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ROMISH HISTORY.

Romish Perversion of Facts Illustrated.

A characteristic sample of Romish perversion of facts is noted and aptly answered by the Chicago Inter Ocean, in an editorial on "Bishop McPaul and the Priests." Says the Inter Ocean:

Bishop McPaul, in his defense of the Priests before the Federation of Catholic Societies on Tuesday, made these distinct charges, against American administration in the Philippines:

1. That Catholic missionaries and agents of the government have declared that the friars are immoral, and have insisted that they must be removed from the islands and their property be confiscated.

2. That Catholic churches were looted and desecrated by American soldiers, and no attention paid to complaints or claims.

3. That the friars taught the Filipinos purity, and until the American soldiers invaded the islands the Filipinos were unacquainted with certain vices.

4. That of the teachers in the public schools all except nineteen are Protestants, and that Catholics in America have not been asked to send teachers or priests.

All these are questions of fact, not of opinion. As to the first charge, the Filipinos, not the Americans, have declared that the friars are immoral. The Filipinos, not the Americans, have insisted that the friars must be removed from the islands. The Americans, not the Filipinos, have insisted that the property of the friars must not be confiscated. The United States government has made a formal proposition, offering fair compensation for all the friars' lands.

The friars referred to by Bishop McPaul have already been driven from their parishes, not by Americans, but by Catholic Filipinos. The Filipinos have declared that these friars shall not return to the Philippines, and the United States government has conferred with the Vatican as to the practicability of substituting for the friars American or other priests acceptable to the Catholic Filipinos.

The Vatican has agreed that such substitution shall be made, but a prominent priest is authority for the statement that no other country, not even Spain, is willing to receive the friars. The truth is that all charges against the friars have been made by Catholics, and that the friars have been protected up to date by the United States government.

The second charge, that Catholic churches in the Philippine islands were looted and desecrated by American soldiers, was fully investigated in 1900 by prominent Catholics and pronounced unwarranted. Complaints as to the desecration and use of church property by soldiers received prompt attention, and the United States government has signified its willingness to pass upon all claims for damages or for rent of church property used by the army.

The third declaration, that the friars taught the Filipinos purity and that the American soldiers taught them the opposite, is denied by the Filipinos themselves. Prominent Filipinos, from Aguinaldo down, charge the friars with the grossest immorality, and that the American soldiers made it impossible for the Filipino people ever to accept them as religious teachers. No American has made this charge. On the other hand, prominent Catholics in the Philippines have testified to the good character and influence of the American soldiers.

The complaint that the teachers in the public schools are all Protestants except a very few, is also entirely answered by Acting Governor Wright, by the Secretary of War, and by Catholic priests familiar with the situation in the Philippines. All the American Catholic teachers who applied for positions in the public schools of Manila, and who passed the examination, were given places.

There are now two American Catholic teachers in the Manila school and five in the Manila city schools. The native teachers in the city number 140, and all are Catholics. There are employed in the public schools in the Philippines 3,480 native teachers, and all are Catholics.

The statement that the Catholics in America had not been asked to send teachers or priests to the Philippines is also answered by the American Catholics. Cardinal Rampolla said to Judge Taft that if a thousand American priests should offer services for the Philippines the Catholic authorities would hesitate to accept them, for the priests were needed in the United States as much as in the Philippines.

The truth is that American methods have been introduced into the Philippines with the hearty approval of Catholics as well as Protestants who are on the ground, and violent attacks on American policy, such as that made by Bishop McPaul, will not change the policy, nor will it contribute to harmony in the Catholic church.

This Romish bishop and his co-workers are simply carrying on the old, old Romish practice of perverting facts current and facts of history for the purpose of putting non-Romish in the wrong, and adding the negroization of the Catholic church by a systematic tissue of false statements.

This plan has been characteristic of Romish methods from the earliest period of the church's existence. History has been distorted out of resemblance to actual events, and apparent resemblance has only served the purpose of deception and imposture. To further the designs and establish the power and influence of the priesthood and the church.

It is not too much to say that the whole structure of the Romish church is based upon and propped up by a systematic series of forgeries, false claims, perversions of history, and everything of the kind that the cunning brains and hands of lying monks, friars and priests could invent.

These statements and charges put forth by this Romish convention, will

DR. PHELON'S LETTER.

Brief Notes on Various Matters of Interest.

It is one of the peculiarities of the climate of this wonderful state, while we have the wet and dry seasons, during which we have rain and no rain, occasionally, the ocean sends up more clouds than the specific gravity of the atmosphere can carry, or possibly hold; then the water must fall. Such was the case last night. The whole of San Francisco looks as if it had been deluged by a heavy, summer shower. If a wayfarer had been abroad in it, he would have been conscious, as he of a dense, moist cloud sweeping through his clothing. It helps out the irrigating facilities, however. The plants and trees seem to rejoice in it and grow strong and healthy.

The politics of this state are in a very acrimonious mood, just at present. The struggle is taking on the same ghastly light as has previously pervaded the appeals (?) to the people. The honest desire for the general good of the whole is on one side, and the Pacific Railroad management allied with the backing certain much of the baser sort. The situation is very much as described by an old settler, who talking of a mutual friend, to a pard who had inquired of his welfare, said: "Wal, he went out West, mixed up with politics and a rope, and kinder got discouraged, like." If this does not happen this time, it is because they have found other ways than a rope to shut off a man's wind.

The prospect of profit for our fruit ranchers has never been better than now. When another transcontinental line or two shall have completed its connections with this coast, the farmer will have a chance to get a per cent, at least, on his labor and time, instead of, as now, being compelled to do all the work and run all the risk; while the carrying company, gobbling all the profits, is a most profitable business.

We suppose the readers of The Progressive Thinker are more or less interested in Tracy, the outlaw, as a psychological study. The qualities he exhibited, we call the blustering bravado of a criminal desperado. How do they differ from the same traits in the Boer leaders, which we so much admire. But we had other names for them, such as patriotic heroism, endurance and love of country. "How big was Alexander, pa?" is the question of the world to-day. At the head of a state and an army, he is legitimate. By himself, he becomes a wandering outlaw, his hand against every man, and every man's hand against him, with a price set upon his head. In spite of the run amuck, he has given the authorities, there was something exhibited up to the last act that the world admires, while in no sense, can it condone, lest the foundations of society, or organized concentration, fall out, and the savagery of the desert come back upon us.

The annual convention of the State Spiritualists Association is set for the 5th, 6th and 7th of September next. It bids fair to be a successful and harmonious gathering. The president, M. S. Norton, is an indefatigable worker, a cool, level-headed, business man and an enthusiastic Spiritualist, the right man in the right place. Through his persistent efforts, the cause of Spiritualism has won respect from outside parties, and those who would still attack us if they dared. Why are there not more such souls granted us? A large number of our best local workers are now on the road, and many of them are on their recreation travels. We hear that Colville is to be again in California, this winter, on his return from his foreign labors.

A little item is going the rounds of newspaperdom, to the effect that a Kentucky Methodist preacher has once more declared that the disputed statement that Jonah swallowed the whale, is a purely mythical story. How often in these days is the proof of the expression, "the zeal of this house has eaten me up." It is so hard for many to distinguish between parable and fact, even in our day.

We have had the pleasure of a visit from Prof. John-Up Lloyd, whose attainments in the occult of both thought and speech is before the reading public in his inimitable book, "The Man who did it," in the under world. It is a country of which we hear much and know but little. The Prof is one of those rare men who are so full of much entertaining knowledge, that he is continually running over to the delight and instruction of those who may be privileged to listen. Mrs. Lillian M. Parkes, whom many of our readers know, is now located at Napa, in this state. She has started a Universal Institute. In connection with the University, she has a Free Circulating Library, whose books can be had by any one who has postal facilities. Particulars can be obtained by addressing her as above. She is a very unworldly woman, of the household of Spiritual Faith, who makes and retains many friends.

We notice the death, by accident, of Lucy Hovey, a public school teacher of Ogden, Utah. She was a come-outer from the Mormon church, and a radical Socialist. Her death is much to be deplored.

San Francisco, Cal.

be quoted by future Romish historians and go down in Catholic histories to be taught, in their classes, parochial schools as veritable and reliable historical facts. All for the glory of God and the Catholic church.

In all meanness there is a defect of intellect as well as of heart. And even the cleverness of naves is but the cunning of imbecility.—Bulwer.

Just laws are no restraint upon the freedom of the good, for a good man desires nothing which a just law will interfere with.—Froude.

A Leading Question.

Is Mediumship Demoralizing? J. S. Loveland Presents His Views.

In No. 662 of The Progressive Thinker, Bro. Lyman C. Howe has an admirable article in reply to the question at the head of this article. But it is one of such immense importance that one or two newspaper articles will not suffice for a complete answer, and I wish to contribute a little in that direction.

Bro. Howe most clearly indicates that ignorance is, and must be the cause of all forms of demoralization. Years ago I discovered this fact, and in my book on Mediumship, lectures and articles in the press, I have sought to awaken and stimulate an interest in studying the science of the mediumistic conditions, so far as the influence of physiology was concerned. But I am sorry to say that, to a very great extent, Spiritualists, and mediums most of all, have been averse to any such study.

Ignorance has been preferred to knowledge, with the result that a great amount of the plainest hypnotic and mesmeric phenomena are palmed off upon an ignorant and credulous public as spirit manifestations.

And we have the cry of fraud from one end of the land to the other.

Of course, there is more or less fraud, but it is largely the fraud of ignorance.

The auto-hypnotized psychics are fully convinced that they are spirit mediums, and that their telepathic and psychometric readings are from incarnate spirits. And the majority of Spiritualists are in the same delusion.

Why? Because of ignorance.

They have taken no pains to inform themselves of the powers of the human spirit while still in the body, and hence persist in assuming that incarnate spirits only can do the acts which all well-informed persons know are done by those still in the flesh.

But what is the physiological condition of mediumship?

I answer, Sleep.

The trance is sleep, and some degree of trance is involved in all phases of mediumship.

There are many degrees of sleep, from simple drowsiness to profound slumber. Sleep is caused by the recession of the nervous circulation from the brain and nerves of wakeful activity to those of organic life. Hence, it is rest and recuperation. The conclusion would be that the trance of itself could not be injurious, and this is most emphatically true, for there is no more injury from the hypnotic, mesmeric or psychic trance than from natural sleep.

But some phases of natural sleep are not restful. A partial, broken, dreamy sleep is exhausting instead of restful. The nerve circulation is deranged. This is largely the case in trance mediumship. The pure sleep of the trance is broken into by the influence—the suggestion of other minds—spirits in or out of the body.

All activity of mind as well as body involve expenditure or waste of nerve energy. Physiological righteousness demands that the sleep conditions should be used exclusively for rest and recuperation, and that it should be undisturbed. But hypnotic experimentation and mediumistic manifestation are violations of physiologic laws. It is physiological unrighteousness. It can be indulged in for a time with no marked ill effects, just as one can go without sleep for a night without illness.

But persistence will tell in time.

No one can fail to see that if the circulation of the blood was disturbed by internal or external causes, to any great extent, the result would be a serious illness; but it is no more true of the blood than of the nerve circulation.

The mental scientist will tell you that all disease has its origin in mental conditions, and while we may say that this is an extreme statement, it is nevertheless very largely true, because mind so fully controls the nerve energy or circulation on which the recuperation of the physical system so entirely depends.

The induction of sleep, in any way, is the inauguration of the recuperative processes of organic life. But hypnotic or mediumistic experiments disturb, while they do

not entirely break up the sleep conditions. They induce a dual action in the system, which in reality is an antagonistic one. It interferes with the rest of the day brain and its nervous system; and it abstracts from the organic system a portion of the energy needed for the repair of wastes or recuperation.

Now, any one can see that a continuous repetition of trance conditions must, in the very nature of things, result in nerve exhaustion and prostration, of which we have seen so much in our mediums, followed by early death in some cases, and a resort to stimulants and anodynes in others.

Perhaps some will say that mediumship is physiologically demoralizing according to my own showing.

I admit this as a general proposition. But there are several other facts which have to be taken into consideration for a correct understanding of the whole question. Nature is equal to all her necessities, and in providing for all demands she creates a surplus—a reserve. There are surplus blossoms on the trees—surplus germs in animal and vegetable life.

In the human organization there are surplus or reserved energies.

In health, nature continually creates them. They are stored in the plexuses and ganglia, which are the brain of organic life. These are the energies used in producing mediumistic phenomena, and if not too long and too often drawn upon the medium may retain good physical health for a long period.

Again, we find great difference in the innate or constitutional vitality of persons. A vast number die in childhood and youth, while a few survive to 75 and 100 years. Some can endure the poison of alcohol, opium or tobacco for many years, while with most life is shortened. So we will find a very few who have survived mediumship to a good old age, but the vast majority have gone in early life or middle age.

I think I have shown that the demoralizing influence of mediumship is mainly physical, and hence mostly due to ignorance. And, so far as the immorality of fraud and chicanery is concerned, it has no more to do with mediumship than the brutality of the prize-ring is the necessary result of physical strength. Possibly some real mediums make use of their powers to abstract the shekels from credulous dupes, but the traveling frauds, so-called, are simply shysters who understand most thoroughly how to play the glibly ignorant.

But I should not be doing justice to the subject if I did not allude to another form of mediumistic demoralization. It is the most far-reaching and the most dangerous of all; and yet it is not a legitimate outgrowth of mediumship, but a retention of the superstitions of the past. I refer to that phase of mediumship which talks of "my controls," "my guides," and "I am only an instrument in the hands of the higher powers." These phrases imply a renunciation of selfhood; a submission to a person or persons or power we do not know.

It is casting our reason to the winds, and blindly following an impulse we know not where. It is ignorantly assuming that somebody of some other world knows more about this world and its workings and duties than ourselves. It is shirking the duty of personally learning what we need and ought to know, and appropriating some one's labor. It thus cultivates laziness and ignorance, on the plea that the spirits will do it.

Now, this old superstition of a "familiar spirit," "control" or "guide," has done more than all else to put and keep ignorance on the spiritual platform, and pave the way for other reprehensible things which we deplore. But I repeat that it is no part of real mediumship, but an incidental influence injected from the superstitions of the old religion. If space allowed, I could show that all or nearly all the unlovely features and happenings of the spiritual movement have been due entirely to this blind and superstitious submission of the mediums to be "instruments to spirit controls and guides." Only a scientific education can save us from a constant repetition of these unfortunate blunders.

J. S. LOVELAND.

THE CHURCH.

Influences That Have Made the Church of To-Day.

What antecedents and influences have led up in the ages to the doctrines and practices of the church of to-day? The church didn't drop down out of the clouds, nor grow up out of the ground in a day's time; but is the result to date of a long line of evolution, beginning at the Jew. And human nature and environment have had too much to do with this evolution.

The Jews were pre-eminently a pious people, much given to worshipping and sacrificing toward the gods. Not only did they habitually speak of what God did, instead of what the things of the world did, but they were constantly of the opinion that God liberally rewarded those who were loyal to him, and punished those who were disloyal. Having a great deal of vanity, and not much selfless knowledge, it was easy for the Jew to suppose he was the chosen people of God and that the gods were doing what he wanted them to do. Finally the Jew ran very much to prophets; and the prophets were expected to do miracles as a "sign" that they were men of God, and could therefore be trusted in anything they said. Evidently the church of to-day has inherited largely from the Old Testament Jew.

But some, two thousand years ago a great reformer rose in Israel; and his "doctrines" not only caused his death but served as the basis of a departure called Christianity. The central idea in Christ's life and teachings was a brotherly love which showed itself in helpfulness. The early church was built that way, its members holding all things in common. What the church of to-day has inherited from Christ is seen in its humanitarian side. But the church now is more Pauline than Christian.

Among the persecutors of the early Christians was one named Paul. But as Paul journeyed one day a great light shone round about him, and the question arose as to whether he was doing the proper thing in persecuting the Christians. So Paul, the able organizer and propagandist, and that he, Paul, was the man for the job and for the name it would give him. Anyway, Paul suddenly became the most zealous of Christians, and straightway set about his work of building up the organization. But Paul, the able organizer, that he was, saw that the foundations must be laid all right to build on. Christ, the reformer who died at the hands of the priesthood for teaching that "right living" was more important than temple worship, was well enough as the founder of an ethical or humanitarian society. But to be the founder of a great religion must be the Son of God who did not only save the Jew but the Gentile world also. Thus was the church given a broad field to cover, and all people who were at all anxious to be saved must enter the church or go without salvation. If you accept the salvation, a luminous future was before you; if not, your prospects were most dismal. Your salvation depended on faith, faith in the doctrines of the church.

On no. It will not do to leave St. Paul out of the calculation in computing the "forces" that have led up to the church as we have it to-day. More sermons are preached from Paul than from Christ. But for the supernatural stamp put upon it by St. Paul and the efficacy of faith, Christianity could not have had its phenomenal success. Not infrequently Christianity is called the Pauline religion.

At the beginning of our era Greek philosophy and Oriental Mysticism met with each other at Alexandria, and the result was Neo-Platonism—a kind of conglomeration of religion and philosophy, faith and reason. With the Neo-Platonists, who were the wisest of men then, the Church Fathers had a war of words which lasted some three centuries; at the end of which the Pope took charge of the church. Though the Church Fathers won the fight, their own views were greatly modified by this encounter with the Neo-Platonists. It is said that the church got "trinity" from the Neo-Platonists. Indeed a great deal of the Church Fathers' teaching to these pesky Neo-Platonists would not make good Sunday reading for the orthodox world to-day. The influence which the Neo-Platonists had in determining church doctrines must not therefore be left out of the calculation.

And, of course, the Catholic church in the middle and dark ages must come in for a large share in shaping the doctrines and practices of the church. The one purpose of the priesthood seems to have been to so shape the church as to give themselves the greatest authority over the people and the largest revenue. Of course, at the "Reformation" some of the grosser additions made by the Catholics were left off by the Protestants. All the same, much of doctrine and practice in the church to-day was then and by the Catholics in the days when kings were made to kiss the Pope's big toe.

And you must not ignore Paradise Lost and Watts' Hymns. Often the parson quotes from these, thinking himself, perhaps, that he is repeating scripture.

Finally, the parson himself must be taken into the account. The man in the pulpit is an interpreter, and his deliverances take on much coloring from his own intellectual and emotional character. Therefore, if it happens you that you are in the tabernacle sitting under the supposed drippings of the gospel, you must not ask the parson, Where did you get that? But you may wonder where his ideas came from. From his own head, from Watts' Hymns and Paradise Lost, from the Catholics, from the Neo-Platonists, from Paul, from Christ—or from how much did the old Jews have from the Egyptians? And finally it might be in order to wonder what source there is in the parson's deliverance.

SOPHISTRIES OF HUDSON.

This Assumption of an Objective and a Subjective Mind.

To the Editor:—I have been recently much interested in your exposure of what you very properly call the "Sophistries of Hudson." I am a friend of Mr. Hudson, and was his neighbor when he wrote the books to which you have alluded. We had practiced hypnotism together for some years, and he paid me the compliment of bringing his book on Psychic Phenomena and reading portions of it to me in manuscript and asking my judgment thereon. I was compelled to tell him that, in my opinion, he had not made a coherent and reasonable book, for the very same reason that theological works are to be rejected, namely, because he took his premises for granted. He wanted his "subjective mind," he said, in order to explain the phenomena of Spiritualism, clairvoyance and telepathy. Ignoring for the moment the question of the reappearance of our dead friends, I asked him if he considered that mind-reading and clairvoyance had been scientifically demonstrated. He assumed that they had, he said. But when I offered him a goodly sum of money to produce those phenomena in my presence, he did not accept the proposition, but preferred to go on with his book without paying attention to such trifles.

Why does Mr. Hudson limit his hypothesis to two varieties of mind? If some mental processes can be explained on the assumption that every individual has an objective and a subjective mind, why could they not be much more completely explained by the assumption that he has also the defective, defective, and defective minds? Surely, a projective mind is necessary to enable the proprietor of it to put forth new theories to explain various alleged mental disturbances; a reflective mind might be useful in enabling him to cast out and fling away all facts which do not watch his theories; and a defective mind is absolutely indispensable to the production of the pessimism when he finds that one of the first requirements of science is demonstration. When we reflect upon the versatility of mental images and the exceeding rapidity of thought, it seems as if a man with a hypothesis to support might find even more than five sorts of mental compensations to be useful.

The amusing peculiarity of Mr. Hudson's method is that he discards the phenomena of Spiritualism while he accepts as altogether too obvious and commonplace to need illustration the allegations of mind readers, thought transference, and clairvoyants. It can instantly tell what is going on in other regions of the earth! It is singular that a man whose mind has a certain method in its operation should not perceive this strange incongruity. No! If Spiritualism (which Mr. Hudson affectedly calls "spiritism"), clairvoyance and telepathy be actual phenomena, they must be explained in some other way than by a process of mental multiplication.

W. A. CROFFUT.

Life and Death.

How short a time in eternal existence is earth life. But a few, short fleeting years do we dwell in this land of sunshine and shadow; then we are set free by death. After death we will progress onward into that higher life, which is to the freed spirit what the air and fields are to the butterfly after it emerges from its covering and wings its way over hill and dale.

Some there are who speak of death with horror, as something they wish to avoid thinking of. They believe earthly life is the only existence where they can work and think.

To many, death ends all. To others, it is to send them either to the burning pit or to the harpers around the throne of Jehovah.

To Spiritualists, life is a training season, a preparatory state, wherein to live a pure life and help others. Then when death comes the weary mortal body is laid aside; and the spirit rises to life immortal and eternal progression.

How beautiful is the knowledge of Spiritualism. To be grand to receive messages from the departed dead. This world would undoubtedly become better in every way if more people would investigate the phenomena and study the spiritual philosophy.

There is truth in many religions, and perhaps the Spiritualists are sometimes in error; but there is no faith which soothes the sorrowing, as the knowledge that our dead are not dead, but are alive and often with us.

LEWIS R. HILLIER.

Gloucester, Mass.

liverances—no matter where they came from originally.

It is a most discouraging circumstance that a divine institution, such as the church claims to be, has been subject to so much and such radical changes, and from extraneous influences. One would expect in a divine institution much greater definiteness and stability. Yet thusly it is.

And it would seem that human nature and extraneous influences are not yet done with the church, and that the church is not to be allowed to stand still in any place. It is science and the general intellectual character of this age which now insist on remodeling the church. The effect is not so perceptible in orthodox churches, but the liberal churches seem to have gone back to Christ, the reformer, for their inspiration, and to the Neo-Platonists for their ideas of God and faith. The country parson, Watts' Hymns and Paradise Lost, the Catholics, Paul, from religion, and the Bible stories, seem to be losing their grip on the situation. Verily, the world is checking the church, and even the divine institutions do not escape them.

F. J. RIPLEY.

Afton, Tenn.

They who have light in themselves will not revolve as satellites.—Aton.

PLATO'S SPIRITUALISM.

His Thought and Purpose Amid the Athens of His Day.

And! To very many Plato is only a name. It is high time that those who have enjoyed the privilege of leisure, in this work-day world, and "the dear delights of quiet studies," should share their treasures with the readers of our useful—yes, your "bi-weekly"—journal. It is at least to this, that many truths are spoken in man-fashion, and the motions of the human heart, and the great truths of the spirit, are not hoodwinked and toyed and juggled with, as gamblers' counters, with which to swindle the unsuspecting children of men.

Let us look at Greece as it was in the old days, twenty-five centuries ago, and try to make a sketch of Plato—lovingly called the "Divine Plato"—even in his own time as he lived.

Sun-kissed Athens is best pictured in its wondrous atmosphere, in the lines of that gallant spirit, Lowell:

"And what is so rare as a day in June? Then, if ever, come perfect days; Then heaven tries the earth if it be in tune, And over it softly her warm ear lays; Whether we look or whether we listen, We hear her murmur, or see it gladden; Every sense is quicken'd, and the soul is in tune, An instinct within it that reaches and towers,

And, groping blindly above it for light, Climbs to a soul in grass and flowers."

Then of the city and the festivities of the people.

What was their method? What was a "good time" to the Athenian citizen?

For instance, the Panathenaea was a festival dedicated to Minerva—goddess of wisdom; in which the citizens of Athens of all classes and ages were represented. It was held once in five years and lasted for several days, during which they had a race through the streets with torches. A mimic sea fight. Performances on musical instruments—choruses by hundreds of voices. Dramatic representations, dances by young boys in armor. The sacred garments of Minerva carried by two young girls appointed to the task, were carried in procession through the streets of Athens to her magnificent temple—the Parthenon.

There were troops of young girls wreathed in flowers, and carrying baskets and vases. The most vigorous of the old men carrying olive branches. Animals for sacrifice, covered with garlands. Middle-aged men with shields and spears, young men crowned with laurel, singing hymns to the gods, and their families bearing boats, and bands of young children in festal robes. Altogether a joyous throng. The occasion was considered so holy, and they coupled rejoicing so heartily with their religion, that all prisoners were released, as proof of the general joy. Look at another.

The Festival of Dionysia, or Bacchannalia, in honor of Bacchus, was celebrated when the vines begin to bud. The life again stirs in the form. The oldest preacher of the resurrection of the earth spirit from the grave of winter: We celebrate the resurrection of the human spirit from the grave of sensuality. They celebrated the resurrection of Nature; we the resurrection of Man.

At the feast of Bacchus the magistrates and chief priests presided. In the daytime they had feasts, and music and dramatics. In the evening processions of men and women went about dancing, shouting and feigning intoxication, making all manner of antics: they were masked and crowned with ivy or grape leaves, and dressed in white stuns to imitate Pan, Silenus, the Satyrs and other attendants of Bacchus. Much noise was of course indispensable, with the blare of trumpets. They carried drinking cups and spears twined with ivy—poles terminating in a pine cone, or surmounted by an emblem of generation to signify the fruitifying power of the sun upon the earth in spring time.

These emblems were transferred from the worship of Osiris in Egypt to Greece, where it was called the "phallus," and so on to Rome. All labor was suspended, prisoners liberated, friends interchanged presents. Thus was commemorated the return of the sun, the giver of life, from the winter solstice, to revivify the vineyards and give favor to the growing fruit.

A word as to the "spiritual mediums" of that day. The Greek and Roman "Sibyls" were women supposed to be inspired by the "gods" (angels). Apollo was believed to throw them into a kind of ecstasy or trance, in which they could foresee the future.

One very celebrated medium was the Cumaean Sibyl, said to have been the writer of the Sibylline books. The "Oracle" of Delphi was especially famous. A medium or oracle at Bute called Cambyse that he would die in Ecstasia. Cambyse, you remember, was the son and successor of Cyrus the Great. Emperor of Persia. He reigned about seven years, adding Egypt to his dominions. He supposed that Ecstasia was the city of that time in Media, and carefully avoided the place. But some years after, while suffering from a wound, he dismounted to rest in a village in Assyria. He felt that he must die—he inquired the name of the place, and they told him it was Ecstasia. Thus was the prophecy fulfilled.

Destiny seems to have been an "Odd Fellow" in those days. But in the "fullness of time" came Plato upon the scene. He was born 429 B. C., and was a favorite pupil of Socrates. (In due time he developed his own philosophy. He taught the existence of one Supreme Soul of the world, without beginning, end, or change. The one unchanging Being amid worlds of change.

It was the Eternal Now of consciousness. Prior to all things, even the etherial sphere, and of all beings. It is Life, Love, and Light. The same that drew all things visible and invisible out of naught or chaos. The unconditioned, outer darkness. His Power reduces chaos to order. His Wisdom reduces matter to the eternally distinct principles on which their nature. Matter was the outer covering, the receptacle of all forms, the feintness, "Mother Nature," as we say, and was from its refractory nature, considered the originator of evil.

He considered the first emanation from God was the mind, immortal, indivisible, unchangeable, a portion of deity itself.

This great Power being mingled with the feminine principle of matter (Light and Darkness?) caused the birth of a third, which he calls the Soul of the World, and believed it to be the pervading and animating principle of the universe.

The Inner life of all things was, to him, spirit. The Platonic Trinity was figurative. It related to the attributes of the Divine Being, not to Persons. It was a metaphysical and philosophic way of saying that the Divine principle of God by agency of his wisdom, produced a manifestation of his ideas, which was the model world, according to which the visible earth was made.

In the same metaphysical way he often calls the world the son or child of God. He means that the model world of ideas was eternal, being co-existent with the Divine Mind, but that this inferior world was produced by union with matter. The three states, the etherial or luminous, the Aerial or atmospheric, and the Material.

The etherial is the pure region and light of heaven. There are the stars, the former residences of our souls before we dipped once again into matter for further development. That is the Permanent world. There indeed are the real ideal types of being, fresh from the Divine Mind.

His idea is that all things come from inward formations of causation, or spirit. "Forms are incarnations or materializations of intelligent living forces. Mind is primary; matter follows the attraction of invisible spirit causes, which are self-conscious and Divine."

We electrophore forms with metal, it may be with gold, silver, nickel. The metal flows over the pre-existent forms. So it is with the embodiment or materializations: spirit forms becoming covered with matter and hence knowable through the senses.

In the intellectual worlds all is beautiful and harmonious, transparent, to the spirit sight. Fruits, flowers, birds, breathing the luminous ether, as we breathe air, and drinking water which is purer than air.

We who live in this profound abyss, at the bottom of an ocean of atmospheric air, imagine that we are in an elevated place, and we call the atmosphere heaven. It is as if a man were looking at sun and stars from the bottom of the Atlantic Ocean, and seeing the light of the sun in the water, should imagine the sea water itself was the sky. If we had wings to rise on high, we should see that there is the true heaven, the true light and the true, though darkened, earth.

As in the ocean all is troubled, brackish from the salts and impurities which abound, so in this present life, the soul is troubled and deformed and ruined in comparison with that print world, where the idea has its perfect expression.

Our perceptions (ideas) of the "True and the Beautiful" are really the recollections of what the soul formerly saw, when it dwelt in the divine life, the perfect state of being. There it deified what we now consider realities, and it was supernally elevated to the contemplation of the true, in the spirit. Unless the soul of man had once perceived divine realities, it could not have entered the body of a human form. Few souls remember the sacred mysteries they once perceived and, when they behold any similitude of supernatural forms, are astonished, and as it were, come up, and have themselves, but at the same time they are ignorant of what this ecstasy may be, because they are not endowed with that perfect clear perception which is truth.

The spiritual vision or inner life, not having sufficiently purified itself from its sensual contaminations, inherited from ancestry and contracted from environment.

Of the multitude of intermediate spirits between God and man, he says: "Their office is to convey and interpret to the Gods (angels) the prayers and offerings of men, and bring to men the commands of the Gods."

These "Daemons" are the source of all prophecy, and of the arts of priests in relation to sacrifice, consecration and consecrations. All such communications come to the gods by means of these spirit bodies both in sleeping and in waking.

In Plato's psychology man consists of three parts: (1) The Spirit or inner life, (2) The Rational mind—sort of mirror—reflecting between spirit and matter; and (3) the dark, material body. Thus man was a microcosm or type in little of the entire cosmic sphere.

As we rest in reverie meditating his cosmic conception with its Harmony and its "Ideal Principles" we seem to drift into the melodious mood say of Chopin's Nocturnes, or Schubert's Serenade—or the sweet slumber songs of the masters of melody.

We dream deliciously into "The Twilight" thought of Lowell: "Some drowsy a dream floats by me, An odor from Dreamland sends me, Which, when I wake, I find is gone, Of a something that came and went. Of a life lived somewhere, I know not. In what diviner sphere?

Of memories that come not and go not Like music once heard by an ear That cannot forget or reclaim it: A something so shy it would shame it To make it a show; A something too vague, could I name it, For others to know. As though I had lived it and dreamed it As though I had acted and schemed it Long ago."

These lines call to memory Plato's doctrine of "Recollection." The "Phaedrus" this conception of a former existence is embodied in one of his famous myths. In this the imaginative powers are seen at their finest.

The soul is compared to a charioteer driving two winged steeds, one mortal, and one immortal; the one ever tending towards the earth, the other reaching always to soar into the sky; there where it may behold those blessed visions of loveliness and of wisdom and goodness, which are the true nature of the soul. When the chariots of the Gods go forth in mighty and glorious procession, the soul would fain ride forth in their train; but alas the mortal steed is ever hampering the immortal, and dragging it down.

If the soul yields to this influence and descends to earth, there she takes human form, but in higher or lower degree, according to the measure of her goodness, according to the measure of her wisdom. She may become a philosopher, a king, a trader, an athlete, a prophet, a poet, a farmer, a sophist, a traitor, but whatever her lot, according to her manner of life in it, may she rise or sink still further even to a beast or a slave.

Only those souls take the form of humanity that have had some vision of eternal truth. And this vision they retain in a measure, even when clogged in mortal clay. And so the soul of man is ever striving and fluttering after some-

thing, beyond; and especially, is she stirred to aspiration by the sight of lovely loveliness. Then above all comes the test of good and evil in the soul. The nature that has been corrupted would fain rush to brutal joys; but the purer nature looks with reverence and wonder at this beauty, it is a revelation from heaven, it is an adoration of the celestial joys which he still remembers vaguely from the heavenly vision.

Thus pure and holy love becomes a narrow pathway back to heaven. It is a source of happiness unalloyed on earth; it guides the true lovers on upward wings back to the heaven whence they came.

Thus the love that tempts us into sin if it be true Love works out its redemption, and he "who seeks atonement for the past should woo the angel virtue in the future."

Jesus re-enunciates this doctrine to the present age, the doctrine of prior, that is, eternal existence. He says: "May they learn they are of Thee, and they will surely go back again into the bosom of immensity, from whence they came; and may they learn, through the knowledge of us and that who were co-existent with the almighty whole, and not one jot or tittle of mind or matter can be lost or created anew."

Thus do the reveries of our dear dead past call up to mind the highest, noblest thing of human cognition, leading us to realize that

"The flush of life may well be seen Thrilling back over hills and valleys; The cowslip starts in meadows green, The buttercup catches the sun in its chalice, And there's never a leaf or a blade too mean To be some happy creature's palace." J. P. COOKE.

A GENTLE REMINDER.

The Urgent Duty of Spiritualists.

Observation has taught me that there are a few important duties we owe, many of us, to the cause of Spiritualism, and with which a number with whom I am acquainted are decidedly derelict.

First, We who have been led out of darkness, thrown aside old-time beliefs and church dogmas, though holding communion with our arisen loved ones, should state each and every day, to live up to the teachings of Spiritualism and those loved ones. I say "each" because of loved ones, since good spirits will not knowingly give bad advice to their loved ones yet on this plain of life, yet they as well as ourselves may at times err in their judgment concerning the affairs of this side of life, and in which we mortals are in many ways interested.

Second, We should be united, organized, since in union there is strength. United we become a power, but divided we fall. Being divided, careless, derelict, we make no progress, no headway in the eyes of the world and yield no influence with legislative bodies, the law-makers. Why is it thus? Simply because we as Spiritualists have sought, and we permit the law-makers to dictate our legislation. The bills (the enemy) wants pushed through. Now what is the result? The bill is passed and becomes a law which the enemy proceeds to have enforced. One law prohibits our healing mediums using their God-given powers in healing the sick, and another law prohibits our mediums to arrest and imprison our phenomenal mediums. Another prohibits the use of clairvoyant powers, etc. These are facts, cold facts, the Spiritualists of a country have had to face, yet many of them, and especially those who are well-to-do financially, as a rule keep quiet and render little or no assistance to the N. S. A. nor to the little bands of workers here and there throughout this great republic. In the language of that great statesman, Patrick Henry, who while addressing his fellow citizens, urged them to unite and put their shoulders to the wheel, and while addressing them on the subject of the Bill of Rights, he said, "I tell us that we are weak and unable to cope with our formidable an adversary; but when will we be stronger? Will it be the next week or the next year?"

History tells the result of persisting effort. Now to you who are prone to procrastination and neglectful of your duty, I would like to ask, how much longer are you going to stand on neutral ground, and the other fellow, or the "other woman" or the "other fellow" will finish the brains, means, etc., to carry out this grand work. Reader, if the shoe fits, give it serious thought, then put your shoulders to the wheel of progress, right and justice, and the angel world will bless you. More, you who are financially able, and thousands of the "other fellow" are in need of help, promulgate, through our gifted speakers, phenomenal mediums and the press the grand truths to be found where outside of the ranks of Spiritualism.

Third, Are you a subscriber to one or more of the papers published in the interests of Spiritualism? If not, you should become a subscriber at once. I, a Spiritualist, would be ashamed to admit that I was not a subscriber to at least one of the papers published in the interests of a cause that has revolutionized the human mind, and has freed thousands of imprisoned, creed-bound souls, discarded church dogmas and priestly rule. Support the Spiritualist-papers and they will become a part of the secular press to-day.

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IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

LIGHT, LONDON, ENGLAND.

SPIRITUAL PRAYERS.

All-mighty Father, may we be so guided, and all things which we may require of us and that who were co-existent with the almighty whole, and not one jot or tittle of mind or matter can be lost or created anew."

Thus do the reveries of our dear dead past call up to mind the highest, noblest thing of human cognition, leading us to realize that

"The flush of life may well be seen Thrilling back over hills and valleys; The cowslip starts in meadows green, The buttercup catches the sun in its chalice, And there's never a leaf or a blade too mean To be some happy creature's palace." J. P. COOKE.

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SATURDAY, AUGUST 23, 1902.

Spiritualism an Ethical Factor.

He has small faith in the ethical forces that work the upward trend of social and spiritual evolution, who cannot look forward to the time when, on this earth, the coming ethical man shall stand with head uplifted among the stars, a brother among all his kind, his face glowing with love of truth, right, equity, humanity.

While various factors, innate and the result of experience, observation and environment, tend to enlarge and intensify man's ethical perceptions and sentiments, and thus increase their power and influence in the formation of character and one's manner of life among and toward men, the ethical in-struct develops by its own proper use, its culture by thought and experience; and in its turn, by natural result, lifts man to higher planes, clearer and more refined conceptions of its import, its binding, moral, obligatory nature as a law of government for humanity, that cannot be annulled or suspended at the behest of any lower instinct or desire.

It is perceived and felt as a law su-perior in authority to all claims of pas-sion or greed, which would incite to acts of selfish gratification, even to the infliction of injustice and wrong upon individuals or society.

It is of course plainly to be seen that this pure law is violated every day, in the world of business, and in common life, it is violated in spirit and in num-berless concrete cases of business, in so-cial and industrial affairs.

These violations are facts which are known and recognized, if not openly acknowledged, even by those who are most guilty of such dereliction.

It is somewhat of a gall, a seed of promise of better things, when open, or even inner mental acknowledgment of wrong is made; it argues the upspring-ing and growth of ethical sentiment, tending toward higher and better life.

So, may we not say that the million-aire who has amassed his millions in ways that do not run parallel with the straight lines of purely ethical laws of conduct, evinces a sense of his guilt when he sets out in a round-about way to return to society, by benefactions to educational institutions, etc., some of the honest but less wealthy, who are un-derrpaid laborers, who were essential factors in the production of his wealth.

In these benefactions he is in some degree evening-up with society, by re-turning to it a part of the wealth which society has been the great factor in pro-viding. Without society he could not have wealth. A man may gather piles of gold and silver, and have houses and land, but unless he has the social world around him, to give value to his pos-sessions, his piles of gold are no more than the same bulk of sand.

To society, and to himself merely as an equitable factor in the social body, he owes all his wealth.

The Ethical Man, toward whom the finer spiritualizing forces of Evolution are tending, when he shall appear on the earth, will feel his indebtedness to society, and to his fellow-men individ-ually, for the earthly goods he pos-sesses, and his wife with grasping greed, by ethical law, rather than by grasping greed.

And to this end Spiritualism tends, by its uplifting, spiritualizing, ethical in-fluence.

The Prophets and Their Prophecies.
The astrologers and other prophets having failed to kill King Edward, or to prevent his coronation, it is "up to them" to recast their horoscopes and explain the failure of their prophecies. King Edward has lived and received his coronation in spite of all the adverse influence of their prophecies, working in the thought of many minds, and, ac-cording to press reports, on the mind of the King himself.

Such prophecies tend to work out their own fulfillment, especially in the case of impressible minds, and there-fore are to be deprecated; and for deaths or misfortune thus caused, such prophecies are morally responsible.

This consideration, as well as the many innumerable instances of prophe-cies, should cause the prophetic in-clined to pause when they feel within them the stirrings of the prophetic in-flatus, lest they become, morally, mur-derers.

Many a good man, many a good woman, has been literally killed, mur-dered by such prophecies preying upon their minds. "Suggestion" and "auto-suggestion," are sufficient explanations of the evil results in such cases, with-out any need or proof of any degree of foreknowledge in the matter.

And in the case of death so caused, the prophet of evil should be looked upon as virtually, morally, a murderer.

From A. J. Davis.

Hudson Tuttle's reply in The Pro-gressive Thinker as to Swedenborg's work on the Bible (In Questions and Answers) is perfect. Every nail is hit on the head and clinched under side so it won't draw out. In fact everything he writes bears the impress of heav-ily truth and wisdom. May he live long and continue to prosper.

A. J. DAVIS.

"A Plea for the New Woman." By May Collins. An address delivered be-fore the Ohio Liberal Society. For sale at this office. Price 10 cents.

A Model Saylor—That Is What Each One Should Be.

Often there is a model man in the in-dustrial walks of life, who may be de-signated as a Saylor in the broadest and most comprehensive sense of that word. James Wilson once upon a time re-ferred to just such a distinguished character in the Cedar Rapids (Iowa) Gazette. This Saylor was a man who had a peculiar place in the liking of many a neighbor. He was known in the family to which he belonged as "Our Jack." Nobody gave him "John."

It would have seemed like putting up a fence between him and his friends to have such ceremony as giving him either his full name or his right name. Jack was known far and near. A royal fellow he was. His like in many ways was not easily come across. It seemed as if away back in some of the family strains from which he was descended his antetype had existed, and nature, through some freak, reproduced Jack with old-fashioned peculiarities that were noticeable because they differed so much from most folks. Jack was fully thirty before he became of age. He was a great, big, open-handed, open-hearted, generous soul, helping this one to a good turn and more here, keeping the laugh going and provoking the mirth by droll remarks and apt illustra-tions. It elevates to lend a helping hand. The Iowa farmer is generally a thrifty man. Jack delighted far more in helping somebody than in looking out for himself. It seemed as if there was need of a neighborhood factor, free from selfishness, defiant of care, a re-ceptacle of general complaint, and a physician for imaginary ills. Jack filled the bill. A neighbor brightened up a mile off if he saw him coming, and after he parted from Jack he felt light-hearted for a whole day. After coming to the last year of his teens he noticed that Abraham Lincoln seemed in most need of help, and as much to keep old Abe easy in mind and hopeful as any-thing else Jack joined the First Iowa Cavalry with other farmer boys. He returned with broken health, but with all his humor in full life. The neigh-bors thought Jack would turn his at-tention now to money-making, as all with whom he associated were of that turn of mind, but his flow of humor, his liking to do others good turns—and of others to have him—absorbed him un-til he met Mary and took her to church and they were man and wife. Then he turned to property-getting, and was get-ting it fast, but, alas, his army life fol-lowed him. Calls had been made on the boy that the man had to pay, and he paid the full demands with his life. Mary and her two boys missed Jack woefully. We all missed him. There were sore hearts for Jack.

Jack was a Saylor in view of the fact that he not only made it a custom to assist others; to encourage those in trouble; to be a benefactor and a blessing in the community where he lived. If all were like him there would be no sin and suffering in the world, and the millennium would commence at once, and that, too, without any sectarian religion behind it.

Dean Farrar has said that "the true conception of duty is co-extensive with the entire range of human life. It was never intended that man should be ab-sorbed in isolated aims, nor that his thoughts should be exclusively devoted to the concerns of his personal interest. He who is content with such selfishness spends his life like a beast with lower pleasures, like a beast with lower pains." He hardly sees to the true dig-nity of a man at all.

It is clear, therefore, that the main effort of our human life should be to follow the highest of all examples, and not primarily to seek our own pleasure and advantage, but to gain our true life by the willing, and even glad, sacrifice of all transient personal aims, and the predominant effort, at all costs, to im-prove the conditions of things around us, and to lead the world, so far as lies in our power, a little better and a little happier than we found it. This is what we mean by the corporate life in gen-eral. Our duties and, therefore, our highest interests, widen outward like the ripple on the surface of a lake; they only cease when the tiny wave of our earthly life breaks upon the shore of Eternity, and our highest duty to ourself is our most sacred duty to others.

It begins with the duties which we owe to those who are nearest and dearest to us in the circle of our domestic life. It widens at once to the whole circle of our neighbors. From them it spreads to the societies around us in the vil-lages, and to the cities, and to the world at large. From them it extends to the whole nation to which we belong. Fi-nally, it involves our relations to the whole family of man. It will be seen, then, at once that the highest and most concentrated rule of the religious life is the basis of all true morality, namely: "Thou shalt love thy neighbor as thyself."

"The first opponents of the slave trade were ridiculed and persecuted, as hopeless fanatics and disagreeable fan-dists, and the supporters of the trade which stole human beings from their homes and subjected them to horrible hardships and entirely destroyed the health of the citizen; but generally—indeed without exception—the salvation has arisen from the heroic efforts of one or two men who have been the first to see truth in its own light, and not through the distorting medium of custom and self-interest. These men are often com-paratively unknown and only derive their influence from the strength of their convictions. It was thus that Clarkson stood for a time all but alone against the indifference and wrong-doing of his country, and with the subse-quent aid of Wilberforce, Zachary, Macaulay, and many others, saved England from the crime of using the arm of freedom to bind the fetters of the slave. Similarly one man—John Howard—purged the foul prisons of England and of Europe, the condition of which were so cruel and infamous as to constitute a disgrace to humanity. Rescued thousands of miserable factory

MIND-BUILDING TO ORDER.

How to Improve in Spirituality.

ELMER GATES HAS A SYSTEM OF MAKING BAD FOLKS GOOD—IT SOLVES THE MYSTERY OF IN-SPARATION, AND SHOWS THAT GENIUS IS NO MORE IRRAT-IONAL THAN THE MULTIPLICATION TABLE—HIS EXPERIMENTS IN PSYCHOLOGY.

After studying for more than a quar-ter of a century Elmer Gates, of Wash-ington, thinks that he has learned just how the mind invents and discovers. Early in life, becoming interested in the workings of his own mind, Mr. Gates began a systematic series of observa-tions and studies, which, he now as-serts, have led him to the discovery of a new domain in experimental psy-choology, an evolution of mind building and development which he has named the Mentative Art.

From the beginning of his investiga-tions, Mr. Gates applied his discoveries to his own mind. He says that in this way he gained a superior method, not only of investigating mental processes, but of making them fruitful in the line of invention and discovery. More than this, he says he has been able to find the work of genius is no more erratic than the multiplication table.

In discussing mind building and de-velopment, which Mr. Gates contends is true education, he says he has been proved, by a series of experiments, that the cell is not only the anatomic, but also the psychological unit of animals and plants, and that cells can, by psy-cho-logical training, be developed into new species; also that he finds that con-scious mental experience creates, in some part of the brain, new structural organization, which is the embodied memory of that experience.

One of the experiments by which he arrived at this conclusion was with young dogs of the same age. One of these Mr. Gates reared as a pet, and was able in perfect darkness and the other in constant light. When they were grown he killed them and after a care-ful examination of the brains of each showed that the part, which controls sight in the brain of the dog reared in light had more cells and they were larger and fully twenty-five times bet-ter developed than was the same part of the brain of the one reared in dark-ness. Another experiment, also with young dogs, which Mr. Gates taught to discriminate color, showed like results. A part of the brain of those that had been trained to discriminate color, de-veloped, but contained more cells than those of the same age and kind which had not been trained.

That the cells of the brain can be not only enlarged, made more efficient and increased in number, but that these changes are transmitted to offspring, Mr. Gates says he proved by a series of experiments on guinea pigs. Also that new mental characteristics and quali-ties can be acquired by brain engraft-ing, produced by mind activity, and that these are transmitted.

These experiments led Mr. Gates to consider a cure for immorality and criminal propensities that the struc-ture of the brain can be changed by training, he says that if, in that portion of the mind where evil memories are engendered, those that are good are up-built by being kept active each day, they will replace those that are bad. In this way an evil disposition may be converted into one that is good.

For example, an ill-tempered child has an overdevelopment of certain brain structures. Each time he is angry the blood flows to that part of the brain. In this way it becomes more and more developed, and the evil ten-dency increases. The remedy for this and similar undesirable tendencies is to

train the child in other kinds of emo-tions, thus engrafting in other parts of the brain better memory structures, while leaving those that are undesirable, inactive and unenriched. Mr. Gates believes; that in the future this law will be recognized and that reform schools will be replaced by training in accordance with them.

As the child may be trained, so, Mr. Gates says, each individual may train himself. That, as the organ of thought is perpetually changing in cell structure and is never finished, each normal in-dividual being is the architect of his own brain, and may rebuild and alter when-ever he sees fit. He says:

"Let a person devote an hour a day to calling up a certain class of fine, uplift-ing emotions and memories, which in ordinary life are summoned only occa-sionally; let him do this regularly as he would take physical exercise, and at the end of a month he will be able to note a surprising change. This change will be apparent in all his thoughts, de-sires and actions."

Habits are formed, Mr. Gates says, in this way. When a thing is done many times in the same manner that part of the brain structure which does the thinking in connection with the act is nourished by the increased flow of blood which the activity causes, con-sequently the same impulses continue to be engendered with increasing strength.

It has long been recognized that cheerfulness is conducive to health. Mr. Gates says that he has found by ex-periment and observation that there is an important provable relation between the emotions and the chemical changes constituting cellular nutrition and that he has found that cheerful, hopeful emotions increase nutrition, while sad-ness and anxiety produce destructive changes.

When Mr. Gates had his mental pro-cesses well in hand, in accordance with the laws he had discovered, he began to demonstrate what he could do with his mind, which he had trained in accor-dance with these laws.

At Chevy Chase, Washington's beau-tiful Maryland suburb, Mr. Gates is ap-plying this crucial test. Beyond a wild olive hedge and a pretty villa in the distance Mr. Gates has erected an in-strument of the electric road, just beyond Chevy Chase Circle, is a long commodious building, shaded by trees and flowering vines. This is Mr. Gates' workshop. Here are the inventions in practical form which Mr. Gates asserts are the result of applying the Mentative Art to his own mind. Here also are skilled workmen engaged in making different parts of recent inventions.

Among the inventions to be seen in his laboratory is an electric shuttle, which he believes is destined to make weaving of fabrics a much easier pro-cess than it is now. Others of equal importance are machines for separating one substance from another when not in chemical combination. One of these, an electrostatic float and flour gold se-parator, takes the finest particles of gold from a stream of falling sand as a mag-net attracts iron filings. When the machine is in motion the particles of gold are being flying through the air, and are attracted to the separator, to which they cling. This machine is pronounced a great invention by Major J. W. Powell, founder and director of the Bureau of American Ethnology, in the Smithsonian Institution, Prof. A. H. Church, of the United States Geologi-cal Survey, William Essie, superintendent of the Constock mines, and other capable judges who have examined it.

Mr. Gates affirms that, by a method of psycho-physical measurement, he can not only diagnose disease but can detect its approach long before the pa-tient feels the first symptoms and be-fore any other method of diagnosis could discover it. He also asserts that he has successfully applied his system of mental cure to a variety of diseases.

As to his peculiar system of mind training, he says that while scientists and others have been occupied with the effect of the brain on the body, he has given his attention to the effect of the

body and its environments on the brain. He holds that first of all the body should be well nourished, oxygenated and rested, in order that the brain may be thoroughly sustained. Darkness, he holds, was made for rest and daylight for work, so each day in the year he works from dawn till dark. Rising with the sun, he retires at dusk. He burns no midnight oil. He says:

"Eating, sleeping, resting, thinking, should be punctiliously regular. Select a list of subjects in any one domain and consider them at a certain time each day. At first the images will be slow, and indistinct and inaccurate, and the mind will quickly tire in considering them. But by repeating the process daily at the same time the law of psy-cho-logical periodicity is utilized, and if the body is in a condition to nourish the brain, the images will soon become vivid and rapid and there will be scarcely any conscious effort. This utilizing the law of psychological pe-riodicity is of the greatest importance in training the mental functions to pro-mote efficiency and endurance. In fact, it is a law of success, and is constantly utilized by those who succeed in any line of effort, as any one may see who will give the matter a little thought."

Mr. Gates says he has found that in the early morning the sensory and mus-cular structures should be employed. During the late morning hours the in-tellect should take the lead. In the afternoon and evening the emotive and affective functions should dominate, and the mind should be free of fac-tual rest the more efficient will they be when operative.

That his system will make common-places minds great by no means asserts. He says that there is as much difference in minds as in trees, but that every sort of mind can be improved by his method. The inventive mind will be taught just how to discover without waste of time or energy, and the Men-tative Art will enable each individual to control and utilize his mind to the best advantage.

Prominent educators and scientists are deeply interested in this new work. Prof. McGee, of the Smithsonian In-stitution, in speaking of it said recently: "I think this line of work will revolu-tionize education and lead to more in-tellectual progress in the next quarter century than in all the centuries be-fore."

Arrangements are now being made to organize and equip a department of an Institute of Psychology and Psychurgy, which Mr. Gates proposes to establish. In this department he will verify, class-ify and teach one of the sciences which will typify and demonstrate his system.

The above from the New York Sun illustrates a grand truth. Elmer Gates is a remarkable man and his discoveries in the domain of Science has placed him in the front rank of the thinkers of the present age. As said by Luther Gulick, M. D., "Wholesome thinking is necessary. A man who is constantly thinking about things that are the mat-ter with him creates the will he fears. It is a well-known fact that constant direction of the thoughts to any part of the body will alter the circulation of blood in that part. A man who is all the time thinking about his liver will, other things being equal, have more trouble than a man who does not. The thinking world is just as real a part of us as the world of matter, and the man can no more be healthy and all the time be thinking unhealthily thoughts than he can be sting and vigorous per-manently and be living a life of direct violation of physical laws."

To become spiritual one must think pure thoughts, and from within his mind high and noble ideals. One be-comes in time like the ideals which he evolves within his inner consciousness. The lesson given by Elmer Gates is an important one. The hints he gives are invaluable to every reflective mind. Spiritualists should ponder them well. Cultivate spirituality, cheerfulness, kindness, charity, love for all honesty; this can be done by right thinking.

Dr. Emma N. Warner.
We are glad to learn that the Doctor has so far recovered from the painful surgical operation through which she passed some time ago, that she has been able to go to her farm in Michi-gan, where it is expected her restora-tion to perfect health will soon follow.

CONSOLATION.
Sitting in the gathering twilight,
On a dreary winter's eve,
Thoughts of friends who, long departed,
Come, my heart to deeply grieve.

Through my half-shut lids I see them,
Visions of a happier day,
When the chain was yet unbroken,
And no loved one passed away.

When I had no dread of sorrow,
And my life seemed so complete,
With my loved ones all around us
And the days were passing sweet.

And to-night I feel her presence
All about me in the room,
I can see her form and features
And it brightens up my gloom.

Through the door I see her tripping
In her dainty baby fun;
She whose race on earth was ended
With her life-work scarce begun.

Scarce begun—and yet it may be
That her work was finished here;
That her mission was to lead us
To a better, purer sphere.

And her presence was but lent us
By our Heavenly Father's love,
To draw our hearts from earthly things
To mansions built above.

And my heart has lost its burden,
Since I saw her face to-night,
For I know that somehow, somewhere,
We will meet in realms of light.

I will meet with all the loved ones
Who have passed beyond the tide,
And her holy words will lead me
Safely to the other side.

"Three Jubilee Lectures." By J. M. Peckham, M. D. Doctor Peckham is a prominent and instructive writer and lecturer, and these three addresses on the occasion of the Jubilee of the United States, are well worthy of being preserved in this tasty form in print. Price, 35 cents.

"The Life Booklets." By Ralph Waldo Trine. Three daintily beautiful little books, finely adapted for holiday presents. The titles are, "Character Building by Thought Power," "Every Living Creature," and "The Greatest Thing Ever Known." The matter is of high-toned spiritual character, and is said to have been drawn by the author, or music committee, or both acting in

On the Threshold.

Standing on the threshold, with her wakening heart and mind,
Standing on the threshold, with her childhood left behind,
The woman softness blending with the look of sweet surprise
For life and all its marvels that lights the clear blue eyes.
Standing on the threshold, with light foot and fearless hand,
As the young knight in his armor in a minster nave might stand;
The fresh red lip just touching youth's ruddy, rapturous wine,
The eager heart all brave, pure hope, oh happy child of mine!

I could guard the helpless infant that nestled in my arms;
I could save the prattler's golden head from petty baby harms;
I could brighten childhood's gladness, and comfort child-hood's tears,
But I cannot cross the threshold with the step of riper years.

For hopes, and joys, and maiden dreams are waiting for her there,
Where girlhood's fancies bud and bloom as April's golden air;
And passionate love, and passionate grief, and passionate gladness lie,
Among the crimson flowers that spring as youth goes fluttering by.

Ah! on those rosy pathways is no place for sobered feet,
My tired eyes have naught of strength such fervid glow to meet;
My voice is all too sad to sound amid the joyous notes
Of the music that through charmed air for opening girl-hood floats.

Yet thorns amid the leaves may lurk, and thunder-clouds may lower,
And death, or change, or falsehood blight the jasmine in thy bower;
May God avert the woe, my child; but oh! should tempest come,
Remember, by the threshold waits the patient love of home.

—Anon.

HON. LUTHER MARSH.

The Venerable Jurist, Has Passed to Spirit Life.

According to dispatches from New York, Luther R. Marsh, the venerable jurist and famous Spiritualist, breathed his last at 6:30 p. m., August 15, at his home in Middletown, N. Y. Mr. Marsh had been in feeble health for the last month, and for the last three weeks had taken no solid food. His death was due to stomach trouble and general debility. Half an hour before the end came Mr. Marsh lapsed into uncon-sciousness, breathing shorter and shorter until he ceased his action.

Mr. Marsh's last public appearance on the platform was nearly two months ago, when he delivered an address in Beth-Jacob Synagogue, Newburg, at the request of Rabbi Elkus. Mr. Marsh's last illness was hastened by his attempting to do too much work of late.

Some days ago Mr. Marsh summoned Justice Bartlett of the Court of Appeals to his bedside and it is believed made final disposition of his great library and picture gallery.

ENDS REMARKABLE CAREER.

The death of Mr. Marsh ends the earthly career of one who was in his day a distinguished member of the New York bar. He was among the first in his profession. So great was his fame that Daniel Webster became his law partner after leaving Tyler's cabi-net, and one of Mr. Marsh's most cher-ished possessions was the old-fashioned office sign—a bit of black tin, bearing Mr. Webster's name in gilt.

By his own genius Mr. Marsh rose from the practice of a country attorney to counselor in great cases involving millions and becoming precedents in American jurisprudence. He was born in 1813 in Pompey, N. Y., of good Puritan stock, his ancestors being among the first settlers of Massachusetts. Mr. Marsh early won distinction for his skill and eloquence in difficult cases. His mastery of technicalities attracted the attention of the officers of the Erie Railway, and he became its counsel.

He came to New York in 1841, and was soon recognized as a man of power. His oration at the opening of the Erie's fair in the new Crystal Palace, gave him national reputation. He held his high position as a leader of the New York bar for fifty-two years. He was ardently devoted to building up the city. Among his reforms was the aboli-tion of burying the dead in the city.

He drew the act of 1883 for enlarging the New York public park system to 3,840 acres. He was president of the park commission created by a special act of legislature, appraising property to the value of \$10,000,000. He was naturally proud of his work, especially in obtaining what was then considered vast tracts of land for the city without expense. He bought so much property that the surplus advancing in price paid for the entire purchase. Thus the city had its park domain free of cost.

In view of Mr. Marsh's extraordinary accomplishments it is beyond explain-ation how he became a victim of the no-torious Diss De Bar, a wife woman, who not only made him believe, but was presently in possession of his valuable brown stone residence in Madison ave-nue. It was the turning point of his life, however, when he found his friends uncompromisingly against him in his unresisting acceptance of Diss De Bar's fake spirit manifestations. It was afterward confessed that the Diss De Bar's pictures were as fraudulent as the seances that produced them.

Finding himself ostracized, so to speak, on account of his associations with the woman Diss De Bar, Mr. Marsh received an invitation from Mrs. Huyler, a most estimable lady, and a genuine medium, the wife of John Huyler of Middle town, N. Y., to visit them and investigate her claims of commun-ication with the dead. That was twenty years ago. Mr. Marsh, discouraged and lonely, accepted and remained there un-till his death.

FAITH IN THE SEANCES.

Under the Huyler roof seances were held from week to week, believers com-ing from all parts of the Union, and Mr. Marsh declared that all the commun-ications were absolutely genuine, and masterpieces of literature. Among them were messages from Adelaide Neilson. His regard for her amounted to a passion.

Mr. Marsh differed from the majority of Spiritualists regarding orthodox re-ligion. He was a firm believer in the scriptures, especially in the New Testa-ment, and in defense of the divine plan of redemption he was an earnest ad-vocate.

The Heroine Selects the Title.

On being congratulated recently upon the beautiful and appropriate title to his book, "In the World Celestial," Dr. Bland told a party of friends how he got it. He said he wrote some half-dozen titles which he submitted to li-erary friends for their opinion. Some thought one, and some another the best. About this time he visited the Spiritualist camp-meeting at Chester-field, Indiana, and meeting Edgar W. Emerson, he handed the folded slips of paper on which the various titles were written, to him, simply saying, "Take these slips of paper in your hand and tell me what you get." He held them a few seconds, when he said: "A bright spirit woman stands by your side who gives me the name of Pearl. Now she selects one of these papers from the others, and holding it toward you, says: 'Use that.'"

On unfolding that paper the Doctor found it to be the one which contained the words, "In the World Celestial."

A few minutes later he met George P. Colby, to whom he handed the same slips of paper, asking him to tell what impression, any, he could get. He placed his hand containing the folded slips upon his forehead a moment, and then selecting one from the lot, said: "A spirit who gives the name of Pearl, says that is the title of our book." It was the title selected by her through Emerson, and the Doctor at once adopt-ed it. It is proper to say that neither Emerson nor Colby had any hint of what the slips of paper contained.

OUR PREMIUM BOOK.

The Religion of Man and Ethics of Science.

To the Editor.—Permit me to say that I have just finished reading the above work, which you have now offered as a premium for subscription. Like all of Hudson Tuttle's works and writings, this one is practical, sensible, thorough, sci-entific, philosophic and just. Every Spiritualist who wishes to be correctly informed upon ques-tions affecting the welfare of man and society should read it; yet it is not by any means a book peculiarly adapted to the Spiritualist. No one can read it without becoming larger, strong-er, more hopeful and better equipped in every way to meet the issues and fulfill the duties that sooner or later must confront him as a reason-able being.

A. M. GRIFFEN.

Standing on the threshold, with her wakening heart and mind,
Standing on the threshold, with her childhood left behind,
The woman softness blending with the look of sweet surprise
For life and all its marvels that lights the clear blue eyes.
Standing on the threshold, with light foot and fearless hand,
As the young knight in his armor in a minster nave might stand;
The fresh red lip just touching youth's ruddy, rapturous wine,
The eager heart all brave, pure hope, oh happy child of mine!
I could guard the helpless infant that nestled in my arms;
I could save the prattler's golden head from petty baby harms;
I could brighten childhood's gladness, and comfort child-hood's tears,
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Among the crimson flowers that spring as youth goes fluttering by.
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My tired eyes have naught of strength such fervid glow to meet;
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The death of Mr. Marsh ends the earthly career of one who was in his day a distinguished member of the New York bar. He was among the first in his profession. So great was his fame that Daniel Webster became his law partner after leaving Tyler's cabi-net, and one of Mr. Marsh's most cher-ished possessions was the old-fashioned office sign—a bit of black tin, bearing Mr. Webster's name in gilt.

By his own genius Mr. Marsh rose from the practice of a country attorney to counselor in great cases involving millions and becoming precedents in American jurisprudence. He was born in 1813 in Pompey, N. Y., of good Puritan stock, his ancestors being among the first settlers of Massachusetts. Mr. Marsh early won distinction for his skill and eloquence in difficult cases. His mastery of technicalities attracted the attention of the officers of the Erie Railway, and he became its counsel.

He came to New York in 1841, and was soon recognized as a man of power. His oration at the opening of the Erie's fair in the new Crystal Palace, gave him national reputation. He held his high position as a leader of the New York bar for fifty-two years. He was ardently devoted to building up the city. Among his reforms was the aboli-tion of burying the dead in the city.

He drew the act of 1883 for enlarging the New York public park system to 3,840 acres. He was president of the park commission created by a special act of legislature, appraising property to the value of \$10,000,000. He was naturally proud of his work, especially in obtaining what was then considered vast tracts of land for the city without expense. He bought so much property that the surplus advancing in price paid for the entire purchase. Thus the city had its park domain free of cost.

In view of Mr. Marsh's extraordinary

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