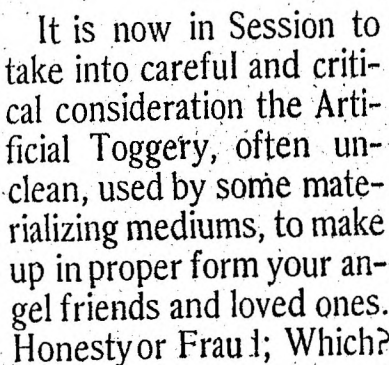


The Court of Inquiry.



AN EARNEST APPEAL TO MATERIALIZING MEDIUMS.

Or he may argue that, not excused by double personality, a spirit acts independently and are responsible for his actions in the second state. This is not good law, for the spirit is held with the principal. In an instance where the truth is not understood that a thief might not be one as guilty as the other. Winans prepares for the impossibility knowing that he will become unconscious, and be used to represent a murdered spirit. If he does not know what he is doing while in the seance he knew beforehand what he would do which makes the responsibility seem to be his.

It strikes me that the issue raised by Judge Dunn as to the "consciousness" of Winans, and on which he makes everything depend, is not the issue at all and is of so little consequence that it have in the preceding argument granted that he was not. But we suggest Judge Dunn that a man who prepares for fraud and crime, is capable of anything. He is his own master; we remind him that all he says is true, and that an accepted medium at camps, and in seances being considered a wonder, is entirely irrelevant to this issue. If he prepared, fraudulent means in one place, may be presumed that he is in all; but it is only presumption, each seance rests on its own evidence.

"WHATEVER IS, IS RIGHT."

It was his implication that all mediums thus assisted, and his apology for the 'fraudulent practice' and the perpetrators, that called out my responses. The decision of the Judge, if allowed to go unopposed, would be the hardest blow ever given the cause of Spiritualism, by friend or enemy.

• HUDSON TUTTLE.

The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth, 50 cents. For sale at this office.

BARA A. UNDERWOOD.

swamp malaria, would that he accide
No, these are but effects from nat
causes, and in world building it is
part of its history. In earlier
when savage man died of hunger;
ling the wild beasts about his hovel,
his escape barred to hunt for food,
said savage cursed by any of the
element or modern gods, or was it ill,
or accident. It was neither. No,
also was part of this world's history
its evolution. Finally, if clouds are
dark and our experience becomes

And you shall feel the wings of Joy
And sing the song of Every Day.
—Isabel Darling in Woman's Tribune

"A Conspiracy Against the Republic"
By Charles B. Waite, A. M., author
of "History of the Christian Religion"
New York, 1900, 12mo, 350 pages, \$1.00

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A Trenchant Analysis.

Spiritualism as an Organic Movement Carefully Analyzed, Its Errors Pointed out, and Methods Given Whereby It Can Advance to a Higher plane of Spirituality and Usefulness.

If frankness is a virtue, and "The truth at all hazards" a good motto, I know the reader will pardon me in this article I am a little more frank than usual and tell some facts that are not altogether agreeable and cheering. My theme is one that is seldom given much thought by the lay Spiritualist; and it pains me to say that from a somewhat limited experience I am of the opinion that among the officers of some Spiritualist societies there is also a woeful ignorance and lack of agreement concerning the fundamental principles of successful organization and the proper method of conducting a Spiritualist meeting.

If the conditions I see fit to call attention to are unpleasant and painful to some, I offer my apology in presenting them for your consideration. They are just as disagreeable when endured in silence as when we discuss them openly and counsel one with another. And as for laying bare the sore spots of error and inharmonious that afflict Spiritualism, why, that must necessarily be done before we can apply the antiseptic and curative ointment of knowledge, and restore again to harmony and health.

Anticipating a possible objection, I wish to remark that this subject is not one that is of interest only to a narrow circle of readers, but is instead one that should appeal to every thinking Spiritualist. Now all officers and prospective officers of societies should give attention to this topic, but the members who help place the officers in power must have a working knowledge of the question, that they may be able to select those who have the necessary talent for leadership. It is of vital moment that the question of proper management of societies receive consideration and be correctly solved, if organized Spiritualism is to endure and prosper and remain a potent factor in the advancement of truth and right and the progress of humanity.

So saying, let me without more ado plunge at once into the heart of the subject by calling attention to some significant words in the last annual report of Harrison D. Barrett, president of the N. S. A., as follows:

"In some communities public interest in Spiritualism has decreased to an alarming degree, owing to improper management of local meetings, or to the exposure of some ardent counterfeiter of mediums, or to some other cause. In other communities, however, it has crept in, and it has seemed next to impossible to bring home to the hearts of our people any sense of the obligations they are under to their religion, or to organization in Spiritualism. In decision, self-satisfaction and kindred ills have crept into our ranks and have suddenly become a serious danger to the local and state organizations, also in regard to the movement as a whole."

Practically all these evils of which Mr. Barrett complains are "owing to improper management of local meetings," even to a large extent, the widespread and derogatory work of the frauds. The only reason that the tricksters have gained such a strong and almost impregnable position is because there has been a lack of intelligent co-operation among true advocates of the cause and especially among the officers of the different societies throughout the country. There has been a lack of discrimination between fraudulent and genuine mediums. Officers who are lacking in ability and integrity are employed in preference to genuine workers, because their ways are affectingly sincere and conscientious and so many, many of those in position to fill their places are unable to see through the thin veneer of respectability that is worn. So the fakes prosper at the expense of genuine workers, and the inharmonious and lack of co-operation among societies, due to incompetency on the part of those in control.

Incompetent and worse than useless speakers and undeveloped mediums, or pretended mediums, are before the public only because the societies that hire them are poorly managed. The officers of the various societies throughout the country should endeavor to keep each other informed of the identity and movements of those who, because they are frauds, or for other reasons, do not give satisfactory service. There is a vast and growing number of speakers and so-called mediums now clinging to Spiritualism, who are a curse to the cause; the speakers because of their inane and drizzling talk, the preposterous ideas, the doctrines which they attempt to inculcate that are radically opposed to every sensible and essential teaching of Spiritualism; the undeveloped and unauthentic mediums for very much the same reasons, except that their influence is more dangerous and proportionately more pernicious. Some method should be devised to get rid of these hangers on to Spiritualism, and the only way it can be done is by having a system to withstand them as perfect and effective as the one by which they have gained their present hold on the public.

If I may be allowed to offer a suggestion it seems to me that the N. S. A. should exercise greater caution in dealing out ordination papers; there should be a more thorough investigation of the character and ability of the applicant. There are a great many individuals who are ordained ministers of Spiritualism and no more worthy of the honor than capable of fulfilling the obligations it implies, than—(well, you furnish the simile, I can't—nor won't).

To be ordained as a Spiritualist minister should mean that, if a medium, a rigid test as to habits and genuineness; if a lecturer, a thorough investigation as to character and ability, has been passed. At present, as every observing Spiritualist knows, it means that the candidate is a person of no account. The N. S. A. has done and is doing good work—indispensable work—and this little word of criticism is not offered in a hostile mood; I speak as a staunch friend of the National Association; but I see danger in the lack of adequate restrictions to maintain a high degree of efficiency among our workers and would urge that greater care be exercised in this respect. It is better to make but few ordinations, and be sure of a high order of excellence, than have several times as many, the greater share of whom are not competent.

There are very few Spiritualists who realize that the primary cause of incompetency and mismanagement in their local societies is their own negligence; yet that such is the case a more superficial consideration of the question will show. Before you criticize the acts of the officers of your society consider who placed them in office. (I am now assuming that you reside within reasonable distance of a society and are a member of it; for if there is a society within half a score of miles, and you

have not become a member of it, I want you to lay down this paper and read no further until your name is placed upon the roll and your shoulder to the wheel. If you claim to be a Spiritualist and yet fail to give organ, do Spiritualism your support, one of three things is true: either conditions beyond your control prevent you from carrying out your wishes, or you do not understand your duty, or else you are not what you pretend to be).

There are a great many citizens of this country who seldom if ever cast their vote when election day comes around, yet they spend a goodly portion of their time criticizing whatever party happens to be in power. They claim to be in power. They are Spiritualists and yet fail to give organ, do Spiritualism your support, one of three things is true: either conditions beyond your control prevent you from carrying out your wishes, or you do not understand your duty, or else you are not what you pretend to be).

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of the existence of several societies in a city capable of properly supporting only half as many. It is true that two or three societies working harmoniously together, often may do more effective work than if they were combined into one; but where one society is pitted against another and ill-feeling exists between them as is often the case, I cannot help wondering if it were not better that they lay aside petty differences and work together harmoniously. One prosperous, energetic, harmonious society may do more good than several of the opposite kind.

If there is anywhere on earth a scene calculated to bring tears to the eyes of angels, it is the existence of an improperly managed, badly organized society where under proper management there might be built a society that would be a credit to Spiritualism and a benefit to the city in which it is located.

Where those in charge make a stupendous mistake in failing to take the members into their confidence. They should not attempt to secrecy. Members should be kept informed concerning plans for the future. Board meetings should seldom be held behind locked doors, but generally should be open to any member who is interested; and members should be asked to take an active interest in the board meetings and make any suggestions or criticisms that they see fit.

The members must be made to feel that they are not mere nonentities, but that they are integral and indispensable parts of the society, that their wishes will be respected, that their co-operation is desired, their support appreciated.

Where the officers arrogate to themselves the right to make their plans without consulting with the members, we are generally furnished sooner or later with another illustration of the fact that it is only a short step from self-sufficiency to self-conceit. Attendees begin to feel that the society cares nothing for them except for the financial side, and they begin to look for a new society, and lose interest in the old one.

Let it therefore be distinctly understood that any criticism I may make of the management of societies or the character of officers is primarily a criticism of those who by lack of interest or of discrimination helped place the presiding officers in power.

But the election must be conducted properly if a true expression of opinion is desired. I wish to register a protest against all those methods meant to take the place of the secret ballot. If you think your personal friends are able, all right; but before you try to put anyone in office you should be quite certain that they possess executive ability. Don't forget that suave and agreeable ways do not always imply a good official and that executive ability should be esteemed most important.

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GOSPEL OF GOOD-CHEER.

A Sermon That Striketh a Responsive Key-Note.

"Be not anxious for your life."—Luke xii, 22.

The great Teacher does not say that we are not to be thoughtful, but that we are not to be anxious. He does not say that we are not to be provided for by anxiety, but that we are to be provided for by faith. He does not say that we are not to be worried by our troubles, but that we are to be worried by our sins. He does not say that we are not to be troubled by our enemies, but that we are to be troubled by our consciences.

Care is contagious; it is hard work being cheerful at a funeral, and it is a good deal harder to keep the frown from your face when you are in the throng of the merry-making on a holiday. We have no right to be dispensers of gloom; no matter how heavy our yoke may seem to be we have no right to throw our burden on others nor even to cast the shadow of them on other hearts.

Anxiety is instability. Fret steals away force. He who dreads tomorrow trembles today. Worry is weakness. The successful men may be always wide awake, but they never worry. Fret and fear are like fine sand thrown into life's delicate mechanism; they cause more than half the friction; they steal half the power.

Cheer is strength. Nothing is so well done as that which is done heartily, and nothing is so heartily done as that which is done happily. Be happy, is an injunction not impossible of fulfillment. Pleasure may be an accident; but happiness comes in definite ways. It is the casting out of our foolish fears that we may have room for a few of our common joys. It is the willing of our words to us until we feel through appreciating our blessings. Take a deep breath, raise your chest, lift your eyes from the ground, look up and think how many things you have for which to be grateful and you will find a smile growing where one may long have been unknown.

Make the right kind of thought—for to take no thought would be sin—but take the calm, unanxious thought of your business, your duties, your difficulties, your disappointments, and all the things that once have caused you fear and you will find yourself laughing at most of them. In some you will see but friends in disguise, and in others you will see but foes in disguise. But begin to dread them, brood over them, look at them with eyes prejudiced with fear, and the least difficulties rise like mountains. In winter some people worry themselves into malaria over the mosquitoes they may meet next summer.

Coming events cast their shadows before; they cast their sunshine too. If we look at them aright. As a strong man rejoices to run a race, as a young man anticipates with joy their coming struggle, so does the brave heart face tomorrow, not only without fear but even with gladness.

Mistaken ideas of religion take responsibility for a great many of our troubles. We are not to be happy in this world. Too many have thought it would be impossible to be happy in two worlds, and so, having selected happiness in the one which they thought would last the longest, they have no choice but to be unhappy in this one. In fact, some seem to suppose that the greater their misery here the more they will be blessed in the next. If heaven is to be gained, the moral is clear: When you get a lecturer who gives efficient and wholly satisfactory service, do not make a change unless you cannot avoid it, or until you have someone equally able to fill the vacancy.

If you have no settled speaker, you should not feel that you are to be served, you are engaged at least six months or a year ahead. It is thus possible to secure high grade talent, while to delay until almost the last moment means, as a general rule, that the better class of speakers have been procured by those societies that are wide-awake and quick to take advantage of their opportunities, with the result that it is necessary to be satisfied with those of mediocre ability. "Eternal vigilance is the price of success"—in a Spiritualist society as elsewhere.

It should also be remembered that the public meeting should be used principally for the presentation of the philosophy, that is, it is difficult to give genuine religious experience in a public hall, and that the home circle is essentially the place for the presentation of the proof that Spiritualism offers. It is perhaps well to have the phenomena in our halls, but they should not be presented to the exclusion of other work, for there should always be some philosophy, some explanation, some teaching of the mediumistic truths that are given. Those who care only for the phenomena, and do not appreciate well-presented philosophy, are never the ones who take an active interest in organized Spiritualism; and the society which caters more to the phenomena than to the philosophy will not enjoy the permanent existence that depends mostly on sound, well-presented philosophy to maintain its position.

Spiritualism can stand alone. There is no need to embellish its mediumistic and philosophic truths with any of the ceremonies and superstitions culled from other religions. There should be no service making of a mockery of the sublime truths of the Christian religion. The hallmarks and vestments of priestcraft should not be dragged into Spiritualism (I have in mind instances where this is being done literally) for to do so exposes Spiritualism to ridicule and is ruinous to the society that attempts it. Ours is a modern religion that looks to the future, not the past, and what we present should not be emblematic of the better class of churches. Certain it is that a stronger effort should be made to have creditable music at our meetings. Care should also be taken in regard to the sentiments thus expressed. There is plenty of good music expressing the truths we advocate, and the use of orthodox hymns promulgating orthodox errors is entirely unjustifiable in a Spiritualist meeting.

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A Trenchant Letter From Dr. J. M. Peebles.

Dr. H. A. Cross, Chicago, Ill.

My Dear Brother: I have not for a moment thought that I have forgotten you, nor have you thought that I was neglecting you, for you know me too well for that, and further, delay is not necessarily neglect. During the last two or three weeks of my stay in England I was literally burdened with calls and callers, requesting to lecture in halls or in private parlors, and I did not have time even to write to my best friends, and among those that I did not write to was your noble and worthy self.

Well, I spent about three months in England, Scotland and Wales, lecturing every Sunday, and generally twice of a Sunday, and sometimes two or three times per week. If I am popular, and if my services are in great demand nowhere else, they certainly are in England and Scotland.

I dislike to speak of myself, but thirty-seven years ago I delivered the first lecture (series of lectures on Sunday) ever given in Great Britain. There were then no organizations. James Burns, a young Spiritualist, secured a hall for me. I lectured every Sunday evening for three or four months and they formed a society, and that society still lives and has a large membership, and from this old hive there have sprung out many other swarms or societies, so the seed-sowing in those early days was not lost, and yet, I felt sad as I stood before this audience in the same place where I used to speak, to see so few familiar faces and so many strange ones. Those few workers have passed on and up to their reward, and when I think of myself, I am glad that I am never assailed by the thought of an old clock standing on a hillside torn by cyclones, battered by winds, and still standing and fighting, and fighting! Well, "tis better to wear out than rust out.

I had a delightful passage home. The waters were quite calm, but even when they are rough I am never seasick. Only think, my able waiter in the steamer, John Knox, was born in Peebles—Peebleshire on the River Tweed, where my ancestors came from almost two hundred years ago.

I met many splendid people in the Old World, such as W. T. Stead of the "Review of Reviews," Mr. Coab, an official in the London City Council, Alfred R. Wallace, the great naturalist, scientist and Spiritualist, and many other distinguished men and women. I greatly enjoyed my trip down to Wales. I saw there an old castle, one they say is 600 years old. It was nearly in ruins.

There is much more enthusiasm in England and Scotland in the Spiritualist societies than there is in this country, and they have taken on what I call a more religious trend. In fact, they conduct their services like any other religious meeting. Sometimes they have readings or clairvoyant tests after the lecture, but generally before the lecture or during the week. They prefer to have the lecture stand upon its merits and leave its influence upon an audience. I think it a good plan, because after a lecture to have a medium occupy half or three-quarters of an hour in describing spirits, which descriptions are often not recognized, creates an unrest and dissatisfaction on the part of those who never get tests, and so they complain.

I send you to-day the last copy of the Banner of Light in which you will see the beginning of my lecture in London which was rejected by the Victoria Institute and Philosophical Society of Great Britain, because in the last portion of it I treated especially of Spiritualism. The Philosophical Society is made up of scientific men with a large sprinkling of clergymen, and the clergy "kicked," (to use a common phrase) about the paper being read, and this was almost a godsend, because if it had been read there before their members and put in their year-book, it would have had a comparatively small circulation, but I was glad to deliver it before the British Alliance of Spiritualists to an audience of 600, and it was put into print by the editor of the London Light, who published 3,000 copies, and sold the evening of my lecture 400 copies, so it will go all over Europe. And so the plans and schemes of men are often defeated.

My health is good, and I sincerely hope this hurriedly dictated letter will find yourself and your good wife enjoying health and happiness.

Very cordially yours,
J. M. PEEBLES.

Battle Creek, Mich.

AN IMPORTANT QUERY.

Who Will Pray for the Bears as the President Preys on Them?

Like our old friend Fulstaff, Brother Bradford of the Illinois Legislature, is not only witty himself, but the cause and wit that there is in other men.

Witness, for instance, the following uttered during a late hunting tour of the President:

Prayer for Safety of President During Hunt.

"We invoke Thy choicest blessings upon our country at large. Bless the chief executive of this great nation personally and officially, and as he is soon to reach 'the happy hunting grounds' on which he has fixed his far-away gaze, and where the wild beasts abound, and where the hunters are so numerous, may he find himself protected by the shield of the Almighty, so that upon his return to his home in peace and safety, like Thy servant David, of old, he can testify to the people that 'The Lord delivered him out of the paw of the lion, and out of the paw of the bear, and let all the people praise Thee, Amen and amen.'—Prayer offered by Chaplain Bradford of the Illinois House of Representatives in Springfield, Ill."

Was a fundier petition ever sent up to the "Throne of Heavenly Grace?"

A professed follower of the meek and gentle Jesus, asking the "God of love" to specially watch over and protect one of His creatures while engaged in the "sport" of shooting to death others of His creatures, is so monumentally inconsistent as to be positively mirth-provoking.

When I read Brother Bradford's invocation I said to myself, "Who now will pray for the bears, deer and mountain lions?"

Brother Bradford calls them "monsters of the mountains." I have been wondering what they would call Bro. Bradford—if they could put their opinion into speech or print!

Surely, the theological biped would not strike them as being a very beautiful creature, pursuing, as he is, those who are good people without cause, and just for the fun of the thing, may be given Heaven's protection while about their bloody business!

The "monsters of the mountains" are not troubling Brother Bradford, or the man for whom he is praying. It is true that they kill things sometimes, but they do it only when they are hungry.

Murder is with them a grim necessity. They never deliberately leave their dens and stalk forth to kill things just for the fun that there may be in the bloody business.

With fang and claw they cause pain

IT IS VIVIDLY PORTRAYED

The Hell of a Guilty Conscience.

"I saw on the seashore a holy man who had been torn by a tiger. For a length of time he suffered much pain and was all along offering thanks to the Most High. I asked him: 'Why are you so grateful?' he answered: 'God be praised that I was overtaken by the tiger and not by sin.'—The Gullistan of Sodi."

There are a great many things in the world (as set forth by Rev. Thomas Gregory in the Chicago Examiner) that are unpleasant, a great many things that are painful, but the only thing we need really to be afraid of is wrongdoing.

Nothing really serious can happen to the man who does right.

He may be torn by wild beasts or wild men; he may be called on to endure great physical sufferings; he may be robbed of health and wealth and friends, yes, and life itself; but in wounds and pain and sickness and poverty and death there is nothing dishonorable, nothing that affects the real self of a man.

All of these misfortunes have been borne by human beings with heroic fortitude, oftentimes with a sort of rapture. The sublimest pages in all history are those that are illumined by the brave, almost glad, fashion in which men and women have met the worst possible mental and physical pain.

It is not mental that these things are pleasant; they certainly are not; nor is it meant that we should go out of our way to invite them. All that we mean to say is this: That should they overtake us they will not be able to do us any real harm, since they can at most reach only the outer man—the Will and Conscience—untouched and undisturbed.

The only thing that is really able to get at a man and harm him, in the citadel of his being is Sin—the personal, voluntary, deliberate surrender of the will to that which is wrong.

This is what grand old Epictetus meant by saying: "It is not possible that a man can be disturbed by anything other than his own person than himself. Why do I trouble myself about anything that can happen if I possess greatness of soul?"

Until one harms himself nothing else can harm him; and he cannot harm himself unless he deliberately and voluntarily lends himself to the doing of that which is wrong.

Take the case of the one-time banker, whose pitiful story is now going the rounds of the newspapers.

Seven years ago, according to his own pathetic confession, this man was doing a clean business in his little bank and was happy; but one day he deliberately put his hand into the till, took the people's money that had been entrusted to his keeping and ran away with it.

We know nothing of the man's experiences prior to the unfortunate day on which he became a sinner, but we will suppose, for the sake of the argument, that he had known many of the "ills that flesh is heir to," such as sickness, pains and aches; the loss of loved ones by death; financial disaster; treatment at the hands of his friends, together with numerous other trials and tribulations too numerous to mention.

But what of it? These misfortunes—if it is a fact that he was called upon to

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SATURDAY, JULY 8, 1905.

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You should not send money in a let-
ter. You may do so a dozen times safely,
and then the next remittance may be
lost or stolen. Send a postal order
for five cents, and then you are per-
fectly safe, and will save any an-
noyance and trouble.

HUDSON TUTTLE.

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

Mr. Tuttle has been engaged to an-
swer all attacks in the secular or reli-
gious press on Spiritualism. Send him
clippings when an attack is made, giv-
ing date and name of paper. Address
him at Berlin Heights, Ohio.

IMPORTANT NOTICE.

Any person donating one dollar to
the Mediums' Relief Fund of the N. S.
A., will, if desired, receive one set of
spiritual tracts and one copy of "Vio-
lets," a booklet of choice spiritual
poems. One contributing two dollars
to the fund will also receive a copy of
"Leaves of Truth," a most beautiful book
of instructive and inspiring matter.

MARY T. LONGLEY,
N. S. A. Secretary,
600 Pennsylvania Avenue S. E., Wash-
ington, D. C.

A Correction.

A late correspondent made the state-
ment in these columns, in the course of
his article, that Col. Ingersoll gave it as
his opinion that "Jesus was a very
good man," thus repudiating his god-
head, but otherwise accepting him as a
teacher. It is due the reader the facts
be stated.

Col. Ingersoll started life as a Pres-
byterian, and of course entertained the
opinions of that denomination. He
bolted the damnation theory, and while
resident of Peoria was an attendant of
the Universalist church, indorsing its
teachings, among which was repudiat-
ing the miraculous story of Jesus being
a son of God, other than as all other
persons are his sons.

For several years after the Colonel
entered the lecture field he clung close-
ly to the Universalist teaching, "kick-
ing hell," repudiating the divinity of
Jesus, and the magnificent Murchisons
of the Bible, under the six days of
creation, a universal deluge, crossing of
the Red Sea on dry land, the sun and
moon standing still in obedience to
Joshua's command, the fiery furnace
carnard, the whole story, and num-
berless other narrations contravening hu-
man belief.

In the Colonel's last lecture at Kan-
sas City he mentioned Jesus as a myth.
He had been directing his researches in
that direction. At the time of his
death Col. Ingersoll was engaged in pre-
paring a new lecture, in which he pur-
posed to demonstrate that Jesus was
not a real character, but was the pro-
duction of numerous characters blended
into one, and that the pretended classic
and other authorities quoted to prove
there was such a character were Cath-
olic forgeries, written at a much later
period than is generally supposed.

It is just to the memory of Col. Ingersoll,
and to the truth of history, that
these facts be stated.

In a Rapid Decline.

Dr. S. P. Cadman, in addressing the
graduating class of Hartford Theolog-
ical Seminary quite recently, is reported
by the press to have said:

"Millions of manual toilers have
drifted from the church in their absorb-
ing pursuit for increase in power and
profit in the new social order which
confronts us."

But Dr. Cadman was not alone in his
utterance as to the falling away of the
laboring class from the church. Rev.
J. W. Dawson, in his late farewell dis-
course, at Plymouth Church, Brooklyn,
said:

"The church has been too respectable
and too conventional and has got out of
touch with and forgotten the laboring
world."

And now the words of Don O. Shel-
ton, following Rev. Dawson, on the same
occasion:

"We are told on the most reliable au-
thority that there are one million peo-
ple in New York at present unaffiliated
with any church. We are also told that
one of our great metropolitan churches
has received only sixteen people into
membership in seven years. There are
20,000,000 of people in America unaf-
filiated with any church. We must find
some way of getting nearer the people."

We would suggest for relief the
churches place their Hebrew mytholog-
ical literature on the shelves with the
discarded literature of all pagan
nations, bring common sense to the
front; teach science from the pulpit;
harmonize all with revelations from the
spirit world, then the prosperity of the
church may be restored, but never by
preaching of an Eden that never existed,
of talking and seductive serpents,
forbidden fruit on the tree of knowl-
edge, the fall of man, total depravity,
and restoration by the sacrifice on a
cross of a Junior God, born of woman.
Laboring men in this 20th century are
too intelligent to accept priestly fables
from two thousand to four thousand
years old as revelation from God.

Unity of Action.

It might be possible if there was
greater harmony or unity of action in
the ranks of Spiritualism the cause
would progress more rapidly, taking
for granted that in union there is
strength, but there never has been, and
perhaps never will be perfect harmony
in the ranks, neither do we expect such
a miracle to occur.

In the first place there is discord in
human nature, and Spiritualism is an
institution the foundation principles of
which cannot appeal to all alike.

Unity of action is a nice thing to talk
about and think of; so is brotherly love,
but even the latter is susceptible to
various interpretations.

The Catholic Church is about the
only institution outside of a few secret
orders, where unity of action has been
carried into successful effect. In the
Catholic church there is an infallible
head whose edict is universal law, and
strict obedience is demanded under pen-
alty of loss of soul in eternal damna-
tion; but we have no infallibility at the
head of Spiritualism; nothing but Na-
ture's universal, immutable law, and
that is so differently observed and in-
terpreted by different independent minds,
that we do not harmonize upon that
point.

There is but one point observable at
present writing upon which Spiritualists
unite, viz: The continuity of con-
sciousness after transition, and the pos-
sibility of spirit return and communi-
cation with friends still in the form.

But there is nothing in that but a
positive fact, and taught upon which to
unite or organize for action. Not all
who believe in this one fundamental
principle are ready to accept an in-
finite intelligence upon which to found a
religion. Not all see the necessity of
a religion being founded, and there is
where one great diversity of opinion
hinges, and it is a source of inharmon-
y, but not the greatest.

We are not sure that it is necessary
to the progress of the main cause that
we all think alike or act in perfect
unity.

The most valuable vibrations are
often produced by discord. If the
wheels of progress get out of adjust-
ment it may be necessary to use drastic
means to readjust.

When the elements of Nature become
stagnant and impure there comes a
storm. The wind blows, the thunder
roars, and the lightning flashes—then
there is a calm. The air is pure and
invigorating, and the elements are in
such a peaceful condition over all.

Nature's drastic methods of read-
justment are a success. To her the
loss of life and destruction of individ-
ual property are taught. The adjust-
ment must be made; not for the benefit
of an infinite intelligence or the human
family, but that the law of the universe
demands change, evolution and a fit-
ness of things.

It is not for the purpose here to discuss
the problems of Nature, only to lead
up to the fact that whether there is or
is not unity and perfect harmony in our
ranks as an institution, the world has
at this time a good hold upon the fun-
damental principles, founded by mod-
ern Spiritualism, and no failure upon
our part to unite will hinder the ad-
vancement of that one principle to any
alarming extent.

We cannot think alike or be alike,
but we can discuss methods, ways and
means, stir up and purify that which
we possess as knowledge, and to a de-
gree unite our differences and make
them a part of the adjusting principle
of real Spiritualism.

Who Can Explain?
The May number of Harpers' Maga-
zine contains a brief poem, the origin
of which is so out of the ordinary that
editors who are not familiar with spirit
phenomena do not know what to make
of it. A Mrs. Warrin, a woman past
middle age, who had never written a
metrical line in her life, on awakening
one morning, found herself speaking
these lines:

"In my dim room two tapestries there
are, close colors to the wall;
On one, bright colors flame and golden
gleams,
And from it, in the half-light of my
days,
I think I hear the low, soft laughter of
sweet love,
The merry cry of children—mine, the
echo of boys at play;
Then clash of swords, and murmurs of
great crowds,
And exclamations high, and loud and
strong—
My life, that longed to be.

"The other, pale and sombre in the
shadow falls;
I scarce can tell what faint design is
traced upon its folds;
Dim shades there are, which slowly
move
In misty waves the wall along;
So cold, so dark—no love, no life, no
sound
Save silent shivers, rent in twain by
sobs—my own."

Somewhat alarmed, Mrs. Warrin
awoke her husband to tell him her sin-
gular experience, but when she opened
her mouth to speak, her vocal organs,
to her astonishment, repeated the lines
without her volition. Mr. Warrin,
knowing she had no poetic ability, was
as much surprised as she. Although
she did not know that the lines are in
lambics and the metre almost faultless,
she did think the conception of the
poem beautiful and the mode of ex-
pression poetical, so to preserve the
curiosity she immediately put it in
writing. Margaret Deland solicited a
copy for publication, and Mrs. Warrin
assented, although the despairing state
of mind set forth in the poem does her
an injustice. The gloomy closing
stanza is far from expressing the feel-
ing of Mrs. Warrin, who, instead of
leading a lonely, loveless life, is a
cheerful, happy wife and mother.

A SONG OF HOME.

Each day adds its holy burden,
—Trust in the home.
Every eve will bring its guardian,
—Rest in the home.
Toil, brave heart, though storms may
beat thee;
Trust, brave heart, for joy will greet
thee.
Wait, true heart, for love will meet
thee.
All in the home.

Live, creating love and sharing
—Ever in the home;
Every trial nobly bearing,
—All in the home.
Love is always best tuition,
May it find here-free admission,
So 'twill bring its own fruition—
—Heaven in the home.

—Evelyn H. Walker.
Every man is a volume if you know
how to read him.—Channing.

A Companion World.

The planet Mars, whose orbit in our
solar system is 48,000,000 miles more
distant from the sun than is the earth,
is near 4,600 miles in diameter. It re-
volves on its axis once in about 24 1/2
hours, and in its orbit in 730 of its days.
It has water and an atmosphere like
our earth. Camille Flammarion, per-
haps the ablest living astronomer, and
a well-known Spiritualist, was lately in-
terviewed by the London Chronicle in
regard to the probability of Mars being
inhabited. He is reported to have said:

"Ah, the planet Mars! I have been
studying that planet closely for thirty
years, and I have prepared a regular
map of it with all its canals. I think
I am more interested in this than any
thing, for one reason, that I am certain
it is inhabited and probably by people
much more advanced than we are."

"A thing which is particularly inter-
esting to us at the Jovian observatory,
which I founded, is that we can watch
the snow melting at the poles in the
spring, and, in fact, they nearly disap-
pear in the summer. This, mind you,
in spite of the fact that the year in
Mars is twice as long as ours; that is to
say, that it really consists of 730
days, so that, naturally, the winter is
longer. With regard to the inhabi-
tants I think they are a very high in-
tellect; for instance, a man who weighs
140 pounds on the earth, if he could be
suddenly transported to Mars would
weigh only fifty-two pounds."

"The public at large does not really
know the precision of some of our as-
tronomical observations. Thus we know
the length of the day in Mars by di-
urnal rotation to the hundredth part
of a second, and from observations
which have now extended over 300
years, we find the length of the day on
the planet is twenty-four hours, seven-
teen minutes, twenty-two seconds. The
climate of the Martians is very mild;
there are no gales, while the atmos-
phere is very light, with scarcely any
clouds. The inhabitants enjoy fine
weather, the climate being something
like that of Davis Plate, dry and clear.
We know the globe of Mars perfectly;
in fact, far better than the earth."

According to accepted ideas by as-
tronomers Mars is a planet older than
our earth. With all the forces of na-
ture in active operation there as here,
light, heat, electricity, an atmosphere
with water, animal life must be there,
with time to develop into the highest
and most perfect forms.

We may imagine some person reject-
ing the dominant religion inquiring:
"Had the inhabitants of Mars a peasant
girl who was betrothed in marriage to
another, who bore a son for the Mon-
arch of all worlds? And have they out-
raged common sense, as have some of
the churches with us, by naming and
worshipping her as the Queen of Heav-
en?" Perhaps they had no Eve, who was
beguiled by a snake, who ate of for-
bidden fruit, and tainted all her poster-
ity with guilt, requiring the death of a
God on the cross to again get the race
on praying ground!

An Ideal Church.

Benjamin Fay Mills, well known
throughout the East a few years ago as
an evangelist beating up for recruits to
people heaven, after the order of
Moody, is now serving humanity at Los
Angeles, Cal. He started a movement
there some months ago without an or-
ganization, money or meeting-place, and
without the backing of any church.
The papers report he has now more
than one thousand contributing mem-
bers, numerous committees leading in
all sorts of praiseworthy work, cash as-
sets of \$14,000, and a magazine pub-
lished in the interest of the movement.
They have no creed. All are welcomed
on equal terms, orthodox and heretic,
Jews, Agnostics, Infidels, Christians,
heathen. All are given the same hand-
shake and welcome. The only pledge
is a promise of trustful and unselfish
living.

This movement seems to be a coun-
terpart of the Church of Humanity, at
Kansas City, over which Mr. Roberts
presides.
The Progressive Thinker likes such
organizations. They portend a glorious
future. The narrow creeds of bigots,
pretending to serve God, but producing
hate and discord, give place to an effort
to elevate, not to degrade, humanity. Suc-
cess to it and to all similar nonsectarian
movements of wide world over. Let
God have a rest, and let all labor to
make the entire race worthy a common
Parent.

Curiosities of Sects and the Bible.

A religious sect exists in Sweden,
who endeavor to imitate the example
Jesus set them, by wearing only a sin-
gle garment. They subsist on fruit
and vegetables, sleeping out of doors.
They are known as "Simple Livers."

Crossing the Baltic into Russia there
is another eccentric sect whose male
members, observing the instructions of
the Master, first subject themselves to
emasculation. See Matthew 19:12.
They, practically, "take no thought of
the morrow."

Is there a vagary, however wild or
extravagant, which has not been adopt-
ed by some Christian sect as a funda-
mental feature in their creed? The
"yea, yea, and nay, nay," constitute a
marked feature in one sect, and this is
deemed essential for the soul's salva-
tion.

The Destructionists find abundant au-
thority that there is no resurrection for
other than the righteous. Metempsy-
chosis, otherwise transmigration of
souls, is clearly taught in both the Old
and New Testament.

These facts with others constitute the
curiosities of the Bible which over and
over again we are told by the preachers
is inerrant.

Legal Side Thrusts.

If there was no penalty for counter-
feiting the coin, or forging the currency
of the country, we would soon be flood-
ed with the worthless products of
knaves. If there were no prosecutions
for violations of the penal code, the ef-
fect would be the same.

Scoundrelism is rampant in all Chris-
tian countries, if the weak are not pro-
tected against the aggressions of the
strong, or the thoughtless against the
arts of the deceiver.

The rights of the people are best con-
served when villainy is quickly pun-
ished. Neglect to prosecute crime en-
courages the offender to continue in
wrong doing.

He who is conscious of another's
guilt, and attempts to conceal it, or pre-
vent its punishment because his cult
may be injured thereby, is a participant
criminal, and deserves the penalty af-
fixed to crime. Thus the lawyer.

AN EMINENT PROFESSOR.

He Gives His Views of Buddha, Con-
fucius and Lao-tze—All the Features
of the Japanese Character To-day Are
the Products of the Direct or Indirect
Influence of the Buddhist Doctrine.

Nothing has been of so great impor-
tance in developing in the Japanese peo-
ple the spirit which has carried us to
success in the religious doctrines.
Confucianism was first introduced in
the imperial household, according to
the most reliable accounts, in the reign
of the fifteenth Emperor, A. D. 234, but
long before it reached the court the
learning of the Celestial Empire had
made its influence felt among the peo-
ple of Japan through the swarms of
immigrants flowing in from China.

Confucianism, pure and simple, as it
came to us was nothing more or less
than a collection of ethical ideas con-
sidered in their application to daily life.
The great teacher never allowed him-
self to be considered as the expounder
of religious or metaphysical ideas.

Abstract reasoning had little charm
for the mind of Confucius. Filial piety
was the keynote of his teachings, and
was thus especially congenial to the
Japanese temperament, but not until
the introduction of Buddhism from Ko-
rea in A. D. 552 did Confucianism take
deep root in Japan. Paradoxical as it
may seem, Buddhism was the influence
that made the teachings of the Chinese
sage the ruling factor in Japanese so-
ciety.

The gospel of Buddha was accessible
only in Chinese translations and the
study of these necessitated a previous
knowledge of the written language of
the Middle Kingdom, whose literature
was saturated with the teachings of
Confucius.

The war-like ancestors of modern Ja-
pan in those days possessed no litera-
ture, but only legendary lore, and on
their untamed eyes the elaborate Chi-
nese system produced a great impres-
sion.

Buddhism found nothing antagonistic
to itself in the teachings of Confucius,
which contained in a slightly different
form the five commandments of Bud-
dha.

The first blossoming of Japanese civi-
lization occurred in the tenth century
after Christ, and then the Buddhist
Pietism became a general possession all
over the country.

Taoism, or more correctly Laoism,
was enunciated B. C. 604. In Lao-tze
was to be found the perfect opposite of
Confucius. The principles advocated
were in many respects the same of
which Count Leo Tolstoy is the power-
ful exponent today. He taught that the
salvation of humanity was to be found
in the rejection of all artificialities and
a return to nature, by the surren-
der of the individual will and the sup-
pression of the ego.

"Leave," he said, "the so-called saint-
liness and wisdom alone, abandon the
so-called mercy and righteousness and
the people will return to filial devotion
and love."

This doctrine has very little to do
with the cult of Taoism now so preva-
lent among the Chinese, in which the
metaphysical statements of the teacher
have been given interpretations never
intended by him.
The resemblance between the true
Laoism and the higher forms of Bud-
dhism is very striking. Both the higher
and the lower forms of Buddhism have
been adopted in Japan—the philosophi-
cal form by the higher classes and the
other by the great masses of the peo-
ple. The doctrines have been taught
by a number of sects of which the Zen
sect has exercised the greatest influ-
ence on the Japanese spirit and charac-
ter. Zen means abstraction, which is
one of the ways of arriving at Nirvana.

It may seem strange that a system
which recommends pure contemplation
took such deep root in Japan, of which
the spirit has always been, as it is to-
day, one of prompt action, but in the
ages when the country was torn by in-
ternecine wars a religion was needed
that would teach every man and wo-
man how to pass from glowing life into
icy death with a smile, how to meet the
hardest fate with stoic fortitude.

At the beginning of the seventeenth
century Japan at last passed out of the
period of internal discord and by the
close of the contemplative school had
had ample opportunity of asserting its
virtues.

What won for Buddhism its strange
popularity in Japan was not its prom-
ise of Nirvana, but its power to nerve
the heart to face any ordeal at a mo-
ment's notice. Another charm it pos-
sessed for the illiterate Middle Ages
was its systematic neglect of book
learning.

All the features of the Japanese
character of today are the product of
the direct or indirect influence of the
Buddhist doctrine taught by the Zen
priests. The Japanese love of nature
and sense of purity took under the
teachings of that sect a new develop-
ment, showing in art a strong dislike
of house-painting and color, and a
preference for simplicity with a full-
ness of meaning behind it.—Prof.
Okakura of the Imperial University of
Tokio, in the Chicago Examiner.

ONLY.

Only a mother with wistful eyes,
—Watching, enraptured, a baby's face,
Only a glance of divine surprise,
—Only a lowly child of the race.
Ah! the gods have no joy so rare
As that of the mother! What power
to lift.

Has that scrap of flesh minus teeth and
hair—
Only the token of love's ripe gift!

Only a prayer for a little bread,
—Only a mother in anguish wild,
—Only a poor little drooping head—
—Only a tiny, dying child!
Only a question hard and stern,
—"Where's your ring? Not got one?"

Only the fierce, despairing burn,
—That only cast-out women know.

Only a narrow priest of the Lord,
—Only an unattracted glance of hate,
—Only a bitter, damning word,
—Only a warning that comes too late.
Only a glance at the sky above,
—Only a cry from a mother torn:
—"Why, O God, was I made to love?"
—"Why, O God, was my baby born?"

Only a leap in the water dark,
—Only a guggle, only a rise;
—Only the times the spot to mark,
—Only the witness, star-strewn
sleep.

Only the river's patient song,
—Only a throbbing resting place,
—Only, only a nation's wrong,
—Only, only a world's disgrace.

—Victor B. Neuberg.

Strongly Stated.

We are fools for Christ's sake.—Paul.
I Cor. 4:10. We are made as the filth
of the world, and are the outscouring of
all things unto this day.—Verse 13.

Did Paul properly consider what he
was writing? If so he stated the case
more strongly than churchmen are will-
ing to admit.

Above all things reverence thyself.
—Pythagoras.

GEORGIA GLADYS COOLEY.

A Letter to the Readers of The Pro-
gressive Thinker.

Here I am in the far west, surrounded
by the beauties of the "Rose City,"
which is indeed rightly named, for ev-
ery way one's eyes travel they con-
stantly fall upon floral designs of in-
describable beauty.

The Lewis and Clark exposition com-
pares favorably (with the exception of
size) with all the fairs of the eastern
states, the natural beauties of the
grounds far surpassing any of the oth-
ers. It is certainly an event in the his-
tory of Oregon, and one who will ever
be proud of.

After leaving Chicago June 23, I
stopped at Billings, Mont., to serve the
society at that place. Was hospitably
entertained at the home of my good
friend and co-worker, Mrs. McCormick.

Here I found Harry J. Moore and
Mrs. McCoy who were serving the state
association of Montana in a creditable
manner, and I was glad to see their
work was fully appreciated by the peo-
ple of Montana. From Billings I went
to Anaconda, again to meet old friends,
Mr. and Mrs. W. J. Hicks, who are
faithful workers in our cause, Mr. Hicks
being the speaker and medium for the
society in his home city, as well as
working in the same capacity every
other Sunday for the society at Butte.

Much enthusiasm was manifested
in the work at Anaconda, and I found the
same interest taken by those I met
while in Butte. I was entertained by
Mr. and Mrs. A. L. Holmes while at the
latter place, and found them dear good
people, and among the leaders in our
cause in their city. Mrs. Holmes is
secretary of the society, Mrs. Sam Da-
vis is president, and I believe Mrs.
Couts, another faithful worker, is one
of the directors.

From Butte I went to Seattle, to find
a splendid society under President W.
Hall, who is "the right man in the right
place," and found them dear good
people, and among the leaders in our
cause in their city. Mrs. Holmes is
secretary of the society, Mrs. Sam Da-
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Couts, another faithful worker, is one
of the directors.

Seven years have passed since I last
visited my home city, and I am sur-
prised as well as greatly pleased at its
wondrous growth.
I found Colville doing a good work
for the First Spiritual Society this
month, he also speaks most every even-
ing at the parlors of Mrs. Lucy Mallory,
whose doors are ever open to welcome
teachers as well as seekers after truth.

I served the Bible Association last
Sunday evening. I understand this is
a newly organized society, but if all the
audiences are such as greeted me,
I think it has a grand future before it.
Mrs. Ladd-Finnau, one of the Pacific
coast's most favorite mediums, is the
message bearer for the society, and is
doing a grand work. The president,
Mr. Colson, is deserving of credit for
the very unselfish interest he is taking
in this society, and has the assistance
of his good wife in all his undertakings.
I expect to leave here about July 12, by
way of Denver, Colo.

GEORGIA GLADYS COOLEY.

Portland, Ore.

Justice Brewer on Woman Suffrage.
Supreme Court Justice Brewer, in a
recent interview expressed his firm be-
lief in the desirability of woman suf-
frage. He said in part:

"When I was a young man I thought
that woman suffrage was a theory. To-
day, by the knowledge that years of ex-
perience have brought me, I am firmly
convinced that what I regarded as the-
ories in my youth are practical to-day.
The only way to prove a theory is to
test it. We are now engaged in test-
ing the theory of female suffrage. In
four states it has been tried and not
found wanting."

It is true, there has never been
any severe trial of the question up to
the present time. There have been vo-
cant mayors of small cities of five and
ten thousand inhabitants; and under
the rule of these women mayors public
affairs have been conducted in a most
satisfactory manner. Just what a wo-
man would do as mayor of a city like
Chicago is a thing yet to be tested.

If it takes the chance of her ad-
ministrative success would be greater
than though she were a man. There is
no question but what women have at
least as high and probably a higher
sense of honor than men. There is also
no question but what their executive
ability is quite as good as that of the
other sex. Just how far their capacity
for business goes has never yet been
discovered.

I can see no good reason why there
should not be a woman President of the
country. I can see a great many good
reasons why there should be one. How-
ever, I question if it comes in the near
future, but it is an incident that might
happen at almost any time. Women
have shown their capacity for handling
big affairs in colleges, schools, railroads
and banks. If that is true, there is al-
ways been a prejudice against women
stenographers in large concerns. The
idea of the sex question has handicapped
the development of the twentieth
century girl."

Reign of the Sword.
Think not that I am come to send
peace on earth. I came not to send
peace, but a sword.—Jesus—Matthew
10:34.

He that hath no sword, let him sell
his garment, and buy one.—Jesus—
Luke 22:36.

Trace history, written with its bloody
pen, of wars, of desolation and of
slaughter through all the subsequent
years since those words were credited
with having been spoken, and it would
seem the mission of this misnamed
Prince of Peace has been a grand suc-
cess. Is it not time the direction to
Simon Peter, after he

ENTITLED TO IMMORTALITY

AN INSTRUMENT THAT RE-
STORES EYESIGHT.

Animals on Many Occasions Exhibit an Intelligence That Shows a Relationship to Man—Birds Dress Wounds and Even Set Their Broken Legs—Bees, Cats and Cattle Know Secrets of Nature's Materia Medica—Saliva of the Dog Often Found to Be a Perfect Germ Destroyer.

to be poured out upon these children of men.

The universe itself is one grand truth, a truth of existence, of revelation, and you receive a part of that truth every day as you walk your streets and go about your duties and come in contact with your fellowmen and with nature at large. You comprehend more of life by thus exercising your reasoning faculties, but out of this great storehouse of truth there can come only gleams of light and glimpses of truth, as they are, and but small compared to that which is within, and as ye prepare the way by your own thought, your own deeds, your own influence, your example, your passage onward through this material life in the best and the highest sense that you know, so shall it be made more plain, more beautiful, more helpful for the coming ages. So shall the truth and the significance of life be more fully revealed to those who are to come after you, and you shall be the pioneers for them, breaking the way and throwing aside the rubbish that they may not be hindered and held back and cramped and confined as perhaps you have been, but may find the way better fitted for their advancement and their growth.

Its Mark Upon Humanity.

But if it is here, it has made its way; its mark is upon humanity and it cannot be erased. Spiritualism came as a mark and potent factor in the progress of the human race. The immortal beings of immortality were flung wide and throngs of angels came knocking back to give their testimony of that they had found beyond death and grave. So it came, and it is calling now, O ye people who have received message and have gained the light. Many of you are here who have not received as yet, the common knowledge that you are longing to hear, the things that you hope to get, that which you crave and ask for. Perhaps many of you are just coming into the path of investigation and therefore you know but little, but you are open to conviction, you are ready to receive when you are shown the way. If you are, if so, you are in the right attitude. I do not ask you to take all that I hear or see without reasoning upon it without bringing your best judgment.

millions of human hearts to a
 for plane of happiness and of knowl-
 but this portion of truth and
 ledge is after all but slight to
 is waiting in the boundless heav-
 enly realm, ready to manifest its way
 to human conception. You desire
 only as far as you can under-
 stand, dear friends of the present day,
 to widen your understanding by re-
 ceiving, by meditation, by thought, by
 exchange of opinions, by the study
 of current events and by bringing your
 mind to bear upon all things that per-
 tain to the human interest; but what
 is the range of knowledge you
 thus widen your understanding and
 are day by day some expansion,
 at tomorrow or another year you
 have more knowledge, you have more
 than you are better fitted to cope
 with and for future; but what are
 you are capable of gaining today
 in your present stage of existence
 with there is still more, infinitely
 more of truth waiting in the universe
 from

world has struggled off to greater and grander knowledge and higher life, and the golden age lies just beneath our feet. It is fast dawn in the twenty-first century, not the first, but it is in the glowing future world surely come and you and I—of the mortal, we of the immortal—have each to do a part in pre-giving the way for that grand oncoming golden age when justice will rule, human equity shall maintain in soul, when peace shall abide in soul.

And, as we join hands and link ourselves together heart to heart and soul to soul in this grand and great mission of life to do our part well and to forward anything we find of celestial truth may live and shine, so we search in unison onward and upward, we always of the immortal, joining hands with angels in our work for human emancipation and from wrong. We can be

Lovelead also asks: "Prove that animal appetites and passions have root and origin in the spirit nature. What is the nature of man? What is his origin, or is it eternal? Can any use? Is good possible without it?"

We will take them as asked, first, that the animal appetites and passions have their root and origin in the spirit nature of man?" As we have discussed through all the varied stages of our present condition through and

Your

Notion will move families this is of man

complaining because we have not reached that stage of progression? I might just as well sit down at the foot of a hill, and spend our strength in vain in complaining, because we have not yet reached the top, instead of getting up and planting each foot and striving little by little, be the way so rough, to gain the desired goal.

ELLA J. WESTON.

in, Mo.

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