

THE PROGRESSIVE THINKER

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

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MORRIS PRATT INSTITUTE.

Answers to Questions Propounded by the Editor.

To the Editor:—While I regret that my report of the work of the Morris Pratt Institute during the past year, should create such a disturbed condition of affairs, I am also glad that Brother Francis has put into print the many questions he has asked; and that other, no doubt, have weighed carefully during the year, but I am surprised that he should say: "Notwithstanding the Morris Pratt Institute was advertised widely in all Spiritualist papers, it attracted only a dozen scholars and some of them are charity students. In order to carry on the school with that number, contributions have been called for continuously, and yet there is a large deficit which hangs like an incubus over the Institute."

First, let me say, the number of students is incorrect by a count of two regular students and a number who were class pupils, that took special work and were not enrolled in steady attendance; and as for the "charity pupils," had we taken those who desired to come in that way we might easily have had a class of fifty, as fully that number have written they wanted to come if we had a scholarship fund that would permit them to enter; but, as it was, three scholars have worked out part of their account. Two young ladies have done the dining-room work, caring for and waiting on tables, keeping the room in order, looking after the dormitory and linen, keeping bath-room and class-rooms in order, assisting with ironing and otherwise helping when called upon. The other one, a lady who left her home to become a student, but on account of scarcity of help, went into the kitchen and cooked for from fifteen to seventeen persons for months, with the assistance of Mrs. Weaver, who is the worthy wife of the superintendent. It is but just to say that nearly thirty-five dollars for each of these pupils had been deposited towards their scholarship in advance, and if the school had paid such wages as any ordinary servant girl would have demanded, they could easily have paid their own way. As it is, I am willing to leave it to the judgment of any impartial mind to answer if they did not pay their way?

Second, "The large deficit" that "hangs so heavily" over us is not for running expenses. I have plainly stated in all my articles that we were obliged to put in a heating plant, repainting, putting new and better repairs on floor and floors in the basement, and that the money we were so soliciting was for that purpose. At the time my report was written the amount was over eight hundred dollars, it is now less than five hundred. There remains yet two hundred of the fourteen hundred and fifty for heating plant, two hundred on the plumbing bill, and nearly one hundred in small accounts, which includes balance on coal (one serious item last year) and painting (about \$1). This small amount, it seems to me, should not be considered so large as to become a bugbear, or classed as an incubus.

Now, please allow me to give what appears to me a reasonable answer to the eleven questions asked by our good Brother Francis.

First. Should not the list of studies be arranged by a large committee of Spiritualists, if the Morris Pratt Institute is to be continued?

By all means, yes. But first, let us have the "large committee of educated Spiritualists" who care enough for the education of others to take enough interest in the welfare of the school to do something towards making that school a possibility to have a course of studies arranged, rather than to sit aside and condemn those who have not only made the effort to keep the school on earth, but have arranged, as well as taught, the studies that have constituted the curriculum during the past year.

Second. Should Spiritualists be called upon to support a school where many of the branches taught can be studied equally as well, if not far better, in any of the magnificent non-sectarian High Schools now conducted throughout the country? Such schools have the air of refinement, culture and efficiency, and the teachers have no superiors.

Educated Spiritualists have for years deserted the average Spiritualist meeting because of the illiteracy of the speakers, and their cry has been for educated teachers. If the public schools could furnish these, why have we not had them? Brother Francis must not forget that to enter High School, one must have a fair understanding of the Primary, Grammar, course, and that if pupils are past the school age, it is as expensive to attend that as any other school. Many of our mediums and workers have not gone through the Grammar schools. Consequently, they could not enter the High School; and if they were advanced enough to do so, they would be obliged to take up studies that, to the average adult, would be of little or no service, as it does not require the many branches that come under the curriculum of High School nowadays, and that pupils are obliged to study to be able to speak and teach the English language acceptably. The students who most appreciate the Morris Pratt Institute are of the class who have not had these privileges, and yet have the chance to take such studies as are most needed, have made more progress in the past school year than they could possibly have made in twice that time in the regular High School; that "refinement and culture" has marked the lady and gentleman of the class of 1903. The teachers are well known and need no words from pen.

Third. I would like in reply to question three, to refer any person interested in voice and physical culture to any reliable physician in the locality where he lives and get his opinion whether or not as desired in that line can be

made, and one of the strongest arguments that have heretofore been made is that some of our best mediums are not graduates from any school—Grammar nor High School. Certainly, with an education, they would be able to give their messages to the world much more acceptably.

In conclusion, let me say, I am not an officer of the N. S. A., but since the Institute is not under the management of the N. S. A., I cannot understand why all Spiritualists should not consider, and answer these questions, and as my article provoked the reply from which I have copied, I feel that it is but just I should be heard in answer to these queries, and trust I may be given a hearing in your next issue.

Respectfully,
CLARA L. STEWART.
Whitewater, Wis.

THE ISSUE.

The Eminent Traveler and Author, on the Morris Pratt Institute.

Noting the issue so plainly put before Spiritualists in last week's Progressive Thinker, touching the comparative merits and necessities of the Pratt Institute, and the "sick, needy mediums," and the "infirm, worn-out speakers," I have no hesitancy in saying, the mediums and the infirm lecturers first—first and always.

I am an ardent believer in education, an all-round education, one that takes in health, instructions in hygiene, calligraphy, good bread-making and the scientific method of planting corn, hoeing and digging potatoes. The teachings at the Morris Pratt Institute, included in the curriculum, involve homiletics—the art of preaching. This reminds me of my homiletic drilling before I entered the Christian ministry. Once I remember my lesson was the 24th Psalm of David, the last four verses of which, when studying, we were told to stand up and preach to the class before the professors. We were told when saying, "Who is the king of glory," to raise the right hand and look upward. This implied reverence. And when repeating, "Lift up your heads, O ye gates," we were told to lift our hands above our heads as if we were palms open, and at the same time look up towards heaven. We were further told how to pose in the pulpit, how to graciously bend forward in the attitude of prayer; and we were impressed with the importance of neatly tying our white cravats, because so much more attractive to the ladies in the audience—these, and similar genuflections were taught our class as "homiletics," as a part of the "training" and the trade of preaching.

Looking back at that ecclesiastical drilling from my present standpoint, I consider it an injury, rather than beneficial.

PREACHERS, LIKE POETS, ARE BORN, NOT MANUFACTURED, OR THEOLOGICAL SEMINARIES.

Predicating greatness upon goodness, mental and moral development, and a high spiritual unfoldment, I pronounce Andrew Jackson Davis and Hudson Tuttle among the greatest, if not the greatest men on earth to-day. They were not educated, I might pronounce almost similar encomiums of greatness upon Colville, Morse, Wallis, Fuller, Edgerly, Ring, Kates, Howe, Sprague, Mrs. Richmond, Mrs. Lillie, Mrs. Hull, Mrs. Hagan-Brown, Mrs. Watson, Mrs. Longley, Mrs. Carpenter, and others who have NEVER BEEN DRILLED IN ANY "HOMILETIC TRAINING SCHOOL." But, affire with energy, self-educated, or educated in seance rooms, and by exalted spiritual intelligences, they have got forth speaking the truth in living, burning words of eloquence, charming and spiritually uplifting the listening multitude. Some of these—all of them, in fact—are sensitive; others are test mediums, demonstrating a future life and voicing cheering communications of comfort to tearful eyes and mourning hearts.

Considering these facts with the additional fact of our numerous High Schools with their physics, their culture and marked efficiency, and others that might be named, I see little more use for the Morris Pratt Institute, with its meager appointments and minus "sels" of apparatus for teaching the physical sciences, chemistry, electricity, biology, etc., THAN I DO FOR THE FIFTH WHEEL TO A WAGON.

Certainly, it is needless to say that I cherish only the most fraternal feelings to those engaged in this Morris Pratt enterprise, and accordingly I have said and written kindly words of its teachers and their work, and I say now that those who want homiletics training in this Institute—a sort of a family institute, should get it and pay for it. This is their privilege; but my first duty is to sick and suffering mediums to weary-footed lecturers, to the worthy N. S. A., to the Carlisle Indian School to the pariahs of India and to the poor, ignorant, but beautiful Buddhist children of Ceylon. HUMANITY IS ONE. MY PARISH IS THE WORLD!

When in Colombo, Ceylon, a few years ago and learning of the strenuous efforts of the missionary sectarists to educate Buddhist girls to thereby bring them into orthodox folds, I gladly contributed \$300 to the Museum School, near the Cinnamon Gardens, conducted by Mrs. Higgins, a Theosophist, for the education of poor Buddhist girls. A Buddhist monk came once a week, teaching them to walk in the eightfold path leading up to Nirvana. These girls, ranging from seven to fifteen and twenty years of age, were being taught the English language, cooking, cutting garments, sewing, mending, reading, music, and all the better industries of life. But I am wandering.

Concerning this pending "issue," my sympathies are thoroughly on the side of "raising funds for needy mediums," establishing society and lyceum libraries and other practical work. Brothers H. D. Barrett, F. W. Wiggins, A. J. Weaver, and a few other workers at college of university educated, Brothers

TO THE PUBLIC.

A Word From the N. S. A. Secretary, In Re the Morris Pratt College.

As I am receiving letters of inquiry as to how much the N. S. A. is involved in the affairs of the Morris Pratt College, and whether the college is operated under the auspices of the National Association, also if this N. S. A. owns the Whitewater property, a few words of explanation may not be out of place on this subject.

First, the N. S. A. does not own the Whitewater college, nor has the N. S. A. any jurisdiction over the college, its tutorship, or its affairs. Before the college board was established the offer of the college was made to the N. S. A., with the proviso, that ten thousand dollars be raised towards its establishment and equipment—an offer which the N. S. A. trustees declined to accept. Subsequently, the college board was formed and the college started entirely independent of the N. S. A., though the latter, to show its good will to the enterprise, and its interest in the object of education, gave three hundred dollars towards the opening of the college.

At N. S. A. convention in Boston, a charter was granted to the Morris Pratt Institute Association, the purpose of which is "To Promote Education," but it was then distinctly understood, that in no way could this chartering of the Association—which is not the college, but the association of the college—affect the N. S. A. as to the work, methods, expense or other affairs of the school or its property. Therefore, the N. S. A. has absolutely no responsibility in the matter of the college other than any or every Spiritualist in the land may have in his affairs—or responsibility which rests on individual opinion or obligation.

I make these explanations that the public may be fully informed, and that the N. S. A. in any sense includes the work and affairs of the college in its own distinctive work and responsibilities.

MARY T. LONGLEY,
Secretary.
Washington, D. C.

Some Pointed Words in Reference to the Morris Pratt Institute.

One of our leading scholars and workers, a college graduate, writes as follows:

"Your article in The Progressive Thinker on the Morris Pratt Institute, was timely; in fact, I wanted to put a laurel wreath on your head, because I think it a great deal more important that our poor mediums and half-paid lecturers should be cared for in their old age, than that the college should be taught the art of preaching. Davis, Tuttle, Mrs. Richmond, Colville, Wallis—our ablest speakers to-day, and those in the past were not educated in colleges, but received their inspiration and educational unfoldment fresh from the spirit world. Such was that brilliant man, Selden J. Finney, and others. I am not saying a word against educated speakers, but personally I prefer an inspirational lecture, full of grand thoughts and sublime ideas, infused from the spiritual world, to a cold, scholastically prepared sermon, such as I have often heard in Unitarian pulpits. They are comparable only to icebergs. They chill. They are not enlivening and uplifting. But pardon me, I am not lecturing, but only showing my appreciation of your position in regard to education and the care of poor mediums and worn-out speakers."

SPRING ECHOES.

Ye waft, spring breezes, waft to me
Sweet echoes of the long ago,
And bear upon your fragrant breath
Their tender strains, their rhythmic flow.

I see again the orchard blooms,
I hear a sudden whirr of wings,
And half-concealed in yonder copse,
Her plaintive note the blackbird sings.

At even, the distant reedy marsh
Is vocal with the hyla's trill,
Each sign of the reviving year,
Wakes in my heart an answering thrill.

The young girl lingering listening there—
Myself, that bygone time was she,
Amid the vernal blooms she stood,
Receiving Nature's ministry.

Her music, fragrance and her bloom
Of life 'twas love's baptismal hour,
Her living fount of strength unsealed
With its supreme uplifting power.

And so May breezes waft to me,
Commingling with life's minor keys,
A psalm, whose full vibrations swell
With love's immortal harmonies.

HELEN R. BARNSDALL,
Buffalo, N. Y.

Moses Hull is not, as yet, a lecturer well and long, especially upon Bible texts and themes. It has never been my misfortune, however, to hear from our platforms such terrible mistakes as that "John Wesley burned Socrates for non-belief in infant damnation," and others mentioned by Brother Hull. Universally, do I search for roses rather than thorns, for sound apples in heavily laden orchards, rather than imperfect ones; and then, purging crystal water tastes just as sweet to me when I am thirsty, as an honest farmer's gourd, as from a tinsel-decorated cup of gold. Often do I live of sermons from the "educated," but never from hearing the beautiful messages that drop like pearls from sensitive lips—lips alive with divine truths, fresh and inspiring from the angel homes of immortality. To me the issue is a very plain one, and the editor of The Progressive Thinker is to be congratulated for making it so clear and prominent before the great growing body of Spiritualists.

G. M. FENNELL, M. D.

PRESIDENT OF THE N. S. A.

He Appeals for a High Standard of Admission to the Morris Pratt Institute.

To the Editor:—My attention has been called to your eleven questions published on the first page of your issue of June 13. It has been suggested that I should, as president of the N. S. A., heed your request at the close of your article by responding to your queries there propounded. As president of the N. S. A., I am, under the constitution of the Morris Pratt Institute, a member of its board of trustees, and I feel as if the position in which I am now placed is rather a delicate one, as my words may be misconstrued by some and considered as captious criticism by others. I am interested in both organizations and desirous that both should prosper, hence my statements must be interpreted in spirit as well as in letter by those who shall read these lines.

In response to your first question my answer would be yes.

The reply to the second question would be that it would depend upon circumstances. If the present system of cramming, that now obtains in the high schools of the land, by means of which hundreds of brainy boys and girls are driven into early graves, their eyesight impaired and their reason dethroned, is to be continued, I should most emphatically declare in favor of having the branches as taught in these high schools represented in the Morris Pratt Institute. Furthermore, there should be a spiritual side to all instruction, and in my experience of seven years as a teacher of district and high schools, I am in a position to declare that this spiritual impress is largely wanting. With these conditions radically changed, a negative answer to your third query is answered by the question that many students are often ignorant of the means by which they can preserve their health, and if physical culture will tend to instruct them in the care of their own physical forms and mental attributes, I should certainly be in favor of that branch being taught in Spiritualist schools.

Question four has often been answered in the Spiritualist papers during the past few years. No one denies the contradictions of the Bible, or that some of its pages are obscure. No one denies that our ancestors made many mistakes in regard to the nature of religion, but as progressive thinkers, we are not obliged to make the mistakes our fathers did, nor are we compelled to deal with contradictions or obscurity in any book unless we so elect. There are many spiritual truths in the Bible, and by taking possession of them in the right spirit we have the surest weapon of offense and defense when brought into controversy with our Christian brethren, who are thereby awakened to the fact that they are Spiritualists and did not know it. I do not know that I am in favor of adding any other special exegesis to the many that now exist, but I am in favor of making use of weapons of warfare held by our opponents when they enter the arena of thought. By so doing we can easily put them to rout, and lead them to a standard and lead them to higher and more spiritual states of mind.

In dealing with question five, permit me to say that in view of the fact, that we have less than twenty platform speakers in the ranks of Spiritualism to-day under forty years of age, it is apparent that we must do something to lead those who will take the places of the "old and eloquent veterans" when they are past labor. I believe they should be given employment so long as they are able to fill their positions as servants of the angel world, but I do not find that in any way conflicts with the necessity of selecting young and energetic workers to fill the places of these noble veterans when they have passed the period of active service.

With regard to question six, my position is this: I believe in pensions for our brother and sister speakers, and mediums, no particular home or eleemosynary institution into which they would be placed with the feeling that they were objects of public charity. It is true that I have been an ardent advocate of homes for our needy ones for many years, and have contributed the best of my ability to such efforts, but I shall not relax my efforts to establish at least one such institution for the special purpose under consideration, but I frankly confess that I now feel that such a home would be largely in the nature of an experiment, and believe that the present work of the N. S. A. in pensioning our needy ones is the best method of all those so far brought to my attention. If the fifteen millions of Spiritualists to whom Moses Hull makes such pointed reference in his article in the same number of your paper to which I am now replying, would contribute ten cents each, a generous pension would be provided thereby and the school at Whitewater could be handsomely endowed out of it.

The seventh question answers itself. Very few speakers understand the laws governing mediumship. Many of them have never read the pamphlets to which you refer. Some of them when asked to do so, give this answer, "My guides don't want me to read." With such an object lesson as this before us, I claim that it is well that those who are to fill the office of Spiritualist instructors should be well versed in the laws of psychic phenomena, and in the best methods of developing and unfolding the mediumship. Let me say here that the paid professional developer has usually been a fair of the rankest kind and a serious detriment to our cause. In a psychic school or class, the instructor should be imbued with a love for the truth.

I am in full sympathy with the point made in question eight, and endorse your view most heartily.

In regard to question nine I would say that when a man cannot or does not care for his own family, he should be taught to do so by the society of which he is a member. For this same reason, Spiritualists should be taught

RADICAL VIEWS

In Reference to the Morris Pratt Institute.

To the Editor:—As a Spiritualist I resent Moses Hull's criticism of Spiritualists, which appears in The Progressive Thinker of June 13. I quote a portion of one paragraph:

"It is possible that over fifteen millions of Spiritualists are halting to ask which shall we do, let education and progress go to the wall or starve the old workers? What does all this prove? Why it proves that we are a set of bragging, blustering, blowing braggarts, or that we are the most indigent or the most stingy people that ever disgraced the earth on which we live."

Isn't that a nice, clear-cut arraignment of "fifteen millions of Spiritualists?"

What have we done to merit such reproach, and who gave Moses authority to arraign us?

Is it a fact that education and progress are in danger if the people unload Moses' Spiritual College?

Did we vote, subscribe, promise or encourage the establishment of a sectarian college at Whitewater, Wis.?

How many of the great multitude which Mr. Hull hauls over the coals have in any way endorsed his college efforts at Whitewater?

How many years does it take for a preacher, especially a Bible preacher, to learn a common simple lesson?

Mr. Hull must be forty years of age, and the most of his time he has spent exploiting Spiritualists for the support he could get out of it, and yet he has not learned that Spiritualists of intelligence as a rule do not endorse old church methods, and that quite a large number of his ten or fifteen millions, are not followers unless they have an opportunity to choose their leaders.

They cannot be frightened, led or driven, and do not take easy to hypocritical coaxing. The church and priestly methods are ignored, not recognized; the thinkers are unloading, letting go of the old and asserting their independence and individuality. This is a bitter pill for priestcraft even if it sates upon Spiritual or liberal coils.

If a Spiritual College is needed, and the ten or fifteen millions are in honest count, it shows that Spiritualism has got along pretty well without a college, and it may be wise to let well enough alone.

Exploiting the people is an old course and deception, and Spiritualists ought to be ashamed of such methods to build up any organization no matter what the object may be.

What we most need is more internal Spiritual lives and less external show, and aping.

The thinkers haven't any more use for a sectarian college than for churches and their rotten deceptive methods.

Certainly the college movement is not endorsed.

Fifty years of observation and experience along Spiritual lines, has shown every critical observer ten failures to one success from a material point of view, but not one Spiritual failure; the spirits never fail. All ambitious, inexperienced, notoriously seekers are liable to be disappointed, even if they get to the front.

This world was never more critical and discriminating than for us, and never more determined to shake off the old burdens and shams.

One would naturally suppose Mr. Hull would arraign his own mistakes, rather than the thousands of Spiritualists who have had nothing to do, or say, upon the college subject.

I don't know that the unseen spirits have ever called for colleges, and are they not at the head of the class? Do they make such blunders and cry out for help as do ambitious mortals? Can we not learn of our superiors?

From a broad and common sense point of view what could be more absurd than the thought—the conception of a Spiritualist college? Who is qualified to teach a rational scientific Spiritualism? The wisest has only reached the A, B, C's, and who knows enough to teach until the alphabet is mastered?

After fifty years of public teaching from our rostrums, where do stand the spirit infusers, who would talk with enthusiastic, anxious listeners, is not present? Why is this? The question is, (admitting we have the only religion or reform that can stand the test, stand alone) what is our position?

Where do we stand upon the mighty questions that are now before the intelligent public? Are we at the front now as fifty years ago? No! we are not; our power and influence has waned. We are not known in medical reform, health reform, society, business or political reform movements; we seem to be in the rear, resting; we are at the rear of the great reform procession, and it will take more than a sectarian Spiritual College to revive us.

Spiritualism as a truth, as the supreme light and glory of this and all worlds is moving on with a power and majesty that is to win and uplift.

All expressions of religion that do not rest upon the physical and mental improvement of humanity, here and now, are relegated to the rear without question. The physical, mental and spiritual man should be considered in the order of growth and unfoldment, if permanent recognition is desired.

DR. M. E. CONGER.

Slander is the revenge of a coward and dissimulation his defense.—Johnston.

The innumerable stars shining in order, like a living hymn written in light.—Willis.

Who plays for more than he can lose with pleasure stakes his heart.—Herbert.

Give up no science entirely, for science is but one.—Seneca.

Grow good services; sweet remembrance will grow from them.—Mme. de Staël.

Like clocks, one wheel another on must drive, affairs by diligent labor only thrive.—Chapman.

THE N. S. A. PRESIDENCY.

To the Editor:—I venture to suggest that the next president of the N. S. A. should hail from the West, and most respectfully place the name of Dr. Geo. B. Warner, of Chicago, Ill., in nomination for the post. He has done good work in his own state and will serve our cause with equal ability in the larger field of the N. S. A. The East has had the president for ten years, and now that a change is in the air, the West should have its turn. In my judgment, the East should have the vice-president in case of Dr. Warner's election, and I believe it can present a name that would appeal to every delegate on the floor. That name is J. B. Hatch, Jr. He is a "fellow drummer," a Spiritualist of experience, and, if all accounts of his work be true, he is certainly a "hustler" in the best sense of the word. Mr. Warner and Mr. Hatch are my ticket, and I toss up my hat to them without reserve appeal to the Spiritualists of the West, East, North and South to elect them.

From a Southern Spiritualist,
New Orleans, La. D. LAVINE.

A Spiritualistic Episode.

In the Banner of Light, May 12, 1877, Edward John Robbins says: "The promised manifestation of a materialized form walking out in the garden (through the mediumistic powers and presence of Mrs. Davenport Blandy) was accomplished last summer. On one of the brightest moonlight nights of the season (1876), at 10 o'clock, our spirit lady friend 'Alma' walked arm-in-arm with Mr. E. L. Chamberlayne to the end of the lot, a distance of 150 feet from Mrs. Blandy, (the medium), and returned, stood chatting with the company of six, gracefully with long wearing a white silk dress, with long train, and holding up her foot to show us that she had on the shoes she had borrowed of Miss Flavia Colle, she having stated that conditions would not allow her to materialize shoes suitable for the occasion."

I knew Mrs. Blandy very well. She was the daughter of my friend, Mr. Ira Davenport, Sr. He had two boys and a girl, all mediums. Mrs. B. gave seances in my parlors, 26 or 27 years ago, and also (strange as it may seem now) in our high school building; a thing impossible now-a-days.

I place this truthful episode on record for the benefit of our skeptical friends—the many doubting Thomases of the 20th century.

C. H. MATHEWS,
New Philadelphia, Ohio.

What do we live for if it is not to make life less difficult for each other?—George Elliot.

Virtue itself offends when coupled with forbidding manners.—Bishop Middleton.

Zurilda Wellington.

Her Life in Two Worlds. The Lifting of the Veil.

BY MRS. M. PASQUIER CURRAN, MEDIUM, ST. LOUIS, MO.

CHAPTER VIII—Continued.

Three years had passed since the day my father shut me in a dungeon. This is your measurement of time, but the soul has no measurement. There are periods when it bounds forth and cleaves the boundaries of heaven, when the eternal mountains rise in their splendor, and from their summits we can view the promised land. Moments like these often came to me when the world in which I dwelt seemed to be shut out and I lived amidst eternal beings.

In this exalted state my mind dwelt on the origin and destiny of the soul. Has the soul a limit? Do limitations govern our aspirations for knowledge, and shall we ever reach that state of perfection in which we can comprehend God? Will our memory of earthly things be obliterated? If Jesus Christ is not the Savior in the sense that the church teaches, how are we to be saved from the curse of Adam? These things revolved in my mind as I drew near the immortal shore, and were answered thus by Reuben:

"The soul has no limit; it is as boundless as God. Our destiny is eternal progression. Our desire for knowledge is increased as knowledge flows to us, and there is no limit to its acquisition—for it is knowledge that will draw us to God. No one can ever reach that state when he can comprehend God fully. No, never, although we can ever advance in the knowledge of God, yet eternity will not suffice to fully comprehend this incomprehensible power we call God! Memory will live forever, but as the soul unfolds in spiritual things the darkness and errors through which we struggled will pass away, and be remembered only as help to lift us into a glorious spiritual state. The testimony of the Jesus, the Christ, bore to the inhabitants of earth of the spirit of truth abiding in the soul, is the redeemer and savior of all mankind. The soul can not sin or die; nor can it fall from the perfect state in which God breathed it, for it is a ray of God, dwelling in us. Infinite justice and divine love are manifested in all spheres."

Mrs. Wise and Albert listened to the narrations that I would give them of my visions and to the answers given by Elton and Reuben to my questions, frequently expressing a wish that their lives might be like mine. It was in the spring of the year. Nature was putting on her new robe of freshness and was calling the buds and blossoms to awake and shake off the deadness of winter—and with mandate of Nature I, too, seemed to be complying. My strength was declining daily and a heavy darkness was settling over my father as he realized that the young life was fast ebbing away. It was on a beautiful May morning in the year 1849 that my father and the rector had come up to see me, and from their faces I read a sadness in their souls that told me all hope of my recovery was gone. Miss Agnes had brought fresh flowers and set them before me. Albert came in with a Lily, and placing it in my hand, said:

"Zurilda, let this sweet flower be an insignia by which I may know you when you come to me through the clouds of earth's atmosphere; bear it as an emblem of your young life, struggling through darkness and error to the whiteness and freshness of this flower. To you, more than to anyone else, do I owe the light of true knowledge that is now falling on my path. We have grown up together amid Nature and her revelations of God, and we have been fed from her fountains of knowledge, which has revealed to us many truths in relation to God. Zurilda, continue to be my companion and guide; let your presence cheer me and give the world to see that which my weak heart will need; calm this deep sorrow by lifting the curtain between your bright home and this. Oh, help me to redeem myself from error, enable me to rise in spirit, and be thou God's messenger to my yearning soul; and, oh, may your silent lips bear the deeper truths of God on every breath, speaking loudly from beyond the portal. Remember me as a brother till we meet again."

In reply, I said: "Think of me as a sister. Do not let my memory come between you and that happiness which may be in store for you. The world may seem full of trials, but you have been given a power by which you can rise above them. Remember that Reuben and Elton will guide you as they have guided me. Death will not separate us. No; my spirit will be near to comfort and cheer you, my death only blends the here with a hereafter, robing the mortal with the immortal. Adieu."

"Zurilda," said my father, "I have summoned Bishop Sutherland to see you; I wish you to see him at once. He is waiting to come in; will you see him now?"

Having answered in the affirmative, the bishop entered, accompanied by the rector and Mrs. Wise. He seemed surprised to see me so weak and near the other shore. After he had looked at me for some time, he said:

"My child, God in his wisdom sees that to take you from among us. I am sorry you have rebelled against the authority of the visible church, and have not entered the church as a child of God, so as to receive her blessings and benefits. Now I have come many miles to comfort and confirm you in her truths, which will give you the assurance of your acceptance by God, if you will only acknowledge her right and authority over you as one of her children. Will you now give assent to the following questions which I shall propound?"

"Immortality of life beyond the grave, and therefore it is void. It seeks to close the avenue to this knowledge by drying up the stream that conveys it to us. Men have tampered with the things of God that are written within and without, or we would have a better knowledge of God and ourselves and of the requirements necessary for us to comprehend more fully His laws. Incommunion between the two worlds has ever been. The Bible is full of evidence testifying to the return of the departed, and it leaves the doors open between the two worlds that we may commune with those who are on the other side, and receive tidings of great joy. Oh, Bishop, our hearts are human and we"

"Long for the touch of a vanished hand And the sound of a voice that is still." "God, who reads the hearts, cares very little about names—the purity of the motive is what He scans. I am standing upon the broad and eternal basis of truth and justice, and will not let another stand between my soul and God. No, Bishop, the church has buried us in creeds and dogmas; has driven us from our native rights, and thrown us harks for gospel truths, over-spreading our lives with a pall of darkness, and veiling God from the soul. But from her tomb I have risen, and this resurrection was a spiritual birth. My mother, with others, rolled the stone of ignorance from my young life and opened the door to immortal truth."

"This is the germinating state, and, like the rose or the Lily, leaf by leaf the petals of my soul have been unrolled. Like the flowers, our souls are refreshed by divine dews, and we should exhale a fragrance as they do. Bishop Sutherland, can you ask me, then, to fold up the tablets of my soul that have been unrolled and are sending out a fragrant breath on the breeze of life's dawning morn, as I near the eternal shore? And, will you ask me to wrap that musty parchment of the church formula about me like a mantle of beauty, that is moist with the blood of martyred truth? Can you? No, you cannot; nor will I touch that blood-stained garment, nor hush the voice of God within me."

"People who are to you unseen, have taught me to pray to one God—the universal spirit that flows out to love to everyone. To let my prayers be good deeds, loving thoughts and kind words, to obey the commands of Jesus to 'love God with all my heart, and my neighbor as myself. This I have done. They have also taught me that every pure principle that is woven into my life here will be found over there to gladden my heart, and that the evil, error, and unkindness of which we may be guilty and which the church teaches will be pardoned through the death of Christ, will be there too. No, I must be my own savior; must render my spiritual existence happy by leading a life of purity here, and must answer to the judge that is within me for every act. The tree of knowledge has yielded its fruits, and I have tasted of it and found it good. We need truth to plant our feet upon, and reason to guide our steps day by day. We do not need Sinai's thunder, but only to let the voice within us speak. We will not be permitted to rise to the heights of glory by the mere exercise of faith, nor on the merits of another; that end must be attained by discipline, sorrow, self-denial and sacrifice. The cup will not pass; it must be drained. Every soul has an atmosphere of its own, and evolves an aura of truth, affection and love to God."

"My friends, let me ask you to pause and consider ere you shut your hearts against the ministering angels. And now, Bishop Sutherland, before my lips are sealed by death's icy fingers, let me ask you, in the name of the spirit of truth, to unrobe yourself of these garments of hypocrisy. 'Beware of the leaven of the Pharisees!' These robes are stained with the blood of Him who was a martyr to truth. You have a warm, noble soul, that would beat in union with the higher truths that lie around you, if only you would let them light in; by freeing yourself from the ignorance and error which have enshrouded you. I am nearing the border line where life's morning is dawning in splendor and I must soon say good-bye."

"To my foster mother, Miss Agnes, I leave a grateful heart for the kind and patient labor of love she has bestowed upon me. By her tender care my infant feet were protected from many thorns; by her cheering words many of my childish tears were brushed away. 'Peace enabled to enter many of the pleasures of life. To you I owe much; you sowed many good seeds that were water and nurtured by my mother, and I shall come to you to uproot any thorns of bitterness I may have caused to grow in your path—and if permitted, will cheer your lonely hours while on my journey here below."

"I have answered in the affirmative, the bishop entered, accompanied by the rector and Mrs. Wise. He seemed surprised to see me so weak and near the other shore. After he had looked at me for some time, he said:

"My child, God in his wisdom sees that to take you from among us. I am sorry you have rebelled against the authority of the visible church, and have not entered the church as a child of God, so as to receive her blessings and benefits. Now I have come many miles to comfort and confirm you in her truths, which will give you the assurance of your acceptance by God, if you will only acknowledge her right and authority over you as one of her children. Will you now give assent to the following questions which I shall propound?"

"Bishop Sutherland," I replied, "it is useless for you to urge me to submit myself to be fettered by a system formulated by man to blind the mind in error and darkness. There are inherent powers in the soul, placed there by God, which provide for our moral and spiritual needs. God has spoken to us, and we have communed with us in all ages, as He is speaking to me to-day, and will ever speak, as soul speaks to soul—not creed and formula, or by those who delegate unto themselves the power of God to bind or loose, but by the voice of the soul. This voice has been hushed and the light it shed has been extinguished by man's ignorance and his desire to usurp a power that is not his. Jesus communed with God by the same law that permits me to do so—through those arisen from earth; and who is better fitted to guide and instruct than a mother? Your church does not answer the needs of the soul. It has not a demonstrated knowledge of the

Have I been dreaming? Oh, no; I feel that God exists in that child's soul to a high degree, for he has affirmed himself; from what I hear from her lips I feel that it would be highly improper in me to force an outer form or symbol on her when the inner life is aglow with the divine. I am willing to trust her in the hands of God."

The rector sent a glance at the bishop, gave his head a haughty toss, and said: "Bishop, are you, too, deluded, or have your feet slipped from the apostle foundation?"

The bishop not replying, Mrs. Wise said: "Husband, inanimate nature would cry out against you if I did not. Do not even the stony structures feel God's breath of growthful love, and plants and foliage bow their grateful heads, while you, a child of immortal love, are toying with a dead symbol? All truths are related; mental facts correlate; external forms are dead, and they that cling to them cloud their inner sun. Your apostolic foundation is being swept away, and you must anchor somewhere else. Its pillars have fed on the intellect of others, and held them like slaves to a dead corpse; but now eternal love is melting the icy fetters that have bound them and the yearning soul is being fed from the living stream. Do you not know that the existence of God in the soul will affirm itself? Roll up your dry parchments, steeped in error and allegory; we need no telescope to discover the divine within us—only to turn our eyes inwardly. There [pointing to me] is a temple of the living God. Mr. Wellington, I think you ought now to realize your ideal of perfection in that child, but I fear you do not. It is plain that your imagery was of material things, thought and reflection should soon convince you that it is the inner or soul life that is in a growthful state and is reflected in the outer being. Through the mental and spiritual unfoldment of her nature, she has been brought to a perfected growth here; and do you not know that your harshness to her has been like the sculptor's chisel to the marble? Did you expect a golden divinity to be hewn out of flesh? If so, all your carving would amount to nothing without the internal fire and glow."

Death's finger is cunningly beamed by the soul's light, that it is the inner or soul life that is in a growthful state and is reflected in the outer being. Through the mental and spiritual unfoldment of her nature, she has been brought to a perfected growth here; and do you not know that your harshness to her has been like the sculptor's chisel to the marble? Did you expect a golden divinity to be hewn out of flesh? If so, all your carving would amount to nothing without the internal fire and glow."

That radiating flame in her soul, that you and others have thrown around her; yet she has out steps and has climbed to truth by them—steps that you also must climb. Yes, truly, no one liveth to himself, and no one dieth to himself. Mr. Wellington, it is her soul that is looking out through those burning eyes, and reflecting heaven's light on us, blending the here with the hereafter. Death's finger is cunningly beamed by the soul's light, that it is the inner or soul life that is in a growthful state and is reflected in the outer being. Through the mental and spiritual unfoldment of her nature, she has been brought to a perfected growth here; and do you not know that your harshness to her has been like the sculptor's chisel to the marble? Did you expect a golden divinity to be hewn out of flesh? If so, all your carving would amount to nothing without the internal fire and glow."

It had been but a few hours since my spirit had been reborn, yet the soul was clear and unclouded and looked forth on a scene of marvelous tranquility and beauty that lay around me. This scene of grandeur seemed to increase momentarily as I gained more spiritual strength and buoyancy; it seemed to be a floating substance that enveloped me and bore me outward or inward. I was not fully released from my earthly surroundings, for our feet were clinging to them. I had seen friends and loved ones and I was bound with cords of love. Although I was young in years and my spirit newly born, yet my senses seemed to be quickened to a high degree, so that my spirit bounded forth to read the lessons on the pages of this new creation. I found that I had latent powers in my mind that I had not dreamed of which came forth to greet me as waves of thought rolled in majesty. Impressions that I had not before experienced came over me with an intuitive knowledge of my surroundings that forced a desire in me to read the great book that lay before me, and to fathom its secrets.

While thus absorbed in this wonderful and mysterious state that I had gravitated to, there came to me that beautiful woman who cheered me in my dungeon. Reaching out her hand to me, she said: "My child, I praise God that you are released from the earth. I told you that I would meet you again, and I have come by the command of God to explain to you something of the mental workings of our minds; and the impressions that our thoughts have on others; also on material things."

Throwing a robe of protection around me, she led me to my old home and into that very dungeon in which my father had immured me. From her person was emitted a light that flooded that dark room, revealing some beautiful scenery on the walls. Pointing to them she said:

"As your earth life cast images of beauty here, as well as images of sorrow and pain, so by Reuben to explain to you the effect of thought on material substances, also its bearing on individuals."

"See here, my dear, on this panel, pain is written; mental pain—and here, physical pain. These are the breathings of your soul on matter, or on material things. The exercise of your mind to its fullest capacity on the needless cruelty and inhuman treatment you received from your father, became photographed on this image on this panel. As I have said, your thoughts are not fully comprehended by the mortal mind. The exercise of light is not understood! 'God's light, and the soul being a ray from the infinite soul, is life—in a degree a creator—and can stamp thought upon' its surroundings. Thought, also, is an entity, a being; that is, thought expresses itself through material things by the law of expression. As I have said, your thoughts are not fully comprehended by the mortal mind. The exercise of light is not understood! 'God's light, and the soul being a ray from the infinite soul, is life—in a degree a creator—and can stamp thought upon' its surroundings. 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MOST LAMENTABLE.

Run Off the Track—Rev. Moses Hull and the Morris Pratt Institute.

It is an established fact that cars will occasionally run off the track. However carefully guarded; however protected by ingenious mechanical appliances, and however alert the minds that control them, yet they will occasionally run off the track, and disastrous results will follow.

It is impossible to guard them perfectly against accidents—they will occur in spite of all ingenuity.

The human mind, too, occasionally runs off the track, and insanity is the result. Hundreds are in our asylums for the insane, having run off the Track of Common Sense, and become intellectual imbeciles. One, a noted author, a clergyman and a Spiritualist, now in one of our asylums for the insane, ran off the track, and now insists that anyone who touches him will have had luck or become depraved. Another, a lady, ran off the track, and now imagines she is a distinguished queen. She is harmless and apparently happy. Thus it is that in business, whatever the profession and however gifted the intellect, certain ones are liable to run off the Track of Common Sense, and disastrous results frequently follow.

We are led to these remarks by a statement made by Rev. Moses Hull, who has charge of the Morris Pratt Institute at Whitewater, Wis. He says in his last magazine:

"Do the Spiritualists at large realize that the Morris Pratt School is not the school of the teachers, of the students, of the trustees, nor yet of the Spiritualists of Wisconsin? It is the school of the whole world of Spiritualists. Its success is the success of Spiritualism and its failure is the deathblow to Spiritualism everywhere. What a step forward it will be when every Spiritualist gets far enough advanced in Spiritualism to consider it 'my school,'—when all will take interest enough in it to meet all its bills, and as a result, enjoy all of its emoluments."

Mr. Hull, like many other poor, puny mortals, in that statement, ran off the Track of Truth, and if his brain is not badly shattered thereby, we shall feel hopeful that he may recover in due season. The Morris Pratt Institute, with its 10 students, if it is not sustained, "ITS FAILURE IS THE DEATH BLOW TO SPIRITUALISM EVERYWHERE!" What a catastrophe will follow the demise—if a demise must come—of that Institute!

All the camp-meetings will collapse! Every Spiritualist paper will become weak as sick kittens, and finally perish! All our halls will no longer resound with eloquence, with tests of spirit presence, with glorious news from the realm of souls!

The National and State Associations will disappear.

Our speakers' voices will be silenced and desolation will reign supreme in our cause—all brought about in case the Morris Pratt Institute falls, with its half-dozen or so of students. Let every Spiritualist in the land commence wearing crepe on his arm in anticipation of the Day of Doom, for Spiritualists, we fear, will not support the Morris Pratt Institute as at present conducted and with its present list of studies.

To Spiritualists everywhere we say, don't be alarmed; the life of Spiritualism doesn't depend on the success of the Morris Pratt Institute. The same conditions that evolved Spiritualism to its present elevated position still prevail; the same state of affairs that brought forth our present inspired speakers still exist, and you may rest assured that others will arise to fill their places when they shall have passed to the realm of souls. There is no occasion for anyone to be disturbed, or to put crepe on his door in anticipation of the death of Modern Spiritualism. Spirits control in a great measure this movement, and not mortals.

Rev. Moses Hull is all right on the Spiritualist rostrum. He fills an important niche there. He is an eloquent, forceful speaker, and is capable of doing a most excellent work. As an author in special lines he is without a peer. In his proper place he is a giant, and exceptionally useful. We always liked the man and do still. As a prophet, however, he is a failure, especially in reference to the death of Spiritualism in case the Morris Pratt Institute, as at present conducted, should be a success. Its suspension will scarcely cause a ripple on the surface of our cause.

The Millionaires Spiritually and Mentally.

According to the Chicago American, the Freie Presse, of Vienna, Austria, published an article by Caesar Lombroso, titled "The Psychology of the Millionaires," in which he discusses the physical and mental traits of famous millionaires like Astor, Vanderbilt, Rockefeller, Hill, Whitney, Carnegie and Morgan.

Lombroso says small stature is characteristic of the millionaire. Millionaires' children most are weak physically and spiritually, but the fact is explained by the chronic overwork of the fathers.

Their particular intellectual gifts are quick perception, true value of a deal and quick decision in undertaking it, perfect mental equilibrium and thriftness approximate staidness; above all, the absence of general culture.

Some millionaires possess genius, like Carnegie, Vanderbilt and Gould. 'Tis it is a kind of military genius; genius for action; never artistic or literary genius.

Lombroso says as a rule millionaires are uneducated. They lay education aside when embarking in business. Commodore Vanderbilt wrote like an illiterate. Lombroso lays emphasis upon early poverty as a factor in the production of millionaires.

Under the head of avidity Lombroso says "The insatiable thirst for profit born in the beginning of necessity" becomes later a habit. Deep egoism develops and there are no pangs of conscience, recently confessed by Rockefeller when describing the man who probably would succeed him.

"If Astor, Carnegie and Rockefeller say honesty is a necessary quality for success in the achievement of wealth, it must be taken in a relative sense, not that honesty which would not injure

RAISES A SMILE.

Dr. J. M. Buckley and Spiritualism.

In order to show that many M. E. preachers are not fully in accord with the Rev. Dr. J. M. Buckley, on the subject of Spiritualism, the following quotation from a letter recently received from one of them. It is not necessary to give his name. It is sufficient to say that he is a Methodist minister and a member of the North Indiana Conference. Whether he will soon or later be expelled therefrom on account of his knowledge and belief in Spiritualism, as was the Rev. B. F. Austin expelled from his conference in Toronto, is a matter for the future to determine. But my reverend friend writes as follows:

"Spiritualism is false or it is true. It is good or it is evil. Dr. Buckley believes it evil. He publishes his paper in the best interest of humanity. He is able to show, explain its phenomena without assuming the influence of discredited spirits. He is able to show that it is false. If Spiritualism is false, it is one of the most widely spread and rapidly-growing evils in the world at the present time. Now, if he were true to his life work and it required the arms of an old soldier, he would be true to his duty and destroy this evil, it would be far, by the grandest achievement that could possibly be accomplished by him or even all such preachers combined.

"But see his pitiful subterfuge; he does not feel called upon to enter into the discussion of Spiritualism. According to the sense of duty that I would suppose would be constantly calling at his conscience, I should think he would feel that his first and highest and most pressing duty would be to attack and expose Spiritualism and let the world be done with it forever.

"He is, badly, mistaken when he thinks the M. E. church is settled on the subject of Spiritualism. I know more than one M. E. preacher who does not agree with Dr. Buckley on Spiritualism, but who want to avoid a rupture with the church. My wife and I will keep on until I get into it yet."

Now, it will certainly strike the sensible reader that the foregoing argument is unanswerable. It is the same argument that I will "elucidate" to the church interested in Spiritualism. If Spiritualism is, as the church avers, the work of the devil and it is the duty of the church to destroy the works of the devil, how in the name of common sense and common decency can it ignore the subject? Treating it as a "subject of controversy" did answer for a while, but it has long since proven a most dismal failure. The church originally denied that there were any genuine phenomena at all, pronouncing them all humbug, and then it finally discovered that this argument would not do, for it was being demonstrated every day that there were, really, real phenomena. The church then changed its position and

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AN ANGEL ON EARTH.

And Yet He Boasts of No Religion.

A Man Who Talks With Birds—Charles D. Kellogg Can Speak Their Language—Remarkable Gift of a Naturalist—Birds of the Forest Fly to Perch on His Fingers and Tell Their Secret—Adventures With the Camera in Birdland.

As set forth in the New York Sun, a traveler was cutting his way through the jungle which clothes the peak of Mount Diablo in the Western Indian island of Jamaica. Suddenly he halted, with uplifted machete.

"Fee-fee, so tender! Fee-fee, so-o-o-o tender!"

It was the call of the ground dove, and seemed to come from a low bush a few yards to the left. Away in the distance he heard the answering call of the ground dove's mate.

Peering through the bushes, the traveler saw, not a bird, but a man. He was lying on the grass in a small clearing, warbling the ground dove's call as perfectly as if he were a ground dove himself.

The answering call grew nearer and nearer, and presently the female ground dove flew into the clearing, perched unhesitatingly on the man's hand, and talked to him as if he were her mate.

This man whom the birds of the forest treat as one of themselves is an American named Charles Denison Kellogg. He was born in California, the son of a forty-niner who used to be known as the Grand Old Man of the Mines.

From infancy he was a dreamy, impractical child, with a great love and tenderness for all living things. In boyhood he used to lie down in the woods and listen to the birds instead of going to school or playing with other lads.

All his life he has studied the languages and habits of the dwellers in the wood in preference to those of his fellow-men.

"Imagine," said a friend of his, "a human being calling birds to him, and understanding all the little worries and troubles in their seemingly careless lives. Could anything be more wonderful?"

"He can tell you all about their wooings and their love songs, all about the long-drawn, happy notes of the mother bird who has just hatched her young. His face in those moments tells the interesting story of his lonely, yet happy life with his feathered friends in the forests of the far west and the jungles of the tropics."

There is not a bird note which Mr. Kellogg cannot imitate perfectly. He does not whistle or sing the notes, as an ordinary man would do, he warbles them exactly like the birds.

"It is not imitation," he tells his friends. "To put it briefly and baldly, Nature has given me a bird throat."

"I cannot explain it, nobody can. Many scientists have examined my throat and listened to my notes and trills. They all confess themselves puzzled."

"They say there is something peculiar in the formation of my throat which enables me to sing like birds without merely imitating them. I have never met another man who possesses this curious gift."

Mr. Kellogg spends the greater part of the year camping out in the woods alone, or with his wife, another enthusiastic bird-lover, and perhaps a sympathetic friend like John Burroughs. He has traveled all over North America from Alaska to Mexico, making friends with all sorts and conditions of birds, and he has also pitched his tent in Japan and other far-off lands in search of birds which have been exterminated in the United States, such as the blue heron.

He is not fond of taking people into him into the woodland. He treats the birds as a gentleman treats his young, or quarrelling only desirable acquaintances to them. Men who have accompanied him into the woods speak with amazement of his intimacy with everything that flies.

"The moment we entered the shady precincts of the woodland," said Stephen Chalmers, who accompanied him on one of his expeditions to Jamaica, "Kellogg's manner changed."

"He had been talking to me about his adventures in various parts of America, but instantly he forgot my very existence and began calling to his beloved birds. What puzzled me was that the birds seemed to know that he was there, and he seemed to be in communication with them."

"Somewhere among the trees a woodpecker called. The call was answered, seemingly by another bird where Kellogg was standing. Again the woodpecker called, and again it was replied to."

"Did you hear that?" I asked in amazement.

"Kellogg did not reply. He was staring at the trees. In a little while a tiny woodpecker fluttered on to a tree near to us, and then on to Kellogg's outstretched hand."

"I don't know what he said to it, but it seemed to me that he was asking about the health and prosperity of its brothers of the woodland."

"Presently we saw a black and golden banana bird fluttering around a plantain blossom. It suddenly stopped and uttered its sweet call, 'Tom Paine! Tom Paine!'"

"Kellogg instantly responded, and the bird looked at him and flew nearer. Then, for quite five minutes, they kept up an animated, melodious conversation. At last the gaudy-colored bird flew away, and at the same moment the naturalist wheeled around and replied to the 'Coo-coo-coo-coo' of a dove in a cottonwood tree."

When he is asked to explain the reason of this instinctive friendship between himself and the birds, Kellogg replies:

"It is love. Anybody who goes into the woods with the spirit of love in his heart, and without the faintest desire for destruction or for possession, can make friends with the birds, if he is moderately tactful and patient. Birds can read the heart better than men can. They know their friends, and are ready to love them."

"In all my travels I have never carried a gun, and have never found it necessary to harm birds, beast or man. The man who carries a gun in wild parts is likely to make trouble for himself; the man without firearms is practically certain to find peace and a warm welcome wherever he goes."

Mr. Kellogg owns a big Newfoundland dog, which usually accompanies him on his expeditions into the woods. He has taught it from puppyhood to love all living things, as he himself loves them. Wild birds will perch on the dog's head as they do on the hand of its master.

Once the Newfoundland found a sparrow with a broken wing fluttering on the ground and pounced upon it.

"Ah!" thought Mr. Kellogg, "the desire for prey has broken out again and the teaching of years is undone."

But it was not so. The dog lifted the sparrow gently in its mouth and bore it unharmed to its master, evidently desiring him to mend the broken wing.

The bird was in the hospital for some time, and every day the dog visited it to inquire sympathetically how the wing was getting on. When at last the bird flew away its canine friend barked joyously and rolled on the ground with delight. More marvelous still, the sparrow returned several times to pay a friendly call on the dog.

Now and then Mr. Kellogg emerges from the woods to visit his friends and give a few lectures on birdcraft. He is a friendly call on the dog.

With the age in which he lives. He cares nothing for money. He would just as soon lecture for nothing as for pay.

His only purpose in lecturing is to teach people to understand and love birds as he does, and in this he is successful. Sportsmen go away from his lectures yawning the faintest about the romance and tragedy of bird life, making the loves and sorrows of his feathered friends seem as real to his hearers as their own, people looked at the offensive bonnet with reproachful eyes.

The woman blushed vividly and tried to remove the bird from her bonnet. At the lights were turned down the bird had disappeared from the bonnet.

"It never left me in my life," said the woman afterward. "The people looked at me as if they would have liked to treat me as the bird had been treated."

"But that was not the worst of it. I felt myself such a monster! I'll not wear another bird or another feather as long as I live."

Animals as well as birds love Mr. Kellogg on sight. He visited a house where a fierce dachshund was kept. The dog always attacked strangers and had bitten several.

"Take care!" cried the host, as Kellogg walked into the garden. "The dog's loose."

The dog, hearing a strange footstep, rushed out intent on slaughter. But when it saw the Californian advancing with outstretched hand, it stopped with a puzzled look and wagged its tail doubtfully.

Kellogg tapped its head lightly with the tips of his fingers and stood steadily into its eyes. Immediately it rolled on the ground with delight, licked his boots and could hardly be induced to leave his side.

"Don't put Kellogg, dog or stroke its head," said Kellogg, turning to his host. "Tap its head lightly with your fingertips and it will love you for ever."

There is only one animal which does not appeal to the naturalist, and that is the cat. He doesn't like cats, because they prey upon his beloved birds.

When a cat is around he delights in giving the fluttering cry of a bird with a broken wing. Pussy, scenting an easy mark, rushes valiantly about the room until she is nearly frantic, but, of course, she cannot find the bird.

Mr. Kellogg was one of the first of the new school of sportsmen who hunt with the camera instead of the gun. He has found photography of great assistance in probing the mysteries of bird life.

Some of his snapshots are wonderful. They show a mother bird feeding her young, or quarrelling with the intrusive cuckoo. One series of photographs illustrates the love, courtship, marriage and family life of a pair of wrens.

Great patience and care were needed to secure these views. The photographer had to conceal his camera in a mantle of foliage, and only the lens visible, and wait for days to get a satisfactory snapshot.

At Salem, N. J., there is an immense rookery, whither crows flock at certain seasons of the year from hundreds of miles around. This was the scene of one of Mr. Kellogg's greatest exploits.

For many years it had been the ardent desire of many ornithologists to obtain a photograph of this rookery when the vast flocks of birds were assembled. No one had ever succeeded in achieving this difficult feat until Mr. Kellogg did it. This was how he managed it.

He reconnoitered the ground, and decided that the only way to succeed was to await the usual meeting place, where they observed nothing unusual in an ordinary-looking hayrick which had found its way to the spot. Inside that hayrick was Mr. Kellogg with his powerful flashlight camera. There he lay all night in the snow, with the temperature several degrees below zero, taking photographs, while the densest driving of a hundred thousand crows made the night hideous.

Mr. Kellogg was the first man to tackle the celebrated Bird Rock, in the Gulf of St. Lawrence, and take photographs of the millions of gannets that nest there.

This was the scene of the face of a precipitous cliff in a rope chair, with his camera slung around his neck.

Swinging dizzily on the rope, with hundreds of gannets shrieking around him and beating him with their wings, he took several pictures which have proved to be of great value to naturalists.

Strikers' and Preachers' Pay.

Ministers of the gospel departed from their usual impractical sermonizing, and engaged in arbitrating the recent stockyards strike. It was presumed by the strikers that these ministers adjudicated their grievances for the love of peace and good of their fellow-men. When these devoted ministers brought in their bill for services, the surprise of their employers was great. They demanded a round thousand dollars each. The strikers were equal to the occasion and gave them 30 cents an hour, for the time given, the wages the ministers had decided just compensation for the work. This gave the clergymen fourteen dollars and forty cents each!

The strikers reasoned that a preacher's time is no more valuable than an engineer's.

On the 12th of June I met the friends and relatives of the late Mrs. Rachel Ann Curtis, of Moravia, N. Y., to commemorate her emancipation from the prison of pain. The day was dark and dismal, and rain poured; but the spiritual light shone within, and the gospel of love bore testimony to the sorrowing.

She is a sister of J. R. Francis, editor of The Progressive Thinker, and her well-developed spirit cheerfully anticipated the chance to avoid the usual that no service be had, if no Spiritualist could be secured for the last rites. Such faithfulness is a credit to her memory and a lasting inspiration to the cause. Her only son survives, and was the chief of the funeral. Her sister, Mrs. Marshall, faithfully ministered to her needs through all the weary weeks of suffering which prepared her for the change.

She was 77 years of age the 21st of April. A noble representative of her sex and of the principles of the Progressive Thinker. The influence of her life on earth will live in other lives for many

Pre-existence, Metempsychosis, Transmigration, Reincarnation, Re-embodiment, Ego-rotation, Re-births, Tangled Links in Life's Chain, A Search for Truth.

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

ods. All summer these meetings will be held and you will never be disappointed if you attend and bring your friends."

Anna Leaser writes from Wheaton, Minn.: "On June 9, Mr. and Mrs. Kates, our worthy missionaries for the N. S.

and remained to May 30. She gave a number of light seances, I had the privilege of remaining in during the seance. Quite a number came and had the finest communications I ever heard. I deem this something fine and worthy of attention. She is residing in Day-

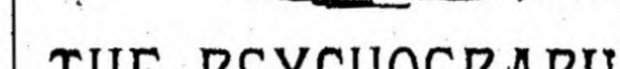
The Banner of Light speaks as follows of that veteran worker, J. J. Morse: "From a private letter, we learn that our valued co-worker, and able transcontinental contributor, Mr.

proved very interesting. Following her address she gave, as she called it, momentum-inspired poems on light music and love, the American Navy and harmony, topics furnished by various people in the audience."

Send in Your Dates and Name of Secretary at Once.

Lake Sunapee, N. H. Camp.—
It will be held at Blodgett's Landing,
N. H., for four weeks, commencing
August 2, and closing August 30. The
business committee has engaged an ex-
cellent list of speakers and mediums.

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Send In Your Dates and Name of Secretary at Once.

Inquiries are already coming to the office in reference to the various camps. The officers of each camp are

send at once the correct dates, etc. also the name of the secretary who be addressed for programmes and

particulars, and notice that u

retary, or Mrs. Essie Ashby, 18
Twenty-seventh street, president

2 WEST SEVENTH STREET, PRESIDENT

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N. H., for four weeks, commencing August 2, and closing August 8. The business committee has engaged a select list of speakers and m-

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

1. The first step in the process is to identify the problem or issue that needs to be addressed. This involves gathering information and understanding the context of the problem.

June 27, 1902.

QUESTIONS AND ANSWERS

This department is under the management of

HUDSON TUTTLE.

Address him at Mullin Heights, Ohio.

NOTE.—The Questions and Answers have called for such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to brevity. Proofs have to be omitted, and the style becomes thereby terse, which of all things is the least desirable. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Dr. J. M. Peebles: Q. In an answer in the Question Department, you say that in the early centuries the existence of Christ was denied. By whom and on what authority is this claim made? I do not ask for the purpose of discussion, but information.

A. I refer to the Gnostics, one of the most famous of Oriental sects, and one which for a time dominated and molded the thoughts of the Christian world. That in the early centuries of the Christian faith the greatest obscurity existed as to the reality of the Christ they set up to worship, is shown by application of denunciations, history and miracles, alike to Esculapius, Buddha, Krishna and Christ. The so-called church fathers, who ought to have made the subject clear, wrote as in the dark, and with all manner of subterfuge, circumlocution, and equivocal sophistry. The make no clear and definite affirmation.

Rev. (His. Dogma of Deity), says: "Whilst in one part of the Christian world, the chief objects of interest were the human nature of human life of Jesus, in another part the views taken of his person became so idealized that his humanity was reduced to a phantom without reality. The various Gnostic systems generally agree in saying that the Christ was an Aeon, the redeemer of spirits of men—hence a spirit—and that he had little or no contact with their corporeal nature."

The Gnostics held that the light "put on only the appearance of a human body, that at the crucifixion Jesus only appeared to suffer." They supported this by the story of Jesus passing through the midst of the Jews when they cast him headlong from the brow of the hill, and were going to slay him—Luke IV; John III. They used this authority at a later period.

The Christian Bishop Faustus (as quoted by Lardner, vol. IV, p. 20) says: "Do you receive the gospel, ask ye? Undoubtedly I do. Why, then, you also admit Christ was born? Not so, for it by no means follows that in believing the gospel, that I should therefore believe Christ was born."

Kling, "Gnostic Christians," says of the Gnostics: "Their chief doctrine had been held for centuries before (Christianity's advent) in many cities of Asia Minor. This (sect) probably came into existence upon establishment of direct intercourse with India under the Seleucids or Ptolemies." That they were strongly established during the first centuries, and formed the representative force of what afterwards became Christianity, is indicated by the words of Epiphanius, who says there were twenty heresies before Christ.

Ignatius, epistle to the Smyrnaeans says: "For what does a man profit, if he shall praise me and blaspheme my Lord; not confessing that he was truly made man?" There were degrees in this belief, for while some denied the existence of Christ in the flesh, others, others denied that he had been crucified. Justin Martyr, Apol. for Christ. Rel., written A. D. 141, refers to this: "As to the objection to our Jesus being crucified, I say, suffering was common to all the sons of Jove." This great church light, the confessions that Jesus was one of the sun-gods, a mythic race, and the crucifixion of one, was like that of the others.

Ignatius aims at this doctrine of impersonality in his epistle to the Trallians. He says: "But if some who are Atheists, that is to say Infidels, pretend, that he (Christ) only seemed to suffer," etc. Yet the crucifixion is contradicted three times in the Acts of the Apostles (v. 30; x. 39; xiii. 29).

Justin, who is said to have died a martyr about 165 A. D., is the first father to mention Jesus as born of a virgin and obtained his information from a lost gospel, "Memorials of the Apostles."

Of the writings of the Gnostics, only such fragments remain as the Catholic preists have not destroyed. Had they not been, we should have the key to the mysteries of early Christianity. Only by oversight has anything escaped destruction of their religious hatred, that would enlighten us as to that belief, and influence of this sect.

The first quotation that may be an evangelist, is that of Theophilus (A. D. 180-185). He makes it to support and contention that Jesus was born of a virgin, and the idea that a God can be born. His Christ is the Logos or Word, and he proves it by this verse from St. John, "In the beginning was the Word, and the Word was God." He does not recognize the advent of Christ as historical.

Athenagoras was an Athenian philosopher, who had become interested in Gnosticism, and acknowledged himself a Christian. He had what the early fathers would lack, refinement, elegance and culture. His works, written in A. D. 177, have not a mention of Christ or his works. He does not make

a quotation or mention of the gospels, but he personifies the Logos, the Divine Word.

The Ignatian epistles contain many rebukes for those who deny the personality of Christ, showing how widely that doctrine was entertained. Thus in Epistle II, "I have learned that certain ministers of Satan have wished to disturb you, some of them asserting that Jesus was born only in appearance, was crucified in appearance and died in appearance."

As that erudite and profound scholar, Wm. H. Burr, who was devoted to a lifetime to the study of antiquity, ob- serves: "These writings [the Ignatian epistles] contain no allusion to the second century or much later, with ad- ditions in the third or fourth—they be- tray the existence of widespread Gnos- ticism and a prevailing disbelief in the existence of Jesus as a man in mortal flesh."

It is thus clear that the unprejudiced student of history, before a Christian- ity that has existed a large and domi- nating sect called Gnosticism, from Gnos- tis, knowledge. Their religion was a kind of philosophy, and had been de- rived from India. For the first centu- ries they were the Christians, and not until the invention of the ideal Logos in Jesus, and the growth of the belief in his human relationship, was this old faith set aside.

The Gnostics held the faith they re- ceived from India, that the Avatar or reincarnation of God was only an ap- pearance, which was applied to that of Jesus as well as that of any previous sun-god. The more pleasing view of Christ having a human as well as divine na- ture; the reality of his birth, infancy and death, formulated by leaders who gained the mastery and after desperate struggle dispossessed the ancient, re- fined and philosophical system which gave it birth and sustenance.

F. S.: Q. I have lost a good pos- sion, trading to the advice of a spirit guide. He is so untruthful I wish to escape his influence. Is it possible?

A. It is not well to follow implicitly the advice of spirits. They do not often mingle in the affairs of earth and hence are not qualified to give advice. Often when personal questions are asked, the only means they have of knowing is by reading the thoughts of the questioner. Intimate spirit friends may come to us with instructions which we may heed with profit, but even then, communications should be carefully considered, and not made the rule of conduct, unless substantiated by other evidence. Ninety-nine times in a hun- dred, the "evil," "lying" spirits, are friends, who failing in their attempt to communicate, destroy the harmony and then they find constantly increas- ing difficulties in their way. They have the name of spirits, and are antagonized by suspicion. This influence can be escaped from by simply exerting the will. The well-cultured medium is superior to any influence which may be exerted against him. Spirits are not infallible, but subject to limitations as they were in earth life, and their advice should be taken in the same way that it would be were they in the flesh.

Some persons are capable of giving valuable advice, and are transferred to spirit life they would be equally cap- able. The majority are incapable, and are incapable as spirits. It may not be possible to "escape" a controlling influence, that is put it in- tirely away, but happily this is not necessary. Knowing what this influence is, you can control it, and then give the communication its true value, as you would if received from an individ- ual in mortal garb. All this trouble comes from the lingering belief that spiritual beings are all wise and infal- lible, and thus placing them as authori- tative leaders, and being blindly led.

What Are Spiritualists Doing?

What are Spiritualists doing as a body to spread abroad a knowledge of the truth they possess, to improve the condition of humanity, to elevate them- selves above their present limitations, to justify their claim to the title they have chosen? These are serious ques- tions which we should be prepared to answer.

It is not a mere matter of organizing societies or starting meetings here and there. Nor is it a matter of keeping their names running after they are com- menced. What are societies doing as an excuse for living? What are they doing to entitle them to support finan- cially and in other ways? The world owes no man a living who is not willing to make his life a benefit to the world. The same is true of associations of men. Spiritualist societies are not ex- cept from natural law. They must prove themselves worthy to live—or they must die.

Sometimes we hear of meetings once held in some locality, being held there no more. We are told they did not pay their own expenses. One would natu- rally suppose that it was the business of the society to pay the expenses of its meetings. How much of the luxuries and conveniences of this life have the members sacrificed that this might be done?

Real? This attempt to make meetings pay for themselves is the chief cause of their accomplishing so little good. They die because they do not deserve to live. There is nothing spiritual about them but the name.

However conservative may be our es- timates of the number of Spiritualists in the country, we must admit that the proportion of societies is exceedingly small. Small as it is, we could not sup- ply one-third of the with fairly compe- tent pastors or lecturers. Let us hope that the Whitewater Institute will to some extent remedy this in the not very distant future. It is the work which above all others calls for our support.

But will societies avail themselves of a trained and educated ministry? or will they still prefer to hold the name of Spiritualism before the public as an ob- ject of derision, and before the cultured mind as an object of aversion? To draw a crowd amused by bad English and worse without sense, in a vain endeavor to make meetings pay for themselves, or to advertise a local fortune-teller, is unworthy a great cause and a noble name. That last sentence is too weak. It is a prostitution of a sacred body, and a sacrilegious profanation of holy things.

E. J. BOWTELL.
Oneyville, R. I.

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DOCTOR PEEBLES' SCINTILLATIONS.

(Continued from fifth page.)

4. Again, an illustrious spirit intelligence, seer or sage, atre with love and beneficence, looking upon this world of struggle, competition and crime, may earnestly desire to en- lighten and uplift humanity to a higher spiritual plane of truth and purity; accordingly in the sacred impregnating- planting of the pre-existing spirit, he projects a current, a thrill, a thought-ray of light from himself into the sensitive life-perm. This magnetic moulding ray purposely willed and psychically perpetuated by this heavenly benefactor, be he musician, mathematician, artist or poet, energizes, and measurably molds the foetus, the infant, the child—the heaven-impressed child—which is often pronounced "a great genius." Here is the golden key that unlocking, rationally explains reincarnation without puerility, speculation, Ori- ental fable, or dreamy, Devachanic romance.

It is needless to say that I hold in high esteem my Aryan brothers of the Orient. Many Hindu reincarnationists are liberal, high-minded men. They are deductive reasoners. They are docile, trusting and aspirational, and those that know them best love them the most. One of these gentle- men, English-educated, wrote me recently from Calcutta, averring that "Spiritualism was old in India." My prompt and pertinent reply was that India, since the historic period, has not had nor enjoyed so much as a shadow of genuine, philosophical Spiritualism; but it has had in profusion crude spiritism, necromancy, obsession, occultism, 'Yogi-juggling and black magic, all of which are as distant from true, rational Spiritualism as are the Mohammedan hells from the brilliant heavens of seers and savants. Hindu and French reincarnation, though the pronounced "vital doctrine" of Theosophy, has no necessary relation to Spiritualism. Neither has it any necessary relation to original modern Theosophy, as founded in New York.

It is opposed to science as studied and elucidated by all German and great English-speaking scientists.

It is opposed to the only legitimate inference derived from the accumulated facts of psychic phenomena.

It is opposed to that philosophy which is the attainment of truth by way of reason.

It is opposed to psychology, which is the analysis and clas- sification of the functions and faculties of the mind as re- vealed to observation and induction, and sanctioned by de- duction.

It is opposed to that rigid logic, the inferences of which are based upon solid premises and the fixed principles of na- ture.

It is opposed to those axiomatic principles which show that things existing with the same thing, co-exist with one an- other; and that whatever is true of a whole class, is true of whatever belongs to and is brought under the class, and the class, the series, the races of human beings, come under the class, the law—the law of evolution, which in its mighty, majestic sweep, lifts all conscious human souls through meth- ods inverse, diverse and often mysterious, upward and on- ward, through the eternities—one grand purpose, one law, one life, one brotherhood, and one destiny, and that soul-ful- foldment, ever aspiring yet never reaching absolute per- fection and power.

Finally, Hindu reincarnation (a modified transmigration), being injected into American thought, is only a hypothesis, a baseless dream, a hazy speculation that fades away before the ascending stars of science and philosophy, as do the moaning, quivering dews before June's golden sunshine.

Battle Creek, Mich. J. M. PEEBLES.

ABOUT AUTOMATISM.

ITS RELATION TO THE HUMAN MIND ELUCIDATED

Genius, Inspiration and Insanity and the Phenomena of Men- tal Gifts and Endowments Discussed by W. C. DUDLEY.

"Thou canst not call that madness of which thou art proved to know nothing."—Tertullian.

It is a palpable fact [as set forth in the Chicago Record- Herald] that in averaging men's abilities those who have been endowed with extraordinary gifts of mind are more or less susceptible to mental disorder. The inverse also holds: that sometimes men and women are accredited with derange- ment of the cerebral centers who are in strange possession of unusual endowments and powers.

It may be a libel on genius to write or a slander to say that genius is closely allied to insanity, but it is not an untruth to aver that many a belated mortal has been called insane whose attributes averaged higher than the ordinary man. The philosophy of the human mind discloses that man in his firmest or most normal state of mental equilibrium is in pos- session of an underlying activity besides the present self. He is not only what his acts, words, thoughts and direct per- formances identify him to be, but he is also an automaton. That is, while he considers himself to be a free agent and in full possession of the field and his own faculties, an inner consciousness, often imperceptible, dim, is knocking at or visiting the brain, like another self.

This undefined faculty is automatism. This other self is the ignis fatuus after which experimental psychologists and psy- chologists are vainly reaching for a solution as to scientific cause. Automatism, the inner consciousness, or the unseen force in mental activity, varies in effect—and mainly seems not to affect the healthy mind; but it is more or less observ- able in cases of nervous prostration, and in men and women of high nervous strain. When it plays upon the strong and stolid it is with little or no recognition from the individual as to its source or subtle growth.

A DUAL SELF.

It would not be amiss to assume that if another within man—an alter ego—or an unknown faculty produces a word, or act, or speech, or unusual mental impression not within the actual scope or power of self, or self-consciousness, or will of the present mind—then man has a dual self, or alter- native guide. And in the absence of a scientific law or prin- ciple to govern the data, that act of great merit which is pro- duced or performed, beyond the normal, by the insane or by the so-called rational man or woman, is either occult or else is inspiration. For, any idea or act or speech or artistic pro- duction or performance beyond the normal or natural capa- bilities of man or woman must be classed or must be called inspiration. If the word or act were of great evil in appear- ance, it would be called insanity by some; if of great good, and of startling effect it would be called inspiration.

In the case of Charlotte Corday there may have been a di- vergence of opinion, inasmuch as some do not believe in dis- vine vengeance; while at the same time others would claim that she had been a great benefit to public good and welfare. That Marat was removed, and thereby have grounds to affirm that she was moved by a mysterious power working within her. At the same time, while the devotion to a single ideal, spirit of monomania in this assassination, no one but the spirit of Charlotte Corday and her God can actually prove the power that gave a frail individual such strength and determi- nation.

A few years ago a cause celebre in the East was given prominent space in the public press in relation to an insane sufferer who had been under restraint—a man of ordinary ability in rational moments. Cross-examination at trial for restoration of reason adduced the evidence that during the period of non compos mentis the subject had composed and written forty sonnets, which attracted widespread attention on account of their literary excellence. Expert doctors tes- tified only that the artistic productions proceeded from graphio automatism. The man was not even a genius. So it appears that commonplace men and women—usually an at- tention one and of no original experience—are sometimes the subject of an inviolable intelligence, and by external force can display an artistic and startling effect.

The case of Blind Tom, the negro musician, is a notable example of great effects transcending the power of the being himself. There is a case in Missouri of a young woman of singular attainments, which came to her suddenly and after years of nervous suffering. The sudden alteration of one's self from a person of ordinary experience and no high endowments—including spontaneously all of the eccentricities of genius, or even mania, and arresting the attention of se- cular art, literature and the mechanic arts—appears to be capable of solution more in faith, or rather divine belief, than in the technicalities of modern philosophy. In attempts to make laws for singular cases logicians drift, into by-paths of confusion—as much so thereby as in logical corollary and proof—they fail to reveal to mankind the origin, destiny and immutability of the human mind.

REWARDS FEVERED BRAIN.

From a point of view that heaven rewards the poor, the just, the good and the suffering ones, early or late, one would venture a safe opinion (and at the same time quiet the in- quisitive scientific mind) who would say that heaven's radi- ance of pity often falls in obscure ways to a fevered and fam- ished brain.

Byron was a sensitive man, and was lame. Cowper was insane. Swift, Southey and Ben Jonson were said to be de- ranged. Edgar Allan Poe was a victim of intense excite- ment, as was the great Mollere. Rousseau, the eminent writer, was subject to attacks of insanity. And in many men of all countries affliction was the fee paid in advance for wonderful gifts and powers, and deterioration was the natu- ral sequence. Instances are not rare where the torch of ge- nius has illumined the brow that wore a crown of sorrow.

The noble-minded American and poet Whittier has said: "The supernaturalism of all ages is but the exaggeration and extortion of actual fact. A great truth underlies it. It is na- ture herself repelling the slanders of the materialist and vindicating her claims to an all-informing and all-directing spirit, and an everlasting protest against the 'fool' who hath said in his heart, 'There is no God.'"

In whatever contemplation genius and insanity are held, the two qualities, being finite, cannot prove their own in- dependence. If there be an affinity between the two, external forces and abnormal effects will enter into the essence of both. Voltaire, on witnessing the performance of one of his great tragedies, exclaimed: "Was it really I who wrote it?" Lamartine, the French historian, said: "It is not I who think, but my ideas which think for me." Goethe, the German poet and philosopher, remarked: "This book has been written somewhat unconsciously—like a sleep walker." Schiller, who "fluttered midway between thought and intuition," ob- served that "in a creative brain reason has withdrawn her watch at the doors and ideas crowd in pell-mell."

Coleridge received the outline of a great production, like "Klopstock and Danneker, from extraneous source dreams. Mozart, speaking of his famous musical compositions, won- dered: "Whence they come and how I know not, and I have no control over them." Gluck admitted the same. Haydn believed that a "divine power," through him, had created his greatest work. It is said of Paganini that the instant he took up his instrument a divine spark seemed to touch him. By whatever name this unknown activity or intelligence may be designated, whether by science as automatism, or by the Spiritualists as manifestation, or by musicians, artists, artists and literatures as human talent or genius, neverthe- less in Christian countries and in Christian faiths—and even in the desolation of heathen tribes—who but the self-doubt- ing and self-seeking skeptic can deny that there is and al- ways has been a common impulse, a great spirit, a guide which compels at least a tacit acknowledgment of the sover- eignty of God, through great and small phenomena. "He marks the sparrow's fall." W. C. DUDLEY.

THAT POORHOUSE DOOR.

Letters in great number, filled with loving, tender words, and they all seem sweet and soulful as the songs of Nature's birds, And they fill my heart with pleasure that I never felt before, But they do not screen my vision from that haunting poor- house door.

If good wishes would remove them there would be no binding chains, And the poorhouse would be empty of the guests it now con- tains. It would be so very useless, for the poor would be no more, And no soul would hear the creaking of the swinging poor- house door.

If good wishes were but loaded with the food the hungry need, There would be no earthly reason for the curse of human greed. All the world would have a plenty and the battles would be o'er, And the horrid visions vanish of that open poorhouse door.

Man must have some great incentive in the acts of gaining self, Something stronger in the motive than the present good to self; Something gleaming in the future, coming out of Nature's store, And behind to spur him onward thoughts of that old poor- house door.

Who may know, ere life is finished, what the future will in- sure? Man to-day may own a million and to-morrow be quite poor. All man's highest life-ambitions, all the hopes he has in store, Fade beyond all recognition, once behind the poorhouse door. DR. T. WILKINS.

THE OPEN DOOR.

An open door you fear to pass? Dear heart, what is it you fear? You know not on the other side what brightness may lie near. One step—the riddle has been read—the secret of our breath. And from the mystery of life you change to that of death.

One step—a short and simple thing; a moment's pang, no more, And you have solved what lies for all beyond the open door. Think you of those, the loved and lost, of those whose loss you will come grow dumb.

We all must tread the unknown path that others' feet have so pressed. And pass from off the unquiet earth into her quiet breast. Whither thus and shrink away? Dear feet have passed as before. And only made the path that leads inside the open door. Thick green curtain close and cool will calm your weary, ill, brain.

And all to wordless ecstasy life's sometime sad refrain. Shrink not as towards shrink and shriek at the impending doom— Were as you had passed in life into another room. Then smile, with level glance uplift, with steady step tread o'er.

The mystery of the world that lies inside the open door. BEATRICE ST. GEORGE.

The primitive, uncultured man worshiped external objects in love and in fear, ascribing to them quasi-human powers and feelings. There is the germ of religion.—F. Harrison. Religion counteracts morality and universal philanthropy in so far as it sets men against each other by diversity of doctrines and theories of belief, thus fostering and nourish- ing the worst impulses of human nature.—Bachner.

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