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SOUL GROWTH

More Desirable Than Rubies or Gold.

HOW SOUL GROWTH MAY BE ATTAINED.

To the Editor:—Out of the soul the mouth speaketh. The article from "S. L." in the *Thinker* of June 5th, comes from one who is attaining soul growth. The article will bear reading and re-reading. I do not agree with him entirely as to tests from the platform. I held meetings every Wednesday evening for nearly six years, at 111 Larkin street, San Francisco, and Sunday meetings much of the time. A part of the evenings tests were given; and on Sundays, benefit from platform tests depends much upon a wise selection of talent, those who will keep back matters not suitable for the public. I know of many who have been convinced of spirit return thereby.

I have been a Spiritualist fifty-six years. Like our sister, Julia A. Johnson, whose article is in the same issue, I lived among the Shakers at Lebanon, N. Y., five years, where we held daily communion with those who had left their bodies, but wanted to assure us of their presence and love.

To me the purchasing of the Fox home seems like throwing away money. There are many better ways to use it. Why make so much ado over the rappings at Hydesville? The Bible is filled with records of phenomena more numerous. Judge Collins, formerly president of the Society of Progressive Spiritualists of San Francisco, told me ten years ago of a test he had received from a woman fifty-two years before, as good (he said) as any he had since. One might better write out the history and put up a monument to our early lecturers who endured so much hardship and inconvenience; in fact it would be, to my mind, more sensible. Let us use the little money we have doing for those who are suffering poverty, not having the necessities of life and to whom the comforts are unobtainable.

Soul growth is attained by devoting time to it, as one does to become a musician, artist, etc. Select a time when least likely to be interrupted upon, and sit for half an hour each day. To shut out thoughts of earthly things, enter into earnest prayer that the spiritual world may be quickened; that you may come in communion with the higher spiritual life, and that the latent faculties within may be developed. If you pray in the right spirit to the infinite powers of the universe, and ask the wise ones and workers of the past to come and help, you will find that the hundred trials may not be successful, but there comes a time of success, when the voice of the spirit triumphs. This is what all Spiritualists should strive for. Possessing this, we could not speak unkindly, blame or criticize, but lovingly suggest a better way, and as is said of the Nazarene, say: "Oh! Father, forgive them, for they know not what they do."

SCOTT BRIGGS.

A MINISTERING SPIRIT.

When I was dead one year, I came unto mine own—I was so sweet To see their faces and to hear The voices that I could not greet— Within the old familiar home, They talked and laughed with youthful zest—

Bravo brothers and fair sisters dear— No little dreamed was their guest. They measured out the morrow's plans, And counted joys the filled to-day. Their eager eyesight present good— I was a being passed away—

The world was with them and did lure, With throng of happy, living things. They could not feel my spirit touch, Nor hear the rustle of my wings!

And all went forth, save one alone, Who to the window casement stole Where erst, we two were wont to sit— And in the anguish of her soul, Wept long and sore, with trembling hands

Upon her tear-washed face, and cried: "God pity me this woful day!" This was the day my brother died!"

Then, with a spirit's subtle ken God-given, did I minister Sweet comfort, such as God gave me Unmeasured—gave I unto her.

Till, and with pleasure's surfeit, they Went, returning, found no trace Of one in her, and whispered low:—"She wears God's glory on her face!"—

—Youth's Companion.

WHEN I SHALL MEET MY YOUTH AGAIN.

I have faith, I know not why, In life's journey, by and by, Somewhere again I shall see My youth in some fair country, And gazing in his soulful eyes, In justice to my inner sight, I shall meet the years again, And feel the divinity within.

When I shall meet my youth again, But there will be such changes wrought, My youthful lad whom I have brought May know me not, for I shall be To him a deepening mystery.

For things I inborn for aught, Scarred and seamed by time and toil, His heart albeit may recoil As children often do from men, When I shall meet my youth again.

But he shall know me then; The past shall vanish when My youth folded in my arms, Seeks a refuge from alarms. The years as though they had not been Shall fade as shadows fly; Secure my youth and I Shall know no worldly pain, When I shall meet my youth again.

BISHOP A. BEALS.

Summerland, Cal.

When all is lost, the future still remains—Bovee.

Nothing is so atrocious as fancy without taste.—Goethe.

"SUGGESTION."

Dr. Berillon Interviewed by Quæstor Vitæ.

MESMERISM—VITAL FLUIDIC EMANATION—THERAPEUTIC HYPNOTIZATION.

Mesmerism, said Dr. Berillon (who is now giving a course of lectures on hypnotism at the "Ecole de Médecine," of Paris), presumes action by a nervous fluid. Hypnotism, on the contrary, supposes action by suggested ideas. Mesmerism really "suggested" sleep without knowing it. It is the transferred idea that is the acting force. Hypnotic sleep cannot be produced without suggestion. Charcot's revolving mirror or Braid's brilliant point will not suffice in themselves, unless the idea of sleep has been suggested; unless the subject has been led to understand that sleep will be induced thereby. But the word "sleep" in a commanding tone will suffice in itself, in a subject who has previously been made to sleep. Equally in awakening the subject, by the use of the word "awake," will suffice without the command to awake. Braid certainly discovered that sleep could be produced apart from passes, but he had probably suggested to his subjects that they would sleep when they had looked at a radiant point for some time. He did not realize the importance of the suggestion in the results which followed. It is now considered that the revolving mirror may be used as an adjunct, in some cases, as it prepares the ground by producing fatigue and expectancy; but it is the idea given by suggestion that determines.

Charcot's method was to impress and awe the patient, both by environment, manner and command; he used very few words, but every word carried force. Bernheim soothes, charms and tempts the patient with the prospect of pleasant sleep. Liebauert exerts kindly persuasion; implicitly confident of his goodness. Calmness and persuasion and force of example are the great factors.

VITAL FLUIDIC EMANATION.

The members of the Société d'Hypnotologie et Psychologie, of which Dr. Berillon is secretary, are followers of the Nancy school, but Dr. Dumontpallier, its president (especially after reading the translation of Reichenbach's lectures, recently published by M. de Rochas), is prepared to admit that there may perhaps be some reliability in the theory of a vital fluidic emanation. The members of the society are all hysterical subjects, and the system pursued was experimental rather than curative; whereas the Nancy school seeks the therapeutic results. Hypnotism must not be considered to be a species of hysteria. Hysterical patients present spontaneously many of the symptoms which may be artificially induced, such as local, partial or even total cutaneous insensibility; such as the division of the normal personality, etc., etc., which fact tends to show that there must be an identical element in the cause producing both states.

Hysteria is a psycho-physiological disturbance. Consequently suggestion cannot be applied to hysteria, as it is a tendency to exaggerate. Physical medication only can effectually deal with it. If the patient be mastered with firmness and directed with authority to resist disorderly impulses, the normal balance may be re-established. Hypnotism is consequently an unsatisfactory and incongruous method of dealing with hysteria, which has been preferable, inasmuch as the force in question can not only be used as a sleep-producing agent, but as a stimulus and as a psychical regulator and corrective. Most patients require stimulating and equilibrating, rather than sleep. Most brains are naturally too lethargic.

THERAPEUTIC HYPNOTIZATION.

Hysterical patients are very far from being the best subjects. Strong, healthy people and children make the best subjects; children because their minds have not been so much affected by worry, or other by illness or mental trials, and to that extent lose in sensitiveness to suggestion. Therapeutic hypnotization does not harm or damage the patient, while repeated experimental hypnotization merely wastes time and is no good. Many of the patients treated at the "Pitié" improved mentally as well as physically under hypnotic treatment; their faces became more lively, their expression brighter. After experiencing the help given them by suggestion, many patients would come and ask for assistance in other directions, by suggestion. It is especially valuable as an educative agent for children, in whom lethargic faculties may be stimulated and untoward tendencies may be moderated and regulated. Suggestion is therefore the science of determination.

HYPNOTIC SUGGESTION.

As sleep is produced by suggestion, according to our views refusal by the subject of the idea suggested implies refusal of hypnotization. If the subject is refractory he cannot be hypnotized. The real life such suggestions would be ineffectual in reaction with the normal personality, unless criminal tendencies existed in the subject naturally. As to the modus operandi of suggestion, an idea may be said to act on our brain, as light does on a sensitized plate, causing the reflection of an image representing its content. The more sensitive the brain, the more intense will be the reaction. But all suggestions do not entail realization, which may arise from the brain being lethargic and non-responsive or not admitting with the suggestion.

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NATURAL LAW.

True Philosophy of Ethics.

NATURAL LAW IN THE SPIRITUAL WORLD.

Life on earth is given to man for a grand and noble purpose, grander and nobler than language can express, or the mind conceive. How few there are who realize it! Without a knowledge of man's nature and destiny, the real uses and purposes of life are defeated; and like one lost in a wilderness, he wanders amid the fogs and mists of superstition and error.

"O'er life's tempestuous sea we sail— Self-love the compass, and passion is the gale."

Most people are engaged in the pursuit of wealth or pleasure; or in seeking social position, honor, fame or power. They are pursued as ends in life. They are not ends, and cannot be ends. Even their successful pursuit will not fulfill life's purposes. The nature and destiny of man are such that wealth, honor, fame, or power, as man's highest earthly ambition will meet the demands of his nature and destiny.

But these earthly pursuits are not to be undervalued. They are necessary means of life, but never as the ends of life. This is the great mistake of the civilized world, and by it mankind are led into error. Do you suppose a machine could construct a machine without knowing the use of it? No more can man regulate the course of his life, nor determine his destiny without a knowledge of them. How, then, can he succeed?

Man is a magazine of forces differing in degree in various individuals, and different in kind in all persons. These forces are the feelings—the source of all human activities. Some of these feelings serve for the material needs and wants of man; others constitute his moral and spiritual nature. As an individual, man has feelings that prompt him to provide for food, clothing, shelter, and the instrumentalities by which these are procured. Such we call wealth, and because they are needed, ambitious men take advantage of the more honest and confiding, and drive them to the wall of necessity and force them to the alternative of submission to their power or to starvation. The laboring classes submit and become the slaves of the wealthy who live on the fruits of others' toil, and exercise despotic power over them.

Other persons are devoted to pleasure and care for little else than sensual enjoyments. These fall victims to their indulgences, and thus fall in the purposes of their lives. The old proverb is, "The excesses of youth are drafts upon old age, payable about thirty years after date."

Another class think of only social distinction. Their ambition is to command the respect and esteem of their fellow-men, and to shine in fashion and splendid equipages and associate with European aristocracy. There are others still who would sacrifice everything for fame or honor or power, which are as bubbles on the sea of life; are but little enjoyed when attained, and burst into thin air at last.

When one has passed through life and tasted all that wealth and pleasure, honor and fame can afford, he realizes that they are not the ends of life, and do not serve the purposes that man's nature and destiny demand. His savings are disregarded by those who come after him and like him are led to exclaim: "Vanity of vanities! All is vanity and vexation of spirit."

And so the world goes on. None are guided aright, because the feelings that move mankind are those that prompt to the gratification of selfish and animal propensities. These feelings are the stronger; the moral sentiments and the spiritual aspirations are the weaker. Selfish interests antagonize others' selfish interests; they create strife and contention, social and financial war fare from man to man.

Now, what is our duty? First, to understand the nature of man and to know his destiny. This knowledge will enable him to comprehend the purposes of his life. He will then know how to employ his energies and direct his mind toward the attainment of the ends of life that are within his reach, and not until then. For, whether he knows it or not, he does determine his destiny.

"We shape ourselves—the joy or fear Of what the coming life is made; We fill our future atmosphere With sunshine or with shade. The issues of the life to be We weave with our own hands in the loom. And, in the field of destiny, We reap as we have sown."

The interests involved in government, politics, morals and religion, are effects with which we deal, and not with causes. The would-be reformers are trying to purify the stream while the fountain remains corrupt. Can they do it? Never.

Our civilization will share the fate of all civilizations, in such futile attempts to preserve it. It is true, palliatives and temporary relief are possible, but these serve no permanent purpose. They are not saviors; but on the contrary, false lights that only mislead and deceive.

The real purposes of life can be secured only when the moral sentiments hold supremacy over the selfish, animal propensities, and the spiritual aspirations are stronger than earthly attractions. How can this be accomplished? By placing man in true relation with the natural laws of human conduct. The law that is founded on the fact that feeling, emotion, desire of some kind is the mainspring—the sole cause of all human conduct. The act itself is an effort to gratify some feeling without any regard whatever to the character of that feeling; and the strongest feeling for the time being determines the act, whatever it may be. The manner of its action may be

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CLAIRAUDIENCE.

Some Personal Experience.

To the Editor:—In an article I sent The Progressive Thinker concerning clairaudience, the other day, in my haste, I omitted several circumstances that might interest the general reader. It is curious fact that when a spirit voice is detected, that the most complete and exact intonations accompany the voice, so much so, that the recognition is instantaneous. Not long since I distinctly heard the words of a spirit whom I recognized at once as from Mr. Thomas Perkins, the well-known host of the Elgin National Watch Co., Elgin, Ill. He said: "I feel a little bit ashamed of my ignorance of Spiritualism," etc.

Mr. Perkins passed away at New Orleans, last January, with heart trouble. Several years ago while talking with him on the subject of spirit intercourse, he said that if he should pass over before I did, he would communicate with me if it was so he could. All I have to say, is he has fulfilled his friendly pledge. At that time I little thought that I would ever hear a spirit speak, much less sing! On some occasions these spirit intelligences demonstrate clairvoyance or clairvoyance by telling me what I am thinking of, and making some appropriate and instructive comments upon the same.

It is an old saying that facts are stranger than fiction! Once my youngest daughter saw me listening, and said: "Can they tell me who I am thinking of?" The voice seemed some way off, but I made the attempt several times, but failed. Then after a brief pause, I said: "They tell me you were thinking of — (giving the gentleman's full name) and his sweetheart, (and) then giving the sweetheart's name—making it double time. When this was given the voice was clear and distinct."

Upon one occasion and one which will not soon be forgotten, I was in condition to hear two verses of a lovely operatic ballad, the glorious symphonies of which were so charming, I felt (I should judge) like Paul when "caught up into the third heaven." The same beautiful song, which still lingers in my memory, I have heard repeated many a month later, and these glad words came for my spirit's satisfaction: "Jenny Lind has sung for you—Jenny Lind has sung for you!"

"Shall we not join them in their choral song— That swells an anthem through the fields of space, To spheres beyond, where radiant and strong Is felt the glory from the Father's face?"

E. T. DICKINSON.

AN OPEN LETTER,

Addressed to New York Spiritualists.

To the Members of the Spiritual Educational and Protective Union:

Having been notified that it is proposed to give over to the New York State Association all the books, seal, and charter, and the general funds and property, except such money as is in the Mediums' Home Benefit Fund, which shall be retained by the Veterans' Spiritual Educational and Protective Union, I vote yes to all but the last clause, regarding giving our Mediums' Home Benefit Fund out of the State. We want a Home in this State, and as nearly all of the members of the S. E. P. U. are or will be interested in this matter, I feel it my duty to state to the members of the S. E. P. U. that I have been notified that it is proposed to give over to the New York State Association all the books, seal, and charter, and the general funds and property, except such money as is in the Mediums' Home Benefit Fund, which shall be retained by the Veterans' Spiritual Educational and Protective Union, I vote yes to all but the last clause, regarding giving our Mediums' Home Benefit Fund out of the State. We want a Home in this State, and as nearly all of the members of the S. E. P. U. are or will be interested in this matter, I feel it my duty to state to the members of the S. E. P. 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SATURDAY, JULY 31, 1897.

TOO MUCH EDUCATION.

Complaint is made that America is devoting too much attention to education, and it is stated that President Eliot, of Harvard University, sustains this position. There can be no doubt too many are being educated for the professions. The legal, the medical, and the theological professions are all overruled. The first of these slough off and they become politicians, or engage in business life for which their legal training specially qualifies them.

The medical colleges are requiring longer and better education before they allow graduation; but the fledgling preacher goes forth to "save souls" with scarcely the rudiments of knowledge.

If head and hand were educated together, and were specially schooled in the duties they are to follow for life education could be too advanced. Our wasted souls should be restored, and our productive ones preserved; our forests should be replenished, and our destructive insect life destroyed.

MORALITY NOT A CHILD OF THEOLOGY.

A late English author, in the course of his instructive publication, discourses on morality in words following:

"Morality has been patronized by theology to such an extent, adopted by it as its own offspring, and imposed upon the public as such, people have come to think that morality cannot exist without theology, and are unable to understand any severance between them taking place, without the annihilation of the former. This is a mistaken view, fostered by theological exponents for their own interests. Morality is not dependent upon theology in any of its many forms for its existence. It probably existed for ages before the idea of a personal God took possession of the mind of man—in fact, when community life first commenced. Theology is a comparatively modern abnormal excrescence upon morality, and has substituted an evil motive for a good one, a selfish one for an unselfish one—the fear of displeasing an arbitrary, capricious, and despotic Deity, with the accompanying loss of the promised reward. Instead of the good of our fellow-men and of the community at large, virtue consisting in being ready to do violence to feelings and reason with child-like submission, to please the Deity and satisfy his mere will; vice being estimated by the extent of the opposition to the will of the Deity, and of the anger aroused in him; proportionate punishment in a future world, instead of the punishments of this world."

A MOHAMMEDAN UNIVERSITY.

The oldest university in the world is located at Fez, Morocco, and was founded by Fatimah, a Mohammedan woman, who was progressive enough to provide that both Christians and Mohammedans should have equal advantages for gaining an education. At this time it is said to be the centre of Mohammedan learning, and that 1,000 students, and a scholarship from all parts of the Mohammedan world, are in constant attendance. It is the grossest ignorance or dishonesty that credits all the learning in the world to Christians. Paul did not suffer a woman to teach. They were to learn at home of their husbands; but here, in what is generally known as barbarian Morocco, a woman established long ago an institution of learning, which is reflecting its whole influence on modern times.

BELEATED TRUTH.

Says the Chronicle: Rev. C. S. Sanders, a missionary in Turkey, contradicts the report that Edhem Pasha was responsible for or approved of the Armenian massacres. Mr. Sanders compliments Edhem Pasha highly and says: "He is the one Moslem official of high rank about whom no Christian in these regions has uttered as far as I can ascertain, one single word other than praise."

THE OBSCURITY OF MODERN CIVILIZATION.

It is likely that the above heading will bring to the minds of those who read a slight feeling of resentment. How can it be that we, who step by step have traveled over long and tedious ways to reach our present enlightenment, should have only created for ourselves a machine which works unequally in its bearings, even when best adjusted.

How dare we thus question the light, which we think shines for all? It is well for us that we dwell within and perceive the light. It is still better that we are able to seek constantly and obtain, to the full limit of our power, such knowledge and information as can come from the light.

In analyzing our civilization after deducting the fact that when all outside layers of civilized veneering are stripped off, man is at heart a savage physically, we are still inclined to believe we have gained wonderfully in that which makes life easier in the living. This is the claim. Let us examine a little, and see if the claim can be substantiated.

We have come to a place in the on-movement of the lives, where the spirit as the bond-slave of the physical, has been able to accomplish much for the comfort of its master. There is not a single thing making physical life easier or the surroundings pleasanter; there is not a single help, lightening the toil of the millions in the struggle necessary for the existence of the physical body, that has not come from the spirit.

The modern physical has never, at any time or place, been able to devise for itself a single luxury or method for making living easier. Whatever has come to us of benefit along the lines of the living, either of pleasure or enjoyment, is because the spirit, degraded from its high office, has become the servant, and the physical has usurped its throne.

To-day, passing out of the blinding mists which the spirit at first entered voluntarily in order to lift its instrument to a higher plane, a new conception has come to those moving along the path of civilization. They perceive the demands of the physical, either in the past or the present, along all lines of living, are but an illusion; not an illusion because they do not exist, but because they are constantly changing, and are therefore never twice alike. The only thing that is real is the spiritual.

There are a few children of the kingdom, who having had their eyes opened, are searching for understanding, for knowledge in the Unseen, and a perception of the laws governing the physical manifestation and use.

These, in their struggle toward the light, have been the leaders who have pointed the way to all within their reach, who were willing to perceive, and having perceived to act. Out of this has come the so-called civilization of the modern world.

It is conceded as a fact, by those who dare to think, there is nothing so cruel to man as man himself. Of all the oppressors, enemies and hostile influences, which man has encountered, there is nothing so terrible in all its details as man himself; man and his fellows who have reflected each other mutually, presenting a terrible intertwining of oppression and cruelty.

In the beginning of the great struggle man encountered, on the various planes of the vegetable and animal forces of Nature, either manifested or hidden. One by one he conquered these, because he possessed within his own animal condition the ray from the Divine striving to manifest itself.

By little and little, galloping dominion over all other animals. For this reason, he was more skillful and cunning, and more able to meet the animal on its own plane. His strength, which was purely of the animal, began at once, by the peculiar action of the brain working in him, to find out how he could by a strategy, the brute did not possess, capture, overcome and conquer.

Thus, from that which met him at the threshold of the fierce animal conditions, he passed on and on to other conditions, always in a frenzy of endeavor to overcome and master his environment on all hands, until he has come to a point where he is in a measure master of the earth itself, under the law of creative thought.

To-day, looking back along the lines of history, those who are gifted with clear sight, lifting the veils of the past, can perceive apparently a difference between the now and the then. To be sure, the light that creates, preserves and carries forward all races of men in continual unfolding to the point of final perfection, the light that is not on land nor sea, seems bright about us. To those who really seek of themselves, unselfishly, after the truth, out of the silence will generally come the answer needed.

But when we turn to that immediately about us, evidences of man's continuous cruelty to his fellow and himself, are on every hand. The question constantly comes: "How can this be?" It is easily answered: Because the workings of social customs crystallized into laws, subjects each half of the race to drudgery and suffering for the benefit of the other half, and then by the law of mutual action and reaction the other half to the subjected half.

We cannot take a simple meal, or live in a plainly furnished house, that does not bear upon every part the evidences of the past, and tell our articles of beauty and use, drip with the blood of the slaving victims, who have fallen into the clutches of our modern civilization. We may say there is always compensation; but there can be no compensation for any occupation that dwells in the soul-building.

Oh! if man would only see the absolute necessity of a harmonious whole. If he only would understand that late is something that he alone has created and projected into the spiritual or astral currents. It is for us, the victims of the juggernaut of modern civilization, to see that every one, to begin at once, to throw off the yoke. Recognizing equality each with each, let our thought force, at all times, help the oppressed, under whatever guise they may be presented to us.

ONE THING HE KNEW.

A colored parson was preaching a sermon on "Hell," and he concluded as follows: "Some folks say dat hell's somewhere in de sun. I ain't got no pinion 'bout dat, an' I ain't gwine ter discuss it. All I know is dis: Wherever hell is, it's too hot fer me."—Atlanta Constitution.

THE PREACHER.

It is possible we have been mislead, stood when animadverting against "pulpit-poulters," for whom we entertain no respect. They are the pretensions of their profession; the quacks, if the reader please, who know their religion is true, not from historical evidence, but because they feel it in their hearts. Attempt to reason with them and they appeal to this heart-evidence as proof positive that Jesus was virgin-born, sired by God, and that all the race are totally depraved and subject to an endless hell who do not accept his atoning blood as a ransom for the sin Adam committed. "This class of clerics on our Western plains are the leaders in all manner of deviltry. They boast that they were educated for the ministry, and right well do they prove it by their examples which they learned from the doings of the pariahs, including Moses, Joshua, and the prophets. "The fighting preacher" has become a synonym of the cattle rancher of the border for bravado. His Bible education brought him in contact with the savagery of three and four thousand years ago. This he repeats with compound interest. Remaining in the East, and playing his trade there he ridicules the criticisms of the scholar and the quack of the scholar, and meets their facts with a "Thus saith the Lord," his Bible being an inexhaustible magazine of texts to demolish and put to rout, in his own estimation, the most learned. The sciences are unknown to him. Ignorant of natural philosophy, all the processes of Nature are miracles, and prayer is the mysterious agent, the sesame which brings rain, stays the winds, turns aside the lightnings, and saves from shipwrecks, cyclones, earthquake-shocks, or volcanic eruptions.

For the educated clergyman The Progressive Thinker enters a high regard. It is he who goes down to bottom truths. He is not imposed upon by the multitude of modern "finds," brought out by trickster priests in aid of older fable. He knows all the so-called sacred books came to our hands through the vilest men of all ages. He knows that the Bible is a patchwork of lies, and that one fraud was not sufficient to accomplish their purpose; that after destroying the literature of the world, whole libraries, now quoted as the productions of the "Fathers of the Church," were manufactured to bolster and sustain the original forgery.

These higher critics are heaven's no-bodies. They are really men of moral worth and advanced scholarship. Some of them are yet in restraint because of early teaching and the reluctance of severing social bonds, and perhaps lack of fuller research; but they are honest men, and if their own support and that of their families are not contingent on imitating the claim and keeping closed mouths in time they will disclose the whole truth.

The educated preacher has made a study of comparative religions. He is able through his knowledge of ancient mythology, to trace the origin of the Christian system back to its primal source. He learns that "the cloud-capped towers and gorgeous palaces" of the modern churches, are imitations of heathen temples; that their priests and bishops were the ancient overseers of those temples; that the supreme pontiff, now the head of the whole, as in the past, known as pope, otherwise papi, was originally the Pontifex Maximus of Roman mythology, as the bishops, priests and monks were his ordinaries; that the ancient holidays are now sacred days in the church; its multitudes of gods were deified men, a few still doing duty in the church generally under slightly changed names, known to the devout as canonized saints. He learns that every feature of the church, including baptism, the eucharist, holy water, the glorious cross with a man on it, the confessional, a celebrate priesthood and a liturgical clergy had a parallel among the old Romans, Greeks and Egyptians thousands of years before the alleged birth of the founder of the Christian faith.

This knowledge of the learned clergy, so markedly distinguished from that of the pulpiter-poulters, has aided scholars not so well versed in church literature, to separate the true from the false, the dress from the real metal, and we honor them and thank them for their revelations, and we thank all others who are groping after truth, and do not hesitate to discard the false and vile so soon as it is discovered to be such.

Good reader, keep these facts in mind, and always shake the sky, and who knows about heaven, possess an intimate connection with God, the way to his abode, and who visits honest, conscientious men to convert them from unbelief in their infernal theology. They are the kind of cattle we have in mind when we denounce the pulpiter-poulters.

AN AWFUL EXAMPLE.

Jesus taught his disciples that a sparrow cannot fall to the ground without the Father's attention. He made the deduction that man was of many times more value than a sparrow, and that he had greater care for them. And then churchmen are his special pets, and he has made a heaven of eternal bliss to compensate them for being good.

No class of men who have crossed the American continent by rail has met with so many accidents, often of a very serious character, as did the Christian Endeavorers. From the first day of their journey they seemed under divine displeasure.

It seems cruel that churchmen who deny themselves the pleasure, often mentioned by them, of "rolling the sweet morsel of sin under their tongues," are victims of God's displeasure, while the profane, the intemperate, and the thugs escape divine retribution unscathed. The sufferings of the Endeavorers are awful examples which those who accept the Bible teachings, that miracle governs human action, cannot understand.

PEORIA CAMP-MEETING.

It is badly torn by dissension. Those on the ground can fight it out there, and not through this paper.

THE LIBERAL CONGRESS INFORMATION DESIRED.

The New Unity proposes to be "a paper missionary," printed pastor to the non-churchmen. It wants for a constituency "the Liberals that are unclassified and unlabeled." It assumes that a large portion of its new subscribers "represent the non-churchmen—those who have unchurched themselves by their thinking—have read themselves out of their ecclesiastical relations." The New Unity is the organ of the Liberal Congress, and it calls upon Liberals to join this Congress.

Liberals have a right to ask: What does this Congress stand for? What does it propose to do? Has it any positive principles, and if it has, what are they? The secretary asks for contributions of money from Liberals for the Congress. What is the money desired for? The congress is desirous of receiving to membership orthodox and heterodox people, Jews, Buddhists, Catholics, Spiritualists and Liberals of all classes. But how can an organization composed of people who differ so widely, have a platform of principles of any interest to those who "have unchurched themselves by their thinking" or to anybody who has convictions? What kind of missionary work does the Congress intend to carry on?

From the New Unity we learn that one object of the Congress is to increase fellowship among the churches. Why should Liberalism, opposing church creeds and church intolerance, wish to unite the churches more closely? Why should those who have "read themselves out of their ecclesiastical relations" wish to perpetuate ecclesiasticalism, and to strengthen its opposition to intellectual freedom by helping to unite in other fellowship these ecclesiastical bodies? Could a Liberal going out and advocating freedom of thought, reason as the highest authority, the human origin of the Bible, evolution, the complete separation of Church and State, including the taxation of church property, represent the Liberal Congress?

Is the Liberal Congress only a kind of parliament of religions which offers an opportunity once a year for invited speakers of different views to talk from its platform? If so, what reason is there for its existence, since the Free Thought League has had to bear the brunt of this work for a quarter of a century? And it has had the liberality and good sense to do what the Liberal Congress has not done, to omit formal prayers at its meetings—where Mr. Jones and his clerical brethren forced upon the "unchurched" and "unlabeled" Liberals what they had no right to hear prayers (and by preachers who do not believe in petitions to God) or not. How does Mr. Jones who manages the Congress justify this when he desires the co-operation of all Liberals and would have the Congress so broad as to admit all classes of thinkers, even Agnostics, on terms of perfect equality?

Will the New Unity clear up some of these difficulties so that we can know with certainty whether we should encourage the Congress or not?

A JEALOUS GOD.

A good patron complains that it is unjust to designate the Creator as a "jealous God." That is just what The Progressive Thinker constantly maintains in these columns. It is not only sacrilegious but deluding, and no correct mind can give expression to such an idea. But, please, let no one found that Majesty Power which governs the mighty universe, with the Jewish conception of the infinite which Christians adore, and who we are taught in Exodus 34:14:

"The Lord, whose name is Jealous, is a jealous God."

A good definition of the word jealous is, "suspectious without cause." That which we know of a certainty is not a subject of suspicion, but of knowledge.

A God, then, so limited in observation as to be susceptible of such a suspicion, and so marked in that direction as to be known to his inspired writers by the name of "Jealous," is not the God of our adoration or worship. Let our Christian brothers monopolize his love and hate, while we bow in humble adoration to that superior Wisdom, the force of which, which knows no change or decay.

DISGUSTED THE PAGAN.

The bloody mindedness of so-called civilization, says the Chronicle, received a rebuke from the king of Siam when he was at Vienna. They proudly showed him a large collection of stuffed animals which had been killed by the late Crown Prince Rudolph. His majesty asked if the price had killed them himself. They answered that such was the fact. Whereupon the gentle Buddhist replied that he loved animals too dearly to kill them. He kept them instead. The wanton slaying for so-called sport of animals, many of them gentle and lovely creatures, harmless to man, is one of the first inconsistencies of the Christian religion which strikes the Buddhist and others who come to examine it.

A SUBSTITUTE FOR ELISHA'S BEARS.

An Atlanta, Ga., baggage smasher was handling a large box roughly the other day when it broke, and a live sixteen-foot alligator made his appearance.—News item.

That alligator was probably on his way to New Castle, Ind., to discipline the bad boys in that locality who have on Sunday, and keep away from Sunday-school, a part of the desired carload called for, mentioned in these columns on the 12th of June.

JUST FOR ONCE.

Under the new tariff act Bibles will be taxed 25 per cent ad valorem. This seems eminently just. There is no good reason why it should not be equally taxed with other books.

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PEN ETCHINGS, BY MOSES HULL.

The Spiritualists' Training School, Present and Prospective.

WHAT HAS BEEN DONE—WHAT IT IS HOPED TO DO—OTHER IMPORTANT SUBJECTS.

I have had many fears that the readers of The Progressive Thinker would think that I have lost all my interest in the paper and its readers. Not a bit of it; I never had more interest in The Progressive Thinker or its readers than I have to-day. But, though I seem to accomplish little, I never was so busy in my life, I think, as I have been during the last six months. I can say in truth that I have not been able to find the time to read one Spiritualist paper in all that time. Traveling, lecturing, preparing to teach, preparing lessons and teaching have taken all of my time. I have absolutely not taken time to treat even my best friends with respect.

The Progressive Thinker has lost nothing by my silence; I do take time to look on its every page, read its headings, and some of its shorter paragraphs; and to hear its readers praise it.

Now that I am getting through with most of my hurry, I promise myself that I will try to enjoy at least some of our Spiritualist literature.

You know, Brother Francis, that I have always been a crank on the subject that those who represent Spiritualism to the world should not prepare themselves for their work that they should not misrepresent it. Spiritualism is a comparatively new religion to the world—is being introduced to thousands for the first time; how important that it be presented in an acceptable manner.

I have talked and talked of a school which should prepare our workers for their work of presenting Spiritualism in its native beauty to the world. I have ever foreseen that such a school would come; but never saw myself in it. Judge of my surprise when I found myself compelled to take my own medicine. I could not possibly have been more taken back than I was when certain parties sent me to tell me that they had agreed to found a school on the condition that I would take control of it—not otherwise. This left the onus with me. I knew that I was not prepared for the work I wanted to see done, but there was no help for it—I must buckle the harness on. I had not been in school of any kind except the school of life in over forty years. I went to work with all my might, and the first session of the school has been carried to a successful terminus. All who were there are glad they went, and say, Give us more of the same.

Well, the result has been, as you and your readers know, that a school or college, if you please, has been founded; and, though I mildly protested, and repeated the statement that this was not my work, my "words were idle tales to them," and I am elected president of a permanent institution of learning.

From this time forward, though I expect to continue my work as a Spiritualist evangelist, my energies will be spent in an effort to make our school such a success that all the world must respect it. If, as a result of my efforts, seconded as they are by some of the best men and women in the world, I can in ten years see our rostrums filled with educated men and women—those who know what to say and how to say it, I will feel like saying with good old Simeon, "Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

The great drawback this year has been a lack of funds. Hundreds of noble men and women wanted to attend this school, but could not raise the means to do so. Many could not even raise the money to pay railroad fare to and from the school, or to pay their board while there. I want to see a fund raised for the benefit of such persons, so that when really worthy persons wish to attend the school and can pay only a part of their expenses, the remainder can be met from this fund. In all such cases, the school will do the best it can to help the student to get through without much money.

In this instance a few of us did the best we could to help some take the course. The result is that we are out of pocket a few hundred dollars, but all who have sunk money are happier for it; we consider it a good investment. Individually I would have been out of pocket several hundred dollars, beside all of my time, had it not been that the other teachers, all of whom love the cause, came so nobly to my assistance. They all threw off their entire wages, leaving me only their expenses to pay, which was a little over two hundred dollars beside their board, which was generously donated by the National Spiritual and Religious Camp Association.

Hereafter we are not only going to run from six to ten weeks' school every year, but we will, through our papers, and by other means, keep up a continuous school, something after the Chautauqua order.

The thing we need now is money. No institution needs it more; no institution can or will do more good with money than our Spiritualists' Training School. Spiritualists, if you have money to use for any other purpose than paying for looking at manifestations in the dark, or for personal tests, let me beg of you to consider the wants of our school. Every dollar expended in behalf of our school will count more for Spiritualism than if expended in any other way. Here is an opportunity to be liberal and at the same time put your means into a worthy cause.

While all other churches are doing so much to prepare their people for the propagation of their doctrines, we must do something of a corresponding work or we must be relegated to the rear. I want to hear the world say, not only that our public workers are men and women of ability, but that educationally they stand quite on a level with the teachers of other religions. While we are ignorant and while men of superior knowledge are advocating different doctrines, the world is likely to think that an education equal to that of the average ministry might lead our speakers to different conclusions. Spiritualists, let us show our devotion to, and willingness to sacrifice something for, the cause we love. I will not talk more of this school now; suffice it to say, the school will go on and do its work, whether those who read this help or not.

Since I last wrote to The Progressive Thinker I have lectured in a half-dozen States and at four camps. I believe there is now a disposition on the part of our people to settle down more than ever to systematic work. The curiosity phase of Spiritualism has had its run. Frauds and fakes have for several years reaped a golden harvest, but as Spiritualists begin to get their eyes open and become more rational, these vampires seek for darker corners.

I spent two months in very pleasant work in Lima, O., where there is a comparatively new society. The work there was as pleasant as one finds in a long travel. Mr. E. M. Hale is the president. They also have a lyceum with C. M. Chown as conductor. I am to spend three months there next winter and spring, during which time I hope to open at least a Bible class and a class in logic. I may also have one or two students in New Testament Greek. In connection with the Bible class I also teach the Higher Criticism.

Mrs. Hull will perhaps be with me, as we have decided, that at our time of life we will have as few long separations as is compatible with our work. She may open a class in psychic studies; and one in physical and voice culture.

At present we have very few appointments in New England; there are so many speakers in the East and they work so cheap that we do not feel to either compete with them or to take their work from them. The world is our field and it is so large that there is room almost anywhere for all.

"If you want a field of labor, You can find it anywhere."

If I thought that there was any prospect of our ever living at home again, I would say that that home would

as likely be in our own house at 29 Chicago Terrace, as any other place. We are so thoroughly married to our work that we follow wherever that work leads.

My prospects for a year ahead are scattered. Every Sunday could have been filled for more than a year ahead, long ago, if I had been willing to accept engagements for one or two Sundays in a place; but such arrangements are bad both for the societies and the speakers. It causes speakers to pay the most of the money they get to the railroads, and gives speakers no opportunity to do any constructive work. Such speaking, together with fraudulent mediumship, has done Spiritualism more harm in New England and some other places than all the enemies in the world could do.

Spiritualism does not stand as high in New England as it did thirty years ago. A lack of discrimination has cut the audiences down everywhere. Fake mediums have been recognized as on a par with the genuine. Anybody could call himself a lecturer, and advertise himself as such, and the public generally have had no way to tell who to employ and who not to employ. The world has measured Spiritualism by such speakers and mediums. It is hard after the ground has been burned over in this way, to get those who have been fooled a few times to venture out again. Hence the decreasing interest and audiences. For this and other reasons many who once trained with Spiritualists have gone into so-called Theosophy, Christian Science, or some of the more liberal churches.

Until there is a radical reform in these things, but little can be done toward building Spiritualism up on a lasting basis.

At present Mrs. Hull and myself are at work in the Winfield, Kansas, Camp. There are earnest workers here, and the camp is well attended and doing much good. We go next to Clinton, Iowa. MOSES HULL.

A CRY IN THE DARKNESS.

Against the bars of blindness beating, Entrapped for time's eternal day, By neither life nor death completing Toils ceaseless round, we keep the way.

O life, O love, O deathless yearning!—Mid fearful gloom we walk alone, From dust up-sprung, to dust returning,—Thou God! when shall Thy will be known? FRANK PUTNAM.

Whatever situation in life you ever wish or propose for yourself, acquire a lucid idea of the inconveniences attending it.—Shenstone.

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

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