



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

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INTERESTING CONTEST WITH PENS.

A SPICY DEBATE

Between a Divine and a Spiritualist,
In Which the Former Is Knocked Out.

A WASHINGTON SPIRITUALIST AND A VIRGINIA DIVINE ARE THE CONTESTANTS.

[CONTINUED FROM LAST WEEK.]

REJOINDER BY MR. SNYDER.

1425 Fifth St., N. W., Washington, D. C.
REV. A. R. SNEDECAR, Vienna, Va.
Dear Sir:—Your favor of the 6th inst. received and contents noted. From the general tone of your letter, particularly its closing paragraphs, I infer that you are rather losing your good temper and Christian forbearance, especially when you tell me: "It was not any of your business about my preaching, in the first place," and threatening me with the "roughest things in the ism" and that you will rush into print if I persist in carrying on this discussion any further. Now, please do not let your indignation get the better of your common sense and reason, but try to use a little courtesy, even though you are discussing with a Spiritualist. If you thought it none of my business to complain to you of your allusion to ghosts, why did you not say so in your first letter? It won't do for you to try to angrily dismiss the argument at this time after your wholesale denunciation of Spiritualism, simply because you want to go to sleep; you should have gone to sleep in the first place, instead of making so many charges you must now defend.

SNEDECAR A FAILURE—IMPORTANT QUESTIONS.

Your last letter is conspicuous for its failure to answer some of my gravest questions and for its extremely free rendering of some passages of Scripture. As a resume of the argument, permit me to ask some questions that should be answered before this discussion is closed: Did or did not the Lord put a lying spirit in the mouth of Ahiah's prophet? What have you to say about your much-vaunted Dr. Hatch? And will you be specific enough to name a single avowed Spiritualist—no recognized as a representative man or woman by the Spiritualists of this country—who has ever been convicted of any of the crimes you charge against Spiritualism. (Surely, by their fruits ye shall know them.) And have you, honor bright, ever read a copy of the Banner of Light, or any book written by an avowed advocate or friend of Spiritualism? Do you know anything about Spiritualism, except what you have learned from the old book called the "Educator," which was evidently, from your statements, written to traduce and defame Spiritualism, and is a book which Spiritualists have never heard of and perhaps Dr. Talmage's sermons, which are equally unauthentic? Come now, you claim to know so much about this "ism," as you call it, please show by a few statements of facts why your opinions are entitled to the weight which you assume.

In regard to the scriptural passages which you mention, I must ask you hereafter to be as specific as I have been in quoting chapter and verse, or at least the chapter, of each passage cited. You tell a long tale about Balaam's iniquity, and about his inciting the Midianites against Israel, and you charge that his conduct was atrociously sinful throughout. Yet I fail to find anything in the Old Testament story which confirms these statements, except a single sentence in the wrathful ravings of the murderer Moses (see Exodus ii:21, 23, 24, 25), in the vilest, filthiest, and most obscene piece of literature in the English language, viz., the 31st chapter of Exodus. The tale of

HEINOUS CRUELTY AND OBSCENITY

related in this chapter is so shocking to any civilized human being that, unless held under fear of the anger of Jehovah, he would read it with blushes and spurn it with shame and indignation as the revelation of divine justice. Have you ever read this chapter for the edification of your congregation, or have you advised your Sunday-school scholars to read it? Do you know anything in the history or morals of Spiritualism one-thousandth part as vicious? Be honest, now, own up. In the midst of this chapter of cruelty and atrocity, nowhere paralleled in the history of the world, I find in the 16th verse the words: "Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the Lord in the matter of Peor, and there was a plague among the congregation of the Lord." Upon this statement of the angry murderer, Moses, you base your whole tale against Balaam's character, and unless I am very much mistaken, you draw upon your imagination or the commentaries of some preacher for the larger part of the information you volunteer.

You say that Balaam incited the Midianites against Israel? The Bible nowhere says so. You say he returned to demand his reward from the Midianites; this I also fail to find recorded. You should not take such liberties with a

book which you believe to be infallible, nor strive to stretch the truth to an unwarranted degree. But, candidly, the very best Christian critics are in doubt as to Balaam's real standing, one account being so very favorable to him and but a single sentence being found against him. (See Encyclopaedia Britannica, article Balaam.) Josephus calls him

"THE BEST PROPHET OF HIS TIME."

There being only one witness for the prosecution, and he a murderer who was obliged to flee from his own country (see Exodus ii:21 to 25), and whose whole life was one of cruelty and bloodshed, I am compelled, in a spirit of judicial fairness, to give the accused the benefit of the doubt and to still insist that Balaam was a pretty good old man. We know, if any dependence can be placed upon the record, that he was a saint when compared with Moses and Joshua. The worst thing that can be said of him is that he willingly yielded himself to become the instrument or medium of what angry (see Ex. xxii:24, and Deut. xxxii:21), jealous (see Ex. xxxiv:14 and Deut. iv:21), bloodthirsty (see Deut. xxxii:34), and tyrant (see Deut. x:17 and xxxii:39) Jehovah, and did the bidding of this monster of the skies. I do not think any medium since Balaam's time has ever yielded to a control more destructive of innocence and purity than your own Bible proves Jehovah to have been.

SNEDECAR PULVERIZED.

You must permit me to inquire how you know that the woman of Endor was mesmerized. Are you not drawing that conclusion wholly from your imagination? What right have you, as a Christian, to say that it was the old dragon himself that appeared to Saul, when the book you believe to be infallible says plainly and unmistakably it was Samiel? You must not accuse me of falsely quoting Scripture, as you say the little boy did, when you so grossly pervert it yourself. By the way, you did not mention the instance wherein I failed to quote correctly, and so your story was hardly appropos.

You say the Lord acts through his agents in performing his will, and that Saul's suicide was virtually committed by the Lord; you insist, I believe, that the Lord slew him. I should like to know who slays the people whom the Lord does not kill. Do you think the Lord slays all persons who commit suicide? That is as fair an inference as that he killed Saul. And if the Lord is responsible for all suicides, do you think it wicked to die in that way? I am not satisfied with your explanation of the contradiction I asked you about in my last letter. I want to know whether you believe that Saul inquired of the Lord, as one account states, or whether he did not inquire of the Lord, as mentioned in the other account, or whether your faith is expansive enough to believe both at the same time.

So far as the woman of Endor is concerned, from a biblical point of view, you have not shown that she was not a pure, virtuous, honest, hospitable woman, and you cannot show it from your record. Your assertions or guesses are not arguments; you should arm yourself with facts.

SNEDECAR PERVERTS SCRIPTURE.

In the quotation from 2 Thessalonians I must again protest against your perversion of the Scripture. You first quoted the passage to scare me out of a belief in Spiritualism. I quoted it to prove from a Biblical standpoint that God himself sends the delusion to induce people to believe a lie, and that is what the passage states. I do not see what right you have to say that the Devil has anything to do with it, as he is certainly not mentioned in the matter at all, and the Lord assumes the whole responsibility. I do not pose as the special champion of the Devil, but I do not like to see Christians so ungrateful to one of their best friends, for what would the church and the ministers have to do if it were not for his Satanic Majesty? No Devil, no atonement, nothing to be saved from, no sinners to save, no revivals, nothing to pray for, nothing for religion to do. So you see how dependent the church is upon him. I suppose the reason the church does not ask God to kill him is because he is a friend and trusted agent of the Almighty (see Job ii, 1), and so, necessary to the scheme of salvation.

You state that in the garden of Eden Satan told the first lie. This I am inclined to deny. Let us see what the Scripture states. Genesis iii, 3, 4 and 5, says:

"But of the fruit of the tree which is in the midst of the garden God hath said, ye shall not eat of it: neither shall ye touch it: lest ye die. And the serpent said unto the woman, ye shall not surely die. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

In verse 5 it says:

"And the eyes of them both were opened."

And in verse 22:

"And the Lord God said: Behold the man is become as one of us, to know good and evil."

In Gen. v, 5, we read:

"And all the days that Adam lived were nine hundred and thirty years, and he died."

Now I want to know if everything the serpent stated in this story did not prove true. He said ye shall not surely

die, and Adam lived nine hundred and thirty years, which proved that the apple did not seriously injure his health. And he certainly did not die the day he ate it, as the Lord told him he would. (See Gen. ii, 17.) The serpent also told them that their eyes should be opened, and they should be as gods, knowing good and evil. And the account states that their eyes were opened, and the Lord God admits that they have become as gods, knowing good and evil. Now, did a single thing the serpent told the woman prove false? Is not the Lord God the author of a falsehood, to frighten them into obedience? If this account is to be believed, we are certainly indebted to the serpent for all the knowledge, wisdom and enlightenment that have come into the world, for before this dialogue with the woman in the garden, Adam and Eve were in the condition of beasts of the field, having no knowledge of right or wrong, no enlightenment, no wisdom, and not enough decency to know that they were naked. From this condition the serpent rescued them, if the story be true.

SNEDECAR QUOTES TALMAGE.

I come now to the silly story about the mediums and the shipwreck, which you quote from Dr. Talmage's tirade against Spiritualism. The trouble with your story is that it gives no names, no dates, and, possibly, no facts by which it can be either proved or disproved. I confess I never heard of it, except from the source above named. But suppose I am made a mistake, or told a lie, does that one circumstance overthrow the whole spiritual philosophy, or disprove the millions of truthful statements and prophecies that have come from the Spirit-world? Fortunately Spiritualism is not founded upon the statement or prophecy of some one person long ago dead, but is an ever-present, living truth, capable of continual demonstration. Suppose I apply your logic to the proof of Christ's divinity. Please turn to Matt. xii, 39, 40, wherein Christ, in answer to the Pharisees, gives a prophecy of the only sign that shall be given to prove his claim to divinity. He rests his whole claim on the occurrence of one simple event, which is mentioned as follows:

"But he answered and said unto them, an evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of the prophet Jonas. For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth."

Surely, if this one sign fails, his claim to divinity falls flat, condemned by the sign of the fish. Let us see from the Scripture whether the prophecy was fulfilled or not. Please turn to Mark xiv:42 to 46, wherein it is stated that Christ was laid in the sepulchre on the evening of the day of preparation for the Sabbath, that being Friday evening as we count time (Saturday being the Jewish Sabbath day). Turning to John xxi and 2, we learn that Christ had left or had been removed from the tomb on the morning of the first day of the week (Sunday, as we count time), while it was yet dark. Putting these two statements together, we learn that Christ was in the tomb, or the heart of the earth, as the prophecy stated, two nights and one day, or allowing the day which he was buried to be also counted, two nights and two days. By no hocus-pocus can you conjure up three days and three nights from Friday evening and Sunday morning. So Christ's only sign to the Pharisees was an absolute failure. And as Christ is the only medium that Christians have, and he has been so long dead, it leaves things in rather an uncertain condition concerning his divinity, doesn't it?

SNEDECAR'S SABBATH KNOCKED OUT.

I wish now to speak of your personal allusion to my father and mother as immoral persons. I might construe your lack of courtesy in this instance into an unwarranted insult, but being charitably inclined I shall attribute it rather to an oversight on your part. You say: "The man who prunes his peach trees on Sunday, or the woman that sews on the Lord's Day, are not wholly moral," etc. While I do not accept the Bible as competent authority on the question of morals, yet I will confute your statement, using the Scripture as my guide. Nowhere in the Bible is Sunday, or the first day of the week, mentioned or enjoined as a day of rest. You can cite no biblical proof whatever that we should observe Sunday as the Lord's day. In the Old Testament, the seventh day, or Saturday, is commanded to be observed as the Sabbath, and the Jews so observe it to this day. Ign. F. Hoostman, Chancellor in the Roman Catholic Church, archdiocese of Philadelphia, Pa., says in a letter written to Mr. E. E. Frank:

"There is not a word in the New Testament about changing the Sabbath. The church alone is authority for the transfer from Saturday to Sunday." Pray let me ask you, why, as a consistent Christian, you don't observe the Sabbath, but rather the first day of the week, instead? "Thou shouldst first cast out the beam that is in thine own eye, that thou may'st see more clearly to cast out the mote that is in thy brother's eye." Furthermore, Jesus himself violated the Jewish Sabbath, and was severely denounced as a Sabbath-breaker (see Mark ii:23 to 28) as you now denounce my father. He even went far as to set aside the observance of the Sabbath, except in so far as it accorded with man's need and convenience. (See Matt. xii:10 to 12; Luke xiv:1 to 6; Mark iii:2 to 4.) Nowhere does Christ command observance of any day as a Sabbath day, but on the contrary, both by precept

and example, violates the old laws of the Jews. Upon what biblical ground can your charge of immorality stand now, pray?

If I remember rightly, you asked me in your first letter how morals could be established without some basis, and in reply I asked you if you thought the Bible the only source of morals. That question I am waiting for you to answer.

SOME HIDEOUS BIBLE CHARACTERS.

In reply to my question to show some nation built up by Christianity, you mention first Israel and then the five great powers of Europe and the U. S. A. As typical of the two classes of civilization, I will in my reply consider only Israel and the United States.

Let us first examine into the character of the Israelitish government and people. This government is supposed by Christians to have been the next thing to perfection. But what are some of the purposes of government? Are they not to secure the blessings of liberty and justice to the governed, and in every way promote the development of intelligence, virtue and honesty among the people? Let us see what a Christian government did for Israel. We can often best judge a people by its leaders, the ones whom the masses idolize as prophets or kings, and it is in this balance that I propose to weigh this typical nation. Who were some of its leading men? Noah, Lot, Abraham, Isaac, Jacob, Moses, Joshua, Samuel, David and Solomon. Let us see what noble characters these saints of yore were, and for this purpose let us turn to the book, which you believe makes no mistakes, to find out.

In Gen. ix:21 to 28 we learn that Noah got drunk, cursed his grandson, and, some think, brought slavery upon a whole race, though guilty of no crime. The just and righteous Lot (II. Peter ii:7) became beastly drunk and committed a sin I should blush to name. (See Gen. xix:31 to 35.) We read that Abraham, the father of Israel and the friend of God, had several wives and concubines, abandoned his own son, and left him to die in the wilderness; denied his own wife, and attempted to kill his only legitimate son. (See Gen. xii:13, 14; xxi:10 to 14; xlii:1 to 11; xxv:2 to 5; xvi:1 to 11.) Jacob took advantage of his brother's starving condition, and cheated him out of his birthright, by lying to deceive his blind father, and thus succeeded in stealing his brother's blessing. He had two wives and several concubines, and proved himself to be a tricky, dishonest cattle-breeder. (See Gen. xxx:32, 33; xxvii:19; xxix:18 to 30; xxx:3 to 10, and 37 to 42.) Moses commenced his career, as have previously mentioned, by committing murder. He also advised the children of Israel to steal or to borrow things and to run away with them, which is the same thing. He ordered women and innocent babes to be

BUTCHERED IN COLD BLOOD.

turned thousands of innocent women-children over for vile purposes to the Jewish soldiers, and sacrificed other innocent children to Jehovah. (See Exodus xii:2; xlii:35, 36; Numbers, xxxi.) Joshua was, if anything, more cruel and bloodthirsty than Moses, and was probably the most inhuman butcher of men and women that ever lived. The whole book of Joshua is one long tale of cruelty, murder, bloodshed and rapine. Samuel ruthlessly chopped a helpless, defenseless old man to pieces. (See I Sam. x:33.) David, the most after God's own heart, had several wives and concubines, and not being satisfied, seduced the wife of Uriah, that he might continue his debauchery. And he also ruthlessly caused Uriah to be placed in the front of battle, so that he might be killed.

THE HIDEOUS PORTRAYAL CONTINUED.

The 119th Psalm, said to have been uttered by David, is one of the worst pieces of blasphemy I ever read. His cruelty to prisoners of war was unbounded. He put them under saws, axes and hammers, and burned them in brick-kilns. (See 2d Sam. x, xi and xii, 8 to 31.) Such a man as David would be hanged in less than a week, were he living in our age and generation. Solomon, who is said to have been the wisest man (see I Kings, iv, 29, 30, 31), was guilty of all manner of debaucheries, and had seven hundred wives and three hundred concubines, which leaves Brigham Young very much in the shade. (See I Kings, vi, 3.) I hope I have waded through enough.

FILTH, CRUELTY AND BLOODSHED

to pretty clearly indicate the blossom and fruit of a nation built up, as you say, by Christianity. From such a nation may the eternal powers preserve us.

Compare, if you will, the civilizations of Israel and Greece. "God loved Israel," but he cared nothing for the Greeks. He let them come up by chance. Which developed the grander civilization? Which produced the greater philosophers, the greater poets, the greater orators, the greater statesmen, the greater artists, Greece or Israel? Compare Athens with Jerusalem. From Athens came the beauty and intellectual grandeur of the world. From Jerusalem come tales of bloodshed, murder and rapine. No art, no beauty, no literature worthy of the name, come from this capital of a "Christian nation." Surely Israel is weighed in the balance and found wanting.

THE UNITED STATES AND CHRISTIANITY.

Let us now discuss the upbuilding of the United States, the other so-called Christian nation. Christians are ever prone to claim all the progress, development and intelligence of the nineteenth

century as the result of their religion, when in fact the Bible has stood pontificaly in the path of progress, and warned the world's true heroes to go no further. That was the case when our Government was founded. Kingcraft and priestcraft, entrenched

BEHIND THE BULWARK OF THE BIBLE.

sought to overthrow that government which declared that "all men are created equal." The immortal charter of our liberty was penned by that grand infidel, Thomas Jefferson, while John Wesley, the father of Methodism, was hurling his anathemas at those who dared to disobey the king. This Government was founded largely by those whom you term infidels. And in the Constitution of the United States, thanks to the wisdom of those infidels, the name of God does not appear.

In the darkest hour of the Revolution, when our cause was almost lost, Thomas Paine,

"THE AUTHOR HERO OF THE REVOLUTION."

came out with the ringing words: "These are the times that try men's souls. The summer soldier and the sunshine patriot will, in this crisis, shrink from the service of his country; but he that stands it now deserves the love and thanks of man and woman."

His articles, known as "The Crisis," did more than anything else to rouse the drooping spirits of the soldiers, and infuse new courage into their hearts, and to him, as much as to Washington, we owe the life of our country to-day.

In reply to your question concerning the false prophecy made by Thomas Paine (not "Tom Payne"), I would say that I have his complete theological works before me, and nowhere in them is such a statement made as you mention in your letter. If you wish to quote correctly or truthfully what any man has said, you must quote from his own writings, and not from what somebody else said he said.

It seems like a huge force to call this a country built up by Christianity and the Bible, when they have ever been ready to assist those who would destroy it.

IN THE SLAVERY DAYS, BEFORE THE WAR,

the shackles were riveted on the black man.

BY TEXTS FROM SCRIPTURE.

proving slavery to be a divine institution; and it took the war to convert the church from a belief in the righteousness of property in human flesh.

Who were the grandest spirits of the anti-slavery movement? Garrison, Phillips, Parker, infidels to a man, and roundly denounced by the church for their nobleness and sense of justice.

I want to ask you: For what single moment of greatness is this country indebted to the church and the Bible?

Your effort to cite a country built up by Christianity proves rather a dismal failure.

A NATIONAL ENLIGHTENER.

Modern Spiritualism has been in existence forty-five years, and is not a nation-builder, but a nation-enlightener, and in forty-five years it has griddled the globe, and among its millions of adherents numbers many of the most distinguished scientists and philosophers in the world. It has always been on the side of the weak and the oppressed, and has never yet stood as the bulwark of injustice.

Spiritualists do not have any creed or ironclad rule by which to measure all humanity, as the church has; and as it does not wall itself in, it cannot throw people out, except from its local organizations.

Moses Hull says:

"Let an individual in the church commit a great crime; let him wallow in drunkenness in the mire, and there is not a church in Christendom but that will dis fellowship him. While they refuse to fellowship a person because of crime, ought there to be a sinner in the church? No. Then what is to become of the poor, church-forsaken sinner? He may wallow in the mire until he grows gray. The mire is on the other side, extending a passing hand, but each saying: 'You miserable wretch! Go to hell, for all of us: we will not have our church polluted with you. We came not to call sinners but the righteous to repentance.'"

Spiritualism says: "Never was there a man so low but there was something good there. We must bless such. Hence, it welcomes such to its ranks. It is a reform school; and, if a person needs reforming, either doctrinally or morally, he needs Spiritualism."

Hence we do not deny that those who are not morally perfect may be found in the ranks of Spiritualism. But we do claim that to all such the tendency of

SPIRITUALISM IS UPLIFTING

and ennobling. It does not make so much difference where we are as the direction in which we are going. Spiritualism teaches that every evil act brings its own punishment, and that no one can shift his sin upon another and thus shrink the responsibility of what he has himself done. It teaches that to do right because it is right, and not for the love of God or the fear of hell, is the bud and blossom and the fruit of wisdom. It teaches that in the spiritual realm no human spirit will ever be denied the opportunity of doing right and reaping the reward of his righteous doing. It says no amount of faith or belief in the goodness of another will save us from our own evil actions, but that each alone must atone for his own misdeeds. Do you think a religion that teaches these things encourages immorality?

A religion that teaches that a man shall get what he deserves and what he has justly merited, is our highest ideal.

of a true religion. That "whatsoever a man soweth that shall he also reap" we believe to be the law of nature. We believe the universe to be under one grand law of cause and effect or compensation, and that nothing turns aside or stays its course. We believe that it encourages crime and moral cowardice to teach that a human being may escape the consequences of evil acts by having faith that a God will lift his load of sin from him and let him go free.

You have placed me upon the defensive in this discussion, and I wish to state some facts about Spiritualism from very authentic sources. In the Encyclopaedia Britannica, article Spiritualism, I find this statement: "Spiritualism has been accused of fostering free-love and other doctrines subversive of society. But this charge, too, has been made without adequate grounds; for, though certain Spiritualistic bodies have at times taught such doctrines, they have always been repudiated by the mass of Spiritualists."

In Appleton's American Encyclopaedia, article Spiritualism, I find the following: "Besides the thousands in every grade of society, throughout the civilized world, who are more or less influenced by a belief in the supernatural origin of the manifestations, many persons in Europe and America, distinguished in the walks of science, philosophy, literature and statesmanship, have become avowed converts, or have admitted the phenomena so far as to believe in a new force not recognized by science, or have testified that the manifestations they have witnessed are not capable of explanation on the ground of imposture, coincidence, or mistake, or at least have considered the subject worthy of serious attention and careful consideration. Among these are Alexander Akshoff, Robert Chambers, Hiram Corson, Augustus DeMorgan, J. W. Edmonds, Dr. Elliott, I. H. Von Fichte, Camille Flammarion, Hermann Goldschmidt, Dr. Hoffer, Robert Hare, Lord Lyndhurst, Robert and Robert D. Rolfe, Alfred W. M. Thackeray, T. N. Trollope, Owen Russell Wallace, Nicholas Wagner, Archbishop Whately."

These two great authorities have nothing to gain by telling a falsehood, and much to lose; and while they are very conservative, and tell nothing but the truth, yet there is much to be said in favor of Spiritualism that they do not mention.

In closing, I wish to quote to you from the Presentation of Spiritualism to the World's Parliament of Religions, Chicago, October, 1893:

"Spiritualists have no sectarian creed, articles of faith, or statement of belief, excepting the truth as perceived by the individual, each according to others the privilege of worshipping God according to the dictates of conscience."

"To a materialistic and unbelieving age, it (Spiritualism) has demonstrated the existence of the human spirit beyond the change called death."

"To those who have 'hope and faith' through any form of religious belief in a future life, it has added knowledge, and to both it has opened the gateways that had not even been left ajar between the spiritual and material realms."

"It has removed the fear of death, and of what might come to the spirit after dissolution of the body, by a knowledge of the states and conditions of those who have passed beyond that change, as declared by the testimony of disembodied spirits, who must be in the very nature of the case the only authentic sources of information on subjects pertaining to that future existence."

"It has bridged the chasm, spanned the gulf between the two states of existence, by the Irish archway of love."

"Immortal messengers have brought the knowledge of their state of existence, and have announced in unmistakable words the nearness of that so-called 'undiscovered country.'"

"Invisible hands have re-kindled the fires upon the altars of inspiration that had long been desolate."

"Angels and ministering spirits have anew attuned the voices of mortals to immortal songs."

"And they have rolled away the stone from the door of the sepulcher of thousands of human hearts who thought their dead lived not."

"Its authority is truth wherever found; its sacred books the inspirations of every age; its oracles and priests, those whom truth anoints and inspiration calls; its creed the unwritten law of knowledge, wisdom, truth and love; its ceremonies the service of a noble life."

"Its communion is with kindred spirits and its fellowship with all; its altars, the human spirit; its temples, living souls."

"It is the open door, the present light, the demonstration, philosophy and religion of the immortal soul."

"Calm-browed and unafraid, this mild-eyed, open-visioned Presence views the heretofore and the hereafter, the present and the future, with equal interest and courage born of perfect truth."

If you would learn of the grandeur and beauty of Spiritualism as a philosophy and as a religion, study the writings of its friends and not its foes."

Trusting that I have answered the various points in your last letter in a satisfactory manner, I remain, your friend and well-wisher, CHAS. L. SNYDER.

[THE END.]

The color of the sea is usually described as blue, but is by no means uniform. In the tropics it is sometimes an indigo blue, at others a deep green.

I quit the country unwillingly because I must part from myself.—Joubert.

STEVENS S. JONES.

The Founder of the Religio-Philosophical Journal.

HE WRITES AN INTERESTING COMMUNICATION ON THE INSIDE OF A SEALED ENVELOPE THROUGH THE MEDIUMSHIP OF GEO. COLE.

TO THE EDITOR:—You will find inclosed a message which came to me inside of a sealed envelope.

I suppose that you are well versed in independent spirit-writing, consequently this message does not need any further explanation from me.

MARVIN CROSS.

Brooklyn, N. Y.

THE MESSAGE FROM STEVENS S. JONES

(Please send this to J. R. Francis, editor of THE PROGRESSIVE THINKER, 40 Loomis street, Chicago, Illinois.)

DEAR FRIEND FRANCIS:—I have long sought this opportunity to communicate with you in this manner, as I wished to testify my appreciation of your valuable aid in the management of the Religio-Philosophical Journal.

Before my mortal demise, dear brother Francis, the Religio-Philosophical Journal had gained a wide influence, and represented and advocated the cause of Spiritualism much more efficiently than in subsequent years. When you and myself were associated together in the publication of our Journal, our methods were expansive and results far-reaching; yet, it was not all that I had desired nor all that I could have wished. This FRANCIS J. THORNTON, as edited and managed to-day, represents the journal I wished the Religio-Philosophical Journal to become, viz.: a free and independent journal, straightforward, and fearless in the cause of right—just such a journal as Spiritualists and others could read and be instructed by its teachings.

It was my expressed wish, both verbal and written, that you should have the entire management of the Religio-Philosophical Journal in the event of my decease, and had such wish been respected there would have been more sincere and self-respecting Spiritualists than are to be found to-day.

Unfortunately there are those who profess the truth of Spiritualism who are disturbing elements, who, with surprising arrogance, presume to dictate the terms and methods under which spirits shall manifest. They are those who cry fraud, and with excited gestures denounce all who do not submit to their dictation. This class is under priestly and jesuitical influence, and the only object is to call in question spiritual manifestations and thus to characterize Spiritualists as a credulous, self-deluded class of beings.

I much regret that the Religio-Philosophical Journal, since my decease, encouraged and pandered to this priest-influenced class, and much injury has been done to a truth everyone should hold dear. Some thoughtful persons have been driven from the ranks by the persistent attacks on mediums, while many have been deterred from joining your ranks by the publication of pretended exposures of mediums by a journal from which Spiritualists had a right to expect better treatment. But enough of this, Brother Francis. I am happy you have succeeded in establishing so able and influential a journal as THE PROGRESSIVE THINKER. I can assure you that from my standpoint it is considered the most able exponent of spiritual truth now published. All that now remains is for me to tell you how I have written this communication.

Spirit George C. Bennett, when a mortal, the editor and proprietor of the Brooklyn Daily Times, brought me here to the house of George Cole, the medium, who is sitting for sealed letters, and among the letters is a letter from a mortal friend of Bennett's, who has addressed Bennett. Friend Bennett has answered on some of the sheets, and I am writing on the remainder with my own spirit-hand inside of the sealed envelope with a small piece of lead-pencil.

I hope you will not be sorry to hear from your friend,

STEVENS S. JONES.

Coral larvae are born alive and swim off to seek a locality on which to settle. After they have once become fixed, they never again change place.

The Yellow Sea of China is so called from the presence of yellow mud washed down by the great rivers that empty into its waters.

The first map of the Gulf Stream was made by Benjamin Franklin, who tried to point out the utility of ocean currents in navigation.

The Venus' Belt is a thin, flat membrane from one to two feet long, and about the width of a lady's belt. Its mouth is in the middle of its body.

The sea anemone is capable of swallowing an animal many times larger than itself. It spreads its body and thus surrounds its prey.

He that hath not a smiling face should not open a shop.—Chinese.

A MYSTERIOUS POWER.

It Illuminates a Room With Its Divine Radiance.

And the Medium Claimed To Be Christ or God.

A STRANGE CASE OF IMPOSITION ACCOMPANIED WITH EXCELLENT MORALS OTHERWISE—THE WOMAN WAS MERELY A MARVELOUS MEDIUM, UNDER THE CONTROL OF FUN-LOVING DIAKKA.

TO THE EDITOR:—We learn from a special dispatch from Cincinnati to a New York paper, the particulars of a most remarkable woman. It sets forth that perhaps in all the history of religious eccentricities—to use no harsher term—those exhibited by what are known as the Perfectionists are the most wonderful of all. The body was the creation of a woman, and it held its subjects to a loyalty unsurpassed. Unlike most abnormal things of that character, it hid its light under a bushel, and there was nothing that hinted even of spreading its views about.

The new religion had its birth eight or ten years ago. Mr. Martin, who was the husband of Hannah Martin, the leader of the cult, says he first heard of it about 1880, when his wife began talking to him about starting "a peculiar people." She preached a special holiness, which led to a higher religious plane and new lines of thought and conduct.

It is supposed that Mrs. John C. Brooks, a sister of Mrs. Martin, will take the place of Mrs. Martin, and sit on the throne. She claims that she has come to be one with Christ, and she expects soon to be one with God. A visit to the only woman who ever voluntarily left the Perfectionists, a woman of culture and refinement, living in an aristocratic section, was of little avail. Said she:

"Mrs. Martin claimed to be Christ and taught that all others might become so. She had a wonderful control over her worshippers, though none was allowed to touch her form. It was not hypnotism, unless in a form higher than ever known before, and her messages were of the highest, purest character. She taught that all human beings would eventually be as God, and she was implicitly believed. The meetings were like any other social gathering, except that talked only of heavenly things. I have seen the light in the room change until its richness could almost be felt—a wondrous yellowish tint that was almost palpable—and with it came a feeling of life that was inexpressible. I have felt as if eternity had come into my being, and that I should live forever. Through it all Mrs. Martin urged all to live a better life and study the mysteries of being like God. I am told that when she died her followers expected that in the next seventy-two hours she would come to life and bring the world to her feet. For three days they waited, when decay became so insistent that burial was necessary. The Perfectionists were astounded, not knowing what to do."

Where she was buried and by whom is simply conjecture. What ceremonies were held above the woman or at her grave no one knows. The principal members say she is not dead, but gone to prepare new joys for them. The entire membership did not at any time exceed eighty. But the great majority were from the most cultivated families. Once under Mrs. Martin's influence, no earthly love, or family associations or business or pleasure, could induce their return to the world. The woman-Christ refused audience to any one, save her worshippers, and they she exacted the most rigid obedience. They neither bought nor sold, came or went, without her counsel or advice.

It is not believed that the real facts will ever come out, at least for many years. Even when away, and now that she is dead, there is fear of some sort that seals the lips. Lovely, talented girls, young men of brains and education, old and young, the heads of families and the children, all came under "the Christ's" influence in ways unknown, and even that, except in one case of voluntary desertion and several legally taken away, they all worshipped this woman as the Christ—the God of Heaven. On Wednesday or Sunday night the little colony will meet to name a successor. Mrs. Brooks, who will undoubtedly be chosen, is almost equally as influential with the worshippers as was her dead sister, and for a long time she has sat at the right hand of "God."

It is the general belief that the Perfectionists will die out in the course of years, but for generations to come their influence will be felt in certain families. No money was collected, there was no commonwealth—only absolute obedience to "the woman God."

One or two of the Perfectionists left of their own accord, but they have never talked further than to say the scenes sometimes witnessed when Mrs. Martin, as God, ascended the throne were beyond human words to describe. No description has ever been secured, but the very few who escaped say that though they live a million years, they can never forget their experience. They deny there was anything like Spiritualism or materialization taught or practiced.

To say the least, here is a most remarkable case, and although the members deny it, all the phenomena manifested were simply the result of Spirit power. The harmony was complete, and there the best results could be obtained. Marvels will not cease in this the Nineteenth Century.

Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth \$1. For sale at this office.

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherever to sweeten hours of leisure and enjoyment. Price \$1.50. For sale at this office.

"The Fountain of Life, or The Three-fold Power of Sex." By Lois Waisbrooker. One of the author's most useful books. It should be read by every man and woman. Price 50c.

VERY UNJUST.

The Government in a New Role.

IT DON'T WANT THE WORD CLAIRVOYANT TO PASS THROUGH THE MAIL.

TO THE EDITOR:—A private letter from Dr. J. C. Batdorf informs us that the Postoffice Department at Washington has rescinded the order against him, in so far as to permit him to use the mails as a regular physician, but not as a clairvoyant. He has now advertised as a regular physician, and diagnoses cases as best he can under the power that is given him, provided he does not use, or cause to be used, the word "clairvoyant."

This discrimination seems to us to be most unjust, as it evinces a determination on the part of our Government officials to sit in judgment upon the American people as to what they shall do, what they shall believe, or what they may hold to be true. Some of the leading scientists of the day have said, in substance, that "he who denies this truth of clairvoyance knows not whereof he speaks." If scientists of the modern school recognize clairvoyance as a fact, why is it that the officials of our Government at Washington, our State officials, or the municipal authorities, claim to be so much wiser than the men who have made special examination in this particular field. To us it is apparent that our officials, instead of being servants of the people, as they were in the good old days of Abraham Davenport, have now become the masters of the people. Dr. Batdorf has committed no crime, and has done nothing to bring him under the ban of the law if the law were to be justly interpreted and rightly applied. He is simply curing people by means of the wonderful powers outside the realm of law, and by so doing has encountered their prejudice, which prejudice is being aided and abetted by our rulers in Washington.

Among the Catholic friends, it is the practice of some of the poor people to go to the priests to be cured by the laying on of his hands. Some priests have even been known to write letters stating that they could relieve pain in this way. No doubt many of the people have written to them asking for information upon this point. Would our rulers in Washington dare to intercept the letters written by or to the representatives of the church of Rome? I know not. It is the practice of priests also, for so much money, to pray the souls of their deceased parishioners out of purgatory. What evidence do they furnish of the truthfulness of their claims? Dr. Batdorf furnished the evidence of cures wrought by him, and for substantiating the truthfulness of the sense of clairvoyance, he can be arrested for "using the mails for fraudulent purposes" while the priest goes scot free and is applauded for his zealous piety for elevating the souls of sinners from darkness to the region of light, all upon evidence that is not even circumstantial in its nature. Verily, it makes a difference whose ox it is that is gored. The emissaries of Rome have a powerful association at their back, while Dr. Batdorf and all other noble representative Spiritualists have no one to sustain them in their efforts to relieve the suffering of mankind.

If Dr. Batdorf stood alone in his persecution, or if this were the only case on record during the past forty years of Spiritualist history, it might be passed over without any special thought on the part of our people, but the fact is, that these attacks have become general, not sporadic, in their nature, thereby teaching us that Spiritualism and its exponents have gained too much ground to suit the Roman oligarchy, the medical monopoly and the plutocratic aristocracy of the so-called "free America." Just so long as we are willing to permit our workers to stand alone, just so long as we prate about individualism, just so long as we forget that others have rights as well as ourselves, just so long will we, as a people, each one be subjected to persecution and imprisonment by our opponents.

Individualism is all right in so far as to enable a man to stand erect in the dignity of his manhood, or enable a woman to truly respect her noble womanhood, but when it entrenches itself behind selfishness and refuses a cup of cold water, a friendly touch of the hand, a kindly smile, a pleasant word, by which means human suffering is alleviated, then it becomes a menace to the progress of our race.

Our mediums and workers, like Dr. Batdorf, seek to ameliorate human suffering in all its forms, not only by removing the clouds of darkness, pain and sickness, but also by removing that veil which shuts out our vision those gates of day through which our loved and lost have passed to their eternal home. If it be crime to relieve suffering, let us show the world that our dead still live and love us as before, then it seems that life is not worth the living and that there is no such thing as justice among men.

The question arises, should we as Spiritualists submit to the bigoted and intolerant spirit that seeks to subjugate us as a people? It will surely do us unless we unite to protect ourselves, and defend those who are sent to us to heal our diseases, mental, spiritual and physical, as were the teachers of old sent among the people who dwell in the valleys of old Judea. We have a remedy in the N. S. A. By binding hands, hands and souls in one determined effort to defend ourselves from our persecutions, we can achieve success. Every legal battle requires means to defray expenses of the same, and the N. S. A. furnishes a center into which the thought and pecuniary contributions of our people can be poured; let us, then, sustain the N. S. A. by filling its treasury with means to defend our mediums, to send out missionaries, to aid struggling societies, and to establish new ones wherever a liberal spirit is manifest in a community.

The Humphrey fund and other special funds should be filled. Pledges are coming in very slowly. Let us push them forward and show the people of the country at our October convention, that our treasury is well supplied, and our workers ready to carry forward this great work of elevating humanity to a higher plane of life.

Yours for the success of the N. S. A.
H. D. BARRETT, President.
Lily Dale, N. Y., July 31, 1895.

SOME EASTERN CAMPS.

Ocean Grove Camp, Onset, Lake Pleasant and Queen City Park Camp.

A VETERAN WORKER.

TO THE EDITOR:—Distances in the East are not so great as they are in the West, and since my last letter we have seen four different camps.

Out on Cape Cod, at the little town of Harwich Port, Mass., there is a camp which has made but very little noise in the world, yet is one of the pleasantest spots we have visited in the East. It is the oldest Spiritualist camp in the United States, this being its twenty-ninth session.

The grounds are located upon the shores of the ocean and are very pleasant indeed. The first person to welcome us upon our arrival was Jennie Hagan Jackson. We were made to feel at home at once, and our eastern natures responded to the reception we received. Why do not the Spiritualists make more effort in this direction? It would be much better in every way. People would feel as though they had a right to attend places of meeting, if it was done; but on the plain now pursued, it is the old saying: "Each man for himself, and the Devil catch the hindmost."

I do not remember ever spending three days more enjoyably than I did the days at Ocean Grove Camp. In the evening when the tide was out we caught crabs and had them served for our breakfast the next morning. And permit me to say that it is anything in which Mrs. Jackson excels, it is in catching crabs. Occasionally they "bite" but that makes no difference to her. These crabs are not at all like our western ones, but resemble a large spider more than they do a crab. Then they have a very peculiar habit of burrowing in the sand when they are chased. Frequently while you almost had them, they would burrow down out of sight.

Mrs. Jackson, and F. A. Wiggins were the principal speakers while we were at camp; while your humble servant gave a talk one evening during his stay. If I might suggest something to the management of this camp, would advise them to advertise the camp and get people there. I can assure them of one thing: If you get them there once, they will want to come again. It combines all the requirements of a camp and a beautiful resort.

Our visit over, we returned to Onset. Sunday the grounds were filled to overflowing. If this camp could arrange some plan by which it could get some revenue out of the crowds who congregated there, it would be but a few years until it would be one of the garden spots of the world; but they, like many of our camp-meeting associations, sold building lots and thus lost control of the grounds, as board or association.

The speakers for the week were A. E. Tisdale, Mrs. Conant, J. Frank Baxter, and Monday, Dr. Bland spoke to a fair audience on the Indian question. Quite an amount of enthusiasm was evoked, but many of us who live in the West and have seen "poor Lo" in his native fastness, would hardly agree with the sentiment of the meeting.

Many people go to Onset for an outing and never go near the meetings. We went for both; but principally to present the claims of the sunflower jewelry as the Spiritualist badge. It was well received, and many who objected to being "tagged," as they expressed it, were converted and were very proud of their badges after getting them. I believe every one should wear them, and as all Spiritualist papers handle them, you can get a badge and at the same time assist the papers to a slight degree.

But we did not devote all our time to this. Sunday afternoon, by the courtesy of Mrs. O. A. Miller, wife of one of the board of directors, Dr. and Mrs. King and myself were treated to a ride around Buzzard's Bay to see the residence of Joe Jefferson, and to Gray Gables, the home of President Cleveland. The President's home is not a very pretentious place, but Jefferson's is one of the finest places it has been my lot to see. It is a combination of the coarse, rough cobble stones, with the fine, smooth, stone and onyx, and in one side is the window which was presented to him by the actors and is said to have cost \$30,000. It is an ideal home and there are so many things which have been presented to him that it must be a constant reminder of the friends he has made. Those who have laughed and cried over the fate of poor Rip Van Winkle, would hardly recognize him in the jolly, good-natured representative in his every-day clothes.

Yesterday morning we bid farewell to Onset and went speeding towards the hub of the universe, Boston. I never knew why it was called so, but after spending a few hours trying to find my way around its labyrinth of streets, I have no trouble in determining. There is no doubt in my mind that the old "cow path" story is true. They say that he laid out the streets of St. Paul by following the tracks of a pig. When the pig stopped or turned, we called it a new street. I will not deny or affirm either story, but I am certain of one thing. If they followed a cow's track, that cow had been blindfolded before starting out. Perhaps some skeptic had her and put her under test conditions to see if she could find the way home.

Probably no place in the United States has more points of historical interest than the city of Boston. Old South Meeting House, where the signals were shown that guided Paul Revere, is standing, very similar, if not identical, in appearance to that day. Several burying-grounds, where noted characters lie buried, are also found right in the heart of the city. Boston, we will admit you are the hub, for so many memories cluster around you; but, for heaven's sake don't cultivate any more culture in the direction of charging, for sleeping accommodations, or they only wanted five dollars for it this time. It is cultivated any more, I am afraid it will break us. Of course, this was Christian Endeavor time, but we got sleeping accommodations in Chicago during the great press of the World's Fair for fifty cents each.

After spending a very enjoyable day in Boston and visiting, among other places, the office of the Banner of Light, we started for Lake Pleasant. It is indeed a "Lake Pleasant." Although we had never been there before, the very air seemed to say something about being pleasant. We were met at the train by Mr. and Mrs. Longley, and were as much at home as possible at once. But our stay was short as we were to take advantage of Dr. Smith's excursion to

Queen City Park and were to remain only over night. After a long ride through the beautiful Green Mountain country, we have arrived at Queen City Park, of which I will tell you in my next. W. H. BACH.

A VETERAN WORKER.

Letter from John P. Thorn-dyke, M. D.

HIS WORK IN VARIOUS PARTS OF THE COUNTRY.

It is now four years since I imposed anything upon your columns, and I write now at the earliest suggestion of friends, only to give a little synopsis of my work the past season. My method of labor is different from the course pursued by any other medium in the field, and from the success that has attended my efforts the past season, I feel that my inspirations have struck the key-note, and I am more and more convinced that our cause is in need of earnest, practical, organized missionary labor. Organization first, and then, it seems to me, permanency of ministrations will be sure to follow. If we would hope even for the well-being of the cause of Spiritualism we must do some work; we cannot expect that much will be accomplished if we meet the people only on Sundays. The angel-world will not be satisfied if we work only one day in seven, and leave the balance to be accomplished by them; this is not in harmony with our ideas of justice, and what right have we to presume they will endorse it.

We cannot do much so long as we hold the people at arm's length. The time has fully arrived when we must, as speakers and teachers, come in touch with the people. Co-operation is the watchword of the hour, and no cause in which the interests of the people are involved can ever prosper unless sociability is fostered; "each for all, and all for each" practically observed, will bring about a fraternity such as we dream of, but seldom see; but we will perceive, within a decade, the absolute necessity of a stronger fraternity as concerns our philosophy; for we are sure to be tried and tested. The fires and cyclones and floods of all sorts and kinds insignificant in comparison with that is in the near future, to test Spiritualists. We need organization strong and healthy organization for we must all hang together or we will all be hanged separately by the old spirit of Christian intolerance, which is just as bigoted today as it was six hundred years ago.

Were it not for its organization and its auxiliaries in scores of directions, all working to the same end—social unity, the church, as such, would have been buried in oblivion a century ago. Imagine the 120,000 ministers in the country going into a new town every Saturday night, and speaking to strangers every Sunday, and leaving Monday morning a long would any parish hold together, how long would any church increase in power and influence in any community? What can we expect to accomplish, if we pursue such a course? Each society should and can own a building, and the building should never be called a Church, but a University, a temple of learning in which the best of teachers should be employed as instructors of the people. The trouble seems to be that Spiritualists (so-called) are too satisfied with what they have already attained; convinced of the immortality of the soul, they settle down into the "hell of satisfaction" and cease to grow. They are not spiritual, for if they were they could be satisfied, for spiritual life, true growth spiritual, is forever calling for more—is ever reaching for higher attainments.

I began my labor in Allegheny, Pa., the first Sunday in September, and remained there for the month. In October I was in Philadelphia for the Conference Society. In November I was in New Hampshire; in December I was in Portland, Maine; January and February I ministered to the friends in Rockland, West Hanover, and Plympton, Mass.; March I was called to the platform in Lockport, N. Y.; April, Bay City, Mich.; May in Dallas, Texas; June, San Antonio, Texas. The first Sunday in July I delivered three lectures in Watseka, Illinois, which concluded my year's work, consisting of forty-five weeks, during which time I have made 554 calls on the people among whom I have labored; held 14 public seances, attended 1 funeral, delivered 219 public addresses, written with my own hand 1,132 letters, and traveled 7,000 miles, and I weigh several pounds more than when I began my year's work. During the year I have learned that societies ought to be made to feel under sufficient obligation to mediums to pay them as agreed upon. When a society becomes chartered, either by the State or National Association, it seems to me there should be some protection for the speaker in regard to the financial part of the contract; but in many places I find a great lack in regard to conducting their business in a straightforward way. Since coming to Lily Dale I have met several of the best of our spiritual lecturers, who recognize the same fault with societies I have referred to above. One lady lost 800 worth of her month's contract, and that, too, in a place where, with a very little effort, the money could have been easily raised. It seems to me these things are a disgrace to us as a sect. Will some one suggest a remedy?

In my work I give twenty-eight days of earnest labor for a month, and the society employing me receives the benefit of that labor in all ways. This is what I consider a month's labor. The old idea of four Sundays constituting a month's labor, will not answer very much longer, because it does not have the tendency to foster sociability. At camp-meeting we are all very social, and no camp more so than Lily Dale. This is thus far, without doubt, the camp of all camps. Everyone says so, and "what everyone says must be true." I have visited a dozen camps, but none equals Lily Dale. To very many of our readers it will be very interesting, no doubt, to learn that I am here partly to rest, and partly to complete and get

Faith is a certain image of eternity. All things are present to it—things past, and things to come.—Jeremy Taylor.

If you ask me what I thought on the occasion in question, I say the song itself, precisely as it stands.—Mendelssohn.

So work the money-beds, creatures that by a rule in nature teach the act of order to a peopled kingdom.—Shakespeare.

Never let a man imagine that he can pursue a good end by evil means. The evil effect on himself is certain.—Southey.

The old Scythians painted blind fortune's powerful hands with wings, to show her gifts come swift and suddenly.—Chapman.

If we did not take great pains, and were not at great expense to corrupt our nature, our nature would never corrupt up.—Clarendon.

Great joy, especially after a sudden change of circumstances, is apt to be silent, and dwells rather in the heart than on the tongue.—Fielding.

The impartiality of history is not that of the mirror, which merely reflects objects, but of the judge who sees, listens and decides.—Lamartine.

ready for the press my new book. In 1887, when I threw out upon the literary ocean my little compilation known as "Seven Dozen Gems," I was not aware how much I had done; until the edition was gone, and not another copy to be had, did I begin to realize how that little book had added to the wealth of the musical world, and I concluded to yield to the solicitations of friends almost innumerable, and republish the book. In doing this I have added upwards of fifty new and grand selections, making a book very much larger than the other, containing 250 pages, printed in a very clear type, easy to read, splendid paper, and elegantly bound in cloth; price \$1.25 postpaid on receipt of price. The book will be ready to deliver in August. I would like to correspond with persons desiring the agency.

All wishing a copy of my "Seven Dozen Gems Revised," who will send me \$1.10 by money order, to Lily Dale, N. Y., before September 1st, will receive the book postpaid. Attend to the matter at once, friends, if I wish to avail yourselves of the discount.

JOHN P. THORNDYKE, M. D.

CO-OPERATIVE SPIRITUALISM.

A Pledge of Money for the Defense Fund.

TO THE EDITOR:—I take the great liberty to encroach upon your time and space, to say that I feel very thankful to see the increasing life and energy manifesting itself among those who think that Spiritualism is not a mere "fairy tale" but a truth which we cannot possibly be deprived of by any legal enactment whatever. The illegal attempts are many, as we see at the assembling of every State Legislature. Eternal vigilance has always been the price of liberty, and considering the utter lack of any intelligent co-operative system for the defense of our just rights against the ignorant horde, whose souls are so small that they feel as though they must rule or ruin, it is a great wonder that the outlook is as bright as it is. But, thanks for the great volume and vitality of the love for truth and justice that is coming savior of this country and the world. It holds out great hope for the coming man, which emphatically includes the coming woman also—as justice will never be equal until every human soul has been placed on the same level and made equally free.

The manifest interest exhibited in Mr. Sheldon's case leads me to think that the millions of truth-loving souls in this enlightened time cannot be insulted or imprisoned with impunity; and my object when I began to write was to authorize the secretary of the N. S. A. at Washington, D. C., to draw on me for five or twenty-five dollars, as my contribution to the defense fund, suggested by Prof. Barrett, in THE PROGRESSIVE THINKER of June 29, to which your fund shall first get one hundred subscribers. I do this with pleasure, as I realize fully that the signs of the times have pronounced a slow death on any effort hereafter outside of an intelligent co-operation.

The laborers, who are the sustainers of the world, have been fighting each other in a mad struggle for a bare existence long enough. The people must learn to work together by intelligent co-operation hereafter, and if they can lay their little jealousies and bickerings aside to do that, it will indeed be the coming savior of the world, and I feel like saying, Mr. Editor, that if you will add to the list of the books that you call to the attention of your thousands of readers, that wonderful little book, "Looking Backwards," I think you would enlarge your already grand field of usefulness, as it seems to me the conditions are fast shaping themselves to force some such a system as these indicated—and may intelligent effort speed such an accomplishment.

Now, to the main point again. I am aware that all who desire to contribute to the above fund are required to notify the secretary of the N. S. A. direct, which, of course, is the proper way, but we are all very much like little children, and we need encouragement. Had I not seen Prof. Barrett's article I should have sat still and said nothing; therefore, if I have not said too much in trying to make my good-will towards this defense fund known, I would like to do it through you; not because I have the slightest hankering to rush into print, but I hope thereby to induce some others to promptly make the same offer. The circumstances of millions of truth-loving souls in this country are not yet so reduced that it should not be an easy matter to secure one thousand subscribers to each of those funds, instead of only one hundred.

As I now have a word to say to the N. S. A. The (children) societies of the different States should be able to get together and establish a parent head to judiciously supervise the whole, in a fatherly way, with its headquarters most centrally located for the best convenience of the whole country, and not think that they are thereby playing second fiddle to any one either, or else they would surely forfeit the name of true Spiritualists. This bickering is injuring us. I think it prevents bequests or donations from those who are anxious to see the parent head prosper; and I hope these differences can be amicably adjusted at the next annual gathering.

Seattle, Wash. L. PETERSON.

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CLEANINGS

FROM THE ROSTRUM.

BY A. B. FRENCH.

This work is one that every one should read. It bears throughout with rare sense of thought, practical as well as profound. There is sunshine and beauty in every sentence uttered. The work is dedicated to the author's favorite sister, Sarah French Farr, now passed to Spirit-life. Hudson Tuttle, of Boston, Ohio, gives an interesting sketch of the author's life.

CONTENTS:

Dedication.
Sketch of the Life of A. B. French.
William Denton.
Legends of the Buddha.
Mammed, or the Faith and Wars of Islam.
Joseph Smith and the Book of Mormon.
Conflicts of Life.
The Power and Permanency of Ideas.
The Unknown.
Probability of a Future Life.
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AN INVALUABLE WORK.

IMMORTALITY, OR FUTURE HOMES
and Dwelling places. By Dr. J. M. Peebles. This admirable work contains what a hundred spirits, good and bad, would say to you, if they could speak. It details and accurately delineates of life in the Spirit-world—in the constant appeal of thoughtful minds. It is a book of wisdom, and it is a book of comfort. It is a book of hope, and it is a book of life. It is a book of love, and it is a book of truth. It is a book of peace, and it is a book of joy. It is a book of light, and it is a book of life. It is a book of hope, and it is a book of truth. It is a book of peace, and it is a book of joy. It is a book of light, and it is a book of life.

Woman, Church and State.

A Historical Account of the Status of Woman Through the Christian Ages, with Reminiscences of the Maternal Archate.

BY MATILDA JOSLYN GAGE.

THE AMOUNT OF VALUABLE INFORMATION succinctly and clearly stated in this volume of 554 pages is amazing. The title, as above given, falls to convey an idea of the fullness and completeness with which the subjects are treated. The Maternal Archate, or Motherhood, is the theme of the first chapter. The Home of the Future, and the future of the world, are treated in the second chapter. The Church of the Future, and the future of the church, are treated in the third chapter. The State of the Future, and the future of the state, are treated in the fourth chapter. The world of the Future, and the future of the world, are treated in the fifth chapter. The future of the future, and the future of the future, are treated in the sixth chapter. The future of the future, and the future of the future, are treated in the seventh chapter. The future of the future, and the future of the future, are treated in the eighth chapter. 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SATURDAY, AUGUST 10, 1895.

Detestable.

If the preachers could have their way what a delightful world this would be for them! History tells us when the umbrella first came into use the priests declared it an invasion of the prerogatives of God. He had so arranged it in His divine economy as to rain on the just and the unjust; and here was puny man defying his power, and turning the water aside from its natural course. When the fanning-mill was invented, to separate the chaff from the grain, they said it was a device of the devil, setting aside God's law in the interest of ungodly men. When Jenner introduced vaccination as a preventive of small-pox a perfect tornado of abuse from the pulpit followed; for "disease is sent as a punishment from God, and man has no right to thwart His plans." Many of us still remember how they warred against anaesthetics. "God afflicts man with pains as a penalty for the transgression of his law. It is wrong to turn that penalty aside and evade infinite justice. Woman should suffer tortures and death without relief, for didn't she eat an apple that God made to tempt her with?" No discoveries in the arts or sciences, no acquisition of knowledge, which has not been met by counter-blasts from the "coward's castle." The bicycle is the latest invention which meets their displeasure, because it allows exercise in the open air on the only day exempt from the cares of servile labor.

But the assault on the German Turners, at Elgin, a few Sundays ago, by Rev. Samuel Eargyle, in his pulpit, because these physicists enjoyed a picnic at Trout Park on that day, instead of attending on his ministry, as they should, is the latest display of holy spleen. He protested against foreigners breaking down our institutions. It was a vile thing to desecrate God's holy Sabbath, away from church, in communion with nature, and in keeping bright the chain of friendship which binds in fraternal love the honest, the industrious and the frugal laborer, contributing nothing to the upbuilding of God's kingdom on earth. We detest such piety.

Dr. Patton on the Bible.

The Presbyterians stand aghast at the bold utterances of Rev. Dr. Patton, whose position gives great strength to his utterances. He is acknowledged one of the ablest leaders of his church. Here is what he said of the Bible:

"The great question of our time is simply this: What is the Bible? There are two ways of dealing with this question—one is the ecclesiastical way; one is the way of scholarship. It is the prerogative of the court of last resort to say whether this or that utterance does or does not constitute our confessional statements regarding inspiration. The church, in her judicial capacity, cannot settle the great debate upon this question. She cannot stop it. The debate is going on and will go on, and it must be in the hands of men who have special aptitude for the work."

The claim that the Bible was inspired of God; that it is infallible and inerrant, must give way to the more reasonable proposition that it was written by men as other books are written; that it must be interpreted like other books; that the false and unreasonable must be rejected; while the truthful may be worshipped as divine if any one desires a fetish. Miracles have played their part in the world's history; but in a scientific age they can play no part in shaping belief, and may, with propriety, be relegated to the age of fables.

Truth from a Jew.

Rabbi Lazarus, of the Hebrew church at Toronto, on the closing day of the pan-American Congress, late in session in that city, made a severe assault on the church, which greatly nettled the clergy. He said:

"The church of to-day sides with the rich against the poor, with the oppressor against the oppressed; that it condones hoary-headed abuses, and is the enemy of liberty; that instead of practically helping humanity it indulges in platitudes about eternal damnation and original sin. The workingmen are being taught that religion is not their friend

but their enemy, and they are being driven by the church into anarchy and communism."

The truthfulness of the Rabbi's charges made his words hurt. It was the irritation of an old, indolent ulcer, festered with corruption.

A Lesson from Real Life.

In the spring of 1850 a large party rendezvoused across the Missouri from Council Bluffs, Iowa, to cross the plains to the newly-discovered gold-fields in California. The leaders of the expedition were preachers and churchmen. They determined to have a model party, resting on Sunday en route, with religious exercises. Our informant, a very rigid Methodist, said, on two or three of the first holy days, an attempt was made to give Sunday a religious character, but the voices of the idlers in camp proved so appalling, increasing in wickedness from Sunday to Sunday, as each communicated his own shameful experiences to his fellows, so a council was held, and it was determined to hurry forward as rapidly as possible. Said our informant, a worthy preacher:

"The morals of the camp improved as the march advanced. There was no time for quarrelling, gambling, or the other vices common to camp-life. On reaching the mining region, save being told and warned, our men were little demoralized, though the lessons of the first Sundays bore fruit for many weeks. This was remedied by longer marches. Had we learned nothing by practical observation at the beginning we would have presented a woeful appearance on reaching our destination."

This truthful experience in mining life is characteristic of idle men everywhere. The armies of all Christian nations are given employment on Sundays, to keep the soldiers away from the vices which idleness brings. Whilst it is desirable to close the drinking saloons in the great cities on Sundays, yet when closed and their frequenters are driven into the street they seek other resorts still more vicious. The practical experience of the emigration party mentioned is worth volumes of theories blazoned on impracticable life. Verily, "An idle brain is the devil's workshop."

Pulpit Pettifoggers.

The average preacher imagines himself clothed with special authority from heaven to insult and abuse at will all persons who take a different view of life from himself. The pettifogger whose talent fits him for bitter denunciation of opposing parties and witnesses, finds his counterpart in many pulpits.

The Rev. Dr. Hawthorne, of Atlanta, Ga., does not like to see ladies riding the bicycle, so he gave recently what the press dispatches call a "red-hot sermon," denouncing the custom. Said he: "A young woman sees a bicycle race, and is influenced with a desire to participate in the contest. Swayed by this feeling, she mounts the bicycle, and begins a course of discipline. When she realizes her disastrous mistake, and begins to suffer from the unenviable notoriety of her indelicate and unwomanly conduct, she says it was her love of exciting pleasure that tempted her to take the false step. She is mistaken. It was not the love of pleasure, but a personal Devil. Satan entered into her, that he might degrade and get her pleasure into the columns of some sensational paper, and make her the subject of obscene comment in every club-house and gathering of filthy sensationalists. Recently a great religious convention in an eastern city concluded its exercises by a bicycle race on the streets between 700 men, women and preachers. Could anything less than a personal Devil have instigated such a performance?"

Whether influenced by a personal Devil it may be difficult to prove, but a preacher who will employ such language in his pulpit shows he has a devilish heart, and very little manhood about him. Col. Benton's degree of D. D. seems to fit his case.

Greater Than Talmage.

Rev. Dr. Hawthorne, of Atlanta, Ga., in a very recent interview, read the following quotations from Mrs. Elizabeth Cady Stanton, as one of the vilest productions of the age. He said:

"The new woman movement was born of infidelity, and will end in a repudiation of the God of the Bible by every woman in sympathy with the movement. The same women who are in the forefront of the battle against the Bible are the champions of the new dress and bicycle craze."

We hope the predictions of this modern prophet will prove true. The anathemas of this man of God cannot stay the revolution. The last hope of the church was in woman, and she refuses to be always enslaved. But here is the terrible, awful thing, from the pen of Mrs. Stanton, that aroused the ire of this new candidate for sensational honors:

"The Bible has a strong hold on multitudes of women, and is the chief block in the way of their emancipation. The general tendency of its teachings is to degrade woman, to assign her an inferior position, subject to man. It makes her the origin of evil, marriage a condition of slavery, maternity a curse. I want to show women that the book is written by men for men. No man has ever seen or talked with God, and when the old Hebrews tell us God said so, we know it was a figment of their imagination."

Fairy Warriors.

The secular papers now tell us Girl's Brigades, under church management, have been formed in Illinois, Pennsylvania, Minnesota, Iowa, Wisconsin and Michigan. The object of these fairy brigades, with military belongings, has not reached us. Of a religious character, is it their design to attack and scale the battlements of heaven, or capture the other place? It is reported they have acquired great skill in military tactics. At last advice it was said they were on the eve of marching on some favored dell in Wisconsin. It is hoped the Badgers will welcome them with open arms, but not to hostile graves.

Thanks to All.

THE PROGRESSIVE THINKER has great reason to be proud of its lady correspondents. It feels like complimenting each and all of them for their good words and advanced views. To name one without mentioning all, where there is so much real merit, would be invidious, hence it begs them to lay this pleasing union to their souls, that it loves all of them, and loves their literary productions still better. And to every contributor, without regard to sex, it would like to say, confidentially: Write briefly, write to the point, close when done, and write often. Though always crowded for space—would be it if it had double the pages, or was publishing daily, yet short articles of this kind please the readers, as well as the publisher. All write that THE PROGRESSIVE THINKER is a good paper, a model one, the best of its class. The publisher has heard this so often he has learned to believe it. He loves the approbation of his patrons and is here to merit it. Now, let their numbers be doubled and tripled, and see if with larger resources it will not be possible to make still further improvements on the paper.

There It Is Again.

A train of cars crowded with pilgrims returning from the shrine of St. Duway was wrecked near the town of St. Bauray, France, on the 26th ult. Twelve persons were killed, and twenty-five were injured. And so it goes.

"Were they on whom the tower of Sileam fell the greatest of sinners? I tell thee, nay. Except ye repent ye shall all likewise perish."—Jesus.

But here are worshippers returning from a holy shrine, no doubt overflowing with love to God; they are mercilessly slaughtered. The other day it was a train of the same devout worshippers on their way to visit the shrine of the grandmother of God, and they were killed. Churches of every character are burned by fire from heaven. How very discouraging are these visitations of Almighty wrath when showered on believers!

Camp-Meeting Echoes.

The original, general committee of the camp-meeting has been revised so as to include Bros. Warner and Allen. Out of this new committee there has been formed an Executive Committee of five members, of which H. E. Porter is made chairman. This virtually places the interests of the enterprise in the hands of Judge Porter. This committee have absolute control and management of all the details and plans, and will undoubtedly do all they can to aid their chairman in piloting the camp to a successful end. In an interview with Judge Porter, he stated that no one should be deprived of any glory or credit he or she had earned and that he stood for everybody and their good.

Stevens S. Jones.

Stevens S. Jones, the founder of the Religio-Philosophical Journal, has a communication on our first page, given through the mediumship of George Cole. As near as we can judge, the handwriting very closely resembles that of his earth-life, and we believe the communication emanated from him. He intended when he passed over to leave the paper in our hands, and so expressed himself to us.

Proposition to Organize for a Permanent Camp-Meeting.

The following, from Dr. Greer, is commendable and will receive the cordial endorsement of all Spiritualists:

TO THE EDITOR:—Will you kindly publish the following open letter in your estimable journal and supplement the spirit of the same by your own personal influence. In common with many others I have studied the question of a permanent spiritual camp-meeting, and we all know that the idea is a good one, even if its first plan operating is imperfect. What we want now is to dispose of that imperfect plan in such a manner as to bring relative success to the organization.

We shall have a permanent association formed shortly, and to this we all look for grand spiritual and financial results. The general purposes have been designated by Mr. Porter, who has made a study of all suggestions made to him by others, and studied the incidents furnished by the present camp.

These purposes can be learned by any one who desires to know anything concerning them. Mr. Porter has earned the support of material aid. He has done all he said he would, and much more. He must be sustained, and well sustained in his present undesirable position, undesirable because hampered by very many annoying and vexatious conditions.

In order that an intelligent and comprehensive view of the whole affair, present and prospective, may be taken, and that the support we owe Mr. Porter may take in practical form, I hereby invite all Spiritualists of this city and suburbs to meet at my office, at 127 La Salle street, Thursday August 8, at 10 a. m. to fully consider the premises.

By the way, Mr. Porter is an eminent lawyer, whose office is at 601 Masonic Temple, but no clients need expect to find him at his law office there till after the camp session is over, August 23. Till then all clients in search of him will have to find him on the spiritual camp grounds.

DR. R. GREER.

Chicago, August 4, 1895.

"Old Testament Stories Comically Illustrated." Church people are cautioned not to open this book, as its comic pictures, based on Bible texts, tend to induce uncontrollable levity. It is a book for the freethinker who wishes to rest from busy cares, and drive away ennui. Price, in strong board covers, \$1; cloth \$1.50. For sale at this office.

"Voltaire's Romances," translated from the French. With numerous illustrations. These lighter works of the brilliant Frenchman, and invincible enemy of the Catholic Church, are worthy of wide reading. Wit, philosophy and romance are combined, with the skill of a master mind. Price \$1.50. For sale at this office.

A weak mind is like a microscope, which magnifies trifling things, but can not receive great ones.—Chesterfield.

THE CHURCH TRYING TO

SUPPRESS SPIRITUALISM.

IN PRISON.

For Swearing that a Spiritual Meeting is a Religious Meeting.

NECESSITY FOR ACTION ON THE PART OF SPIRITUALISTS ALL ALONG THE LINE.

TO THE EDITOR:—Has not a vile wrong been committed and justice outraged by the imprisonment of Rev. Henry E. Howland, of Pasadena, Cal., at the instigation of a capitalist, who sought to get revenge for being arrested for disturbing a church service? There is justice to be had yet in this State, and when the facts are presented by which Mr. Howland was simply railroaded to State prison, nothing but severe condemnation will rest as the head of his persecutors. Mr. Howland had for some years been a Baptist preacher, but recently embraced spiritual doctrines, and held a series of largely attended meetings in Pasadena. They really drew the people of town to them. Being an entertaining and forcible speaker possessed of great magnetism, he aroused great excitement. He threw down the gauntlet to the champions of orthodox Christianity in a way to arouse many fanatical cranks and righteous Pasadenaans. In the congregation one night was a Mr. Howard, a man of wealth and influence, the owner of orange groves and a scoundrel for this reason in the county. He interrupted the proceedings and attempted to violently oppose the doctrines of the preacher.

Mr. Howland called upon him to subside, as he was disturbing the meeting. He refused and a small riot ensued. The result was that Mr. Howland swore out a warrant for Howard's arrest on the charge of "disturbing a religious meeting," and he was taken into custody. Howard being a commanding power in Pasadena, owing to his orange groves, wealth and influence, was exceedingly wild at being arrested. The justice of the peace of Pasadena, after an examination, dismissed the charge, from all sides it was evident, even if Howard was a capitalist and owner of orange groves, he had disturbed the meeting. Howard, smarting under the humiliation that had been done him, in dragging him to prison, to the court of justice as a common criminal, determined to be avenged.

He being a man of wealth, owner of orange groves, and having great influence in Los Angeles county, soon had Rev. Henry E. Howland arrested on a charge of perjury, for swearing that "Howard had disturbed a religious meeting." The trial was before a jury in Los Angeles, and Mr. Howland was convicted of perjury for having a "disturbing meeting." Of course Howard with his influence and wealth had great attorneys to impress on the jury what a high and mighty man was capitalist Howard; and for a man to swear he had "disturbed a religious meeting" was rank perjury. Poor Howard expected an immediate acquittal by the twelve jurors who had been sworn to try the case and give the defendant the benefit of the doubt, but he was doomed to disappointment. His attorney earnestly argued that "the meeting was a religious gathering" of the believers of Spiritualism, that believed in God and Jesus Christ, and Mr. Howland, when his meeting was disturbed by Howard, the Pasadena bonholder, capitalist, owner of orange groves, had a perfect right to swear out a warrant on the ground that he had disturbed a religious meeting, but to no avail. Howard was convicted, was sentenced to two years, and arrived at San Quentin last Tuesday. His attorney has appealed the case, and the supreme court will review the proceedings, and it is hoped will soon free the man, who is so grossly persecuted. It is certain that if a Methodist minister, a priest, or a clergyman of any other denomination in Los Angeles was disturbed as Mr. Howland was by Howard, owner of orange groves, and a Pasadena autocrat—a perjury warrant, if issued, would never have been averted. Mr. Howland being a poor man who dared to have a wealthy disturber treated like all disturbers should be, aroused the ire of that mighty autocrat, who was bent on pulling every string to get revenge. The Los Angeles jury, if they were not a bigoted, prejudiced set of men, never would have brought in such a verdict.

It is said the jury did not give the prisoner the benefit of the doubt. There are many thousands of people in this great State who profess Spiritualism. It is their religion. They believe they have as much right to call their meetings religious ones, as have the Salvation Army, the hell-fire societies or churches. Rev. Mr. Howard contended he was conducting a religious meeting. He is entitled to that belief. It cannot be shaken. It is an outrage to have a man of intelligence and learning disgraced simply to appease a wealthy autocrat. To arrest a man for perjury and convict him on such evidence as was adduced is a travesty of justice. It is an infamous verdict. Shall the people of this State submit to such a condition of things? Are wealthy disturbers so powerful that they can imprison those that oppose their views? Can they railroad the innocent to prison on false charges? Is not the imprisonment of Howard one of the most glaring illustrations of the power of prejudice, wealth and caste? Are not men who believe in their convictions liable to be railroaded by bigoted disturbers if such a case is not quired into? Justice is bleeding at the outrage perpetrated. Mr. Howland, while in the Los Angeles jail, endured untold sufferings. His cell-mate was a Chinaman. His surroundings were most frightful and dirty—close and stifling to behold. In his misery and anguish he preferred to be taken at once to San Quentin, and there await action on his appeal, than stay in the Los Angeles jail another day.

The above is from the City Argus of San Francisco, Cal., of July 20th.

What, in heaven's name, are the Spiritualists of the Pacific Slope thinking of, to suffer such an outrage upon the fair

name of the cause they so much love?

To be cast into prison for Luther's sake is no disgrace, and to be the cell-mate of a Chinaman preferable to being that of a bigoted Christian autocrat, but to be incarcerated because you dare to assail a wealthy Christian criminal ought to be resented by every fair means obtainable. Christianity has long advocated to an unsuspecting public the virtue of "turning the other cheek" to the slaps and prods of "the enemies of God," while they slapped and pricked right and left all who dared to think and act for themselves—who dared to assert that the Bible was a very crude and erroneous history of the day and age it presumes to record, or anything else that their ignorance would make appear intolerable. This little episode is not the first nor the second outrage upon freedom of speech and the liberty of man since the days of the Inquisition, but it is none the less iniquitous for that. There is plenty of money among the Spiritualists of California, and nowhere could it be more profitably used than in freeing Brother Howland and bringing his persecutor to justice.

Arouse, ye friends of the cause, And take from the demon's jaws A soldier brave and true! Let not a moment fly That you do not ply To the lash they ply to you!

While now the smoke of war Is curling high—and for A cause we all reverse, Hoist high in freedom's air The motto—"Do and Dare," And battle in good cheer.

DR. T. WILKINS.

MRS. LUTHER ASSAILED.

The Hell-Hounds of the Church Are Barking Furiously.

A Malicious Attack Upon a Veteran Worker.

TO THE EDITOR:—Upon arriving at Chesterfield Camp, as a representative of the N. S. A., I found the Spiritualists who had convened there, in a state of excitement, owing to the most unbecoming attack upon Mrs. A. H. Luther. It appears that in the Anderson Daily Bulletin of July 25, an article signed W. R. Covert, was printed. This article was supposed to be a reply to a former article in the same paper, signed "Spiritualist." Mr. Covert attacks Spiritualism and Spiritualists generally, and Mrs. Luther and all mediums in particular.

The following are some of the obnoxious statements quoted from the article: "I (W. R. Covert) went to Chesterfield by the request of prominent citizens there, and I demonstrated there just that all mediums, not only of Anderson and Muncie and Chesterfield, but also of the State and National associations, were either liars, frauds, knaves or ignoramuses. I carried the war into Africa, and went around Jericho, or Chesterfield camp, and the great mediums fled and the camp was deserted. . . . Chesterfield camp-meeting is simply a free-for-all of infidelity, sensuality and free-loveliness and a resort for libertines."

Mr. Covert, speaking of the Israelites in the same article, further says, quoting from Dr. J. L. Puckett: "These nations were guilty of moral pollutions too shocking to describe and were teaching the same to their children (as it is alleged that old hag of a medium, Mrs. Luther, taught that children should be taught to blaspheme the name of God, that the Christian camp-meeting, . . . Your religion is a delusion, a lie and a fraud and all your mediums are frauds, knaves or ignoramuses, and I stand ready to meet any medium of this country or Europe that your association will endorse and prove and demonstrate what I affirm to be true, and I will give up the warfare against modern Spiritualism if I cannot prove and demonstrate and duplicate and show that all the so-called phenomena of modern Spiritualism is a delusion and a fraud, if they claim it is produced by the spirits of the dead."

The article is signed the "Medium-Slayer, W. R. Covert." The writer of the article further says the above is quoted is a noted (?) clergyman of the Church of God, Anderson, Ind.

Now, as far as can be learned, the above article is instigated by all the churches of Muncie and Anderson. They evidently have combined to attack mediums, and are using Mr. Covert as their mouthpiece. I consider the attack upon Mrs. Luther one of the most outrageous that has ever been perpetrated upon any medium, when it is taken into consideration the services she has rendered in defense of American liberty. For thirty-seven years she has been a prominent worker before the public. During the four years of the Civil War she, at the peril of life, sought to preserve the Union. During a portion of that time Mrs. Luther was officially employed by the Government to lecture in the disloyal sections of Illinois, Indiana and other places to stimulate the people to protect the Union.

For months Mrs. Luther followed Daniel Voorhees, Richardson and Hendricks; to undo their work in favor of the Southern Confederacy. Many a time her audience was composed of ten thousand people, and her voice would be listened to when a Union man would be shot if he attempted to speak. At two different times mobs were present to prevent her speaking, but each time, however, no harm came to her.

During the last campaign of Lincoln, as well as for both campaigns of Grant, Mrs. Luther was engaged by the State as a campaign speaker.

Of her work for the cause of Spiritualism but little needs be said. It stands for itself as a monument to her devotion to the cause she so ably represents. Through storm and sunshine she has labored faithfully to the end that all might be freed from the bondage of mental slavery.

The question now comes home to us: How long are we, as Spiritualists, to sit idly by and permit such outrages to be perpetrated upon our mediums and our cause? Especially in regard to Mrs. Luther, is there no way to defend her from such malicious attacks? We pride ourselves as Americans

upon the fact that we hold in tender memory those who laid down their lives in order that our flag might be preserved. We yearly strew flowers upon their graves that we may show to the world how much we appreciate their loyalty. We teach our children to honor them. We glory in the recital of the brave deeds of our noble soldier boys.

But how about this living, loyal defender of our country's flag? Is all her work to be forgotten? Surely Mr. Covert must be unfamiliar with the history of Mrs. Luther, or else he is not a loyal American. No American would so attack her and seek to cover her fair fame with slime as he has done repeatedly.

Shame upon him! Shame upon all who call themselves loyal citizens and still uphold him in this attack! Surely it is time that Spiritualists call a halt upon this procedure.

To be a Spiritualist means loyalty to country, loyalty to truth. The blood of our fathers and brothers has paid the price of the liberty of this nation. See to it that as loyal Americans, we demand our right to protection in our religious liberty as guaranteed under the Constitution.

The time for action is now. Every day new attacks are being made upon us. Every day our rights are being abridged. The Christians did not formulate the Constitution. Let us see to it that they do not amend it so as to militate against the rights of Spiritualists.

M. E. CADWALLADER.

THE DOUBLE.

Can the Body Be in One Place and in Good Health, While Its Ego Is Many Miles Away?

REV. CAPTAIN WINGETT'S STARTLING EXPERIENCE—WAS IT HIS ASTRAL BODY THAT TREATED PATIENTS AND HAUNTED MEDIUMS?—PHENOMENA THAT DESERVE CRITICAL SCIENTIFIC INVESTIGATION.

Rev. Captain W. Wingett is a developer of mediumship, a seer, healer and hypnotist, who is now located in Richmond, Ind. In fact, he was reared in this section and entered the Union army during the rebellion, from Liberty, a few miles south of here. He has been a healer and developer who has traveled much and is widely known as a truthful, upright gentleman, possessed of a strong will and great force of character. He recently returned from California, where he had spent a few years, had healed many, developed many mediums and assisted in establishing spiritual societies.

While there, he raised a middle-aged lady from an illness that threatened immediate death. On leaving, he agreed to treat this lady at specified times, all though not personally present. All this was not out of the ordinary. But the strange part of it is that he is recognized by the lady and her friends as there in his own proper person.

They shake him by the hand; he talks with them and then treats the patient. On one occasion, the lady and her sister were at a public hall and saw the Captain, and waved a glove to attract his attention. He came to them and sat down between them and conversed.

Since he has been here he wrote the lady changing the day of treatment, but the letter was delayed and did not reach its destination until after the time fixed on. Nevertheless, he was at the home of the lady on that evening, greeted her and her sister, and held quite a conversation with them, explaining the missing letter.

Immediately after the occurrence, the lady wrote Captain Wingett, who was here, telling all that had occurred. I read this letter and was much impressed with the fact that the lady mentioned things told her by the "double" which had occurred in this city on the very day he appeared to her.

At another place, where the Captain lodged while in Los Angeles, he has frequently appeared since he came here. On one occasion three persons were seated for a circle of four, but the fourth one was late, and so, to their unfeigned surprise, Captain Wingett stepped in, bowed and took the vacant chair and held it until the fourth party arrived, fully seen and clearly recognized by all.

Two mediumistic ladies took the Captain's room. On several occasions they saw a large man in their rocking-chair, resting. As soon as he saw he was observed he would vanish, to their great terror. On being shown the Captain's picture they recognized the haunting visitor, but they would not consent to longer retain the room.

I have read letters fully substantiating these statements, and I know by experience in my own household that a letter from him has contained such a sense of his presence as to psychologize the reader.

I do not give the names of the parties who recognized this "double" for reasons that ought to be evident to the reader, but names and addresses can be obtained by writing Rev. Captain Wingett, 28 South Eighth street, this city, Richmond, Ind. E. E. PARKER.

"Canst thou minister to a mind diseased?" asks Macbeth. Certainly, my lord; the condition of the mind depends largely, if not solely, on the condition of the stomach, liver, and bowels, for all of which complaints Ayer's Pills are "the sovereignest thing on earth."

A new edition of "Three Sevens," by the Phelon's, is just issued. The May Arena says: "The gist of such books as Dr. Phelon's 'Three Sevens,' and other books descriptive of or alluding to the various occult societies, which seem to have existed for ages, has never, until recently, been said so openly and plainly that 'he who runs may read.'" Cloth, \$1.25, postpaid. For sale at this office.

"Encyclopedia of Biblical Spiritualism; or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office.

An abridged edition of "Antiquity Unveiled" gives in condensed form its more important statements and references. It is in stiff board covers, and the price is 50 cents. For sale at this office.

CHICAGO CAMP-MEETING.

Sunday Was German's Day at Central Grove.

ABOUT ONE THOUSAND PEOPLE ON THE GROUNDS—EVERYBODY IN DEAD EARNEST.

Your correspondent took the 1:30 train last Sunday for Central Grove and now entertains the regret that an early train was not taken instead, for the report was current on the grounds upon our arrival that Mrs. Emma Nickerson-Warne delivered, in the morning, the grandest and most powerful address of the season; in fact, outdid her former self. Mrs. Bumstead and Chairman Porter also made short addresses that were well received.

We need not here give any glowing description of the camp-grounds; simply state that it is situated in a beautifully wooded spot upon the banks of the Des-plaines river. A lovely place to spend a Sunday at rest from the noise and odor of the city—to take your basket of fruit, cakes, pies, sandwiches and a hammock and have a good time—and have your inspiration renewed.

The programme, as published, cannot be carried out to the letter; many changes are made from time to time, on account of the arrival of new talent each day.

SUNDAY AFTERNOON.

Chairman Porter was most worked-out, and Mr. Warner acted as substitute at the afternoon meeting, but was really a substitute for the German leader, as this part of the day was in the hands of the German Society of Spiritualists. After music by Catlin's orchestra and the German female quartette, Prof. Wm. Arnold delivered a short invocation, a short and patriotic address, and gave three or four tests, each test being recognized. The quartette sang "He Lead Me," and "Blessed Jesus Keeps Me Walking in the Light," from the Gospel Hymns. Mr. Hasenlocher and a lady whose name we did not learn, each gave a short talk in the German language. Mr. Porter having sufficiently rested to appear upon the platform, was called for, and responded with a very interesting short address. The chairman introduced Mrs. M.

SPIRIT POTENCY

Compared with Electrical Potency.

THE WONDERFUL POSSIBILITIES OF NIAGARA FALLS, AND THE GREAT RESULTS FLOWING THEREFROM.

The New York Journal of Commerce makes the striking statement that the daily product of all the coal mines worked by man has in no greater possibilities for the production of power than has the force of the water passing over the Falls of Niagara. It is no wonder that when once the utilization of a part of this tremendous force was believed to be feasible the schemes offered for developing it should receive widespread attention; and there is no attempt to apply the energies of nature to the uses of man that is attracting more notice than this. It is watched in Europe with even greater interest than in the United States, for the possibility of an exhaustion of the available coal supply on the other side of the Atlantic is staring many people in the face, and they are not slow to understand the tremendous disadvantage under which they would be placed by a loss of producing power.

At present it is not attempted to utilize more than a small fraction of the vast aggregate of power at the Falls, but the works now under way will furnish a greater quantity of power than any other system of distribution and control that is in existence, and the ambition of the projectors is to accomplish far greater things in the near future. Their views have enlarged with the progress of their work. When the company was first organized there was little thought that the transmission of the power generated in its wheels could be effected by electricity, and as late as 1890 that had only come to be regarded as a commercial possibility. It was one of four modes of distribution that was considered, the other three being by manila or wire rope, hydraulic pipes, and compressed air. It was not till December, 1891, that it was finally determined to invite competitive plans and estimates for the development of electrical power and its transmission both locally and at Buffalo. Now the thing is regarded as a fact accomplished, though there still may be some doubts as to the extent to which the power of the water above the Falls can be utilized in the future.

The immediate results within the grasp of the company are great. They include the covering of a square mile of land around the power-house with industrial establishments using the power which they are able to furnish more cheaply than if coal were delivered free at the mouth of the furnace. The present power-house is ready to supply electrical energy equal to fifteen thousand horse-power, and its ultimate capacity is more than three times that quantity. But if there be no mistake as to the possibilities of extension, the energy generated at Niagara will be able to drive all the place existing power plants of all descriptions far beyond the area of Buffalo. Within a radius of a hundred miles from Niagara there are sixteen cities with a population of 5,000 and over, in which a total of 1,400,000 horse-power is used. Within a radius of three hundred miles there is nearly two million horse-power that would be subject to Niagara competition if the power can be transmitted so economically. The conditions that have to be met in the extension are thus stated by Mr. Greene: "If the necessary voltage or pressure of the current is so high, or if the pole lines and conductors must be of such a size and so placed that the insulation of the line cannot be maintained, or danger to human life cannot be avoided by any reasonable precaution, then the transmission cannot be considered practicable commercially." But even if these conditions cannot be successfully met to-day, that fact does not prove impracticability for a year or two hence.

The above, from a Chicago daily, is a portrait of great and wonderful advancement near at hand in the realm of physical power and its practical applications in the way of material human progress. Progress will not halt with the most perfect development of this Niagara scheme. Niagara will be left behind as a motor power, by inventions that will render the mighty roaring cataract itself a "back number," superseded by more potent and everywhere accessible power that will be utilized to drive the machinery of the manufacturing world. There is no limit to the area of invention, and humanity moves onward day by day, led by the ever-advancing star of progress, through the vistas prophesied by man's highest ideals.

But these material and physical developments are but faint indices of more wonderful gains and the realm of psychic realities and spirit potency.

Spiritualism, with its basis of facts and phenomena, opens a wide field of study, and challenges the noblest endeavor of wisest scientist and philosopher.

"Laws of nature" in the spirit realm are yet to be discovered; and not only discovered, but the way to use and utilize them, that they may be harnessed and guided by human mind, to the divine upliftment and spiritual enlargement and progress of humanity.

More potent than a world of Niagara is the potency of thought; spirit potency is the motor of the universe, comprehending the realms of mind and matter.

J. C. UNDERHILL.

"Mediumship and Its Development, and How to Masterize to Assist Development." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, cloth, 50 cents; paper, 25 cents.

"The Molecular Hypothesis of Nature." By Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual realm. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price 25 cents.

Mansell's Almanac and Planetary Meteorology is now ready. Every farmer, every merchant, and every advanced thinker should have it. Price 25 cents. For sale at this office.

"Atlantis: The Antediluvian World." By Ignatius Donnelly. Summs up all information relative to the lost continent of Atlantis. He regards the description of it given by Plato as veritable history. It is intensely interesting. Price \$2.

EXPERIENCE OF AN EDITOR.

Athelism, Agnosticism and Spiritualism.

TO THE EDITOR:—The publication in THE PROGRESSIVE THINKER, of July 26th, of an article written by me from Hardwick, Vt., while publisher of the Gazette, of that place, has encouraged me to again address you. When I left Hardwick Mrs. Mattie Hull was in the midst of a vigorous campaign against the hosts of placid and self-sufficient Christian bigotry, with every indication of gratifying results. She has since closed her labors there, which I understand have been rich in result. The hard shell of orthodox intolerance was battered and cracked woefully, and bigotry was given such a jar as it never will recover from. Many attendants at the lecture who came with minds free to think, were directed and encouraged, and friends write me that one of the good results is the organization of a strong and vigorous society for spiritualistic investigation and progress, and for the free exercise of the mental powers which the churches deny us.

Hardwick is a fair sample of the average country community. Socially country villages are nests of gossip and slander, malicious criticism, spiteful rivalry among the churches as to which will have the most profitable bazaar or land the most victims; but all this is the fault of environment, of conditions and circumstances. The people are not depraved; they mean well and try to do right from their point of view—barring the universally besetting sin of lying about one's neighbors.

The moral and religious education of the people is the basis of the trouble. The terrible errors in belief—the un-Christian malice—the spiteful and hidebound bigotry is the fault of the belief—of that particular brand of Christianity—it is not the fault of the devoted victim of the religious system. We believe, you and I, that we have the truth at least, that we are on the right road to it, and that successive truths will continually unfold themselves to us as we journey on toward the beginning of a better life. The world which they mentally believe us were it not for their mental systems—so to speak—are filled and permeated with religious errors imbedded from the beginning. The world is ripe for conversion; but first the poison must be removed from the system. This done, and the mind placed on a healthy, receptive basis, and we have only to harvest the crop. This is being done every day in countless individual cases, and they are hourly growing more frequent.

Religions without any basis—without any power of demonstrating their truth—religious self-contradictory—inconsistent—the "revealed word of God"—the Bible, broadly, and altogether horrible and improbable—are rapidly driving the people into atheism and agnosticism. The tide will be turned by Spiritualism, if at all. All my life I have been asked to have "faith" to believe something past belief, as emanating from a decent, all-powerful, all-merciful and infinite God. I could not summon sufficient "faith" to overcome my moderate intelligence, hence I could not believe anything. Then suddenly the truth of Spiritualism came to my rescue. Others must and will be shown the light as I was. Until then they must be happy in the ignorance which is bliss. There is only one requirement of Spiritualism—salvation—a free mind. Cleanse it from error and let the truth come in. Even when Ingersoll I say: "Those who have brains to think, let him think!"

In my former communication I spoke of the mediumistic experiences of Mrs. Harris, which are continually enlarging. Only our friends come to us through her, but with them we have many pleasant visits. She is particularly susceptible to the influences of the many departed friends, who are frequently around her, and can at once recognize their respective and distinct lights in the dark. One or two are also plainly visible at times during the day. One phase of her mediumship is a most interesting one, and I am told, rather unusual. Our departed friends frequently remove articles from one part of the house to another, and later have told us where to go and get them. In one case a departed friend told me to remove some heavy article from the top of a trunk so that she might take some things out and pack them in a large box. I went to do so the next morning, but found that she had accomplished their removal, and had packed the box full, and very nicely. A scarf-pin I wear has frequently been taken, at my request, and placed in other parts of my house. Such instances as these could be recounted without number, many of them much more extraordinary. In fact, it seems that our departed friends are glad at any time to do anything around the house to convince or remind us of their presence. Now, I am sincerely anxious to ascertain if this phase of mediumship is at all extraordinary, and would ask you or any reader for their opinion. Also, do you think this particular power can or should be developed?

Well, Brother Francis, I have already spun out this epistle to too great length, and will reserve other interesting experiences for another time. Mrs. Harris and myself would be glad to correspond with any interested friend or answer any questions. Our address will be at East Hardwick, Vt. Sincerely,

J. G. HARRIS.

THE ARCA OF NATURE: HISTORY AND LAWS OF CREATION. From Dr. J. R. Buchanan.

"I have just read this book, and it more than fulfills my expectations. It is a most interesting and valuable work of which the author may well be proud. I appreciate the value of the mediumship which can give such a book to the world."

A few copies of the revised English edition for sale at this office. Price \$1 postpaid.

"The Priest, the Woman, and the Confessional." This book, by the well-known Father Chiquin, reveals the degrading, impure influence and results of the Roman confessional, as proved by the sad experience of many wretched lives. Price, by mail, \$1. For sale at this office.

"The Dead Man's Message," an occult romance, by Florence Marryat. The author's wide experience in Spiritualism and her study of occult science have prepared her to write this romance, which will be found laden with gems picked up in the course of her investigation and studies. Cloth \$1. For sale at this office.



The Haslett Park Camp-Meeting, Michigan.

The above cut represents the headquarters of THE PROGRESSIVE THINKER at Haslett Park Camp-meeting, Jerry Bricker being our agent. He is very successful as an agent, is devoted to the cause of Spiritualism, and has a host of friends scattered through Michigan.

A REVEREND BOASTER.

How He Skulked from the Test.

HE ISSUES A CHALLENGE—FAILS TO APPEAR—BUT SOME OF HIS PEOPLE INVESTIGATE AND BECOME CONVINCED—THE RESULT, A SPIRITUAL TEMPLE IS HASTENED.

TO THE EDITOR:—June 30th I listened to an able discourse by Mary Webb Baker and her guides, at Spartansburg, Pa., predicated on subjects and questions given by the audience; and her improvised poems were superior to the majority that are given from the platform by noted speakers. This is the verdict of the intelligent audience who heard her, many of whom are familiar with the efforts of our star "speakers."

Your readers may remember that last summer one "Elder Stone," who officiated for the Methodists at Spartansburg, challenged the Spiritualists, offering \$100 to any medium who would get writing between two slates under test conditions, and that in December Wm. A. Mansfield came there to meet the "Reverend boaster," and the society called on him to appoint a meeting, and a committee to arrange for the trial, whereupon the very confident Stone expressed himself ready in five minutes, and then failed to put in any appearance at all. But the seance was held, and a complete victory scored, and the Reverend skulked and kept out of sight, while some of his church investigated and were convinced. Previous to this the society, known as "The Church of the New Era," organized two years ago last January, had planned to build a house for Spiritualists, where they could enjoy their faith and facts free from sectarian dictation. It was the prospective building of this free church that gave the alarm to the bigots and inspired the attack. The result is that the Rev. Stone and his sympathizers did more to help on the building and secure funds than any friend of Spiritualism could do, and probably hastened the building by more than a year. It is now under way, and expected to be ready to dedicate some time next fall, and to expect to have a part in the jubilee when the time comes. It is centrally located, within sixty rods of the depot, on a pleasant street, and is about 40 by 80 feet on the ground, and when finished will be superior to any church in the town. The most substantial and influential people in this town are Spiritualists, but bigotry writes and threatens, and shows the same animus that hanged the Quakers, burned witches, imprisoned Galileo, tortured heretics, murdered Bruno, banished the Jews and Moors from Spain, and persecuted every progressive thinker, and choked and damned every forward movement in science or religion through the whole bloody history of theology.

Pious pickpockets are as covetous and abusive to-day as in the time of Torquemada; and as long as religion is doctored and monopolized by such stupid and conscienceless hirelings, honest people who reverence truth and love righteousness must necessarily seek it outside the pious prisons where dogmatic intolerance is doled out by sectarian "struts" that crucify conscience and reason on the altar of ignorance, arrogance and hypocrisy. Happily, the number of their little dictators is rapidly diminishing, and religion is growing in the sunshine of such lives as Dr. Lyman Abbott, Dr. Thomas, Miss J. Savaris, Reed Stuart, and hundreds more who have brains and hearts that cannot be galvanized into the service of theological slavery.

The country towns are much at the mercy of fourth and fifth-rate dictators, who know just enough to trick the faithful ignorant, and juggle with sentiment, while they wear the mark of piety and strut. Spiritualists have nothing to fear, or dread from such abortions, but the poor people who are held captive by the authority of a name are to be pitied. The only remedy is to educate the people, and thus free them from the physical bondage of stupid priestcraft.

Week from next Sunday—July 14—I commence my camp work at Cassadaga. Yours for the cause, and for mental liberty.

LYMAN C. HOWE, Spartansburg, Pa.

The greatest events dawn with no more noise than the morning star makes in rising.—Beecher.

We have still an instinct which we can not repress which elevates us above our sorrows.—Pascal.

If every man works at that for which nature fitted him, the cows will be well tended.—La Fontaine.

A TRAVELING AUDITORIUM.

A Novel Spiritualistic Enterprise.

IT WILL SAVE EXPENSE—GIVE COMFORT TO LECTURERS—AND SPREAD SPIRITUAL TRUTH.

TO THE EDITOR:—As I read the Spiritualist papers of these days and note the movements of the mediums from place to place and from camp to camp, I cannot help thinking how wasteful of time and money many of those movements are. From one end of these United States to the other some of these mediums travel once or twice a year, thereby enriching the railroad magnates and spending their own means and strength, a most wasteful and extravagant manner of spreading the truths of Spiritualism. Now, cannot some better method be devised of getting the truth before the people and that, too, by some means which will do the most good and be the most effective?

The writer of this has given the matter considerable thought and has formulated a plan whereby all transportation, hotel bills and other expenses can be economized, and the mediums in transit can enjoy all the comforts of a home at all times and places, moving or stationary. They would never have to pack their grips or move their baggage, but each one would have a domicile of his or her own, with all the modern conveniences and luxuries in both boarding and lodging, and with agreeable companionship and surroundings at all times.

My plan is to form a joint stock company of mediums and other Spiritualists, and build a boat to live and travel on, one sufficiently large enough to contain an auditorium with a seating capacity of one thousand or more, with a dining room 18x30 feet, parlor 20x30 feet, twenty-two rooms 8x12 feet, two rooms 12x12 each, engine-room 18x16 feet, auditorium 30x50 feet, 22 feet high, stage 20x30, hull of boat seven feet deep, which would be storage room for all purposes; and also room for a complete printing office. All these rooms could be contained in a boat 172 feet long by 30 feet beam. Such a boat could be locked through any of the locks of our Mississippi river. The boat should be twenty-four feet high, with two stories above the hull excepting the auditorium, which should be twenty-two feet high, with a gallery half the length of the floor below it and with extensions on each side nearly to the stage; but I will not particularize further except to say that such a boat could be had at a moderate cost, with a strong and durable hull, and a well-finished and substantial superstructure. The power to propel could be carried aboard the boat if it was of the right kind and if the boat itself was constructed for the purpose of doing so, otherwise it would have to be towed.

Now, in response to the question of what could be done with such a boat, the replies might be varied and many; in the first place, there would be thousands of miles of waterway it could travel and many hundreds of cities and towns it could visit, a territory so vast that to state its principal towns along the way would take years to accomplish, and many places could thus be reached in which Spiritualism has never yet had a hearing.

What could be done to make such an investment pay? Here again many answers could be had. One thing, good music would have to be had, and a call to awaken the echoes of the hills and valleys and their inhabitants. As for the entertainments necessary to draw and fill the auditorium, I think nothing could be finer or more effective than would be a series of views or scenes from the heavenly abodes—scenes portrayed as given by clairvoyants and other mediums—transparencies, principally, with phantasmagoria machinery and accessories to aid in producing most pleasing and natural effects. Such a series of views would be a novelty and would give the lecturer the need to bring the truths of immortality home to the audiences. Angels could float down from celestial heights and stand before them, and there are some mediums who could, under such favorable circumstances, call real and genuine spirits to come and bear witness that immortality is a fact, and that mediums claim their truths and convert the most incredulous.

But I will not enlarge further upon the advantages the above sketched plan would have. Many can see at a glance what they would be, and what might be evolved from them, and if any there be who have the means and the will to enter into a joint stock company for the purposes above described, the writer of this would like to hear from them, and help them with what experience and abilities he has in such matters, and if expedient enter into the matter himself.

P. H. YATES.

Word comes from all quarters that the nearest and most satisfactory dye for coloring the beard a brown or black, is Buckingham's Dye for the Whiskers.

Star that brings home the bee and sett's the weary laborer free, if any star shed peace, 'tis thou.—Campbell.

Mrs. Richmond at Minneapolis, Minn.

TO THE EDITOR:—Minneapolis has had the second spiritual treat of the season in the form of a special lecture on "Buddhism, Theosophy, Orientalism and Spiritualism," by Mrs. Cora L. V. Richmond, Sunday, July 21. The K. P. Hall, Masonic Temple, was literally packed with a fine audience. The subject, which for one evening's discourse was a most difficult one to present in such a condensed form, as must necessarily be under the circumstances, was manipulated in the usual masterly manner of Mrs. Richmond's guides, showing throughout such deep knowledge that skeptics must either have been convinced of the spiritual power back of the speaker, or that she prepared her lectures beforehand.

A reception was given to Mr. and Mrs. Richmond at the united home of Mr. and Mrs. Blanchard, Mrs. Jennie M. Thayer and Mrs. E. Cora Haskins, 43 N. 15th street, Minneapolis, the evening of the 14th, in order that friends might meet and become acquainted with them, and also with the sweet control, Otha.

Unfortunately, Mr. Richmond was called unexpectedly to Chicago, and thus we missed his genial presence; but Mrs. Catlin, a near and dear friend of Mrs. Richmond, did her best to fill his place, and we were glad to meet and know her. Otha gave some eight or ten poetical readings, but before entering into that work made some very opportune remarks about the new home and home-makers, dedicating it to the spiritual work, that it is hoped will be done through it, and christening it with a spiritual name.

All present were charmed with both remarks and poems. Dr. U. D. Thomas gave a short inspirational poem on the subject of the "Fourfold Home," which was very beautiful and sounded like Edgar Allen Poe.

Mrs. Richmond has done magnificent work at the camp at Como Lake this year. Her last Sunday afternoon's discourse was delivered to an overflowing pavilion.

The Rev. J. C. F. Grumbrine gave the invocation for the afternoon, Mrs. Richmond filling the same office in the morning service. The audience was unusually large in the morning, and many words of praise and appreciation were heard by the writer in regard to Mr. Grumbrine's lecture. He is growing rapidly, and if he answers to his present line of thought his success as a teacher is assured.

We, of Minneapolis, wish them both God-speed, and trust it may be our good fortune to welcome them here in the near future.

It is generally understood that we may expect to greet them at the camp next season, which will probably be held at Lake Minnetonka.

E. CORA HASKINS.

UNDEVELOPED SPIRITS.

They Should Be Treated with Helpful Kindness.

TO THE EDITOR:—It is an axiom in the spiritual philosophy that as one enters Spirit-life he begins his new existence just where he left off in moral and mental development. As we enter Spirit-life, we take with us our likes and dislikes, our faults and our good habits, and all our idiosyncrasies. In time they outgrow our faults and imperfect natures and become rounded out and harmonious.

At a seance which I attended, a cross, ill-natured, impolite spirit girl interfered and controlled the medium, who is very sensitive and easily controlled.

The spirit girl did not want to hear any music, for it made her head ache. She did not like anyone. We talked to her kindly and told her we were sorry for her; that she would draw strength from the medium and feel better. I questioned her and learned that she had been in Spirit-life only a short time; that she formerly lived in a dirty bawdy alley of a big city. Of course, she was the offspring of an ill-matched couple. How did she find her way to our seance? She said she was brought there by a spirit man who told her to kick and tear around whenever there was any music, and who, so we learned, was spiteful for private reasons. The spirit girl did not know she was being used as a tool to carry out another's spite; neither did she know it was impolite to go among strangers where she was not wanted and act so contrarily. Before she left she learned to say "thank you."

A few days after the seance she was told by other spirits that she would be taken to a school in Spirit-life.

At another seance, some two weeks later, I was surprised when this same spirit girl returned, saying she did not want any noise, for it made her head ache; neither did she like us, but she favored the kind, strange ladies who talked kindly to her. I told the spirit girl that I thought she had been taken to a school in Spirit-life, but she said she had run away from school; that she did not like books. I told her she could learn without books; that our meeting was a school. I told her not to stay too long, and she soon departed.

According to the observations of most Spirit-ists, if this demoted spirit girl had come in contact or in rapport with a kindred, yet sensitive mortal, the latter would have taken on and acted out the same demoted condition, more or less. If such an undeveloped spirit should feel comfortable or stronger in the society of a congenial mortal, he would selfishly linger around his earthly companion even to the latter's detriment.

To most mediums and Spiritualists who have learned this science and philosophy of life, many sick or new-born or feeble or sin-sick or undeveloped spirits are often brought by ministering spirits to be healed and helped out of their lowly condition.

This science of life explains how and why some people act so queer; how some people are partially and temporarily insane; how some are gifted in certain lines of thought and work beyond ordinary influence.

As nature's laws, like the law of gravitation, are universal and eternal, similar phenomena have occurred in all ages and countries. In Bible times, unclean spirits and wicked spirits, or "devils," were healed and cast out, leaving the obsessed person to walk forth again clothed in his right mind.

For those hereditary unfortunate we should have boundless sympathy.

HENRY E. MARTIN.

Nature alone is antique, and the oldest cat a murchion; that idle brag thou settest on is 9,000 years of age.—Carlyle.

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QUESTIONS AND ANSWERS.

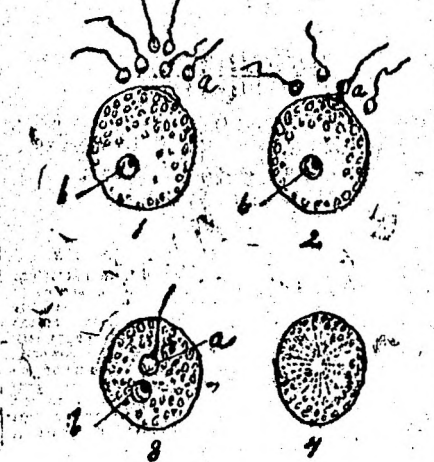
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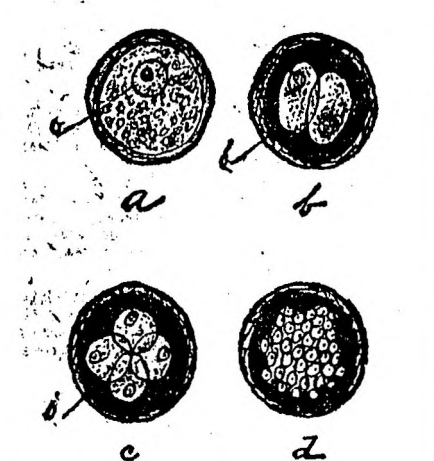
The Origin of the Physical and Spiritual Being.

Scientist, London, Eng.: Q. What is the scientific theory of the genesis of individualized spirit?



THE BEGINNING OF INDIVIDUALIZED LIFE.

A. Fig. 1. Typical, as like in all animals, from the lowest to the highest; b, nucleus, or growing point of the germ cell; a, spermatozoon, or male cell; at 2, a slight protuberance is noticed rising up to meet the approach of one of the spermatozoa, while in 3, it is drawn within the germ cell and blends with the nucleus. At 4, the union has been completed and the substance of the germ-cell shows that a new and organizing force has set at work. Greatly magnified.



THE BEGINNING OF INDIVIDUALIZED LIFE.

Fig. 2. A typical germ-cell; b, continuation of the process as in fig. 1; first step in growth by segmentation of nucleus after the union of the sperm and germ-cells; c, second step; d, continuation of the process to the point where special organization commences. Greatly magnified.

The facts of embryonic growth, revealing, as they do, the beginning of the physical being, must also show the origin of the spiritual. It is in the primal germ that spirit and matter touch, blend and become inter-dependent, until the physical body has subserved its uses and death brings separation. If the problem of the genesis of spirit cannot be solved by the evidences furnished by embryology, it were useless to seek for the solution in the dreams of speculation.

Not to enter into the details of comparison, which would be endless, our purpose is served by taking the typical germ, common to all species of animal life. We find that, after arising above the very lowest beings, every living form is derived from the union of two bodies, the spermatozoon and the germ-cell. These are almost identical in the lowest and highest beings; and the great divisions of radiata, mollusca, arthropoda, and vertebrata, in their germs are indistinguishable. The study by observation of the embryonic growth of a mollusk is of identical value to that of man, as both start at the same point; one being arrested, the other rapidly repeating the evolution of all its ancestors, culminating in the highest.

We may thus, for illustration, use a typical form, applicable alike to all. The spermatozoon from the male is a ciliated cell, or a cell with a vibrating, threadlike appendage. It is too small to be seen by the naked eye, and requires a high magnifying power to render it distinct. Small as it is, it holds within itself all the potency imparted by all past generations, and is capable of moulding the germ by the force thus gathered. The germ-cell is larger, and is a sack filled with plasmic fluid, in which a smaller vesicle of point called the nucleus is suspended.

When the germ-cell is surrounded by spermatozoa, one, the most magnetic, or vigorous, is selected, and a point rises in the germ-cell, to which the spermatozoon is attracted, unites, and is drawn into the germ. This process is shown in the accompanying illustration.

Fig. 1. As the spermatozoon moves into the germ, toward the nucleus, as at fig. 3, it appears to exact a powerful force, and the plasmic material arranges itself somewhat as iron filings do around the poles of a magnet. The nucleus and sperm-cell are drawn together, at length unite, and are lost in each other. This is shown at fig. 4. When this is accomplished a wonderful change becomes manifest. The one cell increases in size and divides into two, as shown in fig. 2; c, these two cells again divide into four; b, and this division goes on until the contents of the germ-cell have become organized into a cellular mass as at e. Up to this point all living beings advance together. The spermatozoon holds the potentiality of the mental and spiritual qualities of its progenitors, in conjunction with their physical characters.

The germ-cell carries with it this dual nature, derived from the feminine side,

and intensified because the processes of growth are directly sustained by the mother.

Thus in the union of the two, two ancestral lines, reaching back to the beginning, unite and blend, holding all the acquisitions up to the last development. In man this is equivalent to the heirship of all the attainments of the past, not only in organic, but in historic and psychologic life. After the point is reached to which all living forms remain almost identical, the departure of the higher is in direct ratio to their advancement. The higher they are in the scale of being, the more marked and rapid the change. The spiritual and intellectual development of man may be said to begin where the highest of the animals leave off. There is indication and prophecy in them, but no completeness.

It will be understood from the preceding that the spiritual and physical implanted in the germ mature together and in man past the point of purely physical growth, to that distinctly spiritual. It will be also understood that the spiritual is definitely derived from the blended parentage as the physical body, and all as indisputably an evolution, and all that goes to the formation of individual identity has its origin with the inception of the physical body.

Unless we are willing to accept miraculous creation; or the reincarnation of a spirit, we must receive the above view. It is the only explanation or theory resting on scientific grounds, and strictly consonant with the magnificent theory of evolution. In fact, if evolution be true, this extension of the theory is justifiable and the only resource. No doubt it presents great difficulties that are met with in the application of this theory at many other points. It cannot be denied, whatever explanation accepted, that a cell so small as to be invisible to the unaided vision, carries with it not only all the individual character of its parent, but of its ancestral line, until it merges into the lowest organic forms. It bears the heredity of countless millions of ancestors, developed through incomprehensible ages of time. This is assuredly one of the most mysterious and incomprehensible facts of creation. That this ripened heritage, reaching forward, becomes completely individualized through the spiritual organism of man, with its identity preserved after the scaffolding of the physical body has passed away, is only an advanced step in the direct line of evolution.

For the further consideration of this problem and the dependent questions of how it is possible for an immortal to have a beginning, the student is referred to "Psychic Science," page 212, where the solution is given more fully than space will here allow.

Geo. Hind, Esq., St. Louis: Q. How can one form a spirit band for development and protection from evil spirits?

A. By the development of a pure and spiritual character, thus making oneself worthy of such attention. They who sit idly, waiting for the spirits to carry them, without effort of their own, will wait long and be disappointed. The gods help those who help themselves. The mind is the seat of true righteousness, all the legions of darkness cannot prevail. Most of all things important is the object for which the presence and influence of spirits is asked. It must be said with regret that too often motives are selfish, and, as such, attract selfish and hence unreliable spirits. If membership be desired for self-advancement, for pecuniary gain, for the praise of men, its possession would become most undesirable, and the presence of "evil spirits" is evidence of the thoughts of the mind through whom they communicate.

Andrew Cross: Some time ago the question was asked who was the perpetrator of the White Chapel murders. The reply was that he had never been discovered. Mr. Cross now writes: "I have a postal from Dawson Rogers, Esq., who informs me that the story still going the rounds of the press as to the finding of Jack, the Ripper, through a clairvoyant, is a myth."

S. C. Danforth, Watson, Mo.: Q. (1) Do we ever change our form as we grow? (2) If so, what form do we assume, and do we lose our identity or individuality?

(2) After passing through what we call death, and entering the spirit-world, do we pass through a similar experience when we pass from one sphere to another? (1) The form is retained, so that the spirit, immediately after death, is identical the same in form and features. But as the spiritual advancement is achieved, the scars, blemishes and imperfections disappear, and the features, losing the animal lines of appetites and passions, express more and more the perfect beauty of spiritual thought.

(2) In the process of its evolution, the earth body is necessary for the spirit; but after it has been cast off, there can be no repetition of the process.

This question has been fully answered in a preceding number of THE PROGRESSIVE THINKER.

Passed to Spirit-Life.

Passed to the Spirit-life, July 23d, at her home, near Epokyn, Mich., Mrs. Louise Clark, in her 81st year.

Mrs. Clark was a Spiritualist over forty years, having investigated the principles and philosophy of Spiritualism when the first raps were heard at Hydesville in 1848. She accepted its grand principles, and proclaimed its truth with voice and pen, with an able and fearless devotion. She was a noble woman, possessed many sterling virtues and had a host of friends. She passed away as she had lived, in the full knowledge of Spiritualism, and was glad when the change came and her spirit joined the dear ones waiting on the higher shore. The services were conducted by Dr. H. C. Andrews, of Bridgeport, Mich., inspirational speaker, assisted by Rev. Mr. Merrifield, Universalist minister, of Manchester, Mich., on July 25, and the remains were taken to Tecumseh, Mich., for interment. The floral offerings were most beautiful and many met in honor of the arisen one.

Dr. H. C. Andrews.

Opportunity, sooner or later, comes to all who work and wish—Lord Stanley. No man can tell whether he is rich or poor by turning to his ledger. He is rich according to what he is, not according to what he has.—H. W. Beecher.

A WONDERFUL SEANCE.

Natural Flowers Are Brought By Spirit Hands.

TO THE EDITOR:—Many of your readers are acquainted with Mrs. Dr. Wm. R. Hall, the wonderful flower medium; but for the benefit of those that have not met her, I wish to give an account of a seance held at my home June 15th. The circle was composed of eighteen earnest people, who came to be benefited by, and not to scoff at the truths that were presented to them.

After an invocation, a short but very interesting discourse was given by the guides. Then Flossie, a winsome little control, came and gave tests. She gives full names in many cases, and her descriptions are so accurately given that nearly every one is recognized. Flossie is a great favorite, and her coming is always hailed with delight. After the tests were concluded, the circle was arranged so that the physical manifestations could be given.

The medium was seated in the center, a pair of water beside her, and both hands turned with flour. The light was then turned out, the circle joined hands and did not loosen them until after the flowers were brought. We began to sing "Sweet by-and-by," and before we had sung it through, some one exclaimed: "The flowers are here!" They seemed to be passed rapidly around the room, and thrown with force into the laps of the sitters or against them somewhere—and this was done while we still had hold of hands. After waiting a few moments the circle was broken, the light turned on, and oh, what a beautiful sight met our eyes. Red, white and pink roses, pink and white carnations, sweet peas, heliotropes and ferns were scattered over all the people and around the room. A gentleman's hat that was on the table was decorated with a spray of roses and ferns. The medium was in a dead trance, with the flour still in her hands; and as she wore a dark dress, she could not have opened her hands without its being covered with flour. Quite a few minutes passed before we could bring her to her normal self, and then she was completely exhausted.

To say that all were delighted with the seance would be putting it mild. One lady said she would not take five dollars for what was given her that night. Mrs. Hall has given a number of seances since her journey in Flint. At one of them perfume was brought by our spirit friends. It was very fragrant, with a sweet spicy odor unlike anything we had ever known. It was put on our hair and faces, and a bowl of perfume that was in the room was so highly perfumed that it has retained its fragrance ever since. I wish to say that the flowers are not materialized, but are natural ones that grow in some one's yard and hot-house; and the roses show where they have been torn from the bush.

We hope Mrs. Hall will make Flint her home. She is a very gentle, generous lady, and has won the esteem of all with whom she has come in contact. May she have still greater powers given her from the angel world.

E. A. PARKER.

Flint, Mich.

A Failure Turned Into a Great Success.

It is really wonderful what means and ways the higher intelligences use to bring us further and greater proof of their power.

Last Sunday, July 21, 1898, the Campbell brothers were to have their second public seance at Lily Dale, N. Y., and everything was in readiness by about ten minutes past eight; there were in all a dozen spectators, consisting of ten ladies, Hon. L. V. Moulton and myself. Somehow or other, we could not get any manifestations excepting the little music box, which was placed inside the cabinet, was wound up twice by the spirit friends, and a couple of slates being held by Mr. A. Campbell, over the heads of those sitting in the battery, and then laid on the floor in front of the cabinet, and then held upon the head of Mr. Moulton (who delivered a grand lecture in the afternoon at the auditorium, proving that no scientist could explain spirit manifestations, were covered with a beautiful bouquet of flowers and two messages for Mr. Moulton. Then Messrs. Campbell Bros. declared this seance to be a failure and dismissed the sitters without accepting any money for the time spent. Mr. A. Campbell privately requested me to tell Mrs. Voorhes, of Chicago, and Mrs. Otto not to come the next time, but to stay a little longer, as he felt our own best interests would be a little private sitting. After all the sitters had gone excepting the two ladies mentioned, myself and the Campbell family, we were sitting in the parlor discussing the failure, when all at once Mr. Campbell was controlled by dear little Alice, explaining that there was some element present at the seance which the guides could not overcome, and requested the writer to call Mr. C. Campbell in again, as the great "Azur" wanted him to sit a little longer, and Alice stated that she would like to keep her promises given to the writer in the morning. The seance, in sending a message to the "King-King," was interrupted by Mr. C. Campbell, who came down stairs immediately under some influence, and upon my request that Azur wanted him to sit a little longer, he uttered the words: "I must obey the order of Azur."

Immediately after we had taken our seats in the battery, and the curtains were fixed, we heard a rustling of the paper sheets at the typewriter, which commenced to work, and the first message that was handed out was for Mr. C. Campbell in again, as the great "Azur" wanted him to sit a little longer, and Alice stated that she would like to keep her promises given to the writer in the morning. The seance, in sending a message to the "King-King," was interrupted by Mr. C. Campbell, who came down stairs immediately under some influence, and upon my request that Azur wanted him to sit a little longer, he uttered the words: "I must obey the order of Azur."

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from all directions, sometimes from near by, and sometimes from far away.

This great success of the apparent failure proves exactly what Mr. Moulton lectured about in the afternoon, that scientists can regulate and make useful steam power, electric power, telephone, etc., but they cannot command and regulate the spirit powers, which are above the human mind. C. HAGEN. Buffalo, N. Y.

THE OCCULT.

Hypnotic Methods and Conditions.

The Subject Analyzed from the Standpoint of an Operator.

In order to hypnotize an individual it is essential first to gain the attention of the person concerned. In thus gaining his attention, his thought may be controlled so that he has but one idea—that he will draw the shortest straw in the end, and must submit. The hypnotist must, as a matter of course, have confidence in his own power, otherwise it is not to be expected that others will have such confidence in him.

A good hypnotist has it in his power to suddenly check the will or desire of a sensitive, either by simply gaining the attention with the aid of sonorous, monotonous sounds, or by certain manipulations or passes.

These methods, of course, are each and all simply suggestions. We may further make use of other well-known methods or suggestions, as I have previously mentioned. Some hypnotists nearly throw their so-called magnetic atmosphere in the direction of different parts of the body, and, consequently, without contact or touch.

There are some instances when these have been successful, even when contrary to the desire or will of the subject; but these are rare. These cases thus produced are solely by the will power of the hypnotist, and in this instance without touch. These are in brief the most common means employed.

Regarding manipulations we have the following: (a) Manipulations by touch and (b) manipulations at a distance. Both may have similar effects on different individuals.

I would say that in cases where the manipulations by touch are executed by a practical and scientific hypnotist with fixed certain manipulations or pressure in a certain direction, they, of course, would produce a certain effect. In manipulations at a distance the hands are held in a certain manner, being clinched and moved forward in a certain manner to produce a certain effect. Those manipulations may be executed at a shorter or longer distance from the sleeping person.

Savants of the present day admit that the will of the hypnotist plays an important part in hypnotic experiments; and they cite instances of hypnotizing at a distance, and of transference of thoughts.

Braid, when discovering hypnotism, fancied he had given to so-called "animal magnetism" the finishing thrust; but he was proven in error. Even if some of the phenomena performed by mesmerists of old bear a striking similarity to hypnotism, there still remain various experiments which Braid and his followers, by their mode of procedure, were not able to perform.

DIFFERENT SUGGESTIONS.

Of these we have four:

1. The direct or so-called hypnotic suggestion to the subject, who is to be put to sleep.
2. The post-hypnotic suggestion by which a person hypnotized is suggested to do something after being awakened.
3. Distant suggestions, when the person, contrary to his will and desire, falls asleep.
4. Suggestions to a person fully awake. When the person without apparent hypnotic influence, but awake and in every way normal, submits solely to the superior will and intelligence of the operator.

I will now quote from the "Mysteries of Clairvoyance."

"On earth man is greatest, mind the greatest part of man, and clairvoyance the greatest part of mind. * * * Clairvoyance depends upon a peculiar condition of the nerves and brain. It is compatible with the most robust health, albeit oftenest resulting from disordered nerves. The discovery consists in the knowledge of the exact method how, where, and when, to apply the specific magnetic current to any given person, in order to produce the coma and lucidity. A careful following of the rules herein laid down is generally sufficient to enable the aspirant to attain his or her end."

"At the start let it be distinctly understood that fear, doubt, nervous agitation, coarse habits, or bad intent, will retard success, and may prevent it altogether."

"At first, clairvoyance, like any movement, nervous or muscular, requires a special effort, but it soon becomes easier, the twice, and the third time, and the proper time, when, to apply the specific magnetic current to any given person, in order to produce the coma and lucidity. A careful following of the rules herein laid down is generally sufficient to enable the aspirant to attain his or her end."

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with more or less distinctness; in psychometry, we feel with greater or less intensity, and in intuition, we leap to results at a single bound. There are hundreds who imagine they possess one or all of these faculties or qualifications, and arrogate much importance, merely because the idea has made a strong impression on their minds; or perhaps they have seen one or two visions or spectral sparks or flashes. Such are what they claim to be, only in the wish. They need training. For clairvoyance is a thing of actual system, rule and law, and whoever would have it in its completeness or complexity must conform to the science thereof, if they expect good results to ensue.

"No two persons' clairvoyance is precisely alike. Each one has a personal idiosyncrasy that invariably determines his or her speciality, and whatever that speciality may chance to be, should be encouraged, for in that he or she will excel, and in no other. The attempt to force nature will be so much lost time and wasted effort."

I cannot leave this matter without the emphatic statement that the would-be hypnotist should be perfectly familiar with the theories and principles of the art before undertaking any experiment, even the simplest. And when thus familiar—and even after extended experience—every step in practical work in this line should be carefully considered and intelligently carried out. In fact, the more intelligent the operator and the greater the experience, the more detailed and perfect his plans, and the more carefully will he proceed at every step of his operations.

THE VISIBLE SYMPTOMS IN PARTIAL AND PERFECT HYPNOSIS.

It is a fact that the subjects in the first degrees of the hypnosis are, in many directions, very sensitive, especially to a sudden noise or to a momentary strong light directed upon the pupils of the eyes. In many cases the pupils are more dilated than usual; in others more contracted. But even with those persons whose pupils are much dilated, it very often happens that we notice a slight contraction. The pupils, however, are not in general so easily influenced as when the person is in the usual condition; and even these people whose retina can be easily affected by sudden, strong light, are, at the same time, in other directions, insensible to push, sting, pinch, etc. After being awakened they are often entirely without recollection of the experiments performed during the hypnotic condition. In the deepest hypnosis, when the pupil is almost insensible to the light, and when we are able to affect the pulse and temperature, the remembrance as to what was going on during the sleep has disappeared, but, as we know, the next hypnosis will produce the remembrance as to what occurred during the previous one; while the subject in the intermediate awake condition does not remember anything. In other cases, again, the hypnosis appears as if there was no unconsciousness whatever, and the subject seems to be in every particular like one in a normal condition.

CARL SEXTUS.

Lookout Mountain Camp-Meeting.

Our camp-meeting is past, and many have returned home or gone to other camping grounds, satisfied to have spent the time to perfect physically and spiritually, and never will we forget the precious hours we could listen to the unseen intelligences of Dr. Mary Gebauer, who held her audiences spellbound. Besides our public meetings, we held social gatherings where intimate friends were invited, and grand was the result accomplished by the unseen forces. Through the mediumship of Mother McClanney, and Mr. and Mrs. Haden, from Indianapolis, Ind., who were stopping at Chattanooga, on their tour, dispensing spiritual truth, and were invited by Mr. Robinson, the president, to remain on the camp-meeting to lend assistance to Mrs. Gebauer, we had spiritual feasts indeed. Everybody felt happy, and enjoyed the subjects discussed by the different spirit bands of the instruments, and the communications from our loved ones gone before us.

Sunday, July 21st, was our last day for public service, and Mrs. M. Gebauer's guides gave her farewell address, receiving her subject from the president, Mr. Jerry Robinson, before going to the pavilion. It was a masterpiece of work, indeed, her guides presented before us, with a most powerful force, was the judgment from our intelligent old Spiritualists and others who have had opportunity to hear her often from our best talent; nevertheless, with all that fervor, bringing a soothing influence over her audience, which caused some tears to drop from silver-white-haired gentlemen, leaving the impression among them that they had a treat they will not soon forget. Tests of remarkable accuracy were given after the lecture, and congratulations from all sides followed after the meeting was over. It was a success; and greater it shall be next year. Harmony is prevailing among all, and the board of directors received the power again to go ahead and build up this glorious place, after the meeting of the stockholders was held. So let us rejoice that the truth still will be proclaimed from the Lookout Mountain peak in the future, that the angel band will bring the light, and will work for success. In their selection of Mr. J. Robinson for president they have a gentleman whose only aim is to make a glorious success of Lookout Mountain camp, and bring Spiritualism before the world as a blessing to humanity. Long may he live and prosper with his kind family.

"The Religion of the Future." By S. Weil. This is a work of far more than ordinary power and value, by a bold, untrammeled thinker. Spiritualists will love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth, \$1.25; paper, 50 cents.

"The Missing Link in Modern Spiritualism." By A. Leah Underhill. A deeply interesting volume, of especial interest to all Spiritualists. A. Leah Underhill was one of the Fox Sisters, with whom was the inception of the modern Spiritual movement. She narrates many incidents and spiritual occurrences in the experiences of the Fox family. Price, cloth, \$1.50, postpaid.

"Religious and

ORTHODOX TRACT ANSWERED

Who Tries the Spirits and Who Does Not?

TO THE EDITOR:—I have before me a copy of an orthodox tract upon and against Spiritualism. It is printed by the "Bible Students' Library," Oakland, California, bearing date November, 1893. The copy at hand was sent by Rev. Dr. Driver, a Methodist Episcopal preacher at Marion, Ind., to a Spiritualist in Fort Wayne, by the name of Carpenter, as a sort of missionary document, I presume.

I will not bore your readers with a reproduction of the argument (?) it contains against Spiritualism. Suffice it to say that it is the very same old argument, that has been unanswerably answered a thousand times, and is, therefore, perfectly familiar to your readers. The only thing that (to me) is new and somewhat refreshing in this tract, is the acknowledgment it contains of the widespread influence Spiritualism is already exerting over the masses.

I quote from pages 15 and 16 as follows: "Those who believe in the immortality of the soul are becoming more and more drawn into the belief of spirit communication; and the nominal profession of Christianity is no protection against the delusion. An apt illustration of this fact is found in a sermon of Rev. Dr. Sutherland, of the Second Presbyterian church, Pittsburg, Pa., an extract from which is as follows:

"I cannot believe that we are completely cut off from those whose memory we so fondly cherish. I cannot think we have lost all touch with them, and that there is no point of contact between them and us. I do not believe, and no species of human reasoning could make me believe, that my own sainted parents have entirely forgotten me, or lost all interest in my welfare. I do not believe, and cannot believe, that it would be impossible for them to send a thrill of influence to help me in the hour of distress, or in the time of sorrow. Nor do I think that a belief in their ability or disposition to do so is out of harmony with the teachings of God's word. The whole tenor of Scripture goes to show that the departed spirits of the redeemed are unbound and unfettered."

We know little of the possibilities of a spirit free from the limitations of the flesh."

Another instance of this logical conclusion is found in the opening address of John Henry Barrows, at the Parliament of Religions held in connection with the Chicago World's Fair. In the course of his remarks the speaker said: "It seems to me that the spirits of just and good men hover over this assembly. I believe the spirit of Paul is here, the zealous missionary of Christ, whose courtesy, wisdom, and unbounded tact were manifest when he preached Jesus and the resurrection, beneath the shadows of the Parthenon. I believe the spirit of the wise and humane Buddha is here, and of Socrates, the searcher after truth, and of Jeremy Taylor and John Milton, and Roger Williams and Lessing, the great apostle of toleration. I believe that the spirit of Abraham Lincoln, who sought for a church founded on love to God and man, is not far from us, and the spirits of Tennyson and Whittier and Phillips Brooks, who looked forward to this Parliament as the realization of a noble idea."

"That this spirit communication delusion is spreading among all classes of people who hold to the immortal soul theory, not only in America, but in other countries, the following, from a correspondent in Melbourne, Australia, is significant evidence:

"There are in the churches in Melbourne thousands who are seeking unto those who have 'familiar spirits,' and 'unto wizards that peep and that mutter, for the living to the dead.' Spiritualism and the doctrines that accompany it, is making rapid inroads in every phase of society here, and from personal converse with those initiated into its mysteries it would seem that it is putting on a bolder front, though decking itself in a more angelic robe than in America. The people in the upper classes stand for hours at the doors of mediums, clairvoyants, and magnetic healers."

"Deeming that sufficient evidence has been presented to prove that Spiritualism had its source in Satan himself, that its character is Satanic, and its foundation-stone is the delusion that man has eternal life in himself, we ask the reader to heed the injunction of the Scripture: 'Beloved, believe not every spirit, but try the spirits, whether they are of God; because many false prophets are gone out into the world.' I John, 4: 1. "A Scriptural test as to how they are to be tried is also pertinent: 'To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.' Isaiah 8: 20. An honest observance of this rule will be an effectual barrier to all deception."

I have thus given you, Mr. Editor, a faithful copy of the last page and a half of this orthodox tract. It seems to me that as a whole, if properly interpreted, it will serve the purpose of a Spiritualist rather than an orthodox tract, and thus prove a sort of boomerang to sectarianism.

"Beloved, believe not every spirit, but try the spirits, whether they are of God; because many false prophets are gone out into the world," is an injunction addressed with more propriety to Spiritualists than to Christians. Christians believe in no spirits at all. They do not believe in Spiritualism—or affect not to believe in it, in any of its phases. When a man dies, he is dead until their so-called resurrection morning, when he is to be again created from his own dust, and at the sound of Gabriel's trumpet, down thence, we should seek, lungs, intestines and kidneys, to functionate in his new state of existence, I presume; otherwise he would have no use for those organs.

"Believe not every spirit," Christians do not believe any spirits, whether of God or the Devil. Both are alike offensive to the church. No discrimination whatever is made between spirits; they are all of the Devil, all false prophets, in the opinion of Christians. But the Bible does not say so. Its very injunction implies that there are good spirits, whose influence we should seek by "trying" to invite them. "Try the spirits," they are not all "false prophets" and court the attendance of those who only are good.

The Scriptural test given by the tract as to how they are to be tried, would make no difference to Christians. They would reject the results of the test, no matter what they were. If the spirits

did respond according "to the law and the testimony," if they did "speak according to this word," and therefore proved the presence of the "light in them," such responses would be rejected with contempt by Christians. Of what avail, then, would it be for Christians to "try the spirits"? They would be out of their element entirely, because they know nothing whatever about the subject.

No, the injunction is clearly addressed to Spiritualists, who are in accord with the spirit and genius of the great medium of Nazareth, who, through his Spiritualistic mediumship, brought life and immortality to light.

H. V. SWERINGEN.

PHENOMENAL!

Most Remarkable Manifestations.

TO THE EDITOR:—Knowing something of your desire for the promulgation of truth, new discoveries, and scientific attainments, I take the liberty of communicating some facts as I saw them at a séance last evening in this city, under the mediumship of Mr. James P. Cope, land, before an audience of twenty-five investigators, mostly skeptics.

The room was about fifteen feet square, and across one corner was hung a black curtain, parting in the center, forming a three-cornered cabinet, covering triangular floor space, 3x3 feet. In this the medium took position, the audience encircling the cabinet in the shape of a horse-shoe. A dim, mellow light from back of the audience made all in the room visible, except the medium behind the curtains.

In less than one minute after completing arrangement of the circle the medium walked out of the cabinet, followed by a form, then came others, and for two hours or more full human forms appeared and disappeared in front of and mingling with the audience, while others talked in audible voice in the cabinet. They also sang, danced, and one of these forms, in full view of the audience, played upon the piano, and sang "Home, Sweet Home."

The materialized spirits that I remember, as claimed by themselves were—Blue Water, Rainbow, the two Fox sisters—Maggie and Katie—Master Fred Bolle, who came to his mother in the audience; Pedro, a tall and apparently powerful Hindu, Hypnotist of Alexandria, King Henry VIII, Queen Elizabeth, and Mary, Queen of Scots.

Rainbow was most vivacious and furnished much amusement with her puns and poetry, which she apparently manufactured at the moment's occasion. The Fox sisters came together, and while one addressed the audience in plain words and good advice, the other extended personal greeting to many.

A Hebrew gentleman calling himself Abraham then advanced in full materialized form and delivered an address in Hebrew, and closed with a few words in English. Then came King Henry VIII, rather short in stature, with a brief address. Then Queen Elizabeth, tall and stately, passed before the audience with few remarks.

Mary, Queen of Scots, quickly followed, opening her address with—"I was not invited, but thought I would come." After using the Scotch dialect she spoke in French, and closed by singing the Scotch ballad—"Bonnie Doon," all of which was very interesting indeed.

While forms appeared in front, songs and words came from what claimed to be a typical Irish woman, behind the curtains. Pedro passed among the audience, giving advice and magnetic treatment.

After an hour or more, the light was extinguished, leaving the room perfectly dark, in which the spirits, with self-supplied lights, or aura which made them clearly visible to all present, appeared in varied performances.

During the séance and at the close, the audience expressed their admiration and great wonderment. For myself I am free to say it was most marvelous.

San Antonio, Texas.
J. D. COPLIN.

TO THE EDITOR:—I feel confident that all encouraging reports concerning the advancement of Spiritualism at this point in the great Southwest, will be welcomed by all earnest readers of your paper, and all who feel interested in the beautiful philosophy of Spiritualism.

In this city of fifty thousand souls there are, it is estimated, about three thousand who are Spiritualists, but of the number only about fifty are brave enough to assert their independence and openly declare themselves such. But in spite of all opposition from church and State, Spiritualism is rapidly gaining a foothold amongst those who are living in their views, and even among the church-goers it is assuming quite significant recognition. A few years ago a spiritual lecture would only have been attended by adherents to its philosophy; now, it is becoming popular to a surprising degree.

If we could have continually with us some orator who would teach the noble, soul-inspiring truths of this beautiful religion, the advancement of the cause would soon manifest itself.

We have lately been blessed, indeed, by having in our midst Dr. J. P. Thorne, of Boston, Mass., who has done an inestimable amount of good. He came to us with a soul full of "the milk and honey of human kindness;" he came to work and work he did, and the seed sown by him will yet yield a great harvest. Such sincerity and pureness of purpose, such unselfishness, such interest in the masses, cannot be understood at first, nor by all who hear him; unless one has devoted years of patient and unbiased study to the principles he expounds, the ideas he advances, they cannot grasp his meaning to its full extent.

Not alone is he a great philosopher, but a wonderful trance medium, as well; his readings are beyond anything the writer of this has ever before witnessed. Commencing on the surface of one's body, his powerful insight permeates every nerve, fibre and muscle, and reaches away down into the secret recesses of one's soul.

His lectures to women on those delicate points which should be better known, but which, alas, are so sadly lacking in many women who are otherwise highly intelligent, were both forcible and modest, and the lessons taught will surely be productive of good results.

Large crowds attended all of his lectures, and towards the close of his tenement with us the attendance was

very large, and his discourses highly appreciated. Soberly speaking, he is all that the most refined could wish for; in the home circle his presence diffuses a power of happiness that is seldom felt; upon the western pathos and eloquence holds you spellbound. As a physician he is in line with and far ahead of many things, the most eminent and scientific of his profession. In fact, our people here were charmed with him, and most heartily wish him success elsewhere.

Realizing as I do the importance of having with us more often first-class orators and test mediums, I cannot close without drawing the attention of those interested in this line of work to the fact that nowhere can be found a broader field for labor than in historical old San Antonio, a place endowed so wonderfully by nature in every respect for the happiness and comfort of her inhabitants.

JENNIE B. BURKE.

"IT MIGHT HAVE BEEN."

INSPIRATIONAL.

There's a dolorous chest in the words so sweet,
For their sadness is hardly real;
Or the sadness they tell, as my heart knows well.

As at most but a sad ideal,
We picture the vanishing yesterday
In the rarest hints or in sombre gray;
'Twas a glad, glad time, since it left us here,
And never a cause for a sigh or a tear;
But it might have been worse, and the good we sought
Might have been with the saddest of sorrows fraught.

When the poet had sung with his silver tongue;
Of a fanciful sorrow fleeting;
Had he never a line of the joys divine,
That are ever our lives completing?
When we breathe of the shadows our days have known,
Should our breathings forever the shades become?

Should we sigh as we think of the dim twilight?
There might have been darkness of darkest night;
And we might have been left in the gloom to grope,
With never a gleam from the star of hope.

As we sail our bark o'er some stormy wave,
Without finding the harbor our hearts most crave,
And we think, had we sailed on another track,
We might never have wished to be sailing back;
Let us think, though the waters are hardly fair,
We might have found uttermost shipwreck there;
For the current of pleasure more closely flows
By the river of sorrow than human knows.

And we never can tell, as we onward wend,
Where the sweet with the bitter will interblend.
There are wonderful dreams, with their gladdening gleams,
That are full of delight and beauty,
And wearying ways in our long to-days
That are part of our path of duty.

And the way might have brightened with blossoms sweet,
And there might have been roses beneath our feet—
Ah, yes! but the way of the "might have been"
Might have led us, perchance, to the wilds of sin;
While the path of the present, though rough indeed,
To a beautiful country at last will lead.

MRS. BELLE McNAUGHTON.

"SUNLIGHT."

A sweet little poem, written through Miss Mary Baird Finch, and dedicated to Mrs. Mary J. Russell, of Pueblo, Col. "Sunlight" is Mrs. Russell's Indian control.

I am "Sunlight," the sylph, in my little canoe,
As bright as the dew on the corn.
From the home of the stars in meadows of blue,
I am coming, sweet "Meda," coming to you.

Floating soft as the mists of the morn,
I beam on your spirit as none others can;
I twine your sad hours with song,
To bring joy to the hearts of woman and man.

Since this is the work the dear angels plan—
Defeating dark errors and wrong.
In my little canoe I am happy and glad;
I laugh at the whispering trees;
I comfort the souls of the sick and the sad.

I sing a sweet message to men who are mad,
While my footsteps are light as the breeze.
Peacefully down in my little canoe
Thro' the fogs and the fens of the earth—
Twin spirit of you, "Meda," only of you—
To scatter the light of the truth ever true.

And to chase the gray clouds with my mirth,
Your "Sunlight" enfolds you, "Meda" of mine;
I listened with tears to your moan;
Your life shall be filled, as the autumn, with wine,
Your doorway rejoice in the flower and vine,
And your bread shall be never a stone.

EXTRA.

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