spread more. It is the first time in the history | the tidings of this grand philosophy, so earnest desire to do all the missionary work we can and I would like to correspond with any society in need of assistance. Our state president, Carrie Firth Curran, is ever ready to do, and is an earnest laborer for this grand

> Lyman C. Howe writes: "The Pratt School question has evoked much helpful expression; but it has not revealed any antagonism to education. All agree that it is well to learn all we can, but the kind of learning and the way of it, are issues. It seems to me the tendency of all efforts to prepare and fix the order of thought by study and special rules. quench the inspiration of heaven, and obstruct the influx of original thought. The tendency is to hold all to certain fixed rules and methods and bar out fresh free progressive thought, and chill the warm glow of moral sympathy and universal affection; but I am glad to see so free expression from so many minds. Prof. Loveland makes splendid points. There may be force in Mr. Hull's idea that the limited education needed for our platform can be got from his school, when the pupils could not afford the required preparation of secular schools and colleges. But if that be so, such aspirants might get enough for rostrum work in a common school. FREE TO ALL, WITH NO HIGH STANDARDS TO BAR THEM OUT. But a creditable broad-gauge school, untainted with any of the old whims, and representing the advance thought of the age, with Spiritualism as the inspiring genius, without any specialty or creed of limit would be a creditable showing. which I would like to see realized."

> Minnie E. Wallis writes from Saranac Lake, N. Y .: "I wish to thank you for the books which you sent with The Progressive Thinker. I cannot express in writing how greatly I appreciate them. I would like to place such books in the hands of every person, especially those who are teaching and preaching of the life beyond. It is just a year ago that a medium visited this place, and a few friends with myself began to investigate Spiritualism. From the first my faith in the teachings of the churches crumbled away, and from those ashes I have built up step by step, a firm belief in the grand and beautiful truths of Spiritualism. We have also gained some knowledge, although we have had no one to help us. We sent for Hudson Tuttle's book, 'Mediumship and Its Laws, also a few other books. We formed a circle and have received much help from our spirit friends. When I see people mourning for their loved ones that have passed to the spirit land, I long to comfort them with this beautiful truth (for I. too, have known such sorrow); but they will not believe what we tell them. They think we must be insane to speak of spirit return.

> Mary L. Bettes writes from Lake Brady: "On Sunday, July 26, those who attended the Lake Brady Camp, had the pleasure of hearing that eloquent speaker, Mrs. Abbie Sheets, of Grand Ledge, Mich. Any investigator hearing her for the first time cannot help realizing that she speaks from a deep conviction and practical experience of the beautiful philosophy of Spiritualism. She is a deep thinker, and believes that the time is near when it can and will be demonstrated on a scientific basis. Miss Edith Buchwald, of Cleveland, O., gave spirit messages. Most of them were recognized as correct. She bids fair to make a fine test medium. She is only a beginner in the grand work."

> J. G. Hoffman writes: "July 26, we had one of those enjoyable times at Mrs. Burland's meetings, 77 East 31st street. Meetings are held there every Sunday at 3 and 8 p. m. Spiritualists and investigators of psychic phenomena appreciatethe manner in which her controls handle the subjects taken from the audience. August 9, her controls have promised to come and give us opera music. Those having heard her before know what a treat is in store for them. Lovers of honest and truthful work should not fail to come and participate in the pleasure we are having. Tests given are so plain that even the skeptics must recognize them. One of the tests was given to a Hebrew-a description of a brother, but was not recognized. Then the spirit mentioned that there was a long strip with writing on it that was rolled up and placed in the coffin with him. Then the Hebrew said that it no doubt was a brother who passed away before he was born; that he recognized it by the long strip that was rolled up which is given to all Hebrews when they are three years old. and has the name of father, mother and self on, as well as other writing, and is

A press dispatch says: "The postmaster at Clarksburg, W. Va., who is a Seventh Day Adventist, has aroused considerable indignation by refusing to keep the office open Sundays."

always buried with the person."

ALWAYS GEVE YOUR FULL NAME AND ADDRESS WHEN SENDING NO-TICES AND COMMUNICATIONS FOR PUBLICATION, STHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET

We go to press early Monday morning, hence communications intended for that current lissue should reach this office not later than the previous Saturday morning. . Bear this in mind.

Mrs. F. J. Geiger writes rom Springport, Mich.: "E. W. Sprague and wife held three meetings at our place, July 25, 26 and 27 Mr. Sprague's eloquent and concise statements of the 'Spiritualism of the Bible,' and 'What Spiritualism is Doing for the World,' gave many food for thought, and cannot help but make a lasting impression on their minds. Mrs. Sprague's tests were fine and generally well received. They went Anna E. Baird writes from Elyria, from here to Devereux, a small place about five miles from here, and where Obio: "Mrs. Carrie Firth Curran, of Tothe larger part of our association reside. They held two meetings which were well attended; the house being filled both nights. Many hungry souls listened with rapt attention to the burning words of eloquence that flowed from the lips of the able exponent of the science of the scientific religion of Spiritualism-E. W. Sprague. Many tests were given by Mrs. Sprague at these own. This society was never in a more | two meetings, which were recognized."

Mrs. Kathryn M. Riley, the wellknown North Side medium, accompanied by her husband, will leave August 7 for Mt. Pleasant Park camp, Clinton, Iowa, to remain until close of camp.

Hon. B. B. Hill and Mrs. M. E. Cadwallader, both prominent Spiritualists and leaders in Philadelphia, are temporarily stopping in Chicago.

President Barrett passed through Chicago last week on his way to Waukesha and Clinton camps. He has an engagement at the latter place. Mr. Barrett. we are glad to learn, is gradually recovering his health, and will be able to continue his good work for the cause of

Mrs. R. W. Barton writes from Williamsport. Pa.: "I wish 'to say to the Spiritualists of New York state that I am hired by the New York State Association to do missionary work for that any one wishing meetings. I am planin the state. I shall be here until Aug.

Dr. T. E. Casterline writes rom Edgar, Neb.: "We would like to have a good medium visit this part of Nebraska. All through this western country are liberal minds desiring and anxious to investigate Spiritualism, especially the phenomena. If good phenomenal mediums, who would like to visit Nebraska, will address me they may hear something to their advantage. We are anxious to arouse interest in Spiritualism in this section and want to hear from good mediums. Write me, stating phase of mediumship, terms, etc."

G. W. Kates and wife have a few open dates for season of 1908-4. They are engaged as follows: Philadelphia, Pa., October; Lynn, Mass., November; Newark, N. J., parts of December and January; Pittsburg, Pa., February. Week-night engagements will be accepted near these places. Address them, Thornton, Delaware county, Pa.

O. H. Brown writes from Canton, O.: "Rev. G. William Way, of Wheeling, W. Va., has been in our city for the past three weeks and has given some very satisfactory work, both in private and public. He is a true medium and an honest and upright man." Union Mass Meeting, under the auspi-

ces of the Ohio State Spiritualist Association and the American Spiritual, Religious and Science Union, at Maple Dell Park, Mantua Station, Ohio, Saturday and Sunday, August 29 and 30, 1903. The following speakers and mediums will be present: Mrs. Carrie Firth Curran, president Ohio State Spiritualist Association, Toledo: John C. Hemeter, secretary, Cleveland; Mrs. E. Schauss, Toledo; Ama E. Beard, Elyria; Master Jas. Hemeter, Cleveland, and others. Good music will be furnished for the occasion. A cordial invitation is extended to all spiritual and religious people to join in these meetings, thus helping to unify the work of Modern Spirit ualism, spiritualizing the human race. Hotel accommodations ample for all Rates reasonable. Admission to the grounds, 10 cents.

L. Hawkins, M. D., writes from Winchester, O. T.: "In The Progressive Thinker, No. 714, Mr. N. B. Freeland, of Anadark, Okla., wants a short message from some friend in spirit life. A person giving the name of H. C. Armstrong, says, 'Ask Mr. Freeland if he remembers the time he was hurt by a bull?"

MATERIALIST, SPIRITIST AND SPIR-ITUALIST.

Unmindul of this world of sense We sometimes take to dreaming, Then shadowy things appear the dense And real things but seeming. Conceits and fancies, what are they? And which the Lord or Baal? Life's under-current seems to say, "Ideal things are real."

One night I traveled, as I dreamed From bitter things to sweeter-To heaven's gate I went, it seemed, And talked with holy Peter. "Pray, how is this?" his saintship said, That you're my only greeter:

Three started out, are two delayed, Or where are they?" said Peter. "Well, saint," says I, "the truth is best

When we're by sorrow shaken. The other two havn't stopped to rest-They're lost! or I'm mistaken. Poor Mr. Matter, blind and lame, Made things go harder, rather. And when we to the graveyard came, He said he'd go no farther.

(So there we laid him down to sleep-"That sleep that knows no waking"-And we felt sad enough to weep The hopeless undertaking.)

Through fair and stormy weather. And hoped, at last, to light upon This goal of life together. But he ran side tracks for a while-Had many falls and lurches. And would his idle hours beguile Antagonizing churches.

"Then Spiritist and I kept on.

'He stayed where Gods, and Devils blend. All free to shout and holler, And thrifty "médiums" kiss the hand

That circulates a dollar. 'Ah. Spiritist.' says I, 'I guess You forfeit spirit and letter; You need not care for spirits less, But love the Father better.' 'So Saint, I went my humble way,

For loneliness was sweeter Than in that wild hub-bub to stay. Thus I'm your only greeter." 'Come in, my son, out of the cold, Where I keep things much neater. Gold wash may make brass look like

But 'tisn't gold," said Reter. THOS: HARDING.



Send in Your Dates and Name of Secretary at Once.

Lake Brady, Ohlo. Lake Brady camp opens July 5 and closes August 80. A. G. Keck, secretary, Akron, Ohio.

Chesterfield, Ind.

Chesterfield (Ind.) camp-meeting opens July 16 and closes August 80 For programs and other information address Flora Hardin, secretary, Ander-Forest Home, Mich.

Eastman, secretary, Mancelona, Mich., Ottawa Camp, Kansas. This camp opens July 30, and closes

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

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 state. I would be pleased to hear from | Pine street, La Crosse, Wis., or Clara L. Stewart, president, Whitewater, Wis

> Ottawa, Kans. This camp opens July 30 and con-

tinues to August 9. For full particulars address H. W. Henderson, president, Lawrence, Kansas, or Jacob Hey, Secretary, Carbondale, Kansas.

Wonewoc, Wis. The Wonewoc camp opens this year

on August 13 and continues to the 30th of that month. Address for particulars. Miss Gertrude Spooner, Secretary, Mich. Wonewoc, Wis. Reed's Lake, Grand Rapids, Mich.

The West Michigan Spiritualist Assoclation will hold its meeting this year at Grand Rapids, at its grounds, at Reed's Lake, known as the "Ploneer Assembly Grounds." Meeting opens July 4, and closes August 30. For full particulars address D. A. Herrick, president and manager, 296 N. Ionia street, Grand Repids, Mich.

Delphos Camp, Kansas. Commences August 8, and continue until August 24. C. J. Ballou, presi dent; H. D. Dwight, secretary.

Summerland Beach, Ohlo.

Summerland Beach Camp, Millersport, Fairfield county, Ohio, 35 miles east of Columbus, opens August 22 and closes September 6. 1903. David Climer, President, 282 West Fifth avenue, Columbus, Ohio; Hattle G. Webster, secretary, 55 McDowell street, Columbus, Ohio.

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, corner Second and Indiana streets, Highland Park, Winfield, Kansas.

Marshalltown, lowa. This camp begins August 23 and ends September 13. For full particulars address E. M. Vall, 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 secre tary, I. D. Richmond, St. Johns, Mich. Vicksburg, Mich.

This camp-meeting is located at Fra-

ser'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. and will close the middle of March. 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. will convene the 8th of July and close

the 2d of September. For information

and programs, address Mrs. Isabel

Bates, corresponding secretary, Lily

Dale, N. Y. Saugus Center, Mass. The Lynn Spiritualists Association will hold meetings every Sunday, ending September 28, at Unith Camp. Sau-

gus Center, Mass. Mrs. A. A. Averill. 2 Smith street, Lynn, Mass. The Onset Camp.

Opens July 12 and closes August 30.

Maple Dell Park. Ohlo."

The American Spiritual Religious and Science Union will hold a camp session at Maple Dell, commencing July, 25 and closing August 80. Lucy King, corre sponding secretary. Address with stamp, Box 45, Mantua, 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 Eina, from August 9 to 80. 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.

Lake Pleasant, Mass.

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

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 80. 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. H.

The fourth annual camp-meeting Camp-meeting in Oregon. The Spiritualists of Oregon will hold closes August 23. Write to Mrs. Ruth 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, lowa, The camp session of the M. V. S. A., Mt. Pleasant Park, Clinton, lowa, will open August 2 and close August 30. For programmes address Mollie B. An-

derson, secretary, Clarksville, Mo.

This camp opens August 2 and closes August 80. A. F. Smith, president, Bangor, Me.; F. W. Smith, secretary, Rockland, Me.

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 phenomenal mediums. H. R. LaGrange, secre-

tary, 850 Grand River avenue, Detroit,

Island Lake, Mich.

The Niantic Camp. The Niantic Camp. Niantic. Ct., opens June 22, and closes September 7. For full particulars address Mary A. Hatch,

"An Infamous Dynamite Roman Catholic Conspiracy Detected and Exposed. "Romanism Exposed." Two pamphlets

by Rev. J. G. White, author of Startling

Facts. Price 10 cents each, or two for

"The Kingship of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, the revelation of reserve power, etc. Price 30 cents. For sale at this office. "Death, Its Meaning and Results." By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting volume, of decided value. A narrative of wonderful psychic events in the au-

thor's experience. Cloth, 560 pages, illustrated, \$1.25. Old Testament Stories & A Unique BIBLE

PIOTURE By WATSON HESTON.

To Advance Humane Education Nothing else can so completely upset the old superstitions Old Testament Stories as these vivid and lifelike portrayals of them. They present the old myths in the proper absurdness of their absurdity, ridicule their ridiculessness and in fact hold them up to the light af reason. It is a book of 400 pages with 200 full page pictures it will make you laugh off every vestige of the old superstitions; a good way indeed to get rid of them. Price board, \$1; cluth, \$1.50.

POEMS OF PROGRESS. By Lizzie Doten. They are really valuable. Price, \$1.00.

THREE SEVENS A Story of Ancient Phelons. Illustrating the Hermetic Philosophy. Price, coth, \$1.25.

The Infidelity of Ecclesiasticism A Menace to American Civilization. By Prof. W. M. Lockwood. A trenchant and masterly treatise. Price, 25 cents.

What All the World's a-Seeking.

RALPH WALDO TRINE, Each is building his world from within; thought is the builder; for thoughts are forces,—subtle; vital, irresistible, omnipotent,—and according as used do they bring power or impotence, peace or pain, success or failure.—From Title-page.

The above books are beautifully bound in grav-green raised cloth, stamped in deep old-green and gold, wish gilt top. Price, \$1.25. For sale at this office.

LIGHT OF EGYPT.

The Second Volume of a Most Valuable Work. This is the author's posthumous work

left in MS. to a few of his private pupils in occultism, and like Volume I. is (a valuable addition and) a library on occult subjects. Spiritual astrology is especially elaborated. Alchemy, Talismans, the Magic Wand, Symbolism, Correspondence, Penetralia, etc., are a few of the subjects treated of in a scholarly and masterly manner, showing the author to be familiar with his environment. From this evolutionary, subjects. You cannot afford to be with- progress, as illustrated by physical scisubjects. You cannot afford to be without it, as well as all his other books, viz.: The Light of Egypt, Vol. I., bound in cloth only, \$2: paper, \$1. The Light of in cloth, \$2: paper, \$1. The Light of sented in those volumes in a plea that the future life is the continuation and development. From this evolutionary progress, as illustrated by physical science the author of "The World Beauti-ful" continues the same argument presented in those volumes in a plea that the future life is the continuation and development. Celestial Dynamics, cloth, \$1.

Psychopathy, or Spirit Healing, A series of lessons on the relations of the spirit to its own organism, and the interrelation of human beings with reference to health, disease and healing. By the spirit of Dr. Benjamin Rush, through the mediumship of Mrs. Cora L. V. Richmond. A book that every healer, physician and Spiritualist should read. Price, 81.50.

POEMS FROM THE INNER LIFE By Lizzie Doten. These poems are truly inspirational and as staple as sugar. Price \$1.00.

BIBLE MARVEL WORKERS, And the wondrous power which helped or made them perform mighty works and utter inspired words, together with some Personal Traits and Characteristics of Prophets, Apostles, and Jesus, or New Readings of "The Miracles. | By Allen Putnam. Price, 75 cents.

PROGRESSION OF How a Spirit Advances in Spirit Life.
The evolution of Man. By Michael Faraday. Price, 160.

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Not one, but every day, feast, fast, and working-day, The spiritual significance burn through The hieroglyphic of material shows. Hexceforward he would paint the globe with wings." The aim of this week is to reveal the

curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces. as discovered and applied in wireless telegraphy, are simply laws of an unseen realm into which humanity is rapidly advancing and thus gaining a new development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and a truer knowledge of the nature of man and his relations to God tend to higher morality and increasing happi-ness. The book is characterized by the same essential style and qualities that have insured for "The World Beauth ful" volumes an almost world-wide popularity.

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To the Editor:-The fact that the eleventh annual convention of the Na-tional Spiritualists Association is near at hand makes clear to the Spiritualists of America that they have a plain duty to perform with regard to the same. It is not only to determine the election of officers for the ensuing year, but it is more that they should indicate to those officers and to one another the fact that they are really Spiritualists in their re-Algious belief, and honestly devoted to the principles for which it stands.

It is useless for Spiritualists to claim to be interested in Spiritualism, yet withhold their support from its every form of expression. They make bitter attacks upon Christian Scientists, Meta physicians and Theosophists, despite the fact that the very ones they attack are in possession of certain segments of spiritual truth to which they have dedicated their lives, their moneys and their honors. The Christian Scientist or Theosophist BELIEVES in his religion to the extent that he cheerfully supports it to the utmost of his ability The average Spiritualist believes in Spiritualism when some one else sup-ports it. He is ever ready, willing and anxious to enjoy his religion when it does not cost him anything to support

The Christian Scientists recently held their great convention in Boston. About eighteen thousand people were in attendance, representing all quarters of the globe. Far-away New Zealand, Australia, and India had delegates at this conclave, and so did many of the European and South American nations, All of these delegates paid their own expenses, and were glad to do so. They felt that they were doing something for their religion, and so they were, for they were active workers at every business session, and sought by every means in their power to advance the interests of their common cause. What is true of the Christian Scientists is likewise true of the Theosophists, Unitarians, Universalists and others.

They believe so thoroughly in their religion that they are anxious to prove the fact to themselves and to the world by doing something for it.

What about Spiritualists in this respect? Some of them are most generous and are zealously devoted to Spiritualism. Can this be said of our people as a whole? Are they willing to do for their religion through some slight personal effort or sacrifice? Do they attend their annual conventions? Are they interested in caring for our sick and indigent mediums? Do they wish Spiritualism to have a legal standing in the courts of the land? Why do they not attend to these several matters? Seven out of ten of them in a majority of instances will declare, "We are not "hence refuse their aid as

interested, mence refuse their aid as well as their personal presence at these well as they of the sanual conventions.

Spiritualists can afford to go to campmeetings and waste good money in meetings and waster source of the desired and books, is arrant nonsense. There is as much wealth among the Spiritualists of America in proportion to their numbers as there is among the followers of other denominations. The fact is, many Spiritualists contribute to other denomina their own cause. Spiritualists are not financially nor religiously poor. They are the richest people on earth in their knowledge of a life beyond the grave, and that precious boon should open their hearts and purses at one and the

old as a distinct movement, and rallies eighteen thousand people at its annual gatherings. Spiritualism is nearly sixty years old and rallies less than one hundred and fifty persons at its annual conventions. In 1893, it rallied over two hundred delegates, and the largest number since recorded is one hundred and thirty-fivel is not the contrast a painful one, Spiritualists? Do you feel proud of your record in this respect? All of the Christian Scientists are not rich, yet they esteem it a privilege to attend their conventions at their own expense, and travel fifteen thousand miles to do it. Spiritualists of America, where is your devotion, your en thusiasm? You have a truth as sacred and as sweet as have the Christian Scientists, yet you neglect yours while they take care of theirs.

When Theodore J. Mayer offered you another valuable house and lot last year, did you accept it? Did you even mention his most generous offer? What mention his most generous offer? What was the matter with you? "You were not at the convention?" Precisely sohad you been you might have acted differently. It meant much to the cause as a whole, yet you closed your hearts, your pocket-books and stayed at home! I am not judging you alone, for I am speaking to myself as well as to you, but is it not a fact that there is very litle interest in us in our Spiritualism when we refuse to attend our conventions on the plea of "business," or to vie earnestly one with another in an effort to meet such an offer as Mr. Mayer's half way? "Business" does not stand in the way of the Unitarians, Theosophists or others in attending their annual conventions. They plan their business so that they can go and Spirit-ualists could do likewise if they chose. It is not business-it is indifference that affects them.

The coming convention is an important one. Six candidates are already named in connection with the office of president, while numerous names are suggested as members of the Board. The N. S. A. has acquired a little real and personal property, which if multiplied ten times will give the Spiritualists a fairly good working capital. There are also the educational features of the work, and the scientific analysis of the phenomena that must be considered. The next convention must deal with all of these problems. Spiritualists of America, is it not your duty to take hold of this matter now? you not to move upon Washington by the thousands as did the Christian Sci-entists upon Biston? Here is your chance to do something; will you take that chance and do it?

From reliable sources I have been able to estimate approximately at least. the number of delegates each state and territory is entitled to, provided all financial obligations to the N. S. A. have been met: Maine, 10; New Hampshire, 0; Vermont, 1; Massachusetts, 30; Rhode Island, 6; Connecticut, 12; av; Rhode Island, 0; Connecticut, 12; New York, 35; Pennsylvania, 25; New Jersey, 4; Delaware, 2; Maryland, 4; District of Columbia, 8; Virginia, 2; West Virginia, 8; North Carolina, 0; South Carolina, 0; Georgia, 2; Florida, 4; Alabama, 0; Mississippi, 0; Louisi-Old J. Texas, 15: Old 17: Indiana, 60; Illinois, 20; Michigan, 73; Wiscon-Bin, 17; Minnesota, 22; Iowa, 12; Kentucky, 6; Tennessee, 6; Arkansas, 4;

gon, 8; Washington, 18; Idaho, 0, with Alaska and Porto Rico yet to be heard from. It will be seen that if the above quota be correct, nearly or quite five hundred delegates should attend the Washington convention. If all societies now in existence were connected with the N. S. A., or the state associations, one thousand delegates at least, would be entitled to seats in the convention. Shall we see five hundred delegates at the convention? Can we not match our five hundred against the Christian Scientists' eighteen thousand? Spiritualists, will you do your PLAIN DUTY in this case? If so, you will attend the coming convention in Washington, D. C. It is "up to you" to act and act wisely. Go there and do your duty. See what power the West has if It fills its full quota of delegates! Go to Washington and work! EYANGEL.

Let Us Now Fully Understand.

To my own satisfaction and that of the many readers of The Progressive Thinker, it would be well to know just the subject of Spiritualism. In his last letter to The Progressive Thinker, he informs us that he is in accord with the late Thomson J. Hudson, who, he says states his position exactly.

Now, let us see what Hudson's position is in relation to Spiritualistic pheomena. He writes as follows
"I will not waste time, however, by attempting to prove by experiments of my own or of others that such phenomena do occur. It is too late for that. The facts are too well known to the civ-

ilized world to require proofs at this

time. The man who denies the phenomena of Spiritualism to-day is not entitled to be called a skeptic; he is simply ignorant, and it would be a hopeless task to attempt to enlighten him. But I shall attempt to explain their origin on other grounds than the supposition that they are caused by the spirits of the dead. In other words, I admit the alleged phenomena, but deny the alleged cause."

According to this language, then, Mr. Hudson affirms the fact of the reality Hudson amrms the fact of the reality, verity, truth or genuineness of phenomena which have been and are denominated Spiritualistic; that amidst a great deal of fraudulent and spurious phenomena there are those that are bona fide and true, and that the facts thereof "are too well known to the civiliand result a require proof of this ilized world to require proofs at this time." In short, Mr. Hudson acknowledges the truth of the phenomena of Spiritualism, or that it is an established fact that there are genuine phenomena known as Spiritualistic.

Now, it is enough for our present purpose, to establish this fact; the fact of the reality of the occurrence of veritable phenomena called Spiritualistic. Mr. Hudson's explanation of these veritable phenomena upon another than the Spiritualistic hypothesis, need not enter into the consideration at present.
His explanation whether right or wrong must be secondary to the establishment as a fact, the occurrence of the phenom

We are now ready for Brother Jamie son's endorsement of Mr. Hudson's posi-

tion. Prof. Jamieson thus writes:
"When Hudson says, concerning the phenomena, 'I shall attempt to explain their origin on other grounds than the supposition that they are caused by the spirits of the dead,' that is my position exactly; so Brother Sweringer was mis-taken in regard to my views. I deny no clearly proved phenomena. Now, what we would all like to know

from Brother Jamieson, is whether or no, he, like Hudson, is convinced that real and true phenomena known as Spiritualistis, have occurred in the nast and are occurring in the present, and are liable to occur in the future? say "I deny no clearly proved phenom-ena," is not sufficient nor to the point, nor in accord with Hudson, who, you say, states "your position exactly." say, states Hudson affirms substantially, that "clearly proved phenomena" have occurred and are constantly occurring, and, in his own language, declares that "The facts (thereof) are too well known to the civilized world to require proofs

I believe the readers of The Progress. ive Thinker will clearly discern the point I desire to make in the foregoing. have endeavored to make it plain so as to admit of a direct, plain answer

at this time."

I don't care what his explanation is of the phenomena; whether Hudson states "his position exactly." in this respect, or whether he has an explanation of his own and widely different from that of Hudsoin's. That will be a question for future consideration. What I want to know now, is whether he, like Hudson, acknowledges and affirms that there 'clearly proved phenomena' called Spiritualistic

H. V. SWERINGEN. Fort Wayne, Ind.

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View of Rev. T. DeWitt and Rev. View of Rev. View of Rev. T. DeWitt and Rev. View of Rev. View of Rev. T. DeWitt and Re

# Object of Spiritualism.

Some Pertinent Questions to Professed's Spiritualists Concerning the Purport of the Spiritual Movement.

Is the movement known as Modern Spiritualism a mere fteaches, as the Jesus of the New Testament taught, that

stances, the messages have not risen above that same dead of its doctrines of robbery. level. Moreover, the vast majority who have queried the inof any purpose beyond the mere personal interest involved in humanity must be affirmed and demonstrated. Hence the the message. That there is any great, humanitarian or cos. Spiritualist platform became the arena where the higher never entered the consciousness of the Spiritualist fraternity | Spiritualism was proclaimed as a new religious, governas a body. The utter lack of union and cohesiveness, the op mental and social dispensation. Human rights and human hensive purpose.

the demonstration of a future life. Others will say it is to natural reason and conscience of evolving humanity. comfort those that mourn by showing the falsity of the old ... Apparently the grand purpose of the intelligence back of religious teachings.

past. Nor do mourners need any more comfort than did our

But notwithstanding these indications of lack of purpose there are others which point directly toward a well devised the very commencement of the manifestations, it has been were to be made new. A. J. Davis and others had visions of this purpose was only a means to an end. an immense congress in the spirit spheres of life, met to dis-

It was this proclamation of purpose which induced me to something more, and that Spiritualism proposed to give.

But I am substantially answering in general terms the seccessity is true, in another and larger one it is not true. That right outworking of evolutionary law develops new necessities, or Seeing this, the Higher Wisdom of the spirit spheres prochanges the form of what may be termed the inherent neces; claimed the universality of naturalism so that now the absosities of human nature, so that in a strict sense they may be Jute openess and equality of man can be proclaimed, and a termed new. The middle of the 19th century was such and complete change in human relations demanded. The "grace," era in human history.

conditions during the past fifty years than in any thousand make this proclamation, and organize a people to work for changes brings us to the one most important result, and that of spirit life. The demonstration of future life and the creais the overwhelming fact that every force has been made sub- tion of higher hopes of that future were only means to an ject to one single end, the creation and distribution of end. They were incidental to the great essential purpose inventions of the past century.

the people in substantial harmony a hundred years ago, are the modern Spiritistic movement is littleness. Its leadernomic development.

As said before, all these mighty forces were just commencing their titanic work of conquest in the middle of the wonders that Spiritualism will surely accomplish. But when last century. Hence, a necessity for something new, and you demand how, the answer is "by convincing people of the something socially potential was most imperatively demand. fact of spirit return." You ask again, "Are there many coned, and unless furnished, the complete re-enslavement of the vinced?" and are told that the converts number millions! masses of the people would inevitably follow.

It is true that Fourier, St. Simon, Comte and Owen had promulgated systems of social reconstruction, which embodied many of the basic principles since enunciated by Spin itualism. But they were so intermingled with the personal idiosyncrasies of the authors that their practical influence certain phenomena prove the continued existence of the huwas comparatively limited. Something more potent was de man soul or spirit. But it is a demonstrated fact that that manded. It came in the spirit manifestations. The first belief is no basis for any altruistic principle or effort. It ripple of this tidal movement was at Hydesville, N. Y. But never has been in the past and never will be in the future. in a few months the rapping signals were heard all over the Knowing this, wise men in the higher spheres, could never country. With intuitive perception and almost preternatural have purposed to commence the modern manifestations quickness, the Christian sects arrayed themselves in deadly merely to convince people of a continued existence, opposition to the new movement; and from every circle and platform came the declaration of war against the old influence the well-being of that future, and, therefore, a wise religion. It was apparent at once that one of the other must purpose must necessarily have in view the betterment of go down. The bases of the two were absolutely antagonistic. present life. A wise purpose could have nothing else in One was purely natural, the other supernatural. The same view, as an end, but the improvement of earthly conditions. phenomena were to the Spiritualist a simple natural occur. But if the postulate of Modern Spiritualism is true, then rence while to the Christian they were a miracle. Every other people are influenced and inspired from the spirit rap, gray tip, every trance utterance was a proclamation of spheres, and the work required of Spiritualists, and by them naturalism, and an overthrow of the miraculism of the rejected, will be done by the Socialists, the real Spiritualists church.

The most obtuse mind could not fail to see that this rever lation of naturalism, in the field of spirit phenomenalism, completely revolutionized all theories of government, morality and religion. These, according to Christianity, rest upon the direct, positive revelation of a personal Deity, which is contained in certain books called the Old and New Testaments. Spiritualism affirmed that Delty had no more to do with those books than with any others, and that the so-called miracles, when not fabrications, were on a par with the every-day manifestations of the spirit circle.

By the middle of the 19th century these radical proclama! tions had been made. The prescient minds of the wisdom spheres had seen how the embodied selfishness of man-was prepared to enter upon the amazing progress of the past fifty years. They saw also that the principles of government, the doctrines and teachings of Christianity and the moralism of the social consciousness would all sanction the robbing process, because they all embodied the principle of robbery. The Christian church knew nothing of justice, but was and is the embodiment of personal favoritism and char ity. It recognizes, as did its reputed author, the rightful ness of wealth and poverty. "The poor ye have always with you." Hence, nothing could be looked for from Christianity by the sad experience of many wrecked but the brutal saying of Baer that it had pleased God to put the great wealth of the country in the hands of the few Baer is a Christian, and he expressed the true Christian doc-

> Perhaps some one will object that Christianity teaches the Fatherhood of God and the Brotherhood of man." Nothing could be farther from the truth then this assertion. It

happening—an accident, or was it a planned effort on the huan in his natural condition, is a child of the devil, and "by part of intelligent persons in the spirit spheres of human life? grace" (special favoritism) a very few, a "little flock," be-There is much in the history of the manifestations to lead come the children of God by "adoption." And "our elder to an affirmative answer to the first clause of the above ques brother" will take especial delight in saying to the vast milltion. The original raps at Hydesville seem to have been lons, "depart ye cursed into everlasting fire prepared for the largely aimless on the part of the rapper. When the family devil and his angels." Nothing could be hoped for from the had invented a method of interpretation, there was nothing Christian church whose leading members would be the greatcommunicated but the simplest facts connected with his per- est robbers of the people. And as to Government, the highsonal history. And from then till now, in thousands of in eat officials would be members of the church and supporters

With these stubborn facts no other course was possible visible communicators, have sought them in the same pure than the one we have outlined. The essential falsehood of poseless manner. No idea has been entertained or expressed Christianity must be shown; and the natural brotherhood of mic purpose embodied in what is termed Spiritualism has criticism found free and fearless expression and Modern position to, and neglect of, organization are the patent evi-duties were shown as resting upon principles entirely unlike dences of the almost total lack of all perception of a compress those which Christianity had proclaimed. The one new idea, the naturalism of all things, set the old religion-Christian-Some will object to this strong statement, and say that ity-entirely one side, and so far as it embodied anything they do concede a purpose, and that that purpose was and is good or true it was found to have been borrowed from the

the phenomena was to fasten in the human consciousness The sufficient answer to this position is, that there is no the conviction of the naturalism as the universal inexormore need of proof of future existence now than in all the lable fact of all being and action. So far as the ordinary acts of nature were concerned this conviction was common. But all spiritual phenomena were regarded as miraculous, above and beyond the operations of natural law. The first manifestations were a succession of demonstrations of the falsity of plan to accomplish a most comprehensive purpose. From this fundamental doctrine of Christianity and the common philosophy. But there was a far deeper purpose than the asserted, over and over again, that the purpose of the higher overthrow of this old falsehood and the demonstration of the spheres of spirit life was the complete revolution of our re-inew truth that all spirit phenomena were as natural as the ligious, governmental and social institutions. All things sending of a telegraphic message. The accomplishment of

The principles of Christianity, of our systems of governcuss the work to be carried forward by the new movement, ment, which are only the secular forms of Christian princh Not only was the existence of purpose thus declared, but all ples, and our social customs and sayings, which embrace the the highest inspirations on the platform proclaimed the other two, are all fruiting in the terrific conditions of hope less poverty, and unparalleled wealth. These two phases stand facing each other as the extremes of human existence. ally myself with Spiritualism more than half a century ago, Both of them are such violations of the law of justice as to Nothing else would have done it. In the Methodist church, challenge the reason of man to proclaim a remedy. This I had had ample proof of spirit manifestation. But I wanted present status was foreseen, and also that present religion and political philosophy could present no way to escape the direful consequences of such a condition. The condition, as ond question-what was the purpose? Perhaps some one-dI have shown, is simply the fruiting of Christian principles will say that the necessity for social reconstruction was as fand deachings as embodied in governmental and social instigreat in the preceding generations as at the present and that, tions and workings. Falsehood can't correct itself; hence, therefore, my argument is unsound. In answer, it needs, the thurch is powerless to save man from his present false only to be said that while, in one sense, the assumption of negligibles, for it endorses those relations as inevitable and

to the favoritism of religion, which becomes "special privi-It would require several lengthy articles to show how the flegge in government, must be swept aside and justice estabnumerous discoveries and inventions in connection with po lished. Equality of opportunity, in "the pursuit of happilitical revolutions, have produced greater changes in human ness," must be established for all without distinction. To of the past. But the summing up of all these tremendous its realization, was the grand purpose of the higher spheres wealth. The creation thereof during the past half century the establishment of the Brotherhood of the Co-operative has been accomplished. The proclamation has been made But the inequality of distribution has kept pace with the So far as the Spiritualist fraternity is concerned, it has rapidity of creation, so that in our nation, which proclaims failed to organize itself as a co-operative helper of the spirit the equality of man, there is a greater economic inequality spheres. It is a disjointed mass of antagonistic individualithan in any other nation on the face of the earth. And every ties. So far as it manifests any organic tendency it is in the year increases the ratio of differentiation in the process of line of a puny sectarianism, uterly oblivious to any cosmic distribution. The constitution, the laws, and the ethical uplifting, any justice compelling revolution in the robber maxims of the common, social life, which held the masses of status of church and state. The distinguishing feature of now all twisted into an endorsement of the new phase of eco- ship manifests only narrowness and shallowness. As for any broadness of grasp it is most conspicuously wanting. There is no lack of great, swelling words, proclaiming the What are they doing? Comparatively nothing. What are they teaching? Everything; from the absurdities of Hindoo illusionism to the demonstrations of modern science. But the scientific phase secures but very little attention.

Modern Spiritualism is very largely an ignorant belief that

Granted future being, then present being must necessarily J. S. LOVELAND. co-operating with them. Summerland, Cal.

MY DREAM, AND THE LESSON LEARNED. -

idi was they hovered so close round my bed, Their garb was immortal, their faces so pure, sAnd around them a bright halo spread. I'ffreamed that they came to bear me away To the realms of the bright glory land; They beckoned me onward and pointed the way, birhe vision to me seemed grand.

Before they were hid from my view, But something restrained me and held me back While they at the gate passed through. I looked all around to see where were my bonds That fettered and held me below. Then a bright-robed messenger opened a book, And said, "Read, if the lesson you'd know."

I tried in my eagerness to haste me away

on the site of Then I glanced o'er the pages written with care. And found what it was hold me backt So much malice and envy, hatred and strite, Your good deeds is wherein you lack.

You must cleanse and be pure from all earthly strike And be free from all hatrod and sin, Just pause and search well within, -Carris L. Shaw.

LIFE BEYOND DEATH
The World's Beliefs on the Subject, a Consideration of Present Conditions of Thought and Feeling,

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.

the past concerning life beyond death, continued existence is demonstrated. Dr. Savage takes up the present condi. and that there have been at least some tions of belief and considers the agnos-tic reaction from the extreme "other-Worldings".

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the topics treated by Prof. Denton, So-and-So, "appeared and delivered the Thomas Paine and Prof. Faraday, are following"—stating whether it was orain kind, in thought and style with those or in writing.
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# LILY DALE.

Notes of Interest From "The City of Light" Assembly.

Blue skies and warm sunshine again greet the many visitors to this assembly. ground. The largest audience yet of the season, convened Sunday, July 26, long, heavily- laden trains coming from north and south. Buffalo and Jamestown were specially represented in large numbers, very many of whom were making their first visit to this ideal resort, but they all seemed to feel It would not be their last.

A general feeling of harmony and good will prevails, and the management is putting forth every effort to make all who come, feel at home, happy and content. Various conspicuous mottoes and emblems breathing forth the above sentiments, greet the eye at various points in the auditorium, and those who understand the power of suggestion well know the influence such will have in time, as they impress from day to day the mental consciousness of the observer.

A new educational spirit seems to be expressing itself, and many express the sensing of a new era dawning of spiritual and intellectual unfoldment here far surpassing the past. Even Mr. Colville was told yesterday by Jennie Leys Edson, in her platform test-giving, that he is soon to manifest here and elsewhere a phenomenal phase that will serve as object lessons to prove the wonderful truth. mental philosophy which he is making so exceedingly attractive this season Colville cares so much more for the cause. public weal, than for selfishly gathering in the shekels, that he has given several lectures for the benefit of the library, and on every occasion has waived his class meetings, when entertainments were being given that would financially benefit the assembly, in order that none might be diverted, through any act of his, from an opportunity to aid the public work. How rare are such spizits. even among Spiritualists.

Yesterday was Peace Day, and in the forenoon eloquent speeches of twenty minutes each, pertinent to the great question, and full of hopeful prophecy for the nation's and assembly's future were given by Jennie Leys Edson, Rev. F. A. Wiggin, Prof. Lockwood and Clegg Wright. Mr. Colville was the speaker of the afternoon.

The exercises of New York day were attractive and memorable, a leading feature being the public ordination, by three officers of the state association, viz., H. W. Richardson, Carrie Twing and Tillie Reynolds, of Mrs. M. E. Clark, Syracuse; Chas E. Hulbert, Butfalo, and Mrs. J. E. Hyde; Lily Dale.

· Quite a sensation was produced at a recent conference by an unpretentious, middle aged lady, Miss O'Neal, of New York, who normally speaks only English, and that indifferently, speaking while in the subjective state very fluently several ancient languages, one of which Mr. Colville's intelligences internow supposed by archaeologists to antedate ancient Egypt. She gave a fine message concerning the relations now being revived and analyzed between ancient and modern times. By request, she sang in the same language, accompanying pantomimically with a series of bells strapped to the finger tips each giving forth a different tone. This chime of finger bells is said to be a method of musical accompaniment of these olden days. Eighteen years ago but her guides told her at that time. that it would be many years before she would be ready for public work, which Mr. Colville says is now rapidly nearing fruition, and that she will ultimately visit foreign countries, and conclumany learned linguists, through her rare ability to speak many tongues from a purely superconscious state. Rev. F. A. Wiggin and Miss Susie

Clark, both of Boston, have made a decided hit by their ready and original wit and trenchant, logical deductions Mr. Wiggin's platform pellet tests are considered among the best ever given here. He held two private seances at Library Hall, with a large attendance each time. ly face. She has many friends in this

rora on July 26, to be married by her. Brooks and Prof. Lockwood.

been of fine intellectual order.

ble in effort and successful in finance, adding weekly to the assembly fund. for this week, including dramatic readings by Miss Genevieve Merritt, a Chau-Edmund Russell; and the side-splitting pers revoked." farce, Silent System, by the favorite Metropolitan actors, Norah Lamison and Donald MacLaran.

The genial face of Lyman C. Howe was seen on our grounds one day last week. We regret that he did not stay longer and get more in touch with the work of this year, as he would then have found programs with full dates and subjects, and would have seen that the conferences-which for two seasons were supplemented by class work-are largely attended, and participated in with much zeal and interest. In fact it was at the request of many that the conferences were re-established. What may seem a "mistake" to one may be the fruition of a vital purpose to another. Let us wait and watch issues. We can not always judge the harvest by the seed time. JULIA E. HYDE.

## Reed's Lake Camp, Mich.

I have several times attended the camp near Reed's Lake, Grand Rapids. The water is silvery and the scenery picturesque, reminding one of old New Hampshire, the Switzerland of America. Rev. Herrick has shown genius in may well be styled the little steam engine to keep business moving.

W. V. Nicum arrived in due time and through his mediumship, fine rhetoric wove fancy figures as he gave us the B. Newcomb. Excellent in spiritual beavenly manna. We were shaltered through a florce at this office,

storm by Mr. and Mrs. T. J. Haynes, and it was our pleasant lot to meet familiar faces: Mrs. Amanda Coffman with her many friends; Mr. Samuel Smith, a father in Israel to those wishing to learn lessons in the spiritual philosophy; Mr. Jud Johnson with a willing and philanthropic spirit; Mrs. John Lindsey with active powers; Mrs. L. H. Austin with a hearty greeting for strangers; Mrs. C. H. Hinckley with a broad religious reading; Mrs. Belle Fuller with calm, deep thought: Dr. W. O. Knowles giving messages at once recognized; Mrs. Rice an aged pioneer in the work; Mrs. Moon a ready worker; Miss Emma Gibbs an inspirational speaker,

and many others. I think of many noble workers absent, and some who have gone forth to test the realities of Spiritualism.

Let us make this ground so pleasant all will want to come again and in the place of wrangling let there be a "holy hush." Let life give forth praise rather than invective; and everyone feel he has a part to perform in the drama. The welcome face of H. W. Boozer was seen, the missionary in the cause.

May we imitate his worthy example. ARZELIA C. CLAY.

Island Lake Camp, Mich.

Island Lake camp opened Sunday, July 26, under very favorable indications for a most prosperous season, Mrs. Amanda Coffman was the speaker of the day, following with messages that carried conviction to the large audiences that the angel world was indeed in communication with their friends of the mortal sphere.

The cottages are all occupied, and among the green trees, the white canvas of the many tenters are seen, who are no doubt attracted by the array of talent as well as the beauties Nature seems to have bestowed upon us.

Farmer Riley is our guest, and his

work is astounding and convincing, as people are coming here from all over the country to see him. W. E. Hart, trumpet and materializing medium, is giving wonderful demon-

Among our talent are Nina D. Challens, Mrs. Gertrude Wright, Mrs. Williams, Mrs. Fish, who occupy prominent

places in the demonstration of our

Sunday, Aug. 2, Rev. B. F. Austin will lecture, followed by Mrs. Margaret La both in his class and platform work. Grange and Mrs. Josie K. Folsom, one Unlike some of our noted workers, Mr. of the finest message-bearers for our H. R. LA GRANGE,

### Waukesha Camp, Wis.

This week at the Waukesha camp has been one of pleasure, as there have been many features that added to the avenue, where truth-seekers and invesinterest of the camp. The exercises have been of the most satisfactory order, creating much interest.

Every Wednesday, Friday and Sunday evenings we have test and message seances that are well attended. A lecture and test seance every afternoon, with conferences in the morning, give a fine opportunity for the investigator to learn something of our philosophy. The speakers of the week have been

Moses Hull, Mattie Hull, Mrs. Catherine McFarlin and Clara L. Stewart, with Mrs. Eva McCoy, Mrs. Jehlek, Mrs. Mc-Farlin and Will J. Erwood as test me-Thursday was Morris Pratt Institute

Day, and most interesting exercises were the order of the day. Beginning with a most interesting conference, and closing with a fine evening entertainment, in which students and teachers of the Institute shared in the work. Two visitors to the camp who were more than welcome were, Hon. Harrison D. Barrett, president of the N. S. A., and Geo. A. Letford, the "Drummer medium." They stayed with us two days and each responded to the invitation, preted as of Ancient Yucatan which is and took part in the programme, Bro. Barrett giving many excellent thoughts, and Brother Letford a number of messages from the other world. This was

Medium," and it is but due him to say that he fully sustained his reputation as a message bearer. All of the workers are doing excellent work, and the coming week bids fair to be one of profit and pleasure. An interesting feature of last Sunday's meetings was the great number of badges upon Miss O'Neal was brought before the which were the words, "Golden Rule, public through Henry J. Newton, of No. 7." The wearers were members of New York, as a psychic of rare ability, one of our chartered societies of Milwaukee, who came out in a body to

our first meeting with the "Drummer

lectures and meetings. is the Rev. Nellie K. Baker, of Portage. Wis., our vice-president, who, by virtue sively demonstrate Spiritualism to of the resignation of President Clara L. Stewart, becomes the president of the Wisconsin State Spiritualist Associa-

> We invite all friends of the cause to visit us at our camp. WILL J. ERWOOD, Secretary W. S. S. A.

## Texas State Association.

The seventh annual meeting of the Texas State National Association of Mrs. Tillie Reynolds is a pleasant Spiritualists will be held in the city of speaker, with a genial nature and kind- Austin, Texas, September 4, 5 and 6, 1903: S. E. 56, for the report of the section. A couple came from East Au- present officers, report of the several chartered local societies, annual report The speakers for next week, begin- of the missionaries and ordained minisning August 7, are Rev. Anna Shaw, ters, the election of officers for the com-Charlotte Perkins Gilman, Francis Ma- ing year, and such other business as son, his wife, Elizabeth Mason, Geo. H. | may come before such an annual meeting. "Each person holding Ordination The entertainments thus far have all | Certificate shall give written report of official duties performed during the The Willing Workers are indefatiga- | year to the secretary at least thirty days prior to each annual meeting. Each person failing to comply with Several rare entertainments are on above prescribed duty or for any other cause that is adjudged sufficient by a May Collins. An address delivered bemajority of the official board, after due fore the Ohio Liberal Society. For sale tauqua reader, and pupil of the famous | consideration, shall have his or her pa- at this office. Price 10 cents.

> THEO. SCHIRMER, Sec. JOHN W. RING, Pres. Spiritualist Temple, Galveston, Texas.

## PASSED TO SPIRIT LIFE.

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

Passed to the higher life, from her home in Mosherville, Mich., Mrs. Hannah Weston. The deceased was born in Cass county, Mich. in 1859: died July . 1903. She was a Spiritualist and the funeral services were conducted by Mrs. Emily D. King, of Butler, Mich. MRS. FRANK MORRILL.

Jos. Broadhead left his mortal form July 7, 1903, at his home, Seaview, N. J., aged 73. He was an old Spiritualist. having been president of the association at that place. The funeral services were conducted by Mrs. H. S. Phillips, of 1207 Stiles street, Philadelphia, making this place attractive, and Mrs. Pa., assisted by the writer and Dr. Herrick, with vim and executive ability, Frederick Stuth, of Brooklyn, N. Y., an old friend and co-worker of the de-

> "Discovery of a Lost Trail." By Chas. suggestiveness, Cloth, \$1.50. For sale

H. S. PHILLIPS.

### SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 8 p. m. Lecture by Dr. J. O. M. Hewitt at 8 p. m. Messages by H. F. Coates and others. Plenty of good music.

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

The Spiritualistic Church of the Students of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue. Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor.

Church of the Spiritual Forces holds service at Thurman Club Room, corner of 47th street and Cottage Grove avenue, every Sunday. Conference at 8 p. m. Lecture at 8 p. m. Conducted by

Lea Cleveland. The Englewood Spiritual Union will not hold any meetings during August; but the Ladies' Auxiliary will meet as usual Thursday afternoons, at Hopkins' hall, 528 West Sixty-third street.

A Spiritualist Temple has been opened by Mrs. Schwann, at 528 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every ser-

Dr. Sholdice holds services Sunday evenings at 7:45, at 205 Lincoln avenue. The First Hyde Park Occult Society holds regular meetings every Sunday at Alliance Hall, 323 E. 55th street, between Monroe and Kimbark avenues. The best talent available will be secured-to give interest at every meeting. To spread the truth is the object of this gociety. Eva L. Stewart, secretary, 543 E 55th street, where all communications should be addressed. 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. The camp-meeting of the Second of Mrs. M. T. Longley. An intensely in-Church of the Soul will be continued in teresting book. Neatly bound in cloth the woods north and adjoining Wald- and gilt. Only 50 cents.

helm Cemetery. Madison, Lake street elevated, Twelfth street and Chicago avenue cars stop at the grounds. Good mediums in attendance.

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