

The Progressive Thinker.

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

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SPIRIT PHENOMENA.

Artist Claims Harriet Beecher Stowe as a Control.

Thinking a few lines from far west Nebraska might interest readers of your valued paper, and as I will try to be as brief as possible in the description of the same.

Soon after Christmas my guide began drawing through my hand, and I am now past sixty-four years of age, never having taken a drawing lesson, nor having talent in that direction, nor any of my antecedents as far as I know, makes it the more wonderful, and to my mind fully proves spirit return. I will begin with the description of the first picture, there being five in number, and all executed with lead pencils, no rule or measurement of any character having been used, but simply by my right hand.

The first is a portrait of myself and a guide, 20x28 inches, the guide's right hand resting on my right shoulder, her left index finger pointing to a small cross resting on my head supporting a wing at the butt, which is a trumpet, by the side of which is the All-Seeing-Eye. In the background is a landscape with a river, a bridge, and a city.

Two trumpets meet at the large end, just over the guide's forehead, and around the words "Hear Ye." In the guide's neck is a small chain with a cross attached and a dove over the cross. Two large wings make a kind of jacket for her person, then in front of her dress proper are six trumpets meeting each other in a large circle, four being upright and two horizontal. Then in the corner of her dress are five small trumpets, two black and three white. Between myself and wife is a shepherd's crook, a handle of which occur the words "The Lord is Our Shepherd." A banner at the top of the crook occurs, in which is inscribed the words "Our Religion is of God and Love one another." My right hand is pointing to the banner, while my wife's left hand grasps the staff. A beautiful dove hovers over my wife's head, dropping the wreath upon it.

Over the banner is the bible. To the left are three mountains, resting on one is a cross and near it are trees with little doves in the branches, the All-Seeing-Eye being in the sky above all. My guide's hair hangs down to her back, while my wife's is done up in a knot on top of her head.

The second picture represents the dawn of peace or millennium, I suppose. It is 20x40 inches. My portrait, very natural, appears with arms in circle upwards with fingers pointing in the same direction, the fingers in the right hand closed tight, in the left they lie open in palm of hand. On right index finger rests a cross with crown hanging on cross bar and a dove sitting on top of cross with olive branch in its mouth. On left index finger is the Bible resting in the center of lower edge, my left elbow resting on the points of rocks which cut off my fingers at the bust. Near the left elbow is a tree with two tiny squirrels in the branches. Under the left elbow is a fountain overflowing on two sides with a pitcher sitting in it, with the words "Fountain of Love" on the edge. On the next tier of rocks below stands a deer, then an Indian with a broken bow in his hand, then a tiger, then a little distance away sitting with his back against a tree is a large Ape chained to a stake with one link out of the chain which he holds in his hand, representing the missing link I suppose. Then on the next tier of rock still below is a large lion lying down, and curled in the back is a little lamb, the lion having a chain on its neck, and a little girl stands a short distance away holding the chain. The figures on this picture unlike the others are brought out in white, the rocks making a black background, that is all below my portrait.

The third picture is 24x36, being my portrait standing erect, with the portrait of my two Scotch collie dogs. One dog jumps up in front resting his fore-paws on my chest, while my left hand is spread out in front as if to keep him away. The other dog stands behind in a looking attitude—as much as to ask what are you two doing? Behind each dog is a cherry tree full of cherries and leaves. A cap rests on my head.

The next picture (the fourth) is 24x36. My portrait standing erect almost identical with the other. A black horse, which I own stands behind resting his head on my shoulder. One dog jumps up in front, resting his paws on my chest, while my right hand drops a cracker in his mouth. The other dog jumps up on my side resting his paws against my body, my left hand resting on its head, behind the center of the horse is an apple-tree in full bloom. On the other end of the picture and behind the dog is another apple-tree in full bloom. Behind the horse is a dead tree with a grape-vine wound around its body and some of the limbs full of leaves.

To take the place of this picture which is going away is the fifth. It is also 24x36. My black horse and Jersey cow stand heads a little apart. The horse is striking with right fore-foot at one of the dogs who is nipping at his nose. The cow's head is turned outwardly as though looking at the other dog who is also nipping at her head. Going up behind the animal's head is a large shade tree extending its branches out over all the animals, being in full foliage. I am coming up with a stick in my hand as though driving the animals from under the tree, with hat in place of cap on my head.

These pictures are all framed and under glass and are hanging in my parlor, and I am not ashamed to have anyone look at them. Doctors, lawyers, ministers, in fact many in all the walks of life have visited my home to view them, among the number three judges, so that I feel if I am arrested for practicing mediumship I shall have the judges on my side at least, yet I feel, Brother Francis, that there is but little danger to one who is practicing honest mediumship.

I have tried to give as good a description of these pictures in as brief a manner as possible, but they must be seen to be fully appreciated, and I cheerfully extend an invitation to you or any of your readers if passing this way, to call and see them, as all the facts I have stated regarding the manner of obtaining them, and also as to my inability to produce them of myself, can be substantiated by many others. The artist in the case claims to be Harriet Beecher Stowe, and as she has written a book which will make five hundred pages, at least one hundred poems, and during the last year two novels and at least forty stories, I am inclined to think it is she. Another thing, she plays some striking exercises on the piano with two thicknesses of cloth thrown over the keys, and very seldom misses a key. Had I no other proof of spirit return, these pictures (some) would satisfy me, but we get many other tests that prove the presence of the invisible ones, and these memories which hang upon our parlor walls, constantly remind us of their presence and undying love, and as our gray hair denotes that we, too, shall soon be counted with that immortal host, yet we do not go down to the tomb sorrowing, but with the blessed knowledge that immortality and life on a higher plane await us, nor neither will we be compelled to await the sounding of the trumpet, for it has already sounded, and our loved ones have arisen and are awaiting us, as represented in the first picture by my beloved guide.

Yours for Truth,
W. H. FREDMORE.
Broken Bow, Neb.

Externalization.

ATTEMPT OF EXTERNALIZATION OF THE ASTRAL BODY, WITH MANIFESTATIONS PERCEIVED BY THREE PERSONS.

Translation from M. Pierre Pibb's L'Annee Occultiste et Psychiques.

(Translated from the French especially for The Progressive Thinker by Mrs. A. Monahan Tattersfield.)

M. T. L., a clever experimentalist, who modestly desires to remain anonymous, relates the following very curious facts:

A few years ago, he says, I was connected with a woman whom I regularly every week put to sleep by magnetic passes.

I had proved in this hypnotic state several phenomena of communication with the invisible and raps at a distance.

One day I made a resolution without telling her beforehand, to try to appear to her in her room which was in a house close to the railway station du Nord, I myself being in my house at the end of Boulevard Saint Michel.

After coming home one evening I went to bed about midnight, and concentrated my will power in order to free my astral body, as the Theosophists express themselves. As well as I can remember I went into a kind of trance without losing consciousness of myself. After a few minutes I fell asleep with the same wish, thinking strongly on this woman whose exact features I held before my imagination.

What was my surprise when the following evening towards six o'clock, when I had arranged to meet her, she suddenly bursts out in bitter reproaches against me as to the hypnotic influence I exercised over her, and that I had caused her a very bad headache the night before.

And my astonishment was at its height, as I did not expect to succeed in my experiment, when she told me that the evening before towards midnight, the time when I wished to appear to her, she saw me just as I was in this moment, sitting at the head of her bed, and as I approached her she gave a cry of terror and the vision vanished. Unfortunately nobody was with her at the time. Such is the fact, that is difficult to explain by the hallucinatory hypothesis, on account of the coincidence of the phenomenon with my will to produce it.

Last September, a lady living near Condorcet saw me in the same way in her drawing room, where we had the evening before been discussing modern Spiritualism.

But on that day there was no effort on my part to appear to her; only, it ought to be mentioned, that at the hour of her vision I was fast asleep. These two facts, particularly the first one, are of such a nature as to give proof to those who believe that "thought" is a force, or rather a being who under certain conditions can act at a distance without aid of the material body.

It ought to be mentioned that M. T. L. is a frail esoteric poet, whose last work, "Voices from the Tomb," describes actual vision from higher spheres; it is not then astonishing—at least psychologically speaking—to find in him occult faculties. But what must particularly be noted is that M. T. L. is not a subject of any description whatever, but a thinker, an observer, occasionally an experimentalist, consequently a serious, disinterested, reliable person.

STARS AND SPIRITUALISM.

Is It in Accord With Science to Call Planets "Stars?"

Dr. Hutcheson, of North Abington, Mass., is to be commended in his effort to save people from exposing their "ignorance" of astronomical names and terms. We should, as brothers, help one another in our search after truth. Brother Hutcheson says: "People of learning and erudition will only sneer at the person exposing his ignorance of facts and terms used by truly scientific men."

That is true. As I have been for many years a student in the field of astronomy everything on the subject interests me.

He says: "Let all Spiritualists learn" the enormous distance "of the nearest fixed star outside of our planetary system."

He then adds: "From this slipshod way of presenting facts comes very pertinent criticism."

The doctor declares that the ignorant "slipshod" statement was made that "the nearest star is about 38 millions of miles away."

That is correct. Score one for the "spiritualist rostrum."

Dr. Hutcheson says: "There is no star at that distance."

But there is. Mars "is about that distance from the earth at times," admits the doctor. Quite right. Is not Mars a star?

The doctor says Mars is a planet. Yes, and a planet is a star. No, says our friend. "Planets are never called stars by scientific men."

If that is the case, then I am as "ignorant" as some lecturers upon the Spiritualist do. Do not scientific men call Venus the "evening star?" and sometimes the "morning star?"

Is not Jupiter called, evening star, or morning star?

Mars the same? And Saturn? Uranus? Neptune?

These are all planets, and are called stars by "scientific men," by such astronomers as Lockyer, Proctor, Flammarion, Young, Doolittle, Prof. Eric Doolittle, astronomer at Pennsylvania University, says of the skies in this very month of June: "Venus and Jupiter are still the brilliant evening stars."

Saturn and Uranus are now morning stars," says Prof. Doolittle. Astronomy is a grand and inspiring science. It should be studied by all classes. It broadens the mind. It reveals to us the comparative insignificance of this earth.

W. F. JAMIESON.
Pentwater, Mich.

SEEK HAPPINESS.

When Truth throws a darkening veil Around you, in your keeping Is strength to make its shadows pale; Such strength is not in weeping.

When heavy clouds obscure the way, No cheering sun is shining, That strength to make all bright as day Will seek the silver lining.

Look always to the right in life; The gain is yours by doing it. Farewell to every worry, strife; Find happiness in wooing it.

JULIA GOODRICH BISHOP.

A Remarkable Vision by a Remarkable Woman

MILLENNIUM SEEN IN DREAM VISION BY JULIA WARD HOWE.

Author of "Battle Hymn of the Republic" Tells of Remarkable Apocalypse.—Beholds Vice Destroyed.—All Evil and Misery Overcome by Men and Women in Great Battle.

Boston, Mass.—Julia Ward Howe, the famous author of "The Battle Hymn of the Republic," has had a remarkable vision of a new era for mankind.

In a manner believed by Mrs. Howe and her intimate friends to be supernatural the veil of the unseen has been lifted before her eyes. Her own statement as to what was revealed to her in a vision, impressively told by the venerable woman to a reporter at Oak Glen, Portsmouth, R. I., yesterday, is here given:

"One night recently I experienced a sudden awakening. I had a vision of a new era, which is to dawn for mankind and in which men and women are battling equally, unitedly, for the uplifting and emancipation of the race from evil.

"I saw men and women of every clime working like bees to unravel the evils of society and to discover the whole web of vice and misery and to apply the remedies, and also to find the influences that should best counteract evil and its attendant suffering.

Sight of the New Day Dazzles.

"There seemed to be a new, a wondrous, ever-permeating light, the glory of which I cannot attempt to put into human words—the light of the new born hope and sympathy-blazing. The source of this light was born of human endeavor, the immortal purpose of countless thousands of men and women who were equally doing their part in the world-wide battle with evil, and whose energy was directed to tear the mask from error, crime, superstition, greed, and to discover and apply the remedy.

"I saw the men and the women, standing side by side, shoulder to shoulder, a common, lofty and indomitable purpose lighting every face with a glory not of this earth. All were advancing with one end in view, one foe to trample, one everlasting goal to gain.

"I saw them like a mighty army laden with the fruits of their research, their study, their endeavor in this battle with the powers of darkness and ready to tear vice from the earth, to strip away all selfishness of greed, of rapine.

See Vice Blotted Out.

"Then I seemed to see them stoop down to their fellows and to lift them higher and higher. Men and women, a vast host whom none could number, working unitedly, equally, with superhuman energy, all for the extirpation of the blackness of vice and for the weal of the race.

And then I saw the victory.

"All of evil was gone from the earth. Misery was blotted out. Mankind was emancipated and ready to march forward in a new era of human understanding, all encompassing sympathy and ever-present help, the era of perfect love, of peace passing understanding."—Chicago Examiner.

Positive Proofs of Spirit Return.

Much has been published in various papers trying to prove that the return of the former inhabitants of this earth from the spirit world to their former relatives and friends here is untrue.

I have been to many hundreds of seances during the past twenty-five years and have never been troubled or disturbed by evil spirits, although I see them as they go to those who are looking for and expecting them.

It is very easy to say that when mortal is present except myself, and the medium is in plain sight of me all the time; then have my relatives and friends come up from one to six or more at a time, looking as perfect as they did in earth life. In fact it would be difficult to find any difference between the mortals and the spirit, except to see them come and go.

Other proofs of their powers lie when they tell of matters elsewhere of which you may not know at present, but learn afterwards that it was correct in every particular. My uncle gave me notice several days in advance.

No one could ask for more positive and convincing proofs than I have personally received. C. B. RICE.
East Oakland, Cal.

John Stuart Mill a Spiritualist.

From the "Revue Chretienne" the "Review of Reviews" takes some important details furnished by Pastor Rey, of Avignon, regarding the belief in immortality and spirit influence which was held by John Stuart Mill during the last years of his life, which were passed in that city. Starting as he did from absolute unbelief, we are told, Mill "triumphed" with Atheism was a terrible crisis. Then came a vein of mysticism into his life. He attended Unitarian services, and met Mrs. Taylor, who became his wife. After only seven and a half years of married life, Mrs. Mill died, and her husband bought a house near the cemetery in which her remains were laid. But, continues Pastor Rey:

"He soon repaired the broken thread in his life, and continued to work in the company of her who was only absent in the flesh. He surrounded himself with her mystic presence, he continued to have intimate relations with the being who to him was more alive than ever, he listened to her inspiration, and desired everyone to remember that everything which he wrote after her death was the product, not of one mind and conscience, but of three—humanity, Mill, his wife, and his signification. Surely this was, consciously or unconsciously, a practical affirmation of immortality."

Yes, and of more than the fact of immortality; of the reality of the power of spirit consciousness to impress and inspire those still on earth; the distinctive feature of Spiritualism in its practical bearings, as teaching the continuity, not only of life and consciousness, but of the interest and influence of departed loved ones.—Light, Rochester, N.Y.

THE WILD ROSE.

A white rose by the doorway blooms; Its snowy petals, one by one, Fall lightly on the pathway worn, Beneath a June day's glowing sun.

We fill the pleasant farmhouse old, With wealth of yellow roses fair; With crimson, damask, deepest red, And claim for each some beauty rare.

Last eve I wandered out alone, Down by the brookside, o'er the hill, To where a little churchyard lies, A few grey headstones standing still.

And there, in great abundance grew, Beneath the spreading locust trees, The wild pink rose—no fairer flower, Was ever kissed by sun and breeze.

I've gathered them upon the marsh, Along the shore old ocean laves; But sweetly sad their presence here, Beside these lone, neglected graves.

ALICE M. WARREN.
Proctorville, Vt.

When a Catholic Candidate is on the ticket and his opponent is a non-Catholic, let the Catholic candidate have the vote, no matter what he represents.—Catholic Review.

Mother's Dear Girl.

There was joy in the home when the little one came— As a birdling from heaven—with beautiful name— Her angel name—only her angels might know;— Nor was it revealed to her kindred below. She lay in the hush of a strange new surprise, As she looked at her mother, with wondering eyes.

The mother heart, thrilled with delight and with fear, Thought of sorrows and joys that in time might appear In the little one's life—of the bloom and the blight, That might gladden as day or make cheerless as night; Of the love that might shine as the sun in the skies, Or the woe and distress that in moans might arise.

Like a plant in the garden of promise she thrived, In the nourishing warmth of a mother's rich love; Like a rosebud just bursting in beautiful bloom, Delighting with beauty and fragrant perfume. And the mother heart, loving each ringlet and curl, Held the sweet loving thought: "You are mother's dear girl!"

In movement, in features, the mother could trace The charm and sweet fulness of beauty and grace; The blithesome effluence of nature refined, That shone in her actions, reflecting her mind; And the mother heart, prizing this beautiful pearl, Said in sweet loving words: "You are mother's dear girl!"

Love shone in her actions, and flowed from her heart, And bound the dear mother with love's wondrous art; The ties of affection grew stronger each day, Made sweeter and stronger in love's potent way; And the mother heart felt, mid life's bustle and whirl, That her child of sweet promise was "Mother's dear girl."

For lovelight angelic e'er beamed in her eyes, And oft filled the mother with gladness surprise; The sound of her voice was sweet music to hear, And brought to the mother the brightest of cheer; And dearer her words than were riches of pearl: "I am glad, O, so glad, I am mother's dear girl!"

As an angel descended from heaven above, Her thoughts and her ways were in beauty and love, And she oft told her mother her angels were near,— She told of their speech, which was sweet to her ear; In her gladness and love she would cease from her play, To tell her dear mother the words they would say.

"O, mother!" once said she, "to-day when they came, They told me that I had a sweet angel name! I would know that sweet name when they called me to come, To live with them there in their beautiful home!" And the mother heart felt her HOME ANGEL would go, Too soon, all too soon, from her earth-life below.

Like a bud in the garden of promise she bloomed In beauty and sweetness, nor knew she was doomed To wither and fade, in her dear mother's arms— The ashes of hope be the end of life's charms— For she faded and faded, and faded day by day, Nor love's ministrations could rescue death's prey.

Her life and her strength were fast ebbing away; When she said to her mother, one beautiful day: "O, mother, dear! mother, my angels are come! They call me away to their beautiful home! Such beautiful beings! with love all aflame! They call me now, mother—my own angel name!"

"I must go, mother dear, to that beautiful home! You will follow me soon—I will help you to come! I shall love you, my mother, the same as before— In your sorrow and sadness, I'll love you the more. Over there, where I see the bright banners unfurl, I'll be glad, mother dear, I am mother's dear girl!"

Good-bye, mother dear,—how I love you!—they call— I must go— they are waiting—so beautiful all! I love them—my angels—they're loving and true— They're helping me, mother, and we will help you! Don't cry, mother dear! See! the beautiful home! My angel name—mother—you'll know when you come."

The smile of an angel illumined her face, As she passed the bright portals. Sweet beauty and grace Still lighted her features, in placid sweet sleep, As she went, her fond trust with the angels to keep. And the mother, with sadness yet gladness of heart, Felt that distance nor death could e'er keep them apart.

The dear mother gazed on the face of her dead, And kissed the loved lips whence the spirit had fled, And sadness and joy mingled deep in her heart, And she smiled through her tears that would lovingly start; For the sweetness of death marked the beautiful face, And added a new and a wonderful grace.

Though that loved voice was hushed in the silence of death, And no more on her cheek would she feel that sweet breath Of her loved one, a wonderful comfort she knew, And she felt in her heart: "Love undying is true, And while angels of goodness love's banners unfurl, In heaven or earth—you are mother's dear girl!"

And now since her loved one has passed from her sight, Her heart often thrills with a wondrous delight, As she senses a loving sweet presence—her own Dear angel, who ne'er leaves her mother alone— And she hears the sweet words, mid earth's turmoil and swirl— "I am glad—O, so glad I am mother's dear girl!"

And often while busy with cares of the day, And oft in the silence, all cares put away, Her angel comes sweetly and lovingly near, And whispers sweet thoughts that give comfort and cheer. "You are mother's dear angel now, darling," says she, "As an angel you live with your angels—and me!"

JAS. C. UNDERHILL.
Hammond, Indiana.

The new church will be founded on moral science. Poets, artists, musicians, philosophers will be its prophet-teachers. The noblest literature of the world will be its Bible. Love and labor its holy sacraments. Instead of worshiping one savior, we will gladly build an altar for everyone who has suffered for humanity.

Emerson.

Jehovah is a secret avowal of our inferiority.—Massillon.

We have, in fact, to make our choice between science and suffering. It is only by wisely utilizing the gift of science that we have any hope of maintaining our population in plenty and comfort. Science, however, will do this for us if we will only let her.—Sir John Lubbock.

Soft is the music that would charm forever.—Wordsworth.

Grief borders on the extreme of gladness.—Mallarmé.

Cultivation of Personal Magnetism

Psychic Research, Its Relation to Science and Theology

Extracts from Dr. H. V. Sweringen's Paper on "Psychic Research, Its Relations to Science and Theology," Read at a Joint Meeting of the Fort Wayne Medical and Ministerial Associations, June 30, 1908.

Mr. President, Gentlemen of the Fort Wayne Medical and Ministerial Associations, Ladies and Gentlemen: The best apology I can make for my appearance upon the program of this evening is the fact that I made an effort to keep off of it, and to have some other member of our society appointed in my stead.

I am supposed to represent the medical profession at this meeting of physicians and preachers, but lest I should chance to misrepresent it, I desire at the outset to relieve my medical brethren of any responsibility for what I may say, should they feel disinclined to endorse my utterances.

I propose merely to submit a few thoughts or suggestions under no special title or subject, the object of this meeting being that of a pleasant evening social with our ministerial brethren, rather than that of exhaustive investigation of any medical or theological or medico-theological subject. Perhaps "Psychic Research and Its Relation to Science and Theology" might properly be considered the subject of this paper.

When informed that this was to be a joint meeting of physicians and preachers, several subjects of interest to both professions suggested themselves to my mind, but with their suggestion came also the conviction that a free expression of opinion upon them might not be altogether agreeable or acceptable to the hearers and possibly result in a heated discussion out of all harmony with the intended spirit of the occasion.

I think it true of both physicians and preachers that they are disposed to conceal from each other and the public their innermost thoughts touching the soundness of each other's ideas upon many points in science and theology, for fear of giving offense to the more popular and accepted thought of the day.

I have for some time past been in correspondence with men of national and international renown in science and literature, and am surprised at the marked difference in the tenor of their private and published utterances on the subject of psychic research, etc. Thus public opinion, like conscience, "doth make cowards of us all." We are too much in fear of public opinion, comment and criticism to express our innermost honest thought upon many subjects, and so we manifest an outward approval of the current popular and accepted ideas while our reason perhaps rejects them. Policy and diplomacy, self-interest and the like, often retard the progress of truth.

Heredity and environment are probably very largely responsible for the conditions that obtain with nations as well as with individuals, and it becomes the practical duty of the physician and the preacher to try as best they can, as teachers seeking to benefit humanity, to learn how to eliminate the influences that come from the past that are of a nature to bring about evil results, and at the same time to seek to learn how to augment, to strengthen, to enforce any impulse or tendency that makes for good. There can be no doubt that whatever our inherited conditions may be and the diversified influences that are derived from environment, we are ultimately making for the good.

It is hard to conceive of an absolute evil. It is difficult to accept the doctrine of total depravity. A so-called heathen, whose name I cannot now recall, prayed: "Oh, God, be kind to the wicked; to the good thou hast already been infinitely kind in making them good." This prayer was suggested, no doubt, by a study of heredity and environment, and evangelists of the Jones and Sunday type who are prone to unkind and severe criticism of their brethren in the regular ministry, would do well to ponder deeply, for it is within itself a most important sermon.

It is certainly a self-evident fact that a man's early theological or religious affiliations are as little the result of his own free choice as the color of his hair or of his eyes. There are few more gratifying signs of our advanced and still advancing civilization, than the marked decrease of the animosity arising from difference in religious belief. In times past, men who, but for this difference, might have been friendly neighbors and helpful citizens, were thereby separated into hostile bands. Dogmas rose up between them like huge walls. They stood behind these like armed garrisons, glaring angrily over on all beyond. But, thanks to the progress we are making, these dogmatic walls are crumbling. The light of reason, human kindness and education are entering the dark enclosures, the free air of liberty sweeps through the pinholes, and men casting down their weapons, begin to wonder why they regarded as enemies those who only exercised the divine quality of thought and stood firm to their convictions. I can well remember when an Episcopalian would hardly look at a Methodist or shake hands with a Presbyterian; and when sect was arrayed against sect. Religious and sectarian animosity and prejudices were most marked and bigoted. Some years ago when the spire of the Episcopal church in this city was struck by lightning, a prominent layman of the Methodist church here seriously expressed the opinion that the stroke was the expression of the Almighty's dislike for that church.

That a great change has been wrought in this direction is proven by the fact that before the Rev. E. W. Allen left his pastorate of the West Jefferson Street Church of Christ in Fort Wayne, he made an effort to get the pastors of the different churches in the city to occupy his pulpit and to tell his congregation why they were Presbyterians, Methodists or Catholics as the case might be, the Rev. Father Delaney having been one of the number invited. This move on the part of Rev. Allen certainly indicates that the churches are getting closer and closer together. The gentiles have had the use of the synagogue of our Jewish brethren on various occasions and I remember of hearing the late eminent Rabbi Wise deliver a lecture in the old Berry Street M. E. church. But give it a little more time, and the whole human race will get together.

That there is in the church to-day a condition of unrest from various causes, must be plain to the most superficial observer. Here and there throughout Christendom are pulpits giving expression to views not exactly in accord with the doctrines they were ordained to preach, and they have in consequence been obliged in many instances to sever their connections with their congregations, although in some cases the latter have followed them to independent organizations. But recently as we are informed by the Associated Press, nineteen clergymen of the Episcopal church have gone over to the Catholic, in which church likewise, all is not serene, if between the lines of the Pope's recent encyclical on "Modernisms," we read aright, and correctly interpret the reply thereto by the Rev. Father Tyrrell. We believe, however, that out of this ferment going on in all the churches, will come a better, more tolerant, liberal and civilizing condition that will finally make for the betterment of humanity at large.

The foregoing remarks lead me to the consideration of the question: Why does the Christian church refuse to enter into the spirit of the present age, which is one of scientific research for settlement. The most interesting, the most important, the most serious, scientific and theological question of all the ages, was asked by Job: "If a man die shall he live again?" This question has never been answered satisfactorily, conclusively or positively in the affirmative by the Christian church. Indeed it would not be difficult to cite Bible passages in support of a negative answer to Job's question.

The physician and the preacher meet at the bedside of the dying patient and parishioner. The former in all probability is a materialist and an Agnostic as are the great majority of physicians, who have no scientific evidence that death does not end all. But with bowed head and a sad countenance he listens with respectful silence to the spiritual comfort administered by the preacher who reads the fourth chapter of John or the fifteenth chapter of First Corinthians, ministers the sacrament and through the inspiration of faith derived from an early theological education, points his dying parishioner to

a glorious future life, and he dies in peace, in the faith of his pastor. But notwithstanding all this, Job's question remains unanswered: "If a man die, shall he live again?" The physician and scientist wait the scientific proof that he DOES live again, while the preacher SEEMS to be satisfied with his faith ALONE that he does. We are instructed by the Bible, however, to add to our faith, knowledge; this is what the physician and scientist want, and it is in conformity with this instruction and a natural desire to develop the facts of science that the American Psychological Research Society was formed as was also the British Society, the great object of which societies is the solution of Job's conundrum. "The most important work which is done in the world—by far the most important," said the late Hon. W. E. Gladstone, is the work being done in these societies."

The church, however, does not seem to be in sympathy with them and therefore offers them no assistance.

If the church, religion or philosophy were able to meet the arguments of materialistic science as presented by a Haeckel; if the church was in possession of facts and arguments to substantiate its own theories, it might well stand aloof from and independent of these societies. But to relegate the proofs of man's immortality to the domain of faith alone will prove less and less satisfactory as the scientific spirit of the age advances, and it seems to me that the church cannot afford to longer ignore the efforts of science to answer Job's question.

The religious, moral and emotional arguments, however strong they may be, do not equal the scientific proof of life beyond death. The natural inference is that the church is more in sympathy with materialism than with its opposite, Spiritualism, on the subject of Job's question.

In the North American Review for June of last year, is an article from the pen of Rev. Dr. Mackay, pastor of St. Nicholas, Fifth avenue and 48th street, Manhattan, which probably explains the church's lack of interest in the subject of psychical research. After quoting the late F. W. H. Myers' scientific prophecy that "within a century the scientific proof of personal immortality would be so strong that no reasonable man would question it," the reverend doctor continues:

"The hope of immortality will never be more than a hope, and faith in it must rest rather in the region of the affections than in that of the intellect. . . . If the certainty of the future life were revealed so clearly and definitely that doubt would be impossible, that knowledge would not only cheapen, but degrade the nobler side of life."

Now, I ask in all candor, can it be possible that such an argument as that advanced by a twentieth century Christian minister? It is presumed that ministers of the Gospel preach a future life, and yet, according to this reverend gentleman, if what they have been preaching for nearly two thousand years should turn out to be true,—should become demonstrated to be a fact, a scientific and theological truth instead of a mere "hope" or "faith" or "dream" or "supposition," that knowledge would "cheapen and degrade the nobler side of life." Here then is an instance wherein it is not desirable to "add knowledge to faith." If this is a sample of orthodox logic on this subject, there is not much wonder that materialism and agnosticism are making such inroads in the church.

Personally, I would like to see the church take an interest in the scientific investigation of the evidences extant and accumulating of a future life. I believe it is taking an interest in it but is keeping that interest concealed for some reason or other, probably that suggested by the Rev. Dr. Mackay. Here and there are preachers giving expression to personal experiences which would be of great value to societies of psychical research, experiences similar in character to that reported by Bishop Bowman, of the M. E. church, to an assembly of preachers (preachers only, remember), or to that of the late Senator Carl Schurz as related only incidentally, in McClure's magazine for April of this year. The late Bishop Newman, of the M. E. church, was also possessed of experience of great value to psychical research societies, but who related them only to his brethren in the ministry.

I believe the tendency of the church is toward a wider faith and a more positive knowledge than it has ever had. It is surely growing more liberal and tolerant as the reference we have made to the Rev. E. W. Allen clearly proves. If the church in general would recognize this fact and fit itself to the new condition of affairs, it could easily become the leader of the scientists in their explorations along the line of psychic research and fill up its pews with interested, eager listeners. But if the church persists in emphasizing the formulas of other days and continues to ignore all sources of information except those to which it has been accustomed, the people will go on without it and find leaders among themselves.

At no time in the world's history has there been so much interest in the subject of man's immortality as now, as is proven by the tenor of the general literature of the day as printed in book, newspaper and magazine. Nor has there been so much legitimate curiosity as to the conditions which will prevail in that other life to which we are all hastening.

An alumnus of Harvard University, a graduate of the class of 1805, George G. Ingersoll, bequeathed to that institution the sum of five thousand dollars for the purpose of establishing in it a lectureship on the single subject of "IMMORTALITY."—one lecture to be delivered each year, on any day between the first of June and the first of December.

It seems, however, that none but those inclined to materialism and agnosticism are given an opportunity to deliver this lecture. We would naturally suppose that the authorities at Harvard would select those to deliver this lecture who had had some experience in this line of investigation, but not a single psychic researcher has thus far been invited to deliver it. It looks as if Harvard did not want immortality proven, probably having assumed the position of Rev. Dr. Mackay on the subject.

The lecture of 1904 was delivered by an eminent member of our own profession, Prof. William Osler, M.D., F.R.S., who had on a previous occasion declined an invitation to deliver it, probably because as he remarked in the opening of his lecture: "No problem has so stretched to aching the pious mater of the thoughtful man as that put in such simple words by Job: 'If a man die, shall he live again?'"

Dr. Osler fails to give us his own personal opinion on the subject, confessing that in the presence of so many mysteries the scientific student cannot be dogmatic and deny the possibility of a future state, and, however distressing a negative attitude of mind he asks to be left reserving his judgment, but still inquiring. Recognizing the value of the belief to the community, he with the vast majority of our profession will doubt the possibility of proving it to the individual.

Now, a few years ago, or prior to the organization of the Psychical Research Societies of Europe and America, Dr. Osler with the great majority of his profession maintained a more positive negative position on this question, and denied even the possibility of a future life. "But since scientists of world-wide reputation have personally experienced evidences capable of no other interpretation than that of the continuity of the mind of man after its separation from the physical body by death, he now confesses that in the presence of so many mysteries the scientific student cannot be sure that death does end all. This certainly is a rift in the clouds of materialism. The fact that Dr. Osler finally consented to deliver the lecture is of itself significant. He begins to think that after all there's "something doing" in the domain of the occult.

As was to be expected from a physician lecturing on the subject of immortality, Dr. Osler makes use of the well-known negative argument as follows: "The association of life in all its phases with organization; the association of a gradation of intelligence with increasing complexity of organization; the failure of the development of intelligence with an arrest in cerebral growth in the child; the slow decay of mind with changes in the brain; the absolute dependence of the higher mental attributes upon definite structures; the instantaneous loss of consciousness when the blood supply is cut off from the higher centres—these facts give pause to the scientific student when he tries to think of intelligence apart from organization."

Now, we freely grant that this is a most formidable argument against the probability or possibility of the continuity of personal identity after the death of the body, and one which very naturally and forcefully appeals to the physician whose work lies on the confines of the shadowland, but in the presence of the personal experiences of and evidences which have come to such men as Crookes, Wallace, Flammarion, Lombroso, Virchow, Wundt, Zollner, Fechner, Hodgson, James, Hyslop, Savage, Lodge, Cones, Gibber, Edmunds, Watson, Lincoln and thousands of others who formerly felt the force of and advanced the very same argument, we discover facts which likewise give pause to the scientific student and suggest that after all intelligence MAY exist apart from organization, and that possibly there are yet some things not dreamed of in his philosophy.

That Dr. Osler indulges the idea that the future may yet develop something along the line of psychic research which will prove a future existence, can be logically interpreted in my opinion from one of his closing sentences:

"Some of you will wander through all phases, to come at last, I trust, to the opinion of Cicero, who had rather be mistaken with Plato than be in the right with those who deny altogether the life after death; and this is my own confessor fidei."

It certainly behooves the church to join its forces with those of the scientists of the psychical research societies engaged in the great work of proving to a scientific demonstration the continuity of life after death, thus adding to the faith of ancient Paul, the knowledge of his modern scientific disciples.

It is evident from a study of the fifteenth chapter of First Corinthians, that the great Apostle Paul was possessed of the true spirit of scientific investigation and if he were living to-day would no doubt be a charter member of the psychical research societies of England and America and would write an "Epistle" to the church in America urging it to participate in the efforts of that society to demonstrate scientifically a future life. It is extremely doubtful that he would endorse the position of the Rev. Dr. Mackay that "a knowledge of a future life would cheapen and degrade the nobler side of life."

The great Apostle Paul was a student and inclined to scientific argument and metaphor or simile, but with both his argument and illustration he failed to establish the fact of a future life satisfactorily to the scientific mind of the present day. He comes nearer to it, however, than any other man whose writings are recorded in the Bible, and his argument is therefore utilized upon almost every funeral occasion. His illustration as embodied in the thirty-sixth verse of the chapter referred to: "Thou fool, that which thou sowest is not quickened except it die," is a most beautiful, intelligent and suggestive one, but is not literally true as all know. Life is not absolutely extinct in the seed sown; if it was there would be no reproduction. Its material bulk rots, decomposes, dies, but the germ, the spirit that quickens into renewed life and reproduction does not die, any more than the life principle of the caterpillar dies to give life to the butterfly into which it is transformed. But the Apostle Paul is entitled to great credit for his grand effort by scientific argument and simile or illustration to answer Job's question in the affirmative.

For many years the familiar illustration of Paley in proof of a Creator or universal designer, that of the watch, suggesting its maker or designer, has ranked in importance equal to that of Saint Paul's of a future life. While the modern theory of evolution has shorn Paley's illustration of a good deal of its force, yet in my humble opinion it still holds good. Evolution does not do away with the original creation of that from which all things have evolved. It does not do away with the great original designer and Creator, however severely it weakens the Mosaic account of the creation.

Now, what would be the effect upon the moral and physical condition of the human race of a KNOWLEDGE of a future life—of an assurance as positive as that to-morrow's sun shall rise or that day follows night? This is a question for the physician and the preacher. We know what effect two thousand years of faith and hope in it has had, a faith hardly strong enough to remove mountains, but who can estimate the effect an absolute knowledge thereof would have on the human race? Rev. Dr. Mackay's prophecy of what the effect would be strikes me as being somewhat narrow and contracted. Nor is he very consistent in his treatment of the subject. He says: "Faith in immortality must rest rather in the affections than in the intellect," and yet at the close of his article he is pleased to recognize intellect in the premises in the following sentence:

"In these ways, science (intellect) and religion seem to be coming together in recognition of the most glorious and inspiring truth that human thought can grasp, the immortality of the human individual soul."

Now, that is exactly the point I am trying to make in this paper. My object is to get religion and science together. In the beginning of his article, however, Rev. Dr. Mackay is keeping them apart, while in his close of it he seems to be glad that they are getting together in establishing the fact of a future existence. He congratulates religion because of the present tendency of science to prove a future life, and yet starts out in his article with the assertion that "The hope of immortality will never be more than a hope, and faith in it must rest rather in the region of the affections than in that of the intellect, and that a knowledge of a future life would not only cheapen but degrade the nobler side of life." His closing sentence seems to me to be in direct contradiction to his opening declaration.

Professor James H. Hyslop, in replying to Rev. Dr. Mackay's article, in the American Psychological Research Journal, very significantly remarks as follows:

"The age of science or intellect has gone for the church on its own admission. But this was not its position in the incentive stages of its history. The New Testament, which is supposed by the religious world to be authority and history, appeals to FACTS, present facts of human experience in proof of a future life, and does not base its conclusion either on 'faith' or philosophic assumptions. The 'miracles' and the 'resurrection' were alleged facts and they were appealed to as conflicting with the conclusion of speculative materialism at that time. Many phenomena which to-day come under the scrutiny and investigation of the Society for Psychical Research are alluded to in the New Testament record and made the basis of a belief in immortality. The appeal in this was to the intellect, not to the emotions."

Professor Hyslop further asserts that "Psychic research is the method of the New Testament which is not that of Rev. Dr. Mackay. It was in appeal to alleged and perhaps in some sense real facts, and not to 'faith' as assent to propositions. If religion is to have any intelligent basis at all it must come to this method. Hence, so far from attacking the religious mind the method here proposed is one that reconciles it with science as no other does. I understand the distrust which has infected religious minds of anything scientific. 'Physical science has so long antagonized, and successfully antagonized, religious beliefs, that it is not easy to conceive it as a friend of its fundamental postulates. But this traditional prejudice must be overcome and the sooner that the religious mind overcomes it and accepts scientific method as its best friend the better for the intellectual and ethical, to say nothing of the political status and influence, of religion as a respectable force in the community. Unless it does this it must go the way of Paganism, which could not sustain its usefulness after it fell to the rank of incredible things. The vitality of all beliefs is dependent wholly upon the measure of intelligent support that they can secure, and a doctrine so useful in the ethical and social system as the survival of personality ought not to be allowed to lapse in assurance for the lack of an intelligent appreciation and application of the method which can give it strength and recognition."

While all the mysteries of the universe are not solved, yet from what we DO know, the thinking mind can logically reason from "Nature up to Nature's God"—from the finite mind with its almost unlimited capacity, to the Infinite mind of the universe.

With what pleasure do we turn, then, from the gloom of annihilation, materialism and agnosticism to the cheering faith of the church, weak and unsatisfactory as that faith is, and the knowledge which promises to be added to it of a future life, as afforded by psychical investigations now going on.

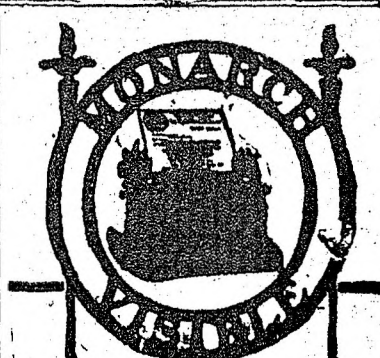
The demonstrations of these psychical societies in addition to the demonstrations which long preceded them among investigators unorganized as societies have already proven that we are born for a higher destiny than that of earth; that there is a world in the unseen future where the soul shall live forever. These demonstrations teach us that all nature proclaims the overwhelming presence of an Infinite mind, the control of an Infinite power, and the existence of an Infinite God. The American Psychological Research Society is deserving of and should receive the hearty support and encouragement of the American pulpit.

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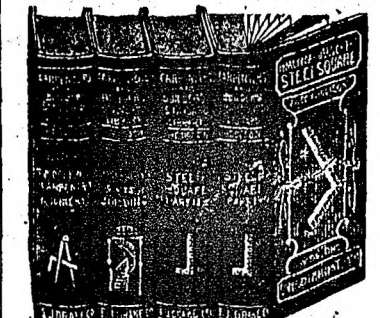
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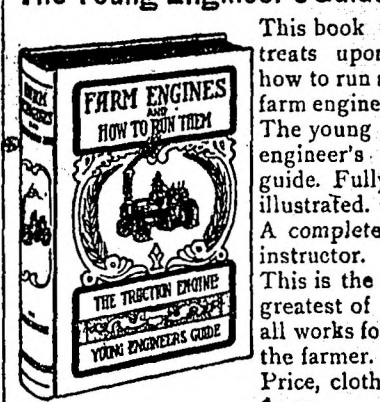
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SATURDAY, JULY 11, 1908.

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Destroying the Comfort of Millions.

"Why should we seek to destroy the comfort that millions of tired and perplexed souls to-day find in what they understand to be the promises of God?"

Such was the honest inquiry of our Marbledhead correspondent of several weeks ago, to which we replied in our issue of May 30; but the subject will not down at our bidding.

The words credited to Jesus, John 5:30, "Search the Scriptures; for in them ye think ye have ETERNAL LIFE," crowded themselves on our attention until we opened to Deuteronomy 22:10 inclusive, and read:

"When thou comest nigh unto a city to fight against it, then proclaim peace unto it. And it shall be, if it make thee answer of peace, and open unto thee, that it shall be, that all the people that be round therein, shall be tributaries unto thee, and they shall serve thee (that is, shall be thy slaves). And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it. And when the Lord thy God hath delivered it into thy hands, THOU SHALT SMITE EVERY MALE THEREOF WITH THE EDGE OF THE SWORD: But the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself; and thou shalt eat the spoil of thine enemies, which the Lord thy God hath GIVEN THEE."

"Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations. But of the cities of these people which the Lord thy God DOTHTH GIVE THEE for an inheritance, THOU SHALT SAVE ALIVE NOTHING THAT BREATHETH."

It would be very wrong to "destroy the comfort that millions of tired and perplexed souls who derive from these blessed words of the Lord our God" who delighted to slaughter, and feast on the products of other's toil.

Several readings, to impress every feature of these inspired words on the mind, should be made. And note, good reader, that holy book, inerrant in every feature, translated into near three hundred different languages, and scattered broadcast among all peoples for their guidance, contains not only the blessed words quoted, but scores of similar passages follow, each concluding:

"So Joshua smote all the country of the hills, and the south, and of the vale, and of the great springs, and all the king's land, none remaining, but utterly DESTROYED ALL THAT BREATHED, as the Lord God of ISRAEL COMMANDED."

No such valuable words of "comfort" should not be withheld from the Christian world. And the book containing such noble sentiments should have a place as a text-book in our public schools, and a copy should be placed in the hands of every little heathen and dirty little infidel as well, showing the loving character of the "Lord our God."

Let us see! Was it not this God, so generous to his friends, so cruel to the invaded cities, the inhabitants of which for declining to submit, and become the slaves of the aggressors, did he not repent that he had made man, and was he not grieved to his heart on account of his defective job, and was it not he who overwhelmed all in a common ruin, saving only a favored few to people the world again? It must have been a real "comfort" to those people to be thus destroyed, as there is a pleasure in directing attention to the affair.

Paul caught the spirit of these events, when he declared: "Great is the mystery of Godliness," and we are to convert to the theory.

Parallel Cases.

A short article in these columns, in our issue of June 27, and appearing at the head of the fourth column, first page of that date, copied from the St. Louis Globe-Democrat, has special value to physiologists and Spiritualists. We invite particular attention to it, in connection with facts of a similar character with greater detail, which attracted the writer's attention more than three-fourths of a century ago, as related in a missionary magazine of 1797, and is briefly referred to in the "Encyclopedia of Religious Knowledge," article "Tennent, Wm." Tennent was born in Ireland in 1705, and came to America when fourteen. He studied for the ministry with his brother, at New Brunswick, N. J. Close application to studies impaired his health, terminating in his apparent death. Preparations were made for his burial, but a young physician, a friend of his, detected indications of life. The funeral was deferred to the next day, and then, no animation, save a little tremor in the arm pit, when time was begged by the doctor by the hour. At the last moment, when appeals for further delay of burial was denied, the supposed deceased opened his eyes. He made a slow recovery; but his entire educational knowledge had departed. He was a child again, and did not know the alphabet.

While in his trance condition Tennent found himself in heaven, where he beheld a glory and heard songs which were indescribable. He was about to join the vast throng, when he was told: "You must return to earth." He groaned and opened his eyes. "For three years," says the narration, "the delightful sounds he heard were not out of his ears, and earthly things were to him as vanity."

Tennent, on recovering his health, resumed his studies, and made rapid advances. Again he was prostrated by illness; again he passed into a cataleptic condition, simulating death. Finally, aroused to consciousness, all he had learned since his former recovery was lost, and his earlier and forgotten education was restored to him. The friends of his earlier years were repulsive to Tennent after his first trance, but these came back to him with increased ardor with the revival of his earlier learning.

Like Mrs. Carton, Tennent said he knew everything that was going on around him, but he was without power to speak or move.

For thirty years this writer has clipped from the public press, and has carefully filed, with dates, parallel cases to these, enough of themselves to make a large volume. He has also built up a theory on the accumulated facts, in which he accounts for insanity, and also for lucid intervals. He believes the difference between the sane and the insane is a matter of which the several lobes of the brain act their part. Anatomists tell us there are five lobes of the cerebrum, to wit: The frontal, the parietal, the temporo-sphenoidal, and the central lobes. These do not all seem to be active at the same time. Suspension of action of a lobe heretofore active produces forgetfulness of whatever transpired while it was dominant, and its restored action revives the past again; but obliterates whatever transpired while it was at rest.

The wandering traveler who has lost his personal identity, ignorant of his own name, is a case in point. An untutored lobe aroused into activity, void of memory, is met with in the insane. Restore the old lobe to action and we have a healthy, vigorous brain.

Will the doctors kindly consider these facts. There is more to it than may be suspected at first thought.

Conspicuous Inexactness.

The greatest sin of all the ages, and the one sure to be punished with endless damnation, an orthodox Christian telling the story, is the denial of the Godhead of Jesus; whilst belief in him atones for every crime, and is a sure passport to glory. The thief on the cross, without one worthy action, declared his belief, and was assured: "This day shalt thou be with me in paradise." But this was a case of conspicuous inexactness. Acts 1:8 says Jesus "showed himself alive after his passion by many infallible proofs, being seen of them forty days." And Acts 1:9 says: "He was taken up; and a cloud received him out of sight."

If we are to build our faith on "inerrant revelation," there ought to be more harmony in its statements. "This day in paradise," then an interval of forty days before going up to that paradise where the thief awaited his coming, doesn't harmonize worth a cent.

The Slaughter of Dogs.

A war of extermination against all unmuzzled dogs being waged in Chicago. And, really, it is none too soon. Better had the work commenced before a dozen humans, including several children, were bitten by rabid animals.

Strange how some people seem to delight in declaiming "there is no such thing as a rabid dog," hydrophobia being with them only the exaggerated imagination of superstitious ignorance—a borrowed lie from Mrs. Eddy.

I would rather be a poor man in a garret with plenty of books than a king who did not love reading.—Macaulay.

A Deserved Chastisement.

The Progressive Thinker, on several occasions has called attention to the vulgarity of that eminently vulgar pulpit orator and revivalist, Rev. Billy Sunday, an ex-baseball player, whose later mission it is to lower the standing of pulpit oratory to fit the slums of the large cities. It has seemed astonishing that churchmen with good morals could encourage such coarse and ribald methods to advance what they esteem the truth. It remained for the editor of the Christian Herald of New York, now under the management of the Rev. Dr. Klopsch, a well known Christian philanthropist and scholar, to administer a rebuke which may lead to a reform. Said the Doctor in a late leading editorial:

"Evangelist William Sunday delivered an address to the Presbyterian ministry at Pittsburgh the other day which, if correctly reported, stamped the speaker as a man who has unlearned his vocation. The stream of vulgar abuse which flowed from his lips might have passed for wit on the ball field, the circus, or the variety stage, but it was altogether out of place in the pulpit, especially so on the occasion of a question. Certainly no man who could apply to the average preacher such choice terms as 'fudge-eating mollicoddle,' 'stiff,' 'salary-quack,' 'grafter,' and 'candidate for the funny house,' is not one to command or deserve the respect of any American audience of average intelligence. His proper place is as interloper in a ministerial show."

"People may bear with Mr. Sunday's eccentricities in language, and even with his crazy, chair smashing theatrical antics; but when he undertakes to revile men who are a thousand fold abler, more respected and more properly qualified by nature, training and experience for their work than he can ever hope to be, he simply exposes himself to ridicule. His amazing suggestion to tear down the seminaries as useless and to 'stand the professors on their heads in mud puddles,' was his worst and most stupid display of crudity, and shows to what extent it is possible for a man to unmask his real character when he 'cuts loose,' as Mr. Sunday did. It would be a charitable construction to say that his language was that of a man who had lost his mental equilibrium."

Catholicism Is Doomed.

The Catholic Archbishop of Milwaukee, Rev. Sebastian G. Messmer, as given in the Associated press dispatches, discarding awhile ago on the disestablishment of the Catholic church in Italy within a few years, said:

"I would not be at all surprised to see a disestablishment of the church in Italy within a few years. From late indications, I believe the government is intent upon the same action that has taken place in France. The government for years has been the enemy of the church. Catholics in Italy, by papal decree, are barred from voting on national questions, and there is no right in the government favorable to the church. It is true a large portion of the people of Italy seem to be drifting away from the church, many of them into infidelity. This is due to two causes: First, to the fact that in the universities and other high class institutions, free thought is the order of the day, and the second reason for the religious indifference, and here I am speaking only of Southern Europe—is the neglect of the clergy to give the people proper relief in legislation. The people are ignorant of the principles of their religion. They don't understand it; they have gone to church from habit and not from principle, and consequently they have drifted away since the anti-religious sentiment has gone abroad in the land."

Whistling to Keep Up Courage.

The Catholic Archbishop of Paris, Monsiegnur Amette, is reported to have declared in a public address that "The first year of separation of church and state has proved the first year of liberty." He says:

"The Catholics of Paris can now build as many churches as they choose without consulting any one excepting their diocesan. I feel we ought to be congratulated on the present condition of the church of Paris."

It is a probable fact that the efforts of the church party in the United States to get him acknowledged on our national coin, and in every way as far as possible to reunite church and state, have contributed largely toward producing the bad odor which surrounds all the American churches.

Prisons for Churchmen.

There were committed to the prisons of Canada during the year 1891, 11,810 persons for high crimes. Of these, 4,359 were Roman Catholics; 3,631 were Episcopalians; 1,624 were Methodists; 1,498 were Presbyterians; and of all other denominations there were 698; but not one Spiritualist; not one infidel; not one Atheist.

Two decisions from the bench on scriptural subjects are reported. A Kansas City judge rules that our first parents in the Garden of Eden contracted a common-law marriage, and Justice Gaylor decides in effect that "the Sabbath was made for man."—New York Times.

Striking the Key-Note.

Impressive Thoughts, from the Pen of Harrison D. Barrett.

COMMERCIAL MEDIUMSHIP.

A Ringing Letter From Harrison D. Barrett, Containing Information With Which Every Spiritualist Should Be Familiar.

To the Editor:—Once more I crave your indulgence for the purpose of responding through your columns to numerous inquiries submitted to me at different times relative to the above-named subject. I stated my position frankly in a recent issue of The Progressive Thinker. I have nothing to retract from what I then said. Indeed, it is to emphasize my views that I seek further space at this time.

It does not seem wrong or "immoral" to me, for a medium to charge for his or her private sittings. It does not seem immoral to me for a medium to give advice on business or material affairs, PROVIDED SUCH ADVICE IS NOT THE PARAMOUNT ISSUE INVOLVED IN THE SITTING. The cases cited by my good friend Mrs. Longley illustrate my meaning in a very pronounced manner. Let my opponents take note of the fact that Mrs. Longley under the word "incidentally" in respect to the two or three readings she cites. Such "Commercial" phases as she cited bore directly upon the spiritual needs of the sitters. Anything that adds comfort, consolation, instruction, soul-culture, etc., to the questioning sifter appeals to me as being SPIRITUAL.

The kind of "commercialism" to which I take exception is that of graft, and all of the evils associated with it. A "medium" (?) here in Portland took \$25.00 from a hard-working, heart-broken Swede to bring him "good luck," and—never saw his victim afterwards. Another "medium" (?) here took twenty dollars from a sick man, from whose spine the spiritual grafter was to "pull an evil Catholic spirit," and during the "pulling" robbed his victim of eighty dollars more! That kind of "business mediumship" I detest and abhor! The kind that locates gas wells, finds "hidden treasure," determines the position of rich mines of any sort, restores love, finds lost lovers, husbands, etc., I do not condemn. I do not condemn a man who, as an evil Catholic spirit, and during the "pulling" robbed his victim of eighty dollars more! That kind of "business mediumship" I detest and abhor! 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Signs of Promise.

A Lecture Delivered by Mrs. H. L. P. Russeque of Hartford, Conn., at Springfield, Mass.

(Reported stenographically by F. H. Beadle for The Progressive Thinker.)

I will read a part of the thirteenth chapter of Acts, beginning at the fourth verse:

"And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

"And so were the churches established in the faith, and increased in number daily.

"Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia.

"After they were come to Mysia, they essayed to go into Bithynia; but the Spirit suffered them not.

"And they passing by Mysia came down to Troas.

"And a vision appeared to Paul in the night; there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

"And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us to preach the gospel unto them.

"Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis;

"And from thence to Philippi, which is the chief city of that part of Macedonia and a colony; and we were in that city abiding certain days.

"And so on the Sabbath we went out of the city by a river side, where prayer was wont to be made: and we sat down, and spake unto the women which resorted thither.

"And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshiped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

"And when she was baptized, and her household, she besought us, saying, if ye have judged me to be faithful to the Lord come into my house, and abide there. And she constrained us.

"And it came to pass, as we went to prayer, a certain damsel possessed of a spirit of divination met us, which brought her masters much gain by soothsaying;

"The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

"And this she did many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

"And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the market-place unto the rulers.

"And they brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,

"And teach customs which are not lawful for us to receive, neither to observe, being Romans.

"And the multitude rose up together against them; and the magistrates rent their clothes, and commanded to beat them.

"And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely;

"Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

"And at midnight Paul and Silas prayed, and sang praises unto God; and the prisoners heard them.

"And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and every one's bands were loosed.

"And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

"But Paul cried with a loud voice, saying, Do thyself no harm; for we are all here.

"Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas.

"And brought them out, and said, Sirs, what must I do to be saved?

"And they said, believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

Ending at the thirty-first verse.

I will read a poem by one of your former towns-women (Laura Cummings, now of Hardwick, Vt.), and I hope that the same spirit that quickened her thoughts may come to your hearts, that you may see the light:

My Castles.

Oh! the beautiful castles I've builded,
And they reached from my heart to the sky,
Though noiseless and void of confusion,
And measured by no human eye.

From no chart or design were they builded
Ever known to humanity's art,
But the turrets and domes were unnumbered,
As they rose in the air from my heart.

I have planned in rain and in sunshine,
At morn, and at noon, and at night;
When the daylight was lost in the darkness,
And the clock tolled the hour of midnight.

I have planned till my heart is near breaking
With pain, and unrest, and despair,
And my soul has grown weary with building
These beautiful castles in air.

Sometimes when I thought they were finished,
My heart would rejoice, free from pain,
But the storms would sweep down on my castle,
And in sorrow I'd build it again.

But sometime it will all be completed,
Each alcove, each hall, and each stair;
In the beautiful realm of the spirit,
I will find all my castles in air.

I shall select for my subject this evening, "Watchman, tell us of the night, what the signs of promise are."

The Infinite Spirit that pervades human life as upon this earth has as many watchers as there are thinkers; as many souls unmarking the progress of the ages, as there are men and women observing the laws and striving to obey their behests. There are in this life a variety of conditions incident to human experiences through which the world is moving on and upward to higher and better conditions. There are laws not yet fully revealed, or comprehended, by which all races are rising to a higher appreciation of the purport of life. The time has come when man is no longer living for yesterday and to-day, but he is paving the way for something better, something stronger, something mightier, that has preceded him.

Matthew Arnold very truly says:

With aching hands and bleeding feet,
We build our lives, lay stone on stone,
We bear the burden and the heat
Of the long day, and wish 'twere done.
Not till the dawn of light appeared,
Do we observe what we have reared.

No man is living for to-day alone; he is living for the outcome of the prophecy of the present time. He is looking forward to the fulfilling of hope, to the advancement of the ideas he cherishes; for the thought he is demonstrating each day of his life; he is believing and hoping that his hopes or desires may be fulfilled, or the plans that he has cherished may have been consummated in that which shall give to him the higher happiness. The gradations of happiness vary

according to the organism through which perception manifests itself. The ignorant man, he who sees nothing beautiful above his present surroundings which encompass him, does not dream of the artist's heaven, or the beauties that are formulating themselves in the minds of those who stand upon the heights; he does not conceive of the wonders of the astronomer who is peering into the mysteries of the heavens; he merely sees the stars that are passing athwart the skies, but does not realize their relations to human life, and is wonder-struck, when he is taught the distance which exists between the planets out in yonder sky and himself is so great, and can hardly conceive of the marvels they are revealing to the eye of the student. The man who is grovelling in sin, who only knows through his ignorance the way to happiness is by the committal of some crime, believing that somewhere there is gratification to be enjoyed, and thus he commits the act which may bring to him great punishment, he does not conceive of a better way, it is the only path to that gratification to which he looks forward.

How are we to remedy the evil in him? Not simply by judging the act, but going to the causes, recognizing the causes from which this act sprang, realize the cause which produces the result, and thus apply the remedy for the source or cause and if this was done, justice would be rendered more directly than at this time, and the world which at this time is applying the sentence for the deed, will strive to supply the remedy direct to the root of the cause, and substitute something better. What will be the result when this shall have been accomplished? Prisons will become houses of instruction, churches will become individual centers from which the light of intelligence will go out into the world. There will be no longer cant or dogma and incompatibility of thought; our public commerce will be based upon justice, the rights of man will be honored, there will be no longer the discord that prevails between man and man, but there will be a higher justice prevailing amongst humanity.

The time is coming, and the signs in the heavens, and the signs of human society, prognosticate a future that shall bring a better condition to human society. The time is not far distant when charity shall mean conduct, when it shall mean love, when it shall mean helpfulness, when it shall not only imply raiment and food, but it shall imply spiritual instruction, spiritual kindness, spiritual clarity, the brotherly love which Jesus taught, and of which the world to-day stands in great need.

There is prevailing in the land the mistaken idea that power is concentrated among and upon the few. The poor exists, as Matthew Arnold describes, in the minority of one. The power that rules the world is not always in the majority, but the influence that is percolating human society is in the work and thought of the minority. It belongs to the people everywhere, and whatever their acts may be, their influence is going out, and they are breathing into human life that which shall elevate and uplift and purify the world. Salvation from sin, salvation from disease, salvation from ignorance (which is sin), salvation from the wrongs that prevail in the human life here upon this earth must be brought through the general, the universal exercise of the power we may exert over one another. Intelligence is the Savior of mankind, knowledge is the Redeemer from sin. It is that which brings the world into closer relationship. It is that which binds nations together. It is that which redeems the laws of the land. It is that which gives each one individual opinions. It is that which inspires men and women to nobler living. It is that which leads you to place your offerings upon the altars of human life, and not to put away from you the kindly acts by which the world shall be benefited.

Once the Rev. Mr. Spurgeon declared, "I would save the world if I could, I would redeem all sinners from their sin, but the power of God is not great enough in me alone. I must join my forces with those who will labor with me in their behalf." Neither Spurgeon, nor all the religious teachers of the world can redeem humanity until they have taught mankind a better method of living, emancipated them from dogmatic faith, and freed them from the prejudices and fetters of bigotry and superstition. We must emancipate the intellectual and spiritual slaves before we can expect a free people, to think and act freely, independently, and wisely. All the religions of the world, so long as they are enclosed in the four walls of creed should be entirely emancipated from such thralldom, and be given an opportunity, each and all, to use them to brighten and beautify.

Religion has too long been the gem that has been in darkness and has not been polished and refined by use; it has been encompassed by the dogmatic faith of the ages; it has been sheltered by the influence of creed, it has been confined within circumscribed limits, and its influence has not been as wide-spread in the conduct of life as it should have been.

Emerson declares that it is the conduct of man that marks the condition of races, it is the conduct of man that outlines the intelligence of humanity. It is the conduct of man that tells how much goodness prevails amongst men, and how much goodness abides within them.

The signs that outline the future are many. Men are coming into the recognition of truth so thoroughly that they are requiring evidences by which they can demonstrate the laws, that they can prove beyond all question the principles before them by which they may probe to their depths every law that is given to rule; that by which they may question and receive direct answers to all the importunities that they may put forth concerning the principles of laws of their being. Everywhere justice is becoming more universal. A larger love is prevailing between nations and between societies, between the people everywhere. There is a recognition of the rights of man that is becoming established more and more in your midst everywhere. There is coming into use a larger thought, by which man is coming to know the reasons why he should think for himself, and judge for himself, intellectual food that should nourish him most, that should build up for him the better conditions into which he might enter, and he is coming into a recognition of the divine law that inheres his own being.

What has accomplished this? Simply the great needs of the world, that have been clamoring year after year, and age after age for a sign, and the sign comes to the seeker, it comes to the earnest investigator, and who will see and hear and know for himself the truth that is best adapted to him. My eye cannot see the wonderful light of Jupiter that you may appreciate its beauty for you. My eye cannot recognize the marvelous rays that are emanating from the distant planets for you; they may thrill me through and through, they may manipulate my brain it may be until every nerve and fiber of my being may respond to their beauty, but all this is nothing to you, until you are able to see for yourself the beauty that inheres those conditions. So it is with thought. I may receive a message from some source that may contribute to my happiness, that may mark my course very clearly before me; but it is of no value to you, until you can see, until you can hear, until you can feel for yourself that same potency that shall uplift your spirit. Truth appeals to all men. It varies in its manifestation as much as your desires vary. In science, no two scientists peer into the mysteries of nature through the same channels, each one selects his course for himself, he must direct his telescope to each planet for himself, and each must discover for himself. So it is with spiritual truths. What seems best to me may not seem best to you. What seems highest and truest to my consciousness, does not appeal to your intelligence, that you may accept it in the same degree that I did, consequently we differ in opinion, but as a result we grasp the whole subject, dissecting it according to our own abilities, and find the gems that lay it, and consequently to-day, the agitations and opinions are bringing to the light its value, and the world is growing stronger thereby.

Religion is being probed deeper than ever before, and the world is stronger because of its verity. The religious world is clamoring for a sign as of old, and may have not seen or heard the signs that have been given, because their eyes have been closed and their ears shut to the resounding rhythm that was sounding through the universe, the glory of the Divine truth that is being poured upon you and into your lives. Modern Spiritualism has contained within its realm many signs that are prophetic of the future, the manifestations that belong to Spiritualism are by no means new. The Jewish Scriptures are filled with the history of them. The Christian Scriptures are full of the manifestations that occurred in their time, and they were as direct to the believers and observers as they are at the present time. No man can receive for another these messages that shall appeal to him, shall convict his intelligence, and shall bring to him the actual knowledge. He must see for himself. Your father, your mother, your husband, or wife, or brother, or friend, must speak from his intelligence to you, in order that you may appreciate and identify those who may come to you.

Spiritualism has outlined to the world the promise, the sign of immortality. It has brought also manifestations bearing an influential value that no mind shall ignore, and that tell you that not only life

here is earnest, spiritual, and under the domination of Divine law, but they tell you that life is continuous beyond the grave, that it is a larger life, a broader life, a sweeter life, a purer life, a truer life, because your eyes see and your ears hear just as you are. The veil has been rent, by which you deceive or contribute falsehood one to another. You are seen as you are. You have heard, and your senses imply not, as you utter language for others to accept as they may please; but you are to receive for yourself, see for yourself, know for yourself there, as you may here.

I would ask no man or woman to accept spiritual phenomena until they appeal to his intelligence, until his reason endorsed them, until he could bring to his own conscience the knowledge that he was communing with some friend who had walked and talked with him upon the earth. Until he receives this testimony, he can only accept the philosophy of eternal life, grounded upon the facts which inlay nature based upon the principles that are ever Divine, that belong to humanity. He cannot receive the testimony to his own consciousness that shall reveal eternity. The church has furnished evidences that others have accepted, but they do not satisfy, they do not gratify our hopes or our desires. You would not go into the chemist's laboratory and be satisfied with simply information. If you possessed a knowledge of chemistry you would desire that the elements might combine and bring forth results to the world. You may recognize the laws that oxygen and hydrogen (and all the elements that belong to water) are in the ice, but by the change of vibrations they are no longer the flowing streams, and note how beautiful they are, but the chemist knows that their waters are composed of oxygen and hydrogen. You may go out and look upon the ice-covered streams, and what do you discover, that oxygen and hydrogen (and all the elements that belong to water) are in the ice, but the change of vibrations they are no longer the flowing stream, but are the solidified ice. Until you know these conditions, until you recognize the laws that govern them, you mistake the relationship of those elements, you do not comprehend why those combinations should produce those results, until you are able to know what they are, and to what laws they are amenable.

You look into the atmosphere, and you are able to comprehend its laws, it may be. It has within its realm oxygen, and nitrogen, and carbon, and hydrogen, and all those elements which contribute to human life. They are there, and take any one away and there is an imperfection in the atmosphere; you have not pure conditions without you in nature; it does not supply the great wants that nature demands, man demands, the material world demands. Any one element being withdrawn takes from the whole that part which is needful to its perfection.

Just so it is with the spiritual life of man; he needs all that contributes to his intellect or spiritual growth. He needs the truth, he needs love, he needs kindness, he needs charity, he needs helpfulness, he needs not only to receive it but he needs to bestow it, else his religion has no intrinsic merit; it is valueless so far as its application goes, and without it religion has no potency whatever in human society. The religion that belongs to perfection is not the religion of Christ, it is not the religion of love, and it has in it no signs of progress, only of decay. The signs of promise are the larger charities, the higher universal kindness, that is going out from one locality to another, What is in the home belongs to the community, what belongs to the community belongs to the country, what belongs to the country belongs to the nation, belongs to all races, because all are required to make that great unit of all things, the Eternal God.

Friends, you may well ask what Spiritualism has to do with all this. For more than two hundred years there has been going out into the world and has been sounding through the corridors of heaven the prayers of the sorrowing: "Where are my loved ones? Prayers have gone from mothers' hearts, from men and women who have sorrowed and been bowed down by the weight of grief. Prayers have gone out: Where are my children, where are my fathers, where are my mothers, where are my brothers, sisters and friends? If there is a God, what sign is there that they still live, and what has been the consequence of the unanswered prayers?"

Skepticism and infidelity have prevailed, until the world is clamoring to-day, as never before for a sign, and there has never come to the world in the history of man in any age any religion that has come as a theory with the evidence in the other hand to demonstrate that theory as has Modern Spiritualism. It has brought the testimony that appeals to the sorrowing heart, it appeals to the wise man, and to-day science is stretching forth her hands to take forth the testimony that it offers to prove the continuity of life beyond the grave. If this be true, what does it mean? Does it mean that we are simply here, and it means nothing more or less? It means that we are in the kingdom of God, it means that we are in the primary school here upon the earth, and that we are going out into a larger life, and it is our duty that we must obey, that we shall improve our minds, better our conditions, enlarge our happiness (and I mean universal happiness), to acquire all knowledge possible. It requires that we shall learn the causes of evil, that we shall know more of one another, that we shall remember the organic causes that induce so many wrongs, striving to reach the inherent forces and remove them. If we make a better sanitation for the spirits, we shall have better spirits, the same as with the bodies. It is time, friends, that these questions become of serious importance, and it is time that we take hold of them and make them what they should be for the world.

Spiritualists, you have obligations upon you that are a thousand fold greater than any other religion, simply because you are preparing how to live, you are getting ready for a journey that knows no end. You are only revealing a still higher path you may climb, learning that progress, eternal progress, is the destiny of humanity. When you have acquired this knowledge, and it has become to you the imperative ruler of your lives, then you will become better. There will be a better sense of honor; falsehood, slander, envy, deceit and bitterness will fade away and in their places will come love, kindness, and helpfulness. These are the products of true religion, and they are the answers to the prayers that have been going up for ages, and they are the signs of the present time, they are the prophecy of what may come to us from better living in the future.

Friends, it is time we take up these duties in earnest, that we make the world better because we are in it, that we make the world purer because we are shedding a pure light upon the world; that we are making cleaner the standard of morals because we are leading moral lives, because we are becoming more earnest and truthful and just, because we are acquiring a greater justice. Hence, what is the result? I will tell you what is the result, the conditions of human society will have changed as soon as these principles become the dominating ruling power that shall govern society. The moment the rights of man are recognized, then no more claims will be made from one nation by another. Capital and labor are as dependent upon each other as they are independent in themselves. There is no use of a dollar for any man, unless he can use that dollar for the betterment of himself, and capital and labor must justly contribute to each one its own power. The place of one is as important in the economy of the world as the other, and it is a religious necessity that they shall be allied to each other, and based upon eternal justice to yourself, justice to each other, justice to humanity, justice to heaven. It means to make the world better, and truer, and nobler. It means that the wrongs throughout the world shall be abolished, and that sin shall fade away, and righteousness shall live instead.

The signs of the times are better, they are prophetic. They must come from a sweeter brotherhood, they must come from an internal sense of justice that has heretofore been shut out from the consciousness of mankind. It means that when man shall realize that the God of the universe is the God within, and the Divinity of man is recognized as belonging to every human creature, then man will begin to believe that there is something in brotherhood.

God has been put too far away, beyond the stars, in a heaven made of dogma, and bigotry, and superstition; it is made according to the ideas and desires of the thoughtful artists of the time, but now Deity is being enthroned in reason, and finding a home in the hearts of the world, and mankind is becoming stronger and mightier everywhere. The world is better to-day than ever before, its standards of living are higher than ever before, its justice is more wide-spread than ever before. There is a recognition of rights that apply to individuals that heretofore have been shut out from human vision. Religion in fact is becoming a living fire that shall warm the hearts of mankind until they shall be blended as one, until humanity shall be one, God one, God all, over all, through all, and humanity shall be a brotherhood.

Benediction.—May that blessing crown your lives that shall bring peace to you, peace and good-will to each other, loving God because you love humanity, that is the joy of the world. Amen.

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General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

KEEP COPIES OF YOUR POEMS sent to this office, for they will not be returned if we have not space to use them.

Will C. Hodge writes from San Diego, Cal.: "Kindly announce that all demands for Loveland funeral fund have been met. No more money needed."

Correspondent writes "The camp-meeting at Brady's Lake, Ohio, had a most auspicious opening on Sunday, June 28. Oscar A. Edgerly, the speaker of the occasion, gave the most eloquent lecture, calling forth hearty applause from the large audience present. Mr. Edgerly will be the speaker on Sunday, July 5. Everything points to a most successful meeting at this popular camp, this year."

Frank T. Ripley, lecturer and spirit medium, is now ready for Fall and Winter engagements. Address all letters to Unity Camp Meeting, Woonow, Wyo.

Life and Death—I am sure, however, now of one thing as I was once of the hopes and expectations, ventured in a girl's first book—that life and death are not two disrupted conditions, foreign if not antagonistic to each other; but that they are the perfect serial story of our race—a continuous, harmonious, progressive thing—the masterpiece of the Great Author, who carries the tale to the climax of mystery and suspense, and, seeming to leave it there, holds its denouement—with whatever beautiful and wonderful surprises, who shall say?—Elizabeth Stuart Phelps, in Harper's Bazar.

Mrs. L. S. Chase writes: "The R. S. C. held its monthly business meeting, semi-annual meeting, election of officers meeting, and social jointly at the home of the secretary, West Pullman, about 10 in attendance. Mrs. Longstaff held a parlor test meeting, and the society their business meeting at the same time, resulting in a re-election of officers, and plans laid for a Summer Picnic, to be held August 2nd, at Wooded Island, Jackson Park, and the secretary was instructed to invite the other Spiritualist societies to join with them in making the day one of joy and recreation. Bring basket dinners, and come prepared to get acquainted with other fellow-workers. All mediums in the city are invited as well as anyone who wishes to learn of the grand philosophy and phenomena. The Sunday evening Hall meetings will be discontinued during the summer."

Luia M. Schanbacher writes from Detroit, Mich.: "As a student of the Morris Pratt Institute, I wish to express to you my hearty appreciation for publishing those two excellent articles of Dr. Wilkins. It is a pleasure to know so many of our people are beginning to realize what an important part the school plays in the cause of Spiritualism, and such articles published in a paper that has such a wide circulation will do much to bring the school before the public as it should be. Knowing what the school has done in my behalf, and what it can do for those earnestly seeking a spiritual unfoldment, I cannot but feel to thank you for publishing the articles that are to benefit the school, and in that way benefit humanity."

E. H. Manning writes from 35724 Englewood avenue, Chicago: "Having disposed of my office and practice at Elkhart, Ind., I am now seeking a new location, and in the meantime would like to hear from societies or camps that would appreciate a successful healer, one who will discuss and demonstrate the work, at the public meetings. This work, is of spiritualistic origin and should be made a greater power in our ranks. Christian Scientists have made millions of converts by healing. Let us claim our just portion and put it on our platform."

Be therefore of good courage. Nothing is irreparable: everything passes, even as well as good. Take whatever punishment is given you like a man and bear it with a laugh. That is their creed. There is one certain medicine for ills, and that is laughter. Do not let the trouble of the body eat into the mind. Keep your mind free. Sometimes this courage and this happiness will cure the ill. The body is not always master of the mind; it should be the servant. The mind should be the master. The will should dominate. It can control in many things the body: it can make cures of illness. The West has suddenly discovered this is a new thing; the East knew it always. Let us can by sheer will sometimes restore health. Not always. That time when I will shall be the Lord or All is very far from us yet. We must have self as well as will. But it it cannot cure it can bring forgiveness, an atonement. The child who falls and hurts itself is caught within its mother's arms and told, 'now laugh.' It laughs: the pain-drawn lips relax, and then the pain is gone—forgotten. Laugh! Time will make all things right.—The Inward Light.

Mrs. Maggie Henry writes: "At Universal Occult Society, 77 East 31st street, we had a very fine meeting. A short lecture was given by Dr. J. M. Temple. The doctor needs no introduction to a Chicago audience, as all the old friends are glad to hear him again. The lecture was followed by spirit messages by the doctor, and Mrs. Seybold, Mr. Hillis and your correspondent. Music by Mrs. Allen. All are welcome at our meetings, especially strangers in the city. Meetings conducted by Mrs. Maggie Henry, 2103 Prairie avenue."

WEIGHTY THOUGHTS.

Emanating From the Mind of an Occultarian.

In our day and generation in this great country of ours, where so many people have become enlightened in knowledge and general information of the world's history it takes magnetic, eloquent and spiritual speakers, writers and teachers to reach the minds and thoughts of the people. The growth of intelligence has been slow in all generations of men, and it takes master minds to arouse humanity and set them to thinking and investigating all subjects of importance.

Most readers like to read stories, and trudy fiction, and more light literature is read than facts, and deep subjects that require thought and careful study. Book of great authors lie upon the shelves of libraries and are only read by a few literary persons compared to the multitude.

In it wonder, then, that progress, the eternal principle of growth in mind and thought is made manifest so closely in humanity's unfoldment for the higher and spiritual life? Ignorance and prejudice keep the thoughtless masses from investigating Spiritualism, or any great cause; and were it not for agitators and advanced educators, thinkers, speakers and writers of reform, the multitude would go back to savagery and a state of nature. But good impressions are made upon the minds of the people, and the growth of the above class of individuals, who are progressive and spiritual. In that manner good is accomplished for the children of men that is more precious than gold or silver.

Human nature is frail and feeble, as we learn by experience, and while under the power and influence of eloquent speakers and writers, we resolve to raise our standard of living and doing higher, and be useful to our fellow men.

But in the struggle for existence under present social conditions, we are often the victims of our own impressions received in our better nature under the influence of spirit power of love and wisdom. I am made to believe, through experience and observation, that mankind is naturally wicked, and can only attain virtue, truth, love, knowledge of goodness and wisdom, by constant effort to overcome the evil in our nature, and reach a high standard of righteousness. True character is what exalts individuals and nations in this world, and it is the principle that will count in the vast future.

The great battle in this life is to overcome self, and be prepared to reach the higher spheres of existence, according to its development upon the earth plane.

I will now change my subject, to have variety. I was much pleased in reading the article of Mrs. J. M. Temple, in No. 966 of our great moral and spiritual paper, as given previously in the Eagle of Wichita, Kansas.

Such individuals of true principle in any cause are worthy of imitation by all persons who love the truth, and hate imposture and hypocrisy. It requires courage and firmness in combating impostors, frauds and fakes, who are bringing more disgrace upon the beautiful philosophy of Spiritualism than all other causes.

But those abominable creatures are found in the orthodox churches and in all grades of society. But to imitate our cause they can make money. All honest mediums should be paid for their advice and time, but the fortune tellers who travel over the country for the dollars, are generally found to be frauds.

In all reforms and emergencies, true leaders rise up to combat the wrong and advocate the right. Ridicule, scoffs, frowns and persecutions have to be endured by true reformers, before their principles become popular with the multitude. The political party of Jerry Simpson advocated were very unpopular in his day, as his widow states, and he did not live to see them advocated by the opposition of his time.

So I trust it will be in the cause of pure Spiritualism. The old promoters of the orthodox churches, who have passed over to their reward, may have the bright light of the spiritual world that they have started in this country shine on in splendor and glory until all shall see it, from the youngest to the oldest, is my sincere prayer.

W. S. FRANKLIN.
Bedford, Iowa.

HEAVEN, OUR HOME.

There is a land, so we are told,
Where angels sing "Praise God on high."
With crowns and harps, and tearless eyes,
And righteousness doth so abound
That not one sinner can be found,
And no more sadness, so well they've learned,
They sing while friends are being burned!

I like not this idea of heaven,
With ties of love and friends thus severed;
So that "saved souls" can say "Tis well."
While friends are languishing in hell.
Let us decline this dreary creed,
So "deadening to human need."
Our Heavenly Father's loving hand
N'er tortures souls in future land;
They're high—however low—
They're his dear ones—where'er they go.

For God is love, and pity, too,
And both are given to me and you,
And both so clearly are akin
That they love the same, and sin they treat as a disease, so grave
That Christ laid down his life to save
The world: from its corrupting power,
And all mankind shall bless the hour!

Truth sets us free! And from the chains
If ignorance and sin remains
Let links rust-eaten and so weak
That men need but to break and seek
To find and follow the better way,
That leads from darkness unto day,
Where Love unites, as Love can
Our Father God, and brother man.
L. C. B. GAULT.

SUCCESS AND HAPPINESS, and How to Attain Them. By B. R. Austin. New Thought Lessons. Beautifully printed, and bound in cloth. Helpful in every way. Price 60 cents.

To the Spiritualists at Large:

The ladies of the "Colby Luther Bazar" will thankfully receive any articles (fancy or otherwise), books, etc., that the friends in the Cause may donate. We would also like to add as many new members as possible to our list this season. Membership fee, 25 cents per year. This is a noble work and we hope all who can will respond. Address all donations to Mrs. P. C. Moore, 2103 Central avenue, Anderson, Ind., until July 23, after that date, Chesterfield, Ind. MRS. P. C. MOORE, Secretary.

IMPORTANT NOTICE.

As chairman of the committee appointed at the last convention of the N. S. A. to prepare an up-to-date book of music, crisp and modern in its words and tunes, intended to promote harmony and awaken the higher inspirations of attendants at all kind of Spiritualist gatherings, I am able to report substantial progress in the work. Some appropriate music, and also excellent words for arrangement to notes have been already received.

Any one having suitable words or tunes, either or both, are invited to forward them right away. Remember, we cannot use anything upon which the copyright has not expired, without permission of the author, or composer, which rights run for 28 years, and may have one extension of 14 years more, or 42 years in all. Much interest in the outcome of this undertaking has been manifested by our fellow Spiritualists all over the country will send us their suggestions and contributions of a helpful nature. Let us join hands to do the work in such a way, that the book will be a subject for pride, and set all our people singing Spiritual songs, not only with the spirit, but from the heart, with the spirit and the understanding.

Any one wishing to give substantial encouragement to the committee's labors, is invited to forward me at Centerville, Michigan, pledges of financial contribution towards the expense.

L. C. B. GAULT, Centerville, Mich.

TO INDIANAPOLIS SPIRITUALISTS.

Big Basket Picnic at Chesterfield Camp, July 19.

The Spiritualists of Indiana are going to have an opportunity to spend a most profitable day at Camp Chesterfield, July 19, and at the same time assist the State Association to carry forward the arrangements necessary to entertain the National Convention to be held in Indianapolis in October.

A program of unusual interest has been completed for the day, which must please and instruct all hearers. For the morning session Dr. Samuel Gould, of Argos, Indiana, one of the wheel horses of Spiritualism, will give one of his soul-stirring talks. He needs no introduction to Chesterfield, for he has long been recognized as a fervent defender of the truth of our beloved Cause, and has convinced many into an acceptance of the fact of continuity of life.

At the afternoon session, Morgan E. Genge, the liberal lecturer, author, editor and world-wide traveler, will deliver his lecture on "The Uplifting Value of Faith." Mr. Genge is a native of New Foundland, where he was educated, but finished his studies in the colleges of this country, Harvard being one of them. He has lectured in all the large cities of America, and in all grades of society. His research of truth is broad in conception and logical in conclusions. To fail to hear these two gifted orators will be to miss a rare treat.

Other speakers and workers will be present, also several of our noble mediums, who never fail to bring consolation to the sorrowing and aid for the medium to be published just as soon as arrangements can be made with one or more.

Good music on the grounds and some cheering songs at the services in which the entire audience can take part and promote the harmony.

Come with well-filled baskets and a mind open to truth, and a heart full of good cheer. Indiana Spiritualists should be alive to the importance of this occasion and act accordingly, encouraging the State Association by their presence or sending money to our worthy secretary, Mrs. Carrie H. Mong, of Muncie, Ind., to help defray the expenses to be incurred by reason of the National Convention taking place in our beautiful city, and leave nothing undone that will promote the success of the meetings at Chesterfield.

MARGUERITE MILLER, Rochester, Ind.

OBITUARIES.

Mrs. Abiah J. Bunnell, an old-time resident of Lawrence, Va., and a firm believer in the beautiful philosophy of Spiritualism, passed to higher life June 26, 1908; aged 75 years and one month. She leaves a son and brother, and many true friends to mourn her departure. Services by the writer at the home of her brother, Mr. Lamphere, in the village of Lawrence, Sunday, June 28.

Marcellus, Mich.

Mrs. Sophia Porter, aged 86 years, and mother of one of our best known mediums, Mrs. F. A. Gregory, passed to spirit life. She has long been an invalid and patient sufferer, and most gladly did she exchange this for the spiritual expression of life. She wanted no tears nor sorrow expressed over her departure, but counseled her friends to move along in their accustomed channels as though she were still present. She was a firm Spiritualist, having positive knowledge of the continuity of life. Funeral services were conducted by the writer, the earthly tenement being deposited in a profusion of flowers in Mt. Hope cemetery.

San Diego, Cal.

"Just How to Wake the Solar Plexus" by Elizabeth Towne. Valuable for health. Price 25 cents.

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Vermont State Convention.

The Vermont State Spiritualist Association held its Semi-Annual Convention at Hale's Pavilion, Barre, Vt., June 12, 13 and 14.

The first session was called to order at 2:30 o'clock. Friday, with President, Mrs. Effie I. Chapman in the chair. The meeting consisted of short speeches by the different speakers present.

Friday evening opened with a large audience. An address of welcome was given by the president of the local society, S. S. Smith, which was fittingly responded to by the president, Mrs. Effie I. Chapman of the State Association.

A song of welcome was sung by Mrs. A. W. Allen of Barre, Vt., who furnished us with her sweet music throughout the entire convention.

Mr. A. F. Hubbard of Tyson, Vt., then gave one of his best lectures, taking for his subject, "The New Thought, and What Do We Mean By It?"

He is one of our best speakers and always ready to lend a helping hand in the line of progress.

Mrs. Effie I. Chapman followed with spirit messages, which are always sought after in our conventions.

Saturday morning dawned bright and beautiful with everything in nature to make the convention a success.

Mrs. F. A. Wiggins of Boston, Mass., spoke during the afternoon and evening, taking for his subject: "Can a Fountain Send Forth Both Sweet Water and Bitter?"

Mrs. Wiggins is a message-bearer and soothes many aching hearts with his loving messages from the other side, giving names and answering questions which were very satisfactory.

He gave us several fine lectures which were appreciated by the large audiences present.

Taking all in all we had a fine convention. MRS. E. J. FALLON, Montpelier, Vt. Secretary.

THE SECULAR PRESS.

The Great Work It Is Doing in Spreading the Gospel of Spiritualism—Letter From the Venerable William F. Nye, of New Bedford, Mass.

To the Editor:—I am pleased to receive this week's number of The Progressive Thinker, containing the first sketch of my 43 years' careful investigation of Modern Spiritualism. I am writing these up from time to time for the secular press, more particularly for the Sunday papers, as I find it is thus drawing attention to Spiritualism even more effectively than the spiritual press. They are now playing a part in the phenomena and philosophy as they once did, and they invite me to give them any phenomena that I meet with. "Glad to have it," they say. The vast public that seldom, if ever, read a Spiritualist paper, thoroughly reads the secular press, and Spiritualism to-day is getting more publicity in that way than from the spiritual press. Since I have published these manifestations a great number of thinking men in the more humble walks of life have beset me on the street, in my office and in my home, telling me of the glad surprise they experienced in reading them, asking if it is really so, that we live on after death, and wanting me to tell them further what I know about it.

Really, I never expected to be a missionary after this order, but the fact is, I am in for it for all it is worth, but I stand firm and unflinching in this city where I have spent 72 years of my life. Priest and prelate have to listen to my analysis of the philosophy along with the sailor just in from a long voyage of faith for another far-distant whaling cruise, and whom I supply with The Progressive Thinker, and I believe many a sailor has been led to his soul teachings while whiling away lonely hours in the tropical seas. I verily believe that these manifestations lead the soul to logical conclusions; they develop the power of thought; they fairly disconcert the Societies for Psychical Research, and impel them to tell the world that the souls' instincts are far superior to their science.

Yours truly,
WILLIAM F. NYE.
New Bedford, Mass.

THE LESSON OF LIFE.

Never Tell Anybody If You Feel Badly

In her great papers in Harper's Bazar, "The World Inevitable," Elizabeth Stuart Phelps is writing of this life, as well as of the life to come. In the July Bazar she says: "My dear," said a woman of the wise world to a young girl, 'never tell people how you feel. Nobody wants to hear. What is true of bodily disorder is as true of mental pain. Nobody wants to hear. We learn the difficult art of silent endurance. Repression, reserve, courage, replaces the first natural outbursts of suffering. After a time, we begin to feel almost ashamed of ourselves, not for the pang, but for complaining of it.

"Then, from the rebellion of youth, from the endurance of middle life, we pass into the patience of advancing age. An impatient old person is a scholar at the foot of the human class; he is persona non grata at the court of life; he may be tolerated, but he will not be loved, and he will speedily find out, if he did not know it before, that he who has outlived his welcome in this world might as well be somewhere else."

King Solomon's Mining Scheme.

To the Editor:—Can you give me the address of "King Solomon's Mining Company," of which I have invested \$50 in it, and never heard from it since they got my money. I wish some investigation could be made in it, and the facts made public in The Progressive Thinker. It might help some others to get their hard-earned money back. I also invested money in The Eldorado Copper Mining Company, of which C. Walter Lynn was a promoter. This company got out some very promising circulars, but I never heard from it after my money reached their hands. Any information regarding these parties would be gratefully received. Thanking you for past favors and wishing you the best of health, I am yours fraternally,
Hoboken, New Jersey.

Will someone of the hundreds of stockholders inform us about the above parties?

DR. T. WILKINS' POEMS.

This long-looked-for and anxiously sought book is now almost ready for the press. This is an announcement that will please thousands of the readers of this paper, in whose pages for many years the Doctor's poems have appeared and been devoured with such appreciation. Some have written him already for copies, telling him of having clipped and pasted over 135 of them into a scrap book. This book will contain about 250 pages, all put into type by himself on a Linotype machine, made up by himself, will be bound in good style of cloth binding, contains many cuts, (small and large half-tones) and is destined to be the coming book for poetry lovers. The book will go to press as soon as the first 500 names are received (no money to be sent till the book is published) and placed on file. Send names and addresses to Dr. T. Wilkins, 40 Loomis st., Chicago, Ill., care The Progressive Thinker. Send in your names for the 20 to 24, 1908, but it is early receiving so much attention, and so many are interested that it is best to state the exact date, as above.

The convention will begin on Tuesday morning, and conclude not later than midnight of the following Saturday. Many who are not now in the facts of the coming important assembly, will appreciate this advance notice, if my correspondence warrants such a conclusion.

The early interest in the annual convention is certainly an indication of a grand one to be held this year. Announcements will be made soon; and these supplied to all who may desire. The addition of a Monday night reception, and the following Sunday mass-meetings, will increase the desire of many to attend.

GEO. W. KATES, Secretary.
600 Pennsylvania ave., S.E., Washington, D. C.

IMPORTANT NOTICE.

In Reference to the Indiana State Association.

The Indiana State Association of Spiritualists, through the management and kindness of the Chesterfield camp organization, has been granted the privilege of holding a Grove Basket Picnic at Chesterfield, Sunday, July 19. This is just one Sunday before the beautiful grove is opened to the public proper for the camp season.

The Indiana State Association is working hard to make all arrangements for the coming N. S. A. convention, which will be held at Indianapolis, Indiana, Oct. 20 to 24. The best of talent will be secured, and message bearers will be present.

The camp season is short this year, and this will afford an opportunity to visit the beautiful grove early and hear speakers who are not on the camp program. The State Board desires a full attendance, that they may present their state work to the people of Indiana. Remember the date, July 19.

E. A. SCHRAM, President.
Peru, Indiana.
MRS. CARRIE H. MONG, Secretary.
Muncie, Indiana.

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List of Camp-Meetings.

Send in your Dates and Names of Secretaries at Once, to The Progressive Thinker.

Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report at once to this office, so that proper announcement as to dates and officers can be made.

Lily Dale Assembly.
Lily Dale Assembly opens Friday, July 10, 1908, and closes Sunday, August 30. Apply to Mrs. Carrie C. Reed, Secretary, Little Valley, New York, for programs and information.

Summerland Camp, Cal.
The Summerland Spiritualist camp-meeting will open on Sunday, June 7, and continue one week, closing on Sunday, June 14. We will have first-class speakers and mediums. For full particulars, address Solon Smith, Summerland, Cal.

Lake Pleasant Camp, Mass.
This camp will open Sunday, Aug. 2, and close Monday, Aug. 31. A list of speakers and mediums second to none. For programs and full particulars address Rev. A. P. Blinn, secretary, Norwich, Conn.

Wenonah, Wis., Camp-Meeting.
The Western Wisconsin Camp Association holds its annual camp-meeting in Unity Park, Wenonah, Wis., July 12 to August 9. For particulars and programs write Gertrude Spooner, secretary, Wenonah, Wis.

Lake Brady, Ohio.
The seventeenth annual session of this camp will commence June 28 and close August 30. For particulars and programs address Ford C. Myers, secretary, Myersville, Ohio.

Winfield, Kansas, Camp.
The Winfield Camp opens July 18 and closes July 28. Mr. L. H. Bellman, of Winfield, president; Mrs. Willa Fontaine, secretary, 310 North A Street, Arkansas City, Kansas.

Etna, Maine, Camp.
The Etna Spiritualist camp-meeting will open August 28 and close Sept. 6. An excellent list of speakers and mediums are engaged. For programs and information, address Arthur C. Smith, president, Bangor, Maine, R. F. D. No. 2; Mary Drake Jenne, secretary, Bangor, Maine.

Etna, Washington, Camp.
The fourth annual camp of Etna, Clark county, will open August 31 and close August 31. For particulars address H. B. Allen, Etna, Washington.

Onset Camp.
Onset camp commences its thirty-second annual meeting July 19 and closes Aug. 30. For full programs address the Secretary, Onset, Mass.

Harmony Grove Spiritualist Camp.
Harmony Grove Spiritualist Camp at Escondido, will open July 26 and close August 11. For full particulars address T. J. McFeron, 623 Elm, San Diego, Cal.

St. Pleasant Camp, Clinton, Ia.
Opens July 26 and closes August 23. Programs and information given to all who write to Mrs. M. B. Anderson, secretary, Clarksville, Mo.

Chesterfield Camp.
Begins July 23 and ends August 30. Mrs. Flora M. Millsaps, president, Chesterfield, Ind. Send to her for full programs.

Forest Home Camp, Mich.
Opens Aug. 2 and closes Aug. 23. For programs and full particulars, address Frank Leisher, president, or Millie Mitchell, secretary, Mancelona, Mich.

New Era Camp, Oregon.
The New Era camp meeting will open July 11 and close August 3. An excellent list of speakers and mediums are engaged. For further information address the secretary, F. E. Dunton, 358 15th street, Eugene, Ore.

Ottawa Camp, Kansas.
Eleventh annual Spiritualist camp meeting, Forest Park, Ottawa, commences Sept. 11 and closes Sept. 20. Send for programs to H. W. Henderson, Lawrence, Kansas; Mrs. Ella Baldwin, vice-president, Kansas City, Mo.; or to the secretary, B. Kansas; John Hartung, secretary, Iowa, Kansas.

Swampscott, Mass., Camp.
The camp at Mowland Park Grove, Swampscott, Mass., opens June 26. For programs address B. H. Blaney, 150 Elm street, Marblehead, Mass.

Madison, Maine, Camp.
The twenty-ninth annual camp meeting of the Madison Spiritual Association will open on Sept. 4 and close on Sept. 13, at the beautiful grove of Lakewood, Maine. Programs and information sent to all who write to the secretary, Mrs. Lona E. Strickland, Madison, Maine, R. F. D. No. 2.

Edgewood Camp, Washington.
Commences July 12 and continues three weeks, including four Sundays. Two days' State Convention to follow. For full particulars, address R. F. Little, president, Seattle, Washington.

Temple Heights Camp, Me.
Temple Heights Spiritualist Camp-meeting commences August 16, and ends August 23. For full particulars address A. D. Champney, secretary, Rockport, Me.

Vicksburg, Mich., Camp.
Vicksburg Camp, Mich., opens July 26 and closes August 16. For full particulars address Miss Jeanette Fraser, Vicksburg, Mich.

Ocean Grove Camp, Mass.
Ocean Grove Camp, Harwich Port, Mass., opens July 12 and closes July 26, 1908. President, Samuel Small, South Harwich, Mass.; secretary, Mrs. Geo. D. Smalley, Harwich Port, Mass.

Unity Camp, Bangs, Mass.
Services at 11, 2 and 4:30 every Sunday from June 14 to Sept. 27. Excellent speakers and mediums. Refreshments served. Address all communications to the secretary, Mrs. A. Merrill, 42 Smith street, Lynn, Mass.

Grand Lodge Camp, Mich.
The Grand Lodge Spiritualist Camp-meeting opens July 26 and closes August 23, with Mr. Oscar Edgerly as presiding chairman. For full particulars address: J. W. Riving, Grand Lodge, Mich.

Parkland Heights Camp, Pa.
Parkland Heights Spiritualist Home and Camp Meeting Association will open its camp on Sunday, July 6, and continue every Sunday until the last of August. Able and talented lecturers and mediums have been employed. Address Dr. James B. Candy, secretary, Langhorne, Bucks, Pa.

Delphos, Kansas, Camp.
Opens Aug. 9, closing Aug. 23. L. N. Richardson, secretary, Delphos, Kansas.

Ashley, Ohio, Camp.
Ashley Spiritualist camp meeting opens August 9, closes August 30. Write for circulars. W. H. Randolph, secretary, Ashley, Ohio.

Pine Grove, Niantic, Ct.
Pine Grove Camp Meeting, Niantic, Conn., commencing June 13, continues until September 19. Hepsy C. Boden, Secretary, Willimantic, Conn.

Central New York Camp Meeting.
at Freeville, N. Y., commencing July 26, closes August 23. B. L. Robinson, Secretary, Dryden, N. Y.

Sunapee Lake Camp, N. H.
Sunapee Lake Camp Meeting, at Blodgett's Landing, N. H., commences August 9, closing August 30. John W. Clay, Secretary, Sutton, N. H.

Island Lake Camp, Mich.
Island Lake Camp, Island Lake, Mich., opens July 26, extending until August 30. For programs or information write to the secretary, N. G. Swarthout, Fowlerville, Mich. At Brighton after July 11.

ILIBERAL LIBERTY.
It is Plainly Manifested in a "Liberal Club."

When a person magnifies his own qualities, he naturally becomes suspicious of those qualities being real. Knowing that the true attainment of whatever nature have a tendency to make the possessor of them modest instead of boastful. Likewise, societies that boast of their philanthropy, progressiveness or liberality generally lack these qualities in practice.

We have an example of this in a society of this city, misnamed the "Liberal Club." Its members are all, or nearly all materialists, many of whom are great talkers, and some of them, chronic debaters. Having no platform nor stated belief in anything but their own individual opinions, its members are ready and anxious to debate any question for or against it, only for the fun of it, and then, or to display their great oratorical talents. But although they are glad to debate any question under the sun with anybody it is when they succeed in getting a Christian, a Theosophist or a Spiritualist with whom to debate that they have the most fun.

To them the belief that man is an immortal spirit, or that there is a spirit world, is so ridiculous and preposterous that the mere allusion to these things never fails to bring a broad grin to the faces of the members present, each one of whom is chock-full of quotations from materialistic philosophies that will answer any question and annihilate any opponent.

At a previous Sunday evening to the one to which I shall refer hereafter, Mr. Hall, representing the Prohibition Party, spoke at the club in opposition to W. C. Owen, one of its members, who agreed to sustain the proposition, "That the Prohibition movement is derogatory to personal liberty." Before the debate Mr. Bennett, acting chairman and champion debater of the Club, made a long, funny speech, in which he eulogized the Club members for their truth-loving qualities; for their impartiality and fairness to hear all sides of a question, and for their unexampled liberality in inviting a Christian, like Mr. Hall, to speak at their meeting.

Mr. Owen, on opening the debate, made a lengthy and somewhat making plain to all present—at least to all the members of the club—that the Prohibition Party has done more than any other movement to curtail individual liberty. Throughout his speech he was listened to by all with the greatest attention and courtesy. But when Mr. Hall commenced to refute the sophistry of Mr. Owen's argument, all the fairness, truth and liberty-loving qualities of the Club members vanished. The speaker was continuously interrupted by interjections, and at one time it appeared as if all the members were talking at once. However, regardless the chairman's introductory and speech, I don't believe, however, that intelligent freethinkers belonging to the Liberal Club felt the narrowness and incongruity of their behavior.

In accordance with the dominant wish of the members of the Club to get all the fun possible by non-plusing all that can be induced to speak for them, Professor Bowman was invited and advertised to speak last Sunday on "Spiritualism." He being well known as an able exponent of Spiritualism, a large attendance came to hear him. There were expectancy and subdued excitement visible on the faces of many of the Club members, who expected much fun, knowing that Mr. Bennett, their champion debater, and a materialist of all arguments, was to speak in opposition to Professor Bowman.

After the basis of Spiritualism had been elucidated from an harmonious standpoint by Professor Bowman, he stated that Spiritualism was a scientific, philosophic and religious side, and that it is not based, as often supposed, upon a mental delusion, but upon personal evidence; and its philosophy sustained by reason. He admitted that there is much counterfeiting of its phenomena, but maintained that there is enough genuine to be found to prove Spiritualism. He was moderate and cautious throughout his entire address, and went so far as to commend the Club (which was a great mistake) for its liberality in allowing all opinions to be expressed from its platform.

Mr. Bennett then came forward with great gusto to reply to the arguments that had been made. He

annihilated Spiritualism and the immortality of the soul, first, by wounding up his "dapsodol" oratory by repeating the Supreme Being of the universe, and finally, wiped him out of existence altogether. During the entire time he was talking he stood directly in front of the venerable Professor, who sat facing him on one of the front seats, addressing him personally; pointing one of his fingers in an impudent manner toward the face of Professor Bowman, as an accuser condemning a culprit, and occasionally looking over the audience in search of applause, which, by the way, never came.

The Club members as a whole, I am sure, felt ashamed of the conduct of their loud-mouthed professor. There is a moral to be learned from the above incident: Next time you go to a materialistic, liberal club, do not go in a serious mood, but rather to have a good time poking fun at the absurdities of its professional reformers and its mushroom philosophies.

P. A. JENSEN.
Los Angeles, Cal.

THE DEPARTED FRIEND.
Though he that ever kind and true kept stoutly step by step with you, Your whole long, gusty lifetime thro', Be gone awhile before, Be not a moment gone before, Yet doubt not; anon the seasons shall restore Your friend to you.

He has but turned a corner—still He pushes on with right good will Through mire and muck, by heugh and hill, That self-same arduous way— That self-same uphill, hopeful way That you, and he through many a doubtful day Attempted still.

He is not dead—this friend—not dead, But in the path we mortals tread Got some few trifling steps ahead, And led the way to the end: So that you, too, once past the bend, Shall meet again, as face to face, this friend.

You fancy dead, Push gently on, strong heart; the while You travel forward mile by mile, He lingers with a backward smile, Till you can overtake, And strains his eyes to search his wake; Or, whistling, as he sees you through the brake, Waits on a stile.

—Robert Louis Stevenson.

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San Francisco, Cal.—An astral syndicate, made up of the spirits of Jay Gould, C. P. Huntington, James G. Fair, and other dead financiers, directed the affairs of the wrecked California Safe Deposit, and finally, according to the testimony of a juror, told the jury at the trial of Walter J. Barnett yesterday that he would establish by direct evidence to what extreme Spiritualism had been carried in investigating the funds of the depositors.

Cook described the "phantasies" of dark-robed seances which Barnett, J. D. Walker and other officers of the company attended with their wives, telling how a tapering trumpet went through eccentric twists in the center of a Spiritualistic drupe, and how a Spiritualistic professional medium, and voiced messages which were applied to the material details of bank management.

"The power" or Spiritual syndicate, according to Cook, was quoted by Barnett as advising the falsification of the books of the bank.

The above telegram to a Chicago paper from San Francisco, Cal., speaks for itself. That gigantic swindles have been perpetrated by alleged spirits at different times, every intelligent Spiritualist must admit. When dark side to our Cause as well as one that is exceptionally bright, beautiful and soul-elevating, then they will realize its true status.

DIVINE WRIGHT.

AFTER DEATH.

Edwin Arnold, the celebrated English poet and journalist, is best known for his long poem, "Light of Asia," published in 1878. The extract below is from his "Pearls of the Faith" and is a paraphrase of Arabic verses quoted in "Palfrey's Travels in Africa." The word "Azaan" in the third line is the Moslem name for the hour of afternoon prayer.

He made life and he takes it—but Give more: praise the Restorer, Al-Mu'idi!

Who he died at Azaan sends. This to comfort faithful friends: Faithful friends! It lies, I know, Fair and white and cold as snow; And ye say, "Abdullah's dead!" Weeping at my feet and head. I can see your crying and prayers, Yet I smile and whisper this: "I am not that thing you kiss; Cease your tears and let it lie!"

Sweet friends! What the women love For its last bed in the grave, Is but a hurt which I am quitting, Is a garment no more fitting, Is a cage from which at last Like a hawk my soul has passed. Love the inmate, not the room, The vessel, not the barb; the plume Of the falcon, not the bars Which keep him from the splendid stars.

Love the inmate, not the room, The vessel, not the barb; the plume Of the falcon, not the bars Which keep him from the splendid stars.

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29—The Encyclopedia of Death, and Life in the Spirit World, Vol. 29.

30—The Encyclopedia of Death, and Life in the Spirit World, Vol. 30.

What you lift upon the bier Is not worth a single tear. This empty shell, one Out of which the pearl is gone. The shell is broken, it lies there; The pearl, the all, the soul, is here 'Tis an earthen jar whose lid Allah sealed, the while it hid That treasure of his treasury, A mind which loved him: let it list Let the shard be earth's once more, Since the gold shines in his store! —Sir Edwin Arnold.

ALL THINGS SHALL BECOME NEW.

Dear ones who are drooping in sadness, 'Neath thought-waves of sorrow and woe; Just look at the beautiful promise God gives in the brilliant rainbow. Dwell not in the valley of shadow. Come forth in the glory of light, For the All-Omnipotent Spirit, Gave promise to banish the night.

Oh! dear ones, come out of the darkness. If you have been weary and lone, There's more in this beautiful earth-life Than the crumb and pillow of stone; There's a wideness, a richness and fullness, A peace that shall ever abide, There's joy in the knowledge of knowing.

That Infinite Love, like a tide Flows o'er us, dear ones, as the ocean Sends foam-crested waves to the shore; Let surges of life-giving water, Heat hearts that are wounded and sore. There's never a shadow, but in it A glimmer of light may be found; There's never a sorrow so bitter, But Infinite Love can surround.

Dear ones, there's a glory in lying In a world renewed like our own. There's ever a gladness in giving The best that we have, to be sown Like grain that is scattered in spring-time.

O'er the earth, its cradle to be, So, only a thought-wave sent outward, May cause fettered vision to see. —BERTHA A. WEEKS, Willimantic, Ct.

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Love's friends! He wins, and dry straightens every wedding ring.

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