PAGIFIG GOAST PEN-FLASHES.

THREE BRILLIANT SPIRITUALISTS. It has been remarked and I am of the opinion that Prof. S. B. Brittan, Henry in the Vineyard," are to follow, kiddle and Stainton Moses (M. A. Oxon)

ARISTOCRACY AND FASHIO were probably the three most erudite and brilliant-minded Spiritualists in their line of studies of this century. This may be safely said, now that they have crossed the crystal river, without exciting any jealousy among the living representatives of Spiritualism. They were deep thinkers and fine writers. Their prose was poetry. They were religious Spiritualists. Their monuments are already erected in a million hearts.

SPHERES ABOUT THE EARTH. London 'Light," so ably edited by my old friend, E. Dawson Rogers, is now publishing some of the heretofore unpublished automatic spirit-writings of Stainton Moses. In speaking of the concentric aural rings or spheres about the earth and the condition of spirits therein, his controlling intelligence

"The spheres are states, not places as you understand them. The spirits are not governed by conditions of time and space as ye are. Neither are they confined to one special locality. The difference between the spheres is caused by the moral, intellectual and spiritual state of the inhabitants. The affinities congregate together and rejoice in consociety. But this is not from neighborhood or locality, but from similarity of tastes, pursuits and pleasures. Into the spheres of the higher spirits he is an eloquent speaker, a wise counnone that are unholy enter; in the lower selor, and a clear-headed parliamenta-spheres are congregated those who yet rian—all indispensable requisites to one spheres are congregated those who yet rian—all indispensable requisites to one require teaching and guidance, which they receive from higher spirits, who leave their sun-bright homes in order to J. O. Barrett, so well known to Spiritbring a ray of light to groping, earth-bound spirits. The first three spheres are near about your earth. They are filled thus: The first with those who from many causes are attracted to earth. Such are they who have made but little the shoulders a little stooping, and progress. * * * Frequently it chances that a guardian continues to guide an did not propher loss that that a guardian continues to guide an intelligence after it has left the body, and carries on in the spheres the educations of San Diego revealed the scholar keep yourself much alone and in communion with the higher intelligences. and soiled by the degradation of permitted and congenial evil. * * * Evils do not die with human bodies. Life in Now then, let this a all spheres is an interlinking chain. causes producing their effects, and effects continuing after the causes have ceased to operate. Adversaries exist

Bewage of them and of their plots." Such advice from the higher spheres of immortality through the hand of one should be carefully considered and digested by Spiritualists and especially

"WORKERS IN THE VINEYARD."

This handsomely gotten up book, large covers, and nearly 300 pages, by Mrs. Julia Schlesinger, editor of Carrier Dove so many years, fulfills all that the prospectus promised. It contains an introduction by that able and well-known writer, William Emmette Coleman, a well written review of the general field of Spiritualism by the editor, fifty-five biographies of some of the most prominent workers and advocates of the Spiritual philosophy on the Pacific Coast, together with fifty-four halftoned portraits of these self-same workers, among which may be mentioned future sins (?) he had committed to Dr. E. D. Babbitt, Prof. Joseph Rodes writing against the poor Catholics. So Buchanan, James G. Clark, William far as that great "red dragon," the Ro-Emmette Coleman, Walter Howell, Moses Hull, J. S. Loveland, S. S. Green, J. J. Morse, Dr. Louis Schlesinger, Her-Considered in the light of truth, modern man Snow, J. M. Peebles. These biog- civilization and religious progress. Roraphies embrace a very interesting and man Catholicism with its infallible pope, attractive feature of the work, setting is a hydra headed monster, doomed to forth as they do the special labors, the destruction. Priestcraft and kingscraft peculiar struggles and the rare experialike must die. Permit me to quote the ences of each particular worker. These following from "Soul Genesis." peculiar struggles and the rare experidiversified biographies are not only very entertaining, but they give the reader Griffen (and so do I), "and think I ever

work of some of the men and the women spirit. If spirit is naught but matter, at the time, but I have not seen a copy who have been active in the sustentation it is a misnomer to call it spirit. * * * * since arriving at manhood, nor do and presentation of the phenomena and

impossible it is to depict in material are they nothing? None, of these

sands of homes as a welcome companion.
Other books, describing the "Workers ARISTOCRACY AND FASHION.

Aristocratic weak-minded women are always both precise and exquisitely overnice. Brainy women are not. When a member of parliament called upon Lucretia Mott, of Philadelphia, she was washing; but she stepped straight into her parlor to meet the distinguished Englishman, greeting him with: "I am delighted to see thee." She had too much sense, too much character, to even apologize for being at-tired in a plain Monday morning wash-But should a distinguished ing-dress. man, or even a neighbor, call to day upon one of our nice modern "society women, brainless as a cuttle fish, she would dart into her chamber, jerk off her apron, put on her best dress, puff up her balloon sleeves, clap in her false teeth, straighten out her white hairs, powder her face and pucker up her "placebo" lips to mawkishly meet the caller. In he meantime he sits in the ill-venti lated parlor, waiting—waiting—waiting for this fashionable next-to-nothing to come in and show her good clothes.

PRESIDENT BARRETT. The National Association of Spiritualists has been to San Diego in the person of its worthy president, Harrison D. Barrett, who, in the estimation of the community, scored a grand success. In connection with his fine social qualities, ualists as a writer and author) when he was pursuing his collegiate course in Meadville, Pa. He then had all the bearings of the hard-working student. He was tall; his countenance was pale,

and carries on in the spheres the education begun in earth-life. Sometimes and the calm, considerate thinker. the same spirit will have work both with Whatever one may think of either the you and with spirits in the lower spheres. * * * What you denominate death affects no moral change of character. Memory and desires continue. * * Avoid flery and vain wranglings. As of old, it is your wisdom to wisdom or the necessity of a national organization, no one can question the fitness and ability of its president. Everything passed off during his stay among us with enthusiasm. And while there were present judges, lawyers, physicians, where the stay are the stay and the stay are the sta authors and poets, President Barrett had the extraordinary audacity to recite Withdraw from the places where evil publicly Father Ryan's poem, "The centers. Seek, in privacy and in your own circle, for communion with those Father Ryan is a Roman Catholic priest, who are not tainted with human passion and, quite likely, a Jesuit. Mirabile dictu! I was forced to the Latin to ex-

Now then, let this anti-Catholic. "nutcracking" synod be speedily convened in solemn array, to impeach and depose this president. The charge can be amply substantiated. But this is not all; and abound in the spheres. They are there was a second misdemeanor. This active against every center of good; same evening, right under the aural powerful for mischief, rampant against fumes of this Roman Catholic poem, the all that makes for God. They renew president ordained a noble woman to their efforts when our progress seems great, and they deceive by lying works and words those who give heed to them. lowship with the same right hand that lowship with the same right hand that had just tightly clutched that Jesuit loss of no use to sing. poem. Latin now fails me!

And this reminds me that something of the noblest and most scholarly of men like a year ago, when under the inspiration of toleration and charity, I wrote to the effect that Roman Catholics, as well as Protestant bigots, were human beings, fellow-citizens, our brothers, and they were law-abiding and paid their taxes, they had a Constitutional right to peanut-producing belt of the country! I escaped crucifixion; and hope also to es- ment of one upon San Diego: cape deification—both a little unpleas-

BROTHER GRIFFEN FORGIVEN.

Well, Friend Francis, personally tell Brother A. M. Griffen, that after reading his "Soul Genesis," in THE Pro-GRESSIVE THINKER of May 22d, I freely orgive him for all the past, present and

a rare insight into the general phenom- shall, against the dictum that 'spirit is a rare insign into the general photon and progress of the movement of naught but matter refined and subliming in given localities, all, of which tributalism.

| are insign into the general photon in a part of the progress of the movement of naught but matter refined and subliming in given localities, all, of which tributalism. Spiritualism.

Mr. Coleman says in his introduction: spirit in its ultimate definition is matter, 'In addition to many noble workers native to it, or residents therein, this native to it, or residents therein, this reached the ultima thule, and that the 'When a small boy at school I once the condition is matter, and that the 'When a small boy at school I once the condition is matter, and that the 'When a small boy at school I once the condition is matter, and that the 'When a small boy at school I once the condition is matter, and the condition is matter. and labors of a number of the leading riddle of the universe is solved! But 'Workers in the Vineyard' from all science does not so teach. As to matter parts of America and from England and other countries. In this initial volume of a projected series, it is purposed to there is as yet no such teaching or present a faithful summary of the life- claim that I know of with respect to

"I have before this many times asked, philosophy of Spiritualism on the Pa- and I now repeat: Is space matter, or cific Coast."

The "Author's Album," embracing about sixty pages of this work, coastitutes a very valuable section devoted to ciples of mathematics matter, or are call spiritualism. Mr. Schlesingar wall ciples upon and hy which the whole the principle of principles of mathematics matter, or are they nothing? Must all laws, and principles are they nothing? Must all laws, and principles upon and hy which the whole they not are the principles upon and hy which the whole they not are the principles. cal Spiritualism. Mr. Schlesinger well ciples upon and by which the whole universe of mind and matter is functionally 'I deeply and consciously realize how operative be looked upon as matter, or language the beautiful realities of the matter, nor are they nothing. What Spiritual world, or portray its exquisite better general term, then, can we emloveliness and magnificence revealed to ploy to explain the moving principle of the clairvoyant vision of the seer, or give voice to its harmonies which sweep in waves of melody through the harmoniously attuned soul."

The clairvoyant vision of the seer, or even the material universe than spirit, the life-giving principle; the potentiality back of and within all forms of the visible world? Farther along Dr. Hud-Choice poetical selections are inter- son says spirit, like life, is a sequence, spersed through the volume. Mrs. a product' of matter, evolved from or

materialistic theory that matter produced or secreted mind, something as the skin-glands secrete perspiration, or the liver bile, had been buried too deep for resurrection. Scarcely can I help wondering how long it would take an edent in changiture to express squeeze. adept in chemistry to express, squeeze, or secrete enough mind from the cranial matter of a cuttle-fish's skull to rectify the Baconian logic, or measure the utility of the X ray.

ARE SPIRITUALISTS BECOMING THE OSOPHISTS?

Emphatically, No! Spiritualism—posited and based upon spirit—overarches, embodies and underlies all the good, the true and the beautiful in the universe. God is spirit, and all that is demonstrably true and practical in theosophy was borrowed or stolen outright from the Spiritualism of this and of the lder ages.

Those interested in the theosophy and heology of ancient India, so eulogized some modern dreamers, may read the following extract from a series of articles appearing in the Light of the East, edited by S. C. Mukhopadhaya, and published in Calcutta, India. This is the caption of the last article:

PARASARA'S PRAYASCHITTENDUSEK-HARA.

"When a person wants to rid himself of all sin, he should perform ten lakhs of Gayatri Japa. As an expiation for all sin, an Ekadasi! Rudrabhiska with an ash-smearing of the entire frame and lying on a bed of ashes can be adopted. Purushasukta repeated sixteen times a day continued for a month would rid a man of all sin.

"Similarly, Pavan anasukta Japa or Aghamarshana Sukta Japa or feeding on milk etc., or Prayaschitta at the time of Magha etc., or bathing in sacred streams, or informing an assembly of a sin committed, or feeling sincere sor-row for the sin committed, or studying the Veda and the Vedanta would suffice as expiation for a number of sins. When the man is unable to repeat the name of Krishna as an expiation of sin, he may chant the name of Hari. Bathing in the Ganges would relieve a man of all sin and would be better than doing thousand Chandrayanas. Sins would fly off by a bath in the Ganges as snakes fly off at the appearance of a kite. Whoever says that as Brahmahattya would not vanish by bathing in the Ganges would suffer as much as the door of a crore of Brahmahattyas. Whoever thinks otherwise would suffer the sin of Kumvhipaka. He would be born an ass after the lapse of a Kalpa."
That is, he would be re-embodied or

reincarnated into an ass! This would be his Karma.

Having met the Coulombs on one of my tours around the world, and sat in he Spiritualist seance organized by Madame Blavatsky in Cairo, Egypt; having been with Madame Blavatsky a week during her visit to the Eddy mediums in Vermont; having met her frequently in New York, and having careully watched and studied the Theosophical movement invented by her, it is quite probable that I shall have something important to say about it in the future through the columns of THE PRO-GRESSIVE THINKER.

This gentleman, young in years and of no use to sing: young in Spiritualism, is far from being unknown to the literary world. He has been given a fine set mg in that beautiful volume, "The Poets of America." ul volume, His work, entitled "Mexican and South American Poems," a book of several hundred pages, does not contain, unfortunately, any of Mr. Green's own poems. But a brochure of poems, "Past, Present vote and hold office. And whew! what and Future," lies before me, some sixty thundering all along the nut-growing, or seventy in number. Many of these peanut-producing belt of the country! I are magnificent. Here is the commence-

"Roll, roll, O breakers of the deep; On shores where leap thy waves so green

A fairer land ye ne'er have seen. Roll, roll through time, nor cease to sleep, But bear to this sequestered bay

Your melodies from far away. While through the portals of the sun. Around Point Loma's mural shore, Full many ships have hither bore:

And from thy harbor, one by one, Have sailed with grapes and olive oil, And oranges from our fertile soil." Mr. Green is a prophet as well as a

poet. He published a fine prophetic poem in 1892 in the Golden Era, in the style of Hiawatha. This poem pictured hard times and famine in this land of plenty; armies of unemployed marching up and down the land, demanding for for their families, rioting and bloodshed in given localities, all, of which tran-

wrote a poem in perfect rhyme and rhythm upon a charivari party in which I took a part. It was semi-humorous, semi-heroic, and literary men wondered how a small boy with such a limited education could produce it. It was published since arriving at manhood, nor do wish to, as I make it a point, as nearly as possible, to burn all bridges behind

me in my ascent up the Spiritual Alps.' This gentlemen was born in Minnesota—a good State to be born in, and a petter State to emigrate from, especially if the face is turned towards this sunset land of the lemon, the orange, the palm and the pomegranate. The Herald of Light, devoted to Spiritualism, ably edited by Mr. Green, was not a success financially, the fault being the indifference-the cold, selfish indifference of many Spiritualists. Should not the love of truth inspire as much zeal, enthusiasm and financial liberality as the fear of hell? Answer.

HARD TIMES FOR PREACHERS. Deeply do I sympathize with the vil-

deep; but just simply a tiny cell of mat- the old-fashioned hell are nearly extinter, soul-stuff, star-dust, Bathybius, a guished; and the devil no longer scares speck of what-is-it, all by itself or in anybody. Times are hard. Revivals speck of what-is-it, all by itself or in company with two or three little chums working its way 'from monad up to man.'".

I had supposed that the old long-ago

I had supposed that the old long-ago sermon, and that old, old prayer with its holy tone, all by heart. Half the church seats are empty. The floors are damp and moldy, weeds and grasses are growing over the church side-paths, and bats

are up in the beliry. Recently, says the New York Press; a New Jersey pastor took permanent leave of his congregation in the following pa-thetic manner: "Brother and sisters, I come this morning to say farewell. I don't think God loves this church, because none of you ever die. I don't think you love each other, because I never marry any of you. I don't think you love me, because you have not paid my salary. Your donations are moldy fruit and wormy apples, and 'by their fruits ye shall know them.' Brothers, I am going away to a better place. I have been called to be chaplain of a penitentlary. Where I go ye cannot come, but I go to prepare a place for you, and may

Good-by.' There's a place for this preacher in California, for wickedness abounds. On last Sunday, an ostrich race between the two ostriches, "Napoleon" and "Prince," was advertised to come off at Coronado n full sight of San Diego. These birds had long been in training, like prize-fighters, for the Sunday's race. A crowd was present. The only thing lacking was the absence of the Rev. Mr. Talmage to open the race and exercises with prayer. It would have given dignity to the occasion.

the Lord have mercy on your souls.

JUDAS TO HIS OWN PLACE. Go on with the dance, you "fast" young man-the gay dance of life-but remember you are dancing with a masked skeleton. Its bones will yet rattle a dirge in your cars.

Go on, proud monopolist, with scheming, clutching and hoarding of gold—go on constructing palaces, towers, shafts and Parian marbled pillars. They will prove to be but disguised grave-stones and columns of cadavers, cross-bones and skulls.

Go on with your note shaving, money getting and money loaning at 12 per cent, you long-faced Christian hypocrite. Demons and devils await your coming! Go on, old gray-haired miser!
"Listen! I was just a going—

Oh, yes, you was just agoing to use your wealth to do some benevolent work -agoing to build a home for the agedjust agoing to endow an orphan asylum—you was just agoing to give the books and open a free library-you was just agoing to increase the wages of your servants. Yes, you was just agoing to do some great thing for humanity. But you didn't—you did not! You lied

all the time to your own conscience. You kept right on filching—loaning money at 12 per cent-and hoarding till death frosted your deceptive tongue and closed your hypocritical mouth—till death chilled your selfish, bony fingers and collined your old, wasted, sin-smitten and putrid body, a fitting relish for the moles, the grubs and the worms of the sod!

Go to, new-go to, and reap the black hell of horrors that you made for others while on earth. God is just. Go to, and reap what you have sown—and none of your whining and begging for a drop of water to cool your parched

"Jesus died and paid it all, All the debt I owe."

NOT UNDEVELOPED COOD. Never while Webster's and Johnson's lictionaries exist can it be shown that "evil is undeveloped good." Dishonesty is not undeveloped honesty. Slander is not undeveloped language of justice and love. Benedict Arnoldism was not undeveloped patriotism. Rape s not undeveloped virtue. A malicious lie is not undeveloped truth. Potatos.

are not undeveloped watermelons, nor are Canada thistles undeveloped lemons and oranges. Certain Spiritualist lecturers, rich in mouth, lip and tongue, but poor in top-brain texture and culture, would do well to quiet down on that old mundane phrase—"évil is undeveloped good." Though motive is something, it is of

little use to say: "He means well" -is made to cover a great many servile sins. Possibly the Devil, real or mythic. knowing Jesus to be not very much of a traveler, when taking him up into the mountain and showing him all the king-doms of the world—meant well! This 'meant well" never, however, amounts to much. It is the energetic say-wells, do-wells and did-wells that make a success of life. It is success, you know, that succeeds.

MRS. ADA FOYE'S TESTS. It is grand to be a medium-a genuine

medium, or intermediary between the visible and invisible worlds, the latter peopled by immortals. Mrs. Foye is one of these. She gave, last week, two public seances in the opera house to arge and deeply interested audiences. Judge Peterbaugh and many distinguished citizens were present; but not a preacher. Why? They pray about and preach about a future immortal exist-ence which atheists, agnostics, and scholarly free-thinkers deny-and when a distinguished medium comes to our city to demonstrate the fact of the future existence that they preach, they stay at home, pout; or squeak out from their cowardly pulpits—"it's the devil."

Mr. Newman; of the Philosophical Journal, introduced Mrs. Foye to the audience one night, myself the other. In the many tests she gave there was not a single mistake—not one! Our four daily papers all speak in high terms of commendation of her public testseances. Here's a part of what the Daily Tribune said:
"Whatever may be one's opinions as

to Spiritualism or the benefit to be de-rived thereby in the elevation of hu-manity and the inculcating of a higher thical standard, there can be no doubt of the genuineness of the manifestations produced by Mrs. Ada Foye at the spersed inrough the volume. Are, it product of master, everyted from of Deeply do I sympathize with me virginity, and given to the world him, his causal principle, no primordial faith and donations. His crosses are ages and cause of death were given by hook which will be halled in thou-spirit moving upon the waters of the many, his crowns are few. The fires of Mrs. Foye of a number of relatives and

friends of persons in the audience, with whom there was no possibility of collusion; and questions of a personal nature tory to enquirers."

One incident particularly interested me. Standing with Mrs. Foye in the opera house dressing-room just before stepping upon the stage, I incidentally remarked: "What a change in regard to Spiritualism since the time of Judge Edmonds, Prof. Mapes, Hare, Denton and Brittan"—when loud raps unexpect-edly came upon the walls of the room. Mrs. Foye said: "Ask mentally who it

Calling over in my mind some of my old pioneer co-workers, when I mentally thought of S. B. Brittan, the rappings came thicker, faster, louder upon the walls-mark, upon the walls, several feet distant from Mrs. Foye.

Tests are all the more valuable when uncalled for and unexpected. Through that excellent test medium, Dr. Louis Schlesinger, of San Francisco. I had previously received communications from Dr. Brittan, assuring me that he, with Dr. Willis and a very ancient Greek physician who had the confidence of Marcus Aurelius, and who once lectured on anatomy and medicine in Rome. aided me in my psychic and medical healing. Of this fact I was subjectively conscious, often feeling the flash, the potent electric thrill of their powerful magnetic presence. How grand this truth! Those loud, resonant sounds through Mrs. Found, for sometimes again. through Mrs. Foye a few evenings ago, only riveted and intensified my previous of these knowledge as to the identity healing and heavenly helpers just across death's shimmering river. We all have them.

J. M. PEEBLES.

A MISTAKE CORRECTED.

Dees Not Claim to Be a Trance Speaker.

In the sketch of speakers for the Northwestern camp the writer who "did me up" probably overestimates my qualifications; but as people differ in their judgments, I will not dispute the ideal presented; but there is one statement that I desire to correct; not that it is important in its bearings on the meeting or my work, but because I want to adhere to the truth, and silence on my part might seem to "give consent," and then people might find contradictions.

I once had a sharp set-to with a Methodist clergyman on this very point. someone had advertised me as a trance speaker. At the meeting I made a statement, (and the said clergyman was present,) and in this statement I said: I am never entranced in the sense usually understood by that word. I depend upon a condition, which usuallynot always—closes my eyes, and speak without preparation or forethought, as n imnala unconscious during the delivery of a

This statement I have probably repeated to large public audiences several thousand times within the thirty-eight years of my public work, and yet I am frequently referred to as a trance speakor, and many people suppose that it is a deep, unconscious trance. I think there is no difference, so far as the quality and source of the lectures are concerned: for believe my consciousness is no more obstacle to the flow of spiritual truth and angel direction than any and every medium presents while in an unconscious trance. But I know every word I utter, and can give a fair synopsis of almost any discourse I thus deliver, any time within twelve hours after the de

livery.
In fact when the spiritual illuminations is upon me at full tide I am more intensely conscious than at any other time, though perhaps less conscious of the lower world, and its moral miasms,

and person al ambitions and vanity. The aforesaid clergyman gave a series of sermons after hearing my lectures, in which he misrepresented both the cause and me. I sent him a challenge to disouss the issues between us in public. He accepted, or pretended to, and then asked if I would speak in a trance, and numerous other questions, such as a coward seeking a way of escape could invent. When I answered him that I never profess to speak in a trance at all he made that the occasion for escape, claiming that I advertised as a "trance speaker," and if I was that kind of a fraud he wanted nothing to do with me. Yet he knew that I had no part in the advertising, and that I publicly dis-claimed the trance as represented in the bills, for he was present and heard

The exact truth, according to our best knowledge and belief, is the only safe habit to cultivate or approve, and especially in the reports of spiritual experiences, mediumistic phenomena, or the detection of frauds. It is never save to jump at conclusions, or declare as truth what is but the dictation of prejudice, or the enthusiasm of faith. I have neve written a line in criticism of any medium without facts to support it. I have made many complimentary reports of seances, and admitted some adverse criticisms which the situation seemed to justify: but as I did not know I gave the medium the benefit of the doubt.

This subject is coming to the front and mediums who want the confidence of the public will find it necessary to be frank, fair and truthful, and "trusts" and "exchange bureaus" must take their chances before an awakened public sentiment. LYMAN C. HOWE.

There is nothing of which men are so fond and withal so careless as life.-Bru-

The defensive virtue abstinence. Herrick. Courage is adversity's lamp. - Vauve-

nargues. Reason should direct and appetite bey.-Cicero. There is as much difference between genuine patience and sullen endurance

as between the smile of love and the

malicious gnashing of the teeth. -W. S.

Plumer. If a man really has an idea he can communicate it; and if he has a clear one, he will communicate it clearly,-

A GENERAL DELUGE.

From a Geological Standpoint.

BY C. W. BROWN, M. D.

[CONTINUED FROM LAST WEEK.] ARTICLE 3.

The preceding article, relative to a socalled general deluge, are only suggestive, but sufficient to awaken thought in the direction we have indicated. We offer, in corroboration of this theory, what to us is conclusive-that in the remote past a continent densely populated occupied at least a portion of what is now the Pacific ocean; that the islands visible in that ocean were but elevated lands and plateaus of ancient mountains: that the now eastern and western continents were then but beds of mighty oceans; that by slow processes, extending through countless ages, they slowly emerged from the sea; that the present order of things is comparatively mod-ern—dating back but a few million years; although there are evidences of a still remoter past, when animal life, man included, inhabited the present continents, antedating the glacial period, and probably before its last submergence, to which condition it is again For proof we may state that the city of Quito, since 1745, in 1870 had sunk 246 feet, by careful observations made at different periods by the ablest scientists. Pinchinea went down 218 feet during the same period, and its crater has sunk 425 feet during the last 26

When Columbus landed in America, in 1492, he found a people so closely resembling those of the extreme east of Asia, he supposed he had reached the Indies in his journey around the world, and, hence, gave them the name of Indians. A more intimate acquaintance with these people revealed the additional fact that their religious notions and many of their traditions, particularly those pertaining to a general deluge, were identical with those prevailing throughout Asia. Travelers among them found that many words used by these nomadic tribes were the same as those employed by Orientals. These travelers, accepting the Mosaic account of creation, with its very brief period of human existence, believing the Creator fashioned the earth substantially as we see it now, and not questioning the scriptural account in regard to the dispersion of races, concluded the "ten lost tribes of Israel" wandered toward Behring straits, crossed 'over, thence down the coast to Mexico, and from there gradually spread over the entire Amer-

ican continent. A common use of primitive terms among widely-separated nations, is considered positive proof of a common oribut in no way does it gin of peoples; corroborate the idea of those who are ever drawing upon foreign and irrelevant facts to sustain an inconsistent theory, that the Indians are descendants

of Abraham.

Islands in the Pacific ocean, hundreds of miles apart, and thousands of miles from the main land, either Asiatic or American, were found by the first explorers to be inhabited by the same race, marked with the same peculiarities of complexion, general features, color of hair, etc., a toms in common, with gestures and expressions so similar that they could make themselves intelligible to each other when they first met; and yet the inhabitants of one island had no idea of the existence of others outside of their own islands. It has been suggested that the ancestors of these people formerly held intercourse by means of canoes This hypothesis is simply preposterous, as a canoe could not live for weeks on this boisterous ocean, without chart or compass, and pass from one island to another. This would and did take place with islands near to and in sight of each other; but such explorations would never be undertaken by savage tribes, as they were wholly destitute of that species of adventure.
On many of the islands of the Pacific

closely resembling that of Oriental nations, as first revealed to us at the com-mencement of the historic period, and almost identical with those now being explored in Mexico and Yucatan, and similar to those of Peru in South America. These people passed away, as did the mound builders of our own country, leaving enduring monuments of their labors, which modern travelers look upon with astonishment, as they reveal period of considerable advancement in the arts. and a knowledge of mechanics unknown to their degenerate successors. In support of this proposition, we make the following quotation from a newspa-per article which we find floating through the press without credit, but furnishing well authenticated facts of discoveries in the Pacific, a multitude of a similar character being within reach of the common reader;
"In the middle of the Pacific ocean, 3,000 mas distant from the nearest con-

tinent, lies Easter Island, abounding

with remains of a remote antiquity, which have interested and perplexed a party of savants who recently visited them. This island is 40 miles in circumference, of volcanic origin, barren, no trees, destitute of resources, and inhabited by a few savages who lead the most miserable life imaginable. But upon this narrow strip of land so barren and unproductive, the explorer beholds a forest of gigantic statues, of the origin and beginning of which the race dwelling around know absolutely nothing.
The smallest of these statues measured 30 feet, and a few attain the incredible limensions of 50 feet. Some repose upon Cyclopean platforms; the greater portion of them wear crowns about six feet in height, which have evidently been placed upon these statues after their erection. The foreheads of the statues are retreating, and the mouths prominent, which indications may possioly reveal the race who constructed them. As regards the workmanship displayed upon them it is rude and olumsy, although not destitute of char-acter and expression. The questions

concerning them presented for solution are: What do they represent? Whose handiwork are they? and how came they there? How possibly could this barren island have nourished a race of men capable of raising such monuments? Where is the race? What country do they still inhabit?" (See article "Easter Island," in Amer-

ican Cyclopedia.)
It is well known to the antiquarian

that Asia was originally populated by a black race, as is Africa in our day. These aborigines receded before the great Aryan wave, which rolled down from the Northeast, driving before it the weaker, as do the same race with the Indians of America at the present time. They overran the great plains of Central Asia and made permanent homes in the valleys of the Tigris and Euphrates; thence spread eastward, intermingling with the already mixed population inhabiting Iran and Hindostan, while an advanced wave, pressed by those in the rear, crossed the Isthmus of Suez, and established themselves along the Nile. These parent waves spread westward and overran Europe, with colonies to Nonthern Africa every with colonies to Northern Africa, every where destroying the males and intermixing, forming varieties of races. In process of ages the same dominant race crossed the Atlantic, to repeat the barbarities of a remote age on the natives of this country, and to efface the link which connects all these with a submerged race over which rolls in majes. tic and solemn grandeur the deep and surging waves of the mighty Pacific.
Rockford, Ill.

GUARDIAN ANGELS.

[From Household Words.]

When daylight has departed, and earth is hushed to rest When little birds are folded safe within

the parent nest; When on the closed flowers the blessed night dews weep, And stars look down in beauty upon the

slumbering deep; Unseen by mortal eye, in the stillness of the night, There are those who wander o'er the

earth in robes of airy light; eet messengers of love and hope, they journey to and fro, And consolation follows in their foot-

steps as they go. What are the heart's presentiments of coming joy or pain,
But gently whispered warnings of that

guardian angel train? signals of their sympathy, the tokens of their care, The sighings of their sorrow o'er the woes that flesh must bear?

We hear them in our slumbers, and waking fancy dreams,
That busy thought was wandering in the fairy land of dreams; But the low, sweet tones we listed were

strains that angels sing, For ministering spirits with our souls were communing.

And when morning breaks above us, and we wake to busy day,
These angels "go before," to guide and "keep us in our way,"
When our feeble footsteps falter, all

aweary and alone, In their arms they gently bear us, "lest we dash against a stone." In our journeyings, in our restings, on the land or on the sea.

In our solitude and sorrow, in our gatherings and glee, In the days of degradation, in the hour of joy and pride, These pure and watchful ministers are ever by our side.

O. Thou whom angels worship ere time or woe began, And whose divine compassion gave their guardianship to man, ughout the mortal warfare let them

still my champions be, And in the last stern conflict "give them ,charge concerning me.'

THE CAUSES.

A Scientist Explains the Cause of the Calamities and Murders. are found traces of an ancient people who possessed an order of civilization

> Prof. A. J. Swartz, Ph. D., late of Chicago, inclines to adopt San Jose as his home. He gave an earnest and start. ling discourse last night, in Native Son's hall, which was filled to its capacity with attentive listeners, the service being that of the Spiritualists.

The subject was, "Judgment, Cyclones, Earthquakes, Disasters, Murders, and Why They Will Increase." After giving some provable facts in the histories of tornadoes and the simultaneous occurrence of earthquakes in different parts of the world, he said we find a partial solution in the perihelion of the planets. We are passing from the old to the new era, and a new and grander civilization is rapidly forming. Planetary position causes electrical and magnetic currents to act with violence upon our earth now ranging in line-with other worlds. God, progress, evolution are in it all. Prophcy is meeting fulfillment, nation is rising against nation, there are many rumors of wars, and the hand of the assassin is lifted in deeds of blood. The warring elements in nature act upon the mental unrest of communities. For the fulfillment of divine purposes, in the establishment of the new upon the ruins of the old, the cyclone and disaster of every kind will greatly increase. California need not hope escape the increase of pestilence and onslaughts of human life.

The best way for all is to keep busy in

deeds of charity, live for others, crucify sellishness and keep on right terms with

God and angels. The audience showed its appreciation by a contribution of \$10 to the penny callection.—San Jose Herald.

Who gives a trifle meanly is meaner than the trille.-Lavater. No better relation than a prudent and

faithful friend.—Franklin. Love's voice doth sing as sweetly in a

beggar as in a king.—Decker. We can not do evil to others without doing it to ourselves.—Desmahis.

THE GODEX YAKIMATIGUS.

RECENTLY DISCOVERED IN THE CASCADE RANCE

AND TRANSLATED FROM THE ANCIENT CHINOOK.

terest shown of late in the story of Jonah quotations from the as yet unpublished may doubtless be attributed to a fact Codex Yakimaticus, for the special benknown to but few persons, and by them efit of Bro. W. H. Bach and such as like transmitted telepathically to others, by him appear to be in the gall of the bit-them to others, and so on until the terness of unbelief. thing, like the Napoleonic craze, took. The Codex Yakimaticus is especially

ery in the Cascade range, Washington, rest many a point of doubt and disputes of the Codex Yakimaticus, now in process of translation from the Chinook, from the preface to which I quote: Does not the wild American

Of forward movements lead the van? Ergo, 'tis natural we should look To him to find a sacred book, Writ in his native, own Chinook. Can he not bowl away the pins Set up at old St. Catherines By shaven monks? And can their wit Beat his at finding Holy Writ? Whatever proves a crying want He will discover, if extant;

And should he find that it is not, He will evolve it on the spot. With such as he tis very odd If men long want a "Word of God" To fit the era, like this book Translated out of the Chinook, Which, I am credibly advised, Has been "most carefully revised."

In that old shack of Tobe McClellan's, On the far side of Mount St. Hellens, Which is a bachelors' retreat,
Was found the manuscript complete, Inside a woodbox. And I gauge My word it carries signs of age; And many a mark which seems to me To prove its authenticity, As clearly as was ever done Of sacred books a single one.

Man's every ancient holy book He conjures up by hook and crook; And when is writ the sacred thing This is the song the man doth sing: "Holy Bible, book divine, Precious treasure, thou art mine!"
And when you ask him: "Is it true?" The only answer which to you This curious creature will accord Is this: "So says the Mighty Lord?"

Anticipating, reader kind, Some skepticism in your mind Concerning this new version's claim To wear the canon's sacred name, I the same answer can afford; And so I say: Thus saith the Lord! Believe it and you will be crammed With heavenly bread; if not, you're damned!

This is the best that I can do, Dear reader, in the case, for you; But I can say, with proper pride, That this true book is verified By ovidence as strong-odzooks!-As proves all other sacred books: The word of ancient John and Joe That God bath spoken so and so. Smile not and say, such evidence Weighs nothing with a man of sense, That revelation to be true Must come direct from heaven to you. The Scripture proof is stronger still.

I state it thus: God's holy will. He spake five thousand years ago To Moses, who told Aaron so, Who told the same to Ba-al-gad, And he again to Arphaxad, Who stated it to Eeltolad. And he to ancient Benhadad And he to olden Haggai, Who it rehearsed to Malachi, Who stated it to Jonadab, And he to old Aholiab, Who told it to Ahishimack, And he again to specac, Who told it o'er to Habakkuk, And he in turn to Skookumchuk, Who stated it to Jozabad, And he once more to Obegad Who told the story to Ishtob.
Who stated it to Thingumbob Which he rehearsed to Abitub. And he in full to Mulligrub, Who stated it to other men. Indeed to thousands, ten times ten: They to their folks; and so on down The story came, and has not grown, Because its very warp and woof Is folk-lore-strongest kind of proof! At last the writers seized their pens. And, counting all the m's and n's, In fact, all letters, with great care,

And afterwards God's son came down, Showed men the way to gain the crown By rules quite different from the old; His gospel plan was sung and told By holy, backward-looking seers When he was dead three hundred years And always since were godly men Inspired to write it o'er again. Men in all heavenly wisdom wise Revise it oft, and re-revise. As often as the tale grows old Tis told again, and then retold. And re-retold in differing style. Thus we've now Bible all the while. And how, with all this proof, can you Have any doubt the book is true?

Wrote it all down in records rare.

Speaking of the controversy regarding Jonah and the whale, the translator, who, as it seems, is strictly orthodox in his belief in the verity of the story

No eye beheld what happened there, But have we not the story hallowed, How God a great tish did prepare, That picked him up and promptly swallowed?

Doubtless he passed the asophagus Just as a shrimp might pass the gul

Of a right whale; or just as does An angleworm the throat of mullet. The fact is much to be deplored, That God's own children rail and

O'er this and that in His true Word, And with the worldlings trade and dicker,

Trying to wrest the simple text. On which they ought to place reliance Just as it reads, to fit that vexed

And most absurd thing-Modern Science. God says that He a fish prepared; And I believe it most sincerely. He could have made one had He cared;

And doubtless would have said so clearly. What if a whale's throat be so small

That not an object can pass through

Large as a man? It takes great gall To say He could not make it do it? No doubt He caught a full-grown

whale—
God always was a splendid schemer!
And dragged him inland by the tail, And bored his throat out with reamer.

Then greased it well with olive oil,

To swallow Jonah. Then with toil Back into the stormy sea He rolled efft of this great city, and possibly of

The whale went cruising out of Tyre-Some commentators say Sidona-Well hypnotized with the desire To gobble up and swallow Jonah.

Etc., Etc., Etc.

TO THE EDITOR:-The universal in- | I make the foregoing rather extended

wing, and pervades the air. replete in its new rhymed version of the The fact in question is the late discov-book of Jonah, and is designed to set at there recorded. Fraternally yours, D. IVAN DOWNS.

CHURCH OF THE SOUL

First Society of Spiritualists Adopt Another Name.

The New Pastor Installed,

MRS. CORA L. V. RICHMOND TAKES OHARGE OF THE CONGREGATION-IN-TERESTING EXERCISES IN THE SCHIL-LER THEATER BABY BAPTIZED IN FLOWERS.

There was an immense assemblage of Spiritualists, Sunday, January 7th, at the Schiller Theater, for the ordination and installment of Mrs. Cora L. V. Richmond as pastor of the Church of the Soul, which, by formal action taken at the close of the exercises, succeeds to the old First Spiritualist Church.

In the preliminaries the Sundayschool, seated on the stage, sang a couple of songs, the congregation sang the Doxology, the Lord's Prayer was chanted, and Mme. Bourgeois rendered finely the offertory solo.

Dr. L. Bushnell performed the ordination all in one sentence, while Mrs. Richmond, clad in black silk, stood before him, and at the constood before him, and at the con-clusion relapsed impressively into her chair of state again, barely inclining humanity, the archways are human the head. Dr. Bushnell's words were these:

"By authority vested in me as by the trustees of the Church of the Soul, I hereby pronounce and ordain you. pastor of said church, to do and perform such legal acts as you may be called upon to perform in and by vir- beautiful symbols of wisdom and love. tue of this ordination." ELDERS DELIVER ADDRESSES.

Mr. E. F. Slocum followed, and the elders, saying in part: "We are here to set apart to the higher office | CATHERING THE HARVEST OF YEARS. one who has been our friend and inness worse than Egyptian. Through her example and teachings we have strong advocate and defender. She speech or lived in human lives. needs no outward anointing. She may In this way, dear friends, you of the spirit of truth which has baptized us."

Then a troop of children, all in also are beloved."

A telegram from Dr. Barrett, the president of the Spiritualists' National the spirit from those within and have many things to rejoice over in seen the gradually unfolded light go the progress of our cause, but I con- forward to the perfection of the great sider your movement the most progressive of all."

Then a babe was brought forward Then a babe was brought forward life and the new religion of the world. have a friend who wants a programme, and baptized, flowers being used in (Applause.) If at this hour you reap send him the name and he will mail one stead of water, the words used being in part:

life. May the ministering spirits ac | who come occasionally to worship with the flowers never fade. I christen thee in the human state Benjamin All hail, beloved ones, all! The inname we will call him Blossom of Life."

She closed with variations on the Lord's Prayer, and gave the rest of baptize and consecrate you at this the flowers to the young mother.

THE INSTALLATION SERMON. Dr. James E. DeWolf gave the in-

stallation address, in part thus:

"Ah, me! How I would like to talk of the teachings of our pastor in Annual Business Meeting of the her absence! How many of you know of the battle she has fought and the victories won for truth's sake! For twenty years she has taught us that the soul, being eternal, has no beginning. She who stands up against the shafts of ignorance and slander, to carry messages from the Spiritworld to mankind, is called a heroine by the angels. (Applause.)

"Mrs. Richmond," said he in closing, "by virtue of my present relation day, August 19th, at 10 a.m. to this church, as chairman of the board of trustees, I hereby install thee as pastor of this church. Of course this is but an external ceremonythou hast been installed already by the angel world; and we, as church and individually, would place our hen greased it well with olive oil, Which done, He then most likely told as students seeking the truth (applause), for our benefit, and the ben-

> the world." MRS. RICHMOND'S RESPONSE. Mrs. Richmond responded in part

> as follows: "Mr. President, trustees and com-

missioners of the Church of the Soul, members of the Sunday-school, members of the church, dear friends, one and all: We give you greeting. The voice is neither new nor strange; the presence is one to which you have been accustomed for twenty years. The installers are those who have met the one standing before you since childhood, and the spirit is the spirit of truth.

"The spirit of the Lord God is upon me, for the Lord, hath anointed me to preach glad tidings to the weak, to bind up the broken-hearted to give liberty to the captive, and set those who are in prison free, to proclaim the acceptable year of the Lord.

"It is ever the mission of the ministrant to minister; and I have the privilege to minister; and I have the privilege of those who stand between the two columns, visible and invisible, to announce, to declare, to unfold the message that is needed for the hour. And in receiving these tributes at your hands, from your hearts, and through the voice of the church, which has been growing in your souls for many years, it is with added humility, with a deep consciousness of the importance of the trust, and with full and fervent gratitude for the appreciation and the affection, that this trust is taken by the one who stands before you, and by those who have an' nounced these truths unto you.

"Dear friends, there is no visible temple beneath which you assemble at | pendence. this hour to consecrate yourselves anew to the work of humanity. There are no outward trappings or tokens save these flowers, the tribute of loving hands. There is no need of grand sacerdotal rites, of arches, of aisles, of splendor, of lofty cathedral dome, when the spirit is here. God's universe is the visible temple for his children. The aisles and arches of the starry firmament are the glorious decorations; the pillared clouds, the splendid forests, the green aisles, the beautiful waters of the earth are the outward adornment of the external lives placed there to support the splendid dome of love, which is the divine and perfect work; the cornerstones are truth and knowledge and faith and hope, and, resting above, in grander arches than the azure and the sky present, are the wonderful and while over all the dome of heaven is lighted by souls resplendent, not in earthly glory, but with great irradiance Mrs. Mary M. Haire also spoke for of loving deeds, of exalted example, of lofty lives.

"We have been consecrated unto structor for two decades. Through humanity. The dome itself is the her we have been led out from a dark- love of the infinite that bends over with tenderness around the imperfection of the finite; that forever sustains been filled with fearlessness of the and strengthens and makes up for huopinion of Mrs. Grundy, that queen | man weakness; but that ineffable light of wider reign than Empress Alice of that is within the temples is the love all the Russias. Now she will bring of God and the knowledge of the soul, us the whole truth whose partial unto which no time, nor change, nor shining has illuminated our path, death can have a voice for destruction Spiritualism has ever found in her a or shadow, but as voiced in human Michigan,"

not be after the order of Melchisedek, many of you gathering the harvest of but she is of the order of the angels. long years of labor, of earnest labor (Applause.) Let us in affection gather on behalf of truth, and the ministries around our long-time chosen leader as of the unseen realm, and the posshe now ascends this greater height, sibilities of spiritual gifts in the midst and, blessed by her beautiful example of a mammon-seeking and time-servand precept, may we show the power ing world. The fact that you garner these sheaves with us at this hour is because of your fidelity; because when mediums have been persecuted you white, filed on the stage, and, with have with us aided in their defense, outstretched arms, said. "We love have sprung forward when even those you," to which the reply came, "You assaults were in the ranks of nominal, or so-called, Spiritualists.

"You have defended the gifts of Association, was read, saying: "We without these ranks, and you have and wonderful movement that we have always stood here to herald to the new life and the new religion of the world. the harvest of these many years, it is because some of you, as little chilcompany him as the years go by. On us have dared to confess that there Sunday, September 6th. thee, child, I strew these petals, sym- are new things under the sun in the bol of the heavenly baptism, where form of new announcements, new shapes in which old truth appears. Lerov Troxel, and for the heavenly visible spirits of blessing must follow vour lives. The little children came to carpet your feel with roses, and the angel ministrants bend above you to hour into work for human kind. With the tribute of praise, with the united labor of hand, and heart, and soul, the angels bless you! Amen."

M. V. S. A.

The annual business meeting of the Mississippi Valley Spiritualists' Association, for the election of officers, will be held at Mount Pleasant Park, Clinton, Iowa, Friday, August 21st, at 10 a. m. WILL C. HODGE, Sec'y.

LADIES' INDEPENDENT UNION. The annual business meeting of the Ladies' Independent Union, for the election of officers, will be held at Mount Pleasant Park, Clinton, Iowa, Wednes-FANNIE GLASER, Sec'y.

By doing good with his money, a man as it were stamps the image of God upon it, and makes it pass current for the merchandise of heaven.-Rutledge.

To THE EDITOR-Flease inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their express and post office address. T.A. Slocum. M. C., 183 Pearl St. New York.

Lake Pleasan in June-The Devil's Lake Spiritual Camp-Camp-Meeting.

Meeting.

How the robins are singing this bright June morning in the fresh, sweet woods at Lake Pleasant! The pines are also singing. Gentle winds are making æo-SPEAKERS AND MEDIUMS. lian harps in the oaks and chestnuts. The meadows, stretching away toward Mount Tobey, are gay with clover blossoms. The daisiegand buttercups adorn the hillsides. The odors of the young pine needles fill the lungs with the balm

f health.

Jacob's well is pouring forth that cold, pure water, so prized by the thousands, who have drank it in former years, and will be prized by the thou-

Many people are here. A hundred cottages are occupied. House cleaning and fresh painting are a welcome sight to the daily increasing numbers. The management have perfected the programme for the great meeting. Nev speakers, new musicians, new caterers, new attractions, are being provided Some of the old speakers, mediums and musicians of soiled reputation are retained.

Bickford's band and orchestra, grown to be a fine organization under the lead-ership of the Bickford brothers, will fill

ership of the Bickford brothers, will fill
the grove with harmony, and quicken
the feet of the happy dancers.
With such speakers as Lockwood,
Catlin, Palmer, Washburn, Edgerly,
Emerson, Conant, Lillie, Reynolds,
Hidden, Ingersoll, Holmes, Wright,
Byrnes, Richings, Baxter and Twing,
and such public test mediums as Foreman, Edgerly, Pepper, Downing, Reynolds, Emerson and Baxter; the public may expect something real and valua-

July 4th Col. Ingersoll will deliver an oration upon "The Declaration of Inde-Each Sunday in July there will be re-

ligious services conducted by eminent clergymen. All those who desire special information about the meeting, railroad fares, etc., should send address and stamp for

circular, to Albert P. Blinn, secretary, at Lake Pleasant, Mass.
The regular camp-meeting opens August 2, and closes September 1. The preliminary meeting begins July 4, and

continues to August 2. Col. Ingersoll speaks in the afternoon of July 4, August 9, 16 and 23.

It is the universal opinion that this vear will witness a very successful meetthe Spiritual philosophy and religion will be presented in a very satisfactory

pect of returning health.

H. H. Budington.

Haslett Park Camp, Mich. Haslett Park Camp will be held at Haslett Park, Migh., beginning July 30 and ending August 31, and including

five Sundays.

Haslett Parkins, a beautiful grove, bordering the west shore of Pine Lake, and it is thickly timbered with secondgrowth oak, hickory and elm. The ground has a gentle slope toward the lake, on the edge of which stand the mighty oaks and spreading elms whose foliage welcome the new comers and old campers, and invite them to take a calm and sweet repose beneath their shady boughs. Nature has provided this spot with

everything that is needed for a spiritual camp-ground. The sick may get health, the weary may rest and the sorrowful over the camp, when the many ham-mocks are stretched from tree to tree,

and the soft twilight reflects its tinted

rays on the foliage of the grove and the beautiful lake, then goes up the praises of all: "This is indeed the paradise of Hon. O. P. Kellogg, the chairman, is 21 and closes July 26. well known all over this fair land, not only in the spiritual field, but in other walks of life. He is an all-around man, and can fill every duty that he is called on to perform with credit to himself and the public. He is a fine parliamentarian, having been speaker of the house of representatives of Wyoming for two sessions, and has occupied the platform as chairman of many political conven-

He wants to meet you all. SPEAKERS AND MEDIUMS.

Mrs. Julia M. Walton, Mrs. Payne Hopkins, Marion Carpenter, Anna L. Robinson, Rev. James DeBuchananne, M. D., Ph. D., Mrs. A. E. Sheets, Hon. L. V. Moulton and Moses Hull.

tions. He makes all happy who come in

contact with him. Come and get ac-

you and make you laugh if you are sad.

For pamphlet containing full gramme with illustrations, write to Mr. G. F. Ottmar, 209 and 210 Hollister Building, Lansing, Mich. He will cheerfully answer any and all questions regarding camp and camping. If you

Beautiful as a flower from heaven dren, have learned at the shrine of this babe comes to bless, your wedded the spirit to die unto yourselves. You The camp-meeting will be formally opened Sunday. June 28th, continuing daily throughout the summer-closing

SPEAKERS AND MEDIUMS. Mrs. Helen Stuart Richings, Mrs.

Maggie Waite, Thomas Grimes, Mrs. Nellie S. Baade, Thomas Grimshaw, Carrie E. S. Twing, M. F. Hammond Annie E. Sheets, J. Clegg. Wright, Elizabeth Lowe Watson, Rev. J. C. F. Grumbine, M. J. Crilly. Hon. L. V. Moulton, Moses Hull, Geo. W. Kates, Mrs. Zaida Brown Kates, Prof. Joseph Singer, Walfried Singer, Helen L. Palmer, Anna L. Robinson, Juliet H. Severance, Dr. C. W. Hidden, J. Frank Baxter. Mrs. Emma Archer, Mrs. J. S. Dono-

van, Mr. and Mrs. Hatfield Pettibone, Mr. D. A. Herrick, Mrs. J. W. Kenyon, Mr. H. E. Chase, Mrs. Helen V. Fair-child, Pierre L. O. A. Keeler, Mrs. Abbie F. Watkins.
Mr. D. A. Herrick, of Akron, will pre-

side as chairman during the meeting.

For further information respecting Lake Brady Camp-meeting, and the securing of hotel accommodations, renting cottages, tents apply by mail to Charles Thomas, 2762 Broadway, Cleveland, Ohio, or to C.P. Hopkins, superintendent of grounds, at Lake Brady,

Lake Pleasant Camp, Mass, An extraordinary session will com-mence Saturday, July 4, and continue to August 2.

· LIST OF SPEAKERS AND MEDIUMS. Prof. W. M. Lockwood, General Isaac S. Catlin, Helen L. Palmer, Oscar A. Edgerly, Mrs. Clara Field Conant, Mrs. rances Holmes, Mrs. R. S. Lillie, Mrs. U. Reynolds, Mrs. Ida E. Downing, Col. Robert G. Ingersoll, Dr. C. W. Hidden. Edgar W. Emerson, J. Clegg Wright, Mrs. Sarah A. Byrnes, Helen Stuart Richings, Mrs. May S. Pepper, J. Frank Baxter, Mrs. Carrie E. S. Twing. For full programme address A. P. Blinn, clerk, 693 Tremont street, Boston, Mass.

A man's life is an appendix to his heart -- South

This camp will be held at Beardsell's Landing, Devil's Lake, Mich., from July 24 to August 10.

D. M. F. Hammond, of Vermont: Dr. T. Johnson, of Battle Creek, Mich. Julia Steelman Mitchell, of Newport, Ky.; James Riley, of Marcellus, Mich.; Mrs. Frances Ruddick, Franklin, Ind.; J. Knight Perkins, Kalamazoo, Mich.

MANAGEMENT.

Dr. M. F. Hammond, a trance medium of twenty years' experience, whose reputation as a lecturer in Michigan for the last two years is well established, has been secured to act as chairman this season, and all who are acquainted with him will testify to his ability to make all attending this camp feel and enjoy it all at all times. Under-his supervision, we hope for the best camp this year that has ever been held here. For full programme send to
MISS D. P. HUGHES, Sec.,
Wheatland, Mich.

Lake George Camp-Meeting The grounds are situated at the head of Lake George, at the terminus of the Glen Falls branch of the Delaware & Hudson railroad, seventy miles from Albany, and thirty miles from Saratoga. They are shaded by a beautiful growth of native forest trees, and command a magnificent view of the lake and mountains. An abundance of excellent water, which is unsurpassed for its purity, is supplied from a mountain stream. opens July 12, and closes September 6

Mrs. Tillie U. Reynolds, Dr. Sheridan P. Wait, A. E. Tisdale, Ida P. A. Whit-lock, Cora L. V. Richmond, Meredith B. Little, Maggie Gaule, Dr. W. B. Mills,

SPEAKERS AND MEDIÚMS.

Carrie E. S. Twing.

Meetings will be held in the large and commodious hall in Woodfin Hotel.

For full particulars address the secre-JAMES D. WHITE, Albany, N. Y.

LAKE PLEASANT, MASS. Favorable Prospects for a Large

Camp-Meeting. More campers are on the grounds than ever before so early in the season,

fifty-five families having arrived and are occupying their cottages.

A meeting of the board of directors was held here May 29th, and arrange-

ments were made to do some extensive repairing. The bridge is being strengthened and painted, the pavilion is opened and being put in good condition, and the band quarters are being thoroughly renovated. The campers are thoroughly imbued with the spirit of improvement and are heartily joining with the offi-cers in making the grounds attractive, and a perfect feeling of harmony pre-

vails. On June 6th a large picnic of the Episcopal Sunday-school, of Greenfield, was held on the grounds and about three hundred picnickers attended. A dance was held in the pavilion during the afternoon, for which Bickford's orchestra furnished music. A good time was enjoyed by all and it was unanimously agreed that the grounds, swings, boats and everything were in better condi-tion for so early in the season than they

had been for several years. All the privileges have been let except the dry goods, barber's bootblack, and shooting gallery. Any one wanting circulars can address the clerk. ALBERT P. BLINN.

Northwestern Camp, This camp, located between the cities

of St. Paul and Minneapolis, opens June

SPEAKERS AND MEDIUMS. Prof. H. D. Barrett, of Washington,

D. C.: Mrs. Julia Steelman Mitchell, of Kentucky; Mrs. Cora L. V. Richmond, of Chicago, Ill.; Lyman C. Howe, Fredonia, N. Y.; Mrs. Leo F. Prior; E. Andrus Titus, of Boston; Rev. Allen F. Brown, secretary of the Association; Rev. Marion D. Shutter, pastor of the Universalist Church of the Redeemer; Rev. H. F. Simmons, pastor of the Uni-tarian Church; Rev. W. C. Gibbons, of quainted with him. He will entertain the Church of Christ or Christian Science; Edella D. Concannon, Mrs. Jacobs, sa Wilson Kayner, Mrs. Coursen, Mrs. Emma Foster, O. L. Concannon, C. E. Winans, Miss N. Barnes, Mrs. Bessie Aspinwall, Minneapolis; F. N. Foster, B. F. Foster, Mrs. S. F. DeWolf, C. H. Figures, A. Whoeler, Mrs. Braun, Mrs. August, Mrs. Braun, Mrs. August, Mrs. Miss.

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V

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THE SEEN, AND UNSEEN

Recent Wonderful Discoveries in Science.

MAN IS A WONDERFUL MACHINE. The influence of temper upon the tone of the voice deserves much consideration. Habits of querulousness or illnature will communicate a cat-like quality to the singing, as infallibly as they give a quality to the speaking voice.

A guild has been formed in London for the purpose of propagating and put-ting into practice its idea that music has a great mission before it in the curing of certain diseases. The system is being introduced into French hospitals, under the name of "Musico Therapeutics." According to a Mr Blackmann, who is the leading spirit in the new departure, violins have the highest therapeutic value, the harp coming next, while tenors should sing to female patients, and sopranos to males. It is sug-gested that Dr. Blackmann should pursue the natural development of this new school of the healing art, and classify the composers, as a patient needing the "exhibition" of Haydn might be seriously affected by a course of Wagner.
The Methodist Ministerial Association in session recently listened to an interesting lecture by the Rev. John W. Milam on "The Color of Sin." Mr. Milam made the assertion that scientific experiments have developed that sin is scarlet. These experiments were made in the Smithsonian Institution. By means of a chemical process the perspiration of a person aroused by sinful passion was subjected to a test that disclosed a pinkish color. Forty experiments were made and in each test the results were the same. Some of the new ministers declined to accept Mr. Milam's new theory, and one member of the association asked if it were meant that people could sweat out the evil in them. Mr. Milam replied that his assertions were

speaks of the color of sin. PHOTOGRAPHING THE INVISIBLE.

based on scientific facts; that it was a

convincing argument that the Bible and

science are in accord, for the Bible

A few years ago it was found that on some of the photographs of the moon, made with the great Lick telescope in California, the forms of huge craters were visible where, with the eye alone applied to the telescope, no craters could be seen. They were like skeleton outlines showing through a sort of covering spread upon a lunar surface. Recently this photographic revelation of the invisible has been brought much nearer home, if the report is true that in Manchester, England, a photograph of an apparently healthy and clear-skinned child showed in the negative that the skin was filled with eruptive spots, and within three days the child's face was actually covered with the pimples of prickly heat. A similar photographic revelation of oncoming small pox said to be on record.

It has long been known that sunlight is a potent destroyer of noxious germs, and the general belief is that it is the actinic rays that chiefly have such ac-Now, if the X rays are merely the invisible ultra-violet rays of the spectrum, they are probably the most actinic of all. Indeed, that is indicated by their effect upon photographic plates. They may prove to be powerful germlcide agents, and it may be needful only to pass them through the human body to destroy all the noxious bacteria in the most remote and inaccessible tis sues. Of course, that is mere speculation. But in these days it is rash to say anything is impossible.

Dinshur Pestonjee Ghadially, known in India as the "Parsee Edison," late in Gottenburg, Denmark, he was stopped electrician to his highness Maharaj as if shot, and a voice told him that a Rana Sahib of Dholpur, Central India, universe.

EXPLANATION OF A MYSTERY.

It was more than one decade ago, years before the Valkyrie was thought of, when Lord Dunraven was first interested in the mining regions of Northern dichigan. He and Lady Dunraven it calls "thought photographs." The were staying in New York for a few days before starting West, and had taken rooms at the Brevoort-pleasant rooms, with a view of the avenue, and a nice glimpse of Washington Square. The first night, being tired with their voyage, they went early to bed, as it happened, not so early to sleep. Both the Earl and his Countess were blessed with the Earl and the Countess were blessed with the state of the first of hearty English constitutions. They were not at all accustomed to lying awake till the small hours. They wondered what they could have done, what they could have eaten or drunk to afflict them with such gratuitous vigilance. Just at a venture finally they bundled themselves out into the adjoining parlor, made themselves extempore couches there, and slept soundly till morning. Next night and the night after there was the same wakefulness, and in the end the same migration to the adjoining room for relief. They began to think they should have to leave town earlier than they had planned, for they would not for the world have made any pretext to shift chambers.
The explanation of the mystery, if it

was an explanation, came out by chance. They had a call before long from an oldtime New Yorker, whom they had met in England, an authority on all matters pertaining to the town's minor history. 'I wonder," he remarked, casually, "that they should have given you these rooms. You know it was in that room there, not so long ago, that a Mr. X. hanged himself." It was in that room Lord and Lady Dunraven had tried in vain to sleep, and they exchanged sig-nificant glances. Of course, it was only a coincidence, they said; but the next day they took their departure for the

DIAGNOSIS IN A DREAM.

One of the most unaccountable adventures in the phenomena of the lives of the physicians ever recorded was related by Dr. Charles Bockman, of Astoria, L. I., at a meeting of the American Medical Society in this city. The scientific men present were much interested in the strange freak of nature the practitioner disclosed. They believe it new and valuable evidence regarding the much-discussed opinions on the conditions of the mind or brain in sleep, which is also a subject of strong human

"It seems to me," said Dr. Bockman. after introducing the subject to his listeners in a formal manner, "that it is a truly remarkable occurrence when a physician makes a clear diagnosis of a mysterious malady in dreamland. Yet I have done so—and done so to my utter amazement. When, purely characteristic instinct, I examined into mydream and found it as a spokesman of fact, I was stricken speechless: but-since, I have come to the conclusion that the phenomena is not mysterious or even strange. I was called to attend a little baby suffering the most rigid spassaw the poor little infant on Sunday and by Tuesday had become perfectly non-plused as to what to do for it, further than to administer temporary relief. I thought of nothing else than the poor is supported by the poor is supported by the poor is supported by the photographic solution in addition to it is proported by the photographic solution in addition to it is proported by the photographic solution in addition to its poor is supported by the proported by th

little one's sufferings all day Monday, and retired that night with the child's remarkable symptoms mentally photographed on my mind.

"Tuesday morning when I arose I had been to see the little patient in a dream had discovered the trouble and conceived a simple treatment for its cure which l had administered with entire success. Upon calling at Mrs. Lockwood's, the child's mother, this morning, I stepped to the corner of the room in which the cradle stood, and raising the infant's foot, observed the little rose-colored spot I had seen in my dream. In an instant, almost before I knew what I was doing, I drew a slender-pointed lancet from my pocket and quickly punctured the spot, when out came a needle three fourths of an inch long, head first." STRANCE.

Congressman Clark, who is editor of he Keokuk Gate City, recently made the following personal statement in his

journal:

"In the splendor of moonlight nights, as now, people are reluctant to go to bed, and they become familiar with that part of the day which is given over to the stars. Their ears hear no sounds. Thomas de Quincy wrote a striking essay upon the awe his mind always thrilled with when it recalled the knocking at the gate of Macbeth's castle following the midnight murder of the king. The night gave its own quality and complexioned sound to its own

hue.
"It doesn't make any difference where we are when we wake and listen in the late night; in the uncanny hours past midnight we always hear the pounding of a hammer and the rattle of a wagon far off upon a country road. pounding is that of the carpenter who, after his day's work in his fields, has been hastily summoned to make a coffin for one dead, and spends the night at that grewsome work, the strokes echoing far and awesomely across the calm shadows of the fields, and the black whispering mysteries of the woods. "We never fail to hear it; nor do we

ever fail to hear the rumble of that faraway wagon abroad out of its season. Sometimes when it rains and the lightning flashes broad sheets of murky flame so that we can see the black earth and the quivering pools of water every-where, we hear the splashing footfalls of a horse passing by and pushed to its utmost speed.
"That is Turner's horse. Turner

killed his brother-in-law, Davis, in his cabin in the Des Moines woods, on just such a black stormy night as that, and hurriedly getting his horse from the stable, galloped furiously for life and safety out into the night, down the road past our farm, heading to the unsettled country to the southward, while a few moments later the anxious wife, through the open logs of the cabin and by the flashes of the lightning, could catch glimpses of desperate men as they surrounded the house, rifles in hand, grimly silent and resolute to avenge the kill-

The noises of the night have memories. When you lean out of the window as the town clock strikes two and the moon lengthens its shadows as it sinks westward, and the rapids of the river keep up their ripples and murmur, and the crickets and beetles make their ceaseless concert upon the lawn, your hearing is tense and nervous, and of the sounds you hear are from the far-off years that have put their silence upon the dead, but the echo of their voices in your heart."

OCCULT PHENOMENA.

Mr. Alexander Bull, son of the late Ole Bull, has had wonderful experiences, we are informed, in occult phenomena and tests in the spiritual realms. Once while dancing at a batl dear brother was at that moment killed: and also late telephone superintendent of Dholpur State, is now in this country, on his way around the world. He is a ceived that his dear brother. Thorwald, Theosophist, and asserts that the X rays | had fallen from a ship's mast, and been were long known to his cult, representing the psychic forces at work in the himself was so suddenly informed of the sad occurrence; the ship was hundreds of miles away at the time.

THOUGHT PHOTOGRAPH. A new and interesting phase of scientific research is described in the Amapaper says that someone gazed steadily at a postage stamp stuck to a black card for about a minute, and then, in the darkened room, a sensitive photographic plate was placed on the spot just occusions of the postage stamp were obtained. Credible witnesses were there to see that everything was in order, and the more one thinks of this experiment, the more startling its possibilities become. In the course of a few years, the instantaneous photograph fiend will take snap-shots of our thoughts, develop them, and find out our most hidden sen-

These are great discoveries, and doubtless there are greater still to come. But they are all more or less directly the results of a principle which Frank lin discovered when he established the identity between the flash of the lightning and the spark of the Leyden jar or of the electrified amber. To establish a great principle of science, a fundamental truth, a universal natural law, is to establish a firm and solid basis for subsequent discovery, and this Franklin did, not merely for the discoveries of a hun-

timents toward humanity at large.

dred years but for all time. Prof. C. Knox Harding, electrician and chemist, of Chicago, who is now in Washington, makes some very remarkable claims as to what he is able to accomplish with Roentgen's rays. One of these is that a picture may be formed on the eye or in the eye and that this picthe eye or in the eye and that this pic-ture may be photographed in an ordi-nary camera. He claims to have done this. If you shut your eye, he says, after gazing intently, say on an incan-descent light, a vivid impression of the light remains on the eye. He has dis-covered that while this impression re-mains if the eye is photographed the mains, if the eye is photographed, the picture thereon will be transfered to the plate of the camera. So, he said, any object viewed may leave an impression and be transferred, as, for instance, a landscape. The imagination also conjures up pictures of absent people, and may be so well defined on the eye that a picture may be obtained of a purely visionary and distinct object.

SOUNDS BY WILL. The other result of his investigations is that while sound is produced by waves from the outside, it can be produced by the will from the interior of the brain. by its reflex action. This has been

proved, he said, by an experiment with himself and his partner in invention. the ears of two persons being put in communication by means of the ordinary | Washers. It is simply wonderful how phonograph tubes. Prof. Harding | easy it is to sell them. All you have to claims that by the mere exercise of will | do is to show the ladies how they work power one person can so produce a song and they cannot help but buy one. For the benefit of others, I will state that I got my start from the Mound City Dish. Following close on the photography of Washer Co., St. Louis, Mo. Write to

Following close on the photography of modic convulsions, the cause for which the invisible by Roentgen rays comes a found impossible to discover. I first report from Berlin that at last the probthe invisible by Roentgen rays comes a thom and they will send you full partic-

being of high artistic merit, are claimed to have the advantage of being permanent in their character. In 1891, Lippproduced photographs of obj in their natural colors. His results were regarded as satisfactory enough, but the stumbling block in these re-searches was again a lack of perma-nency, such as had faced the experimenters of 1848 and 1868. It appears that Dr. Selle has been laboring for five

years at the work in question.
CARL SEXTUS.

He Was Cured of the Tobacco Habit.

WM. HAMMOND.

Some Interesting Experiences at Farmer Riley's-A Skeptic Convinced.

There has been considerable discussion for some time past on the subject of materialization, some intellectual persons claiming that genuine materialization of a disembodied spirit has, in reality, never occurred. It is also claimed that mediums should in all cases be held responsible for their acts and words while under control. I have no desire o take part in the discussion, but Mr. William Hammond, a subscriber to and an admirer of THE PROGRESSIVE THINKER, has recently given me a couple of items of his experience, which upon the above subjects and which I think would interest the readers of a Spiritualist newspaper.

I have known Mr. Hammond for the

past thirty years. He lives on his prop-

county, Indiana, and I have no reason to

doubt the exact correctness of his state-

ments; indeed, when he related them to me a few days ago he emphatically and solemnly said: "Mr. Harding, I can take my solemn oath before God, that every word I have told you is true." "Bill" Hammond, as his intimate acquaintances call him, is 72 years old; has always been a practical man of business—one of that class of men whom Mr. Lincoln named "the plain people," in whose hands American Institutions were safe. On one occasion, not very long ago William Hammond stopped at Farmer Riley's. He was accompanied on his visit by a rank materialist and scoffer at Spiritualism, named Sime Eagleton. They went in Hammond's buggy to see the Marcellus materializer, the distance being about fifty miles. One of the socalled spirit forms that appeared was instantly, recognized by Hammond as his father-deceased about forty years. Eagleton also recognized the form of a child, but refused to acknowledge the recognition at the time. This he con-fessed afterward, when he became con-

vinced of the truth of Spiritualism. But Hammond says: "Eagleton brow beat me all the way home, calling the whole thing a humbug, and said I was a fool to swallow such stuff; but when we got to my house I quietly went into another room and brought out a photograph and hand it to Eagleton, saying Si, do you think you ever saw the coun terpart of that picture?" 'My God!' he exclaimed, that is the man you said was your father, at Riley's."

Sime Eagleton is now a confirmed and outspoken Spiritualist, made so princi-pally by those facts, the truth of which

ne now says he cannot deny.

Another item of interest is this: A bout four weeks ago Mr. Hammond called on me and requested me to write to Wilbur Hammond, the healer, of Belvidere, Ill., a notice of whom appeared in THE PRO GRESSIVE THINKER & short time ago). 1 described Mr. Hammond's illness

which he had been laboring under for a considerable time and in Mr. Hammond's name requested the healer to take an interest in his case, and if possible obtain relief for him. William Hammond received no writ-

ten reply from his namesake, but it appears the spirits came themselves to attend to the case. Hammond had been a chewer and smoker of tobacco nearly all his life. but he now distinctly heard the admonitions, "Throw it away," "Spit it out!" etc. He also experienced strange convulsions of his limbs and body. One day he was standing by his buggy talking to a friend named Cook, when he attempted to put his hand into his pocket, as he says "for a fresh when his arm was so completely controlled that he could not get his hand into his pocket. Now he became quite alarmed and excited; he could not use either arm as he wanted to, and Cook observing his extraordinary excitement and strange gestures, inquired:
"Hammond, what is the matter with

you? Are you getting crazy?" "I can't get my hand into my pocket

"Oh, if that's all, I can give you one," said Cook.

He did; but when Hammond got

into his buggy to drive home he became worse. His hands and arms were continually doing something wrong. pulled the wrong rein and went left when he wanted to go to the right. and when the horse became so demoralized that he seemed about to plunge into a ditch he made matters, worse when he tried to stop him, and all this time the words were repeated, "Spit it out!" "Spit it out!"

Some of my readers may suppose that Hammond was drunk, but let me assure them that he has not tasted an intoxicant for twelve years.

Finding that resistance to such pow ers was worse than useless, he at last came to a standstill, and said:

"Now, if I throw tobacco away and promise never to use it again, will you let me alone?" The reply was, "Yes." He took the tobacco from his mouth and threw it away and has not used any since. He now claims that he is already in better health, and that although but a couple of weeks have elapsed since he ceased to use tobacco his great weight has been reduced 35lbs(he was immense ly fat) and he is conscious of the pres-ence of his invisible friend nearly all the time comforting him and helping

him in various ways.

I have in the above given, as nearly as possible, William Hammond's, own words. His statements imply that materialization is a fact and that mediums cannot, at all times, hold themselves responsible. THOS. HARDING. Sturgis, Mich.

Did You Ever Make Money Easy? MR. EDITOR:-I have read how C. E. B. made so much money in the Dish Washer business, and I think I have beat him. I am very young yet and have had little experience in selling The demonstration of this is made by goods, but have made over eight hun-he ears of two persons being put in com-dred dollars in ten weeks selling Dish

ulars.
I think I can clear over \$3,000 the

GOOD RESULTS.

A Seance with Mr. Winans

To THE EDITOR:—This village of about 2,000 people; supporting four churches, the seat of Parker College, an institution of learning under the auspices of the Free Baptist denomination; its people intensely loyal to the church and lovers and upholders of law and order; its pastors young, active and aggressive, has received from the Spirit-world within the last two weeks some manifestations that will furnish food for thought for some time to come. Mr. C. E. Winans, the medium so well

and largely known by the visitors at the camps at Clinton, Iowa, and other , came here two weeks ago to-day ov invitation of some of our advanced thinkers, with the avowed purpose of giving a few seauces both materializing and physical. He arrived here on the evening of the 10th inst, and found the atmosphere, religiously speaking, fairly ance, running streams of bitter denunsurcharged with the opposition to the cause of Spiritualism, saturated with the evtremely bitter venom of intoler-ciation of any who should attempt to seek the truth through the aid of de-parted friends on the spirit side of life; hreatenings of God's ffercest judgments upon all those who should seek after knowledge by the uid of "familiar spirts" (whatever they may be) as an abomination unto the Lord, etc. In fact, the opposition to Spiritualism seemed so onounced, and was so keenly felt by he sensitive brother, that he announced the next morning after his arrival that he falt that he could not remain and occupy the quarters assigned him, and would be obliged to leave and labor in some other field. The writer at once proffered his home

for the seances, and his board for the missionaries, Brothers Winans and Norman, and in the parlors of his home there was presented to the hungry seekers after truth, as well as to the believing souls present, a series of five materializing scances and two of physical

These seances were made absolutely free from fraud, confederation, trick, or falsehood. The medium in each instance sat under strict test conditions, placed by committees chosen from the members of the circle. The writer each evening. both before and after the seances, invited scrutiny into the surroundings of the house, especially enjoining upon the committees chosen diligent search for paraphernalia, wigs, masks, robes, and other accessories. Diligent search was accordingly made, but none found either before or after the seances; and in addition the writer announced that in case any one present harbored a thought that there was any confederation or other fraud by accessories or otherwise, he or she should leave the seance room, and that if any remained such fact would be considered as proof conclusive that he or she agreed that fraud was not present or tolerated. None left the room. This strict diligence; and test condi-

tions, together with the fact of the se-ances being held in a private residence, taken with the high-moral character of the medium himself personally, cleansed the atmosphere surrounding these seances from all suspicion and virtually shut every member of the circle up to the fact that either the manifestations were as claimed from the spirit-side of life, or else they must give over their reason to mere conjectural doubts and

say "they knew not whence they came."
This series of seances may then, I think, be classed among those strictly pure and free from all suspicion of fraud, deceit or other falsehood, and the results must be accepted by all honest minds as true manifestations from the spirit

The manifestations were not remarkable either for strength or numbers from the standpoint of a believer but, and could be expected. The room was at times almost filled with doubters and positivism in its worst forms although care was taken to have some of the leaven of truth in the midst of the cake-enough so that the workers were not entirely dismayed at the stonewalls of unbelief they went up against, but the effort was made to dispense the truth of spirit return and life after (socalled) death so far as possible in a few short object-lessons, and to prove that our departed friends from this plane still live, and it was very successfully done, too.

uThe last seance, at which there was a circle composed mostly of believers. was marked by a pleasing demonstration of spirit-love and affection, by the hand-ing to each one present, by a manifesting spirit, of a plate of refreshments consisting of fruits and cake, which had been provided by the hostess at the request of the little cabinet worker, Maudy Barnes at a preceding seance. These refreshments were placed upon a table within the cabinet (the front parlor), together with plates for serving, and each member of the circle was remembered by his or her spirit-friend manifesting in person.

There were other marked demonstra-tions of spirit return and power, but which are familiar to most of your readers who have attended the seances of Brother Winans, such as dematerializations under almost full light, transformation scenes and materializations in full view by the controls and working forces, the making of lace and garments by spirit Jimmy Bunnell, the clever greetings, repartee and pleasantry of little Maudy: the manifestations of Chief Toto, his medicinal ministrations to the aching head of a lady sitter of the circle, with acknowledged relief; his exhibition of strength by grasping by a front rung and holding out at arm's length a heavy wooden bottom chair thereby—a which no one present was able to do after trials at close of the seance.

As a result of these seances it can be truthfully said that many have been entirely convinced of the grand truth of spirit return and of life after earthly death. During the progress, of the seances

and the stay of Brother Winans the ma-levolent spirit of the opposition mani-fested itself by the rappublication (probably for a compensation) in a local sheet of the old newspaper article taken from the Strawberry Point (Iowa Times, of December, 1885 wherein an exposure of Brother Winans as ja fraud medium is claimed to have taken place. The republication was so adraitly done, the head-lines so apparently recent, and the true character so skillfully concealed, that its object was apparent, to-wit, to convey the impression to the casual (non-critical) reader that it was an account of his arrest and incarceration in jail, and exposure of fraud, at this present time; and so well-was it concealed that many inquired when the trial was to take place, etc. But the shot fell short, and no harm was seen from the shameful attempt at maligning and abusing an honest man and the cause

ho represents in part.

Verily, for ways that are dark and tricks that are vain the heathen Chinee is not alone peculiar.

The fact that this is the first breaking

of the light into a dark place, speaking volume of genuine poems, of such fine spiritually, is the apology, if any is moral and spiritual tone that all will be needed for this epistic, and we trust it pleased and benefited by it. For sale at may find a place in your columns, not as this office. Price \$1

an advertisement for Brother Winans, for we think he needs none, but that it may be known that another corner o the earth has been illuminated by the rays of spirit truth, and that the people here are willing and anxious to receive light upon this subject, as well as all others that require a search after knowledge in all its forms.

ANDREW C. DUNN.

AT THE WASH-TUB.

But a Good Materializing Medium.

TO THE EDITOR:-The best case of materialization I have ever seen was as follows:

I had learned that a widow lady was living at Santa Monica, Cal., who had once been a powerful materializing me-Thinking this to be a good opportun-

ity of learning something about the phase from one who had gone out of the business. I took the liberty of making a call, and found her with three children all girls, living in a cheap but neat cottage, which was made doubly cheerful by the vast variety of flowers, vines and shrubs surrounding the paces.
On being informed that I had called

to learn something of her former experiences as a medium. I was at once nade welcome, and the lady cheerfully left the wash-tub for a few minutes, to answer my very pointed questions, and this is what I learned: She developed medium ship at home in Terre Haute, Ind., when a girl, and was

f years as materializing medium. She said she had a nice little home now, and by doing her work well always managed o have all she could do, so she was making a very comfortable living. She said she had quit her mediumship because she was tired of being called a fraud; that persons who were bigoted. egotistical and spiritually blind could

no more believe their eyes than a hen

could learn to swim. A few months later I learned that a few Spiritualists in the neighborhood and persuaded her to give a scance at the house of Mr. and Mrs. Sullivan, who were friends of mine. This was my chance, and I was the first one there The medium came in late, and while sho rested for a moment a thin curtain was hung across the corner of the room by Mr. Sullivan. The curtain was in two

pieces; that is, parted in the center. After a few minutes' pleasant talk. the light was turned down a little and the medium took her seat behind the curtain. Singing by the guests then commenced, and before a stanza was completed a form dressed in white threw back the curtains until all could plainly see both the form and medium one in white, the other in black. After this the seance continued for over an hour, and many forms appeared. Since that time I have tried hard to get the lady to give another seance, but it is now over a year and she, is still taking in washing to support her little ones in preference to holding circles.

As Mr. Edmiston seems to know all

about materializations, I wish he would tell me how this was done; or does he suppose the parties present were all

dupes?

If I was deceived it was by parties who had no interest at stake, and upon whose honesty in all things I would stake my life. It would have been impossible, I think, to perpetrate such a gigantic fraud without collusion with them, and being very old people, living their closing days upon the savings of a well-spent life, they were entirely bevond suspicion.

Here we have a lady, one of the best mediums in the country, retired, and taking in washing to support her little ones on account of the intolerant big otry of just such men as your correspondent seems to be.

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SATURDAY, JUNE 20, 1896.

Demagogue or Ignoramus?

Wind is air in motion. It is known by various names as it increases in velocity. as, a breeze, a gale, a hurricane or a tempest, and moving in a circle it is of late years called a cyclone. It is of the latter we propose to discourse; for the preachers are now representing them as special agents of God for vengeance, and as such they employ them to frighten sinners into the church. A repetition of well-known facts in natural philosophy may not be improper.

The air, rarefied by heat, rises, while denser air from without presses in to supply the partial vacuum. This is seen in the stove or fire-place on a small so that within rises in the column with force proportioned to the heat, the cold sir rushing in producing a draft. A heated room, when the door is opened on fire, or even a burning building, presents the same phenomenon, the heated air rises and the distant air rushes in to tioned to the displacement of the asdegrees of velocity, from a gentle zophyr, a moderate breeze, a gale or a committee, that books assaulting the Catholic should be committee, that books assaulting the center towards which it is moving. The nearer the vacuum the more violent the

Moving towards a common center from the several points of the compass, where great heat has prevailed for a rents at the place of meeting. Thrown circular motion, though the whirlwind is borne forward in a straight line, or bent into curves as influenced by the pressure of varying currents.

The air is governed by the same law as water, rising when heated, the colder remaining at the bottom. The sinking of a ship, or the submergence of an island, the waters outside are pushed inward to establish an equipoise.

This law governing liquids and gases is coeval with time, and will continue while these elements exist. Walls may be built to restrain the waters, but as seen a few years ago at Johnstown, when the obstruction gave way the waters sought their level and destroyed everything in their path, just as do the cyclones.

These facts in view, have we a reader of ordinary intelligence who believes that winds, or waves, or floods are messengers of God's wrath? Are any of them so silly as to believe the tornado or the cyclone can be bent from its course by prayer, or even by sacrifices as in ages gone? If God is the same curred many times, and the operating yesterday, to-day and forever, as we have been taught, he cannot change, suspend or modify his laws. He who asks for reconstruction only shows his own imbecility. "My people doth not consider" is credited to inspiration; and then we are told again: "In the latter days ye shall consider," so they who place trust in the record may repose in hope that the truth will finally triumph. In the interim the preacher who frightens his flock into pretended goodness by representing cyclones are methods of punishment, is either a biatant demagogue, a ranting ignoramus, or a decep

Unearthed the Skeleton of a Shark.

"We are informed, says the Chocktaw, Ala., Herald, that while digging a well in the southern part of the county recently F. K. Keener unearthed the skeleton of a shark at the depth of something over ninety feet from the surface of the ground. The bones of the skeleton were all in the proper place and were in a state of almost per-fect preservation. Mr. Keener has some of the teeth in his possession, which are of immense size. The entire neighbor-hood is puzzled for a reasonable theory as to how the bones of this monster of the waters got to such a depth under ground.

It was because of "finds" like the above, which were met with whenever civilized man has dwelt and delved, that the story of a universal deluge was projected. In the early ages, before science dawned, the priests were the only educated class. When asked how the remains of animals came to be buried so deep in the earth, instead of saying We don't know," they concocted the story of the flood. This remained the explanation until geology, less than a hundred years ago began its mission. Humility is the indeed it is a little more than fifty years people.—Holmes.

since the science began to be taught in the colleges, and was made a study by itself. Until then the priestly tale held full sway, and it is still a difficult task to nstill the truth into the popular mind. Like geography, the elements of geology should be taught in the common chools, but this cannot be until the Bible, as the unerring word of God, with its ignorance and its errors, is banished from the school-room.

Blast the Wretch.

The occasion is very rare when profanity is even excusable. In a majority of cases it is wholly impotent; and in those few cases where at first thought it would seem justifiable, it falls so short of the purpose sought to be accomplished, other means should be employed. Here is a news report from Fort Wayne, of June 1st. Read it, ye holy ones who never swear and censure those who do, then determine for yourselves how to circumvent the usurping priest who would suppress all knowledge pertaining to the infamous history of Catholicism. THE PROGRESSIVE THINKER financial sacrifice. We will send out The conceeds it has little use for language | Encyclopædia of Death, and Life in the that smells of brimstone. It was priest- Spirit-World, in paper cover, as a gift born, and priests have mostly monopo- to all new subscribers for three months. lized its use; but if any one can invent lt contains 400 closely-printe terms which will blast the wretch, and has been sold for 50 cents. whether priest or layman, as Jesus is alleged to have blusted the fig-tree which bore no fruit—who would close our public libraries, or shut up the pub-lic schools, or exclude from the former books which militate against Catholicism, or even against Christianity, he deserves immortality. The footprints of Jesuitism have been everywhere detrimental to humanity. A writer who has discussed the subject must of neces-

sity have failed to do it justice.

Nearly all countries have been compelled sometime to expel the Jesuits therefrom, to prevent their destroying the government. The late rebellion in this country was fanned into a flame and fostered by this priestly clan. It attempted the substitution of monarchy in Mexico in place of the republic through Maximilian, and this Fort Wayne priest wants to suppress the books which tell of it. Milton never wrote a better thing than

"Let Truth and Falsehood grapple Who ever knew Truth put to the worse in a free and open encounter?"
This is our position at all times and in

all places. But we are delaying the reader too long from the clipping:
Fort Wayne, Ind., June 1.—At the Catholic cathedral yesterday, Very Rev. Joseph H. Brammer, vicar general of the diocese of Indiana, made an attack on the Fort Wayne public library. He said in the pulpit that the library contained books that no Catholic should scale. The pipe or chimney allows no read, and he publicly forbade Catholic entrance of fresh air, save at the base, eparents from patronizing the library or permitting their children to draw books therefrom. In an interview this even-ing he said: 'My objection to the public library is not to it as a public institution, but to it as containing books that are not on a cold day, shows an inward current. fit for any Catholic to road, or, for that Great heat in a given locality, as a city matter, for any person to read. I have on fire, or even a burning building, presen a book from the library, 'Footprints of the Jesuits,' a most untruthful book, libeling some of the purest, best and most eminent men of our church. It is equalize the pressure. This inward a tissue of falsehoods. To permit Cathcurrent increases in velocity propor- olic children to read such a book would be to poison their minds against the best cending column which is seeking to gain men in our holy church. If we are to have a public library worth the name, and it is to contain a wide scope of literthus rushing in will range through all ature, as it must, then Catholics, being

Desperation of the Explorer. It was announced a few weeks ago

tives should be excluded."

that Prof. Breasted, occupying the chair time, as at St. Louis quite recently, a of Egyptology, in the University of Chicago, had received news from Dr. Petrie, the Egyptian explorer, of the out of their direct lines they assume a finding in an excavation of a temple near Thebes, of an immense basaltic tablet, upon which is the first mention of Israel ever found in Egyptian hieroglyphics. "Among a mass of other inscriptions," says the report, "was found the word Israel." The line in which this long sought word occurs is deciphered and is rendered: "The people Ysriaal is spoiled; it hath no seed."

It is claimed this inscription was made during the reign of Merenpetath, son of Rameses II, of the 19th dynasty, and refers to the conquest of Syria, Assyria and Judea in the fifteenth century before our era.

The Egyptian Exploration Fund, un-

der the management of this same Dr. W. M. T. Petrie, has been turning over every stone from the delta of the Nile to the first cataract, hoping to find some trace of the Jews in Egypt, or some reference to them. Every little while a great "find" is announced, to keep up hope with the contributors to that fund then comes some scholar learned in this hieroglyphical literature, with the statement that the translation was a false one, and that no reference whatever was made to the Jews. This has ocagents there are really getting desper-

Thebes was located some five hundred miles up the Nile, very remote from the northeastern border. Had the find covery and the inscription would not seem so very improbable.

Let the student always keep in mind that the Phoenicians were an ancient people who occupied Palestine; that the language, oral and written, of the Jews was Phœnician; that both peoples—provided there were any Jews—were Semites: that these Phoenicians who invented letters and established colonies all along the southern and western coast of the Mediterranean, and who engaged in commerce and mining, disappeared from history about the time the now socalled Jews appeared who thereafter

are found occupying their places.

Though the name Ysriaal is found on a basaltic rock on the Upper Nile, is it not probable it refers to a great people like the Phœnicians, with whom Egypt was frequently engaged in bloody strife, rather than to a little mountain tribe of own record shows them to have lived by

THE OLD POPE,

The Enemy of Liberty.

A telegram comes from Madrid, dated June 12, expressing a hearty wish of the Pope that the patriots of Cuba may be ubdued by the hireling Spanish army. What do you think now, Spiritualists, of the Catholic church in a general way? The war THE PROGRESSIVE THINKER has waged against it from the start, has been justified in every instance.

I did wed myself to things of light from infancy.-Keats. Humility is the first virtue-for other



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As the demand for this volume of the Encyclopædia of Death, and Life in the Spirit-World has been very large, and realizing the great good being done through its instrumentality and THE PROGRESSIVE THINKER also, we extend the above terms for a few weeks longer, thus allowing all to avail themselves of the terms offered.

The Reason.

A writer in the Westminster Gazette says that within twenty years of Burns' death Rev. William Anderson declared from a Glasgow pulpit:

"As sure as the Bible is the Word of God, the soul of Robert Burns is in hell-

The dominie was smarting with pain from having lately read "Holy Willie's Prayer," hence his maledictions on the

Published in England.

Scottish poet.

Col. Ingersoll's recent discourse in this city, to the Church Militant, has just been published in England, and is meeting with an immense sale. Oh, the Catholic church and its best representa-

A Modest Hint.

"One of the most notable things in connection with the storm was the fact that so many churches and so few sa-loons were demolished. This is another evidence of the freaks of a tornado."-News Item.

The cyclone that swept over Rockford and Elgin a few days ago, somewhere in its course tore a steeple from the Methodist church and piled it on the adjoining parsonage. Was this an intimation that God-did not want a steeple on his house, as the old-time Methodists taught; and if needed anywhere it was to ornament the home of the preacher? It may be so interpreted.

Pointed.

C. C. Moore, in the Blue Grass Blade, says: "I do not think all Christians are scoundrels. but I do think all scoundrels are Christians." The editor seems to dislike the preachers, for he says: "I think all preachers are either ignoramuses or hypocrites."

Mediums' Defense Committee of Philadelphia, Pa.

PHILADELPHIA, May 27, 1896. To the friends of mediums everywhere, and particularly to those who have contributed to the funds for the defense of mediums in Philadelphia, Pa., through Mrs. M. E. Cadwallader, chairman of finance, we send greeting, and submit the following:

STATEMENT FROM AUDITING COMMIT-TEE:

"In examining the report of the chair man of the finance committee, Mrs. M C. Cadwallader, we find that a carefully itemized record of all subscriptions re ceived from individuals, as well as a statement of all donations received from societies, has been submitted to us, and that all funds have been turned over to the treasurer of the committee. Her account has been carefully audited and

found correct.
"We also find that Mrs. Cadwallader has delivered one hundred and fourteen addresses, written four hundred and thirty letters, besides fifty-eight newspaper articles in the interest of the defense fund, without drawing on the fund for expenses of any kind."

The thanks of the committee are hearily tendered to all contributors to the mediums' defense fund. A detailed statement of all receipts and expenditures will be published in due time. Signed, FRANCIS J. KEFFER, President First Association Spiritualists

of Philadelphia. THOMAS M. LOCKE, President Philadelphia Spiritualist Soclety, Auditing Committee.

B. B. Hill, Chairman.
F. H. Morrill,

Sec'y and Treasurer, 221 Chestnut street.

If you would have soft, silky and abundant hair, take good care of it. Use for a dressing Ayer's Hair Vigor only, that being the most reliable and scientific article, and without which no toilet is complete. It keeps the scalp clean cool and healthy.

Words of love are works of love.-W. R. Alger.

Humanity is the equity of the heart.-Confucius. Friendship is infinitely better than

Meddle not with him that flattereth with his lips,—Bible.

FAGTS AND FIGURES.

A STRIKING LESSON. Christian Civilization and

Heathen Peoples. Statistics of Prisons, Etc., of Michigan and Other Institutions.

These statements in regard to Michgan are taken from the Michigan Manual of 1895. I will begin with our prisons, and give the present value of the property of each, the number inmates, in table form:

130 430 430 459 323 2,548

And these asylums are now crowded. Besides the above criminal statistics we must add the House of Correction, at Detroit, and the criminals confined in the county jails all over the State.

That gives us one convicted criminal to every 876 persons, and one insane person to every 643 persons. There is in Michigan about one clergyman to every 1,000 inhabitants. That would give one insane person to every seven clergymen, and one convicted criminal to every nine clergymen.

According to investigations of eminent writers on crime, only one crime in sixteen is discovered and punished. You may multiply the above statistics what you will get.

drunkenness, hypocrisy, lying, boodle and political frauds, you will have a refere is not an asylum from very fair estimate of what Christian Maine to Texas which does not conigan has one of the most moral, the teach them religion and the plan of Bible):

UNITED STATES CENSUS REPORTS. The United States Census report for 100,000. Multiply that by 16 (as explained above) and we have 1.600 .-000 convicted and unconvicted criminals in the United States. And this, with 70,000 clergymen, and by census report of 1890, \$680,687,000 of untaxed wealth in churches. And this is our boasted Christian civilization.

CHRISTIAN EUROPE.

If we go to the Christian countries of Europe we find they are in debt \$3,000,000,000 for war purposes. The greater and the lesser powers put all they possibly can into war material, in order to keep their most godly Christian neighbors from murdering them and gobbling up their states. And the United States is appropriating millions of dollars for war-ships and coast defenses. What for? Why, to keep our Christian brothers from over the water from coming over here and cutting our throats. And all these Christian countries beg in season and out of season for money to send mismay know our religion, and to convert them to our practice of drunkenness, licentiousness, thievishness, and that of eternal damnation.

Let us go a little deeper into this matter, and see if we can find out if religious belief has had anything to do with producing criminals or the insane. We will turn first to the statistics of crime.

In Christendom, in every million of the population there are 1,180 persons in prison for crimes. In India, there are only 1380 in prisons for had on heathen countries. crime.

inals per 100,000 were distributed in England and Wales as follows: Catholics. 2,500; Church of England, 1.400: Dissenters, 150; Infidels, 5. In 66 prisons and reformatories in

Canada, Michigan, Iowa, Tennessee, New York, Pennsylvania, Connecticut, Indiana and Illinois there were, a few tributed as follows: Catholics, 16,434; Church of England, 9,975; 18 other Jews and Mormons, 110; Universalists, 5; Infidels, 8.

A report of the chaplain of the Ohio Penitentiary, a few years ago;

gationalists, 11; Disciples, 18; Episcopalians, 33; Lutherans, 19; Methodists, 172; Presbyterians, 53; United Brethren, 14; Spiritualists and Infidels, none.

The Echo, a paper published in New Zealand, made the following report, in 1880, of offenses during the year past: For heinous offenses there were convicted 1,015, distributed as follows: Church of England, 482; Roman Catholic, 275; Presbyterians, 135; no religion, 3.

The following report by the superintendent of the House of Correction, at Detroit, for up to the year 1874, of acres of land used and number of was: Of Roman Catholics, 1,094; had no religion.

tions, 499; Spiritualists, none.

born inside of wedlock no one knows. | absolutely without religious belief." The New York Sun said: "The ad-

past year (1893) in the kingdom." licentiousness. Breach of promise, 14; cruelty to animals, 18; bankrupts, 254; elope-109; various other charges, 84; and Dyacks" and "The Hill Dyacks." 12 committed suicide.

ecuted a few years ago, 72 died pro- have not yet learned to worship God fessing Christianity, and exhorted the according to the orthodox dogmas, so people to become Christians and meet they don't lie, steal, swear and get them in heaven. And the officiating drunk, as they do in Christian counclergymen gave them assurance that tries. by their repentance and belief in the atoning blood of Christ, at the last 000,000 inhabitants. They are conhour of their worthless existence, they tented, patient, non-progressive, but could escape the just punishment for in some respects fine mechanics and their crimes.

WHO ARE RESPONSIBLE?

come from, my next effort will be to mon. There are very few criminals find out who are responsible for pro- or insane persons. They smoke opium, ducing so many insanê. Ever since but don't get drunk. Their religion, the advent of modern Spiritualism, if they have any, is ancestor-worship. forty-eight years ago, it has given The great effort of their lives is to do charge the most of it to Spiritualism, | Christians, they have no fear of death. circulate that inexcusable falsehood literature. These precepts are inthan that Christian falsifler, the Rev. | culcated there: of crime in Michigan by 16 and see T. Dewitt Talmage. Lest you may think that is an unjust judgment, I neighbors?" If we add to the above product will quote from his sermons. In 1876

civilization is in Michigan, and Mich- tain victims of Spiritualism." In a sermon, October 14, 1888, he again most intelligent, the best educated said (Remember, Spiritualists are duce us to say the religion was: people of the States of this Union, classed as infidels, because they don't and a clergyman to every 1,000 to believe in the divine inspiration of the my neighbor? "Infidelity, stand up and take thy of some pretty woman?

sentence in the presence of God, and angels and men. Stand up, thou risy; we don't reason; we are all 1890 shows that at that time 82,329 monster, thy lips blistered with blaspersons were confined in prisons and phemy, thy cheek scarred with lust. jails for crime. At this date, 1896, thy breath foul with corruption of the number would be increased to ages! Stand up, Satyr, filthy goat, ing something over 30,000,000 people. damned,

And that was Talmage, the clergy- nation and become corrupt enough to man whom unthinking fools admire. Without comment I leave him with those who dare to reason.

WHAT ARE THE FACTS?

In the year 1876 there were 87 showed that from 1870 to 1876 there sionaries to the heathen, that they had been 23,328 insane persons in they may learn the consoling doctrine of 42 published reports, later, 215 insane are clergymen and 45 are page 21, says of them: Spiritualists. The proportion of insane clergymen was 1 to every 150 every 711.

DID INFIDELS DO THIS?

amination of the effects of Christian civilization on the people in nominally Christian countries, we may now propwhere the Buddhist religion prevails, erly proceed to see what effects it has

When America was discovered. According to the English parlia- Mexico and Peru were quite advanced mentary reports for 1873, the criminal in civilization, having large, well-built cities and a very-well-written history. The Christian Catholic Spanish confor gold, and made slaves of the rest. The real Aztec is wiped out and gone. Farther North was the North Ameri-

years ago, 41,335 criminals, dis- came, proffering peace, but gave them tians' God, Jesus, our Bible, or the war and robbed them of their lands: they offered them religion, but gave Protestant denominations, 14,811; them fire-water; they preached to them Europe and America—have developed said of 601 convicts there were of of inhabitants of America, nine-tenths same persons. Baptists 65; Catholics, 133; Congre- of them have disappeared. And that The vices that always go with Chris-

has been the result of Christian civilization in America.

Captain Cook discovered the Sandwich Islands in 1778, just 118 years ago. They were then a healthy, robust race, happy and comparatively moral. Their numbers were estimated at not less than 350,000. To-day there are about 35,000 left, many suffering from the diseases and vices of the Christian civilization that was introduced among them. Nine-tenths of them have gone, and the rest of them will follow soon.

OUCHT TO BE CHRISTIANIZED. In 1883 the Rev. Wm. Miller, giving his twenty years' experience as a missionary in Zululand, in a lecture in Cleveland, said:

"There are no thieves there. Dr

Livingstone left a quantity of valuable Protestants, 1,185; 4 Jews, and 126 goods in one of the villages on the Zambezi for seven years, and when he In 1893 there were locked up in returned he found everything as he Ontario. for various crimes, as fol- had left it. There are among this lows: Roman Catholics, 4,359; Church simple people no safeguards against of England, 1,438; Methodists, 1,624; thieves, as locks and burglar alarms. Presbyterians, 1,438; other denomina- A thief would be killed. He cannot be pardoned out of prison by some Illegitimacy in Christian cities of benevolent governor. There is no Europe is statistically reported as fol- profanity, for the negroes do not lows: London, 4 per cent; Paris, 33 know how to swear. There is no imper cent; Brussels, 35 per cent; Mu- morality. Street-walkers would be nich, 48 per cent; Vienna, 48 per killed or driven out of the country. I cent; Stockholm, 48 per cent; Rome, never saw a drunken man there, un-54 per cent. These figures represent less he had been given some of the children born outside of wedlock, white man's whisky. They know How many illegitimate children were nothing about God or Jesus, and are

Such a people ought to be Chrisvocates of disestablishment in England | tianized at once, and taught about reare calling attention to a summary of ligion, and God, and Jesus, and hell, the number of clergymen who have and how to swear and drink whisky, appeared in court as defendants in the and chew tobacco, and the practice of

NEED CONVERSION.

There are in the Island of Borneo ments, 17; drunkenness, 121; assaults, two heathen tribes, called "The Sea They are a simple, honest, soher, vir-Out of 80 murderers who were ex- tuous people. Unfortunately they There is China—a country of 350,-

artisans. Like some of the old Bible celebrities, some of them practice Having found out where criminals polygamy. Licentiousness is uncommany clergymen great pleasure to as their forefathers did. Unlike and no one has been more prompt to They are well educated in Chinese

"How shall I do my duty to my

"How can I best discharge the duty of a virtuous citizen?" "Religions are many; reason is one;

we are all brothers?" In the Christian civilization of America a little experience would in-

How can I most effectually skin

How can I enjoy illicit company Religion is a cloak to hide hypoc-

enemies.

NEED MISSIONARIES. There is the Empire of Japan, havbuzzard of the creations, leper of the In natural grace, elegance of manners centuries! Stand up, thou monster, and courteous deportment, they are Infidelity! Part man, part panther, the equal of the best society of Europe part reptile, part dragon; stand up or America. They are well educated and take thy sentence! Thy hands in their own literature. It was said red with the blood in which thou hast of them when first known to Euwashed, thy feet crimsoned with the ropeans: "They are the happiest peohuman gore through which thou hast ple in the world." There was not a waded, stand up and take thy sen- thief, drunkard or insane person in tence! Down with thee to the pit, the empire. Licentiousness was unand sup on the sobs and groans of known. And yet this people don't those thou hast blasted, and roll on worship God, never heard of Jesus. the bed of knives thou hast sharpened never knew about our Bible, and don't for others, and let thy music be the keep any Sabbath day. Christians everlasting misery of those thou hast ought to send missionaries there, so that they might learn the way of damdeserve hell.

> ABYSSINIAN CHRISTIANITY. I shall present but one more case

to show the influence (or bad influence) of Christianity on a nation. It asylums for the insane in the United is a land called Abyssinia, lying south States. Replies from 58 of them of Egypt, on the Red Sea. It was converted to Christianity in the middle of the fourth century, and the peothem. Out of that number 412 had ple were then considered fairly tolbecome insane from religious excite- erable inhabitants. To-day they may ment and 59 from Spiritualism. Out be justly estimated as intolerable. Chambers' Encyclopædia, Volume I.,

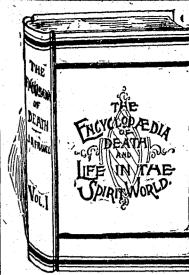
"The state of manners and morals is as low as might be looked for in a same ciergymen was 1 to every 150 country so long a prey to anarchy and highest moral sentiment, and free from violence. Human life is lightly val- all sectarianism. Price, 50c. For sale ued, the administration of justice is at this office. barbarously negligent and corrupt, Having made a very limited ex- and the marriage bond is tied and loosed with extreme facility."

SUMMING UP. Let us sum up the case. Abyssinia, after 1,500 years of Christian influence, is more barbarous than it was before it was converted to Chris-

tianity. The Zulus and Dyacks, though very unlearned and ignorant, were the most moral, honest, sober and chaste people querors murdered thousands of them in the world, and yet they never heard of Christianity.

The Chinese and Japanese were well civilized, learned, strictly honest, vircan Indian, very properly called "the tuous, temperate and courteous; and noble red man." The Protestants vet they knew nothing of the Chris-Sabbath day.

The white race—the Christians of of Jesus and the love of God, but in the highest intellects and scientific troduced vice and disease that sent progress. They have also produced them prematurely to hell (if orthodox many times more murderers, robbers, doctrine is true). Out of the millions thieves, dishonest, licentious and in-



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tian civilization are destructive to nearly all barbarous people. They adopt all the vices, but seldom practice the virtues of civilization.

There is, without doubt, more insanity in the United States than in any other country in the world, and there are sufficient reasons for it. There is such a desire to become speedily rich, the mad race for office and honor, the insatiable thirst to be leaders of fashion and go in the first society-these and other exciting causes keep the American people in one eternal round of nervous excitement. As a matter of course, the outcome of all this is to a great extent disappointment, despondency, nervous prostration, insanity and suicide.

The cause of crime comes nearly from the same source. A desire to live fast, to spend more money than can be got honestly, a morbid inclination to go everywhere, and labor little or none-and so thousands drift into dishonesty and crime.

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There is one other cause for crime in all Christian countries, and it is an important and prominent factor. It is the church doctrine that the worst scoundrel that ever disgraced the earth may repent in the last hour of his miserable existence and have his sins and monstrous crimes washed out by the blood of Jesus, and thus avoid the just consequences of a detestable life. A criminal hopes to never be convicted, but if he believes the church doctrine, he believes in the long eternity to which all are hastening, he will, through the merits of Jesus, stand on an equal footing with the most exemplary person that ever lived. A more pernicious and corrupting doctrine could not be taught. Yet that doctrine has been taught for 1,800 years, and it is taught by our 70,000 clergymen in the United States today. It has been handed down from father to son until it has left more or less of its impress on every so-called Christian civilization.

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ORIENTAL RELIGIONS.

Oriental Thought Absorbed

by Western Minds.

It Gives Support to Modern Spiritualism.

It is a fact which cannot be questioned, that Western minds have within the last few years absorbed a large amount of Orental thought. The ideas of God, of man's interior nature, and of religion generally, have radically changed. The independent thinkers among us now regard these subjects in a totally different light than that in which they held them a quarter of a century ago; while those who prefer enjoying the fruits of the mental labors of others, to exercising their own mental powers, are quitting their former positions and occupying fresh points of view. In conformity with their accepted principle that truth is welcome from whatever source it proceeds, Spiritualists, at least the more advanced among them, have thrown wide open the gates for the admission of Oriental knowledge, and if, in some cases, a little Oriental error has entered with the truth, it is only what might naturally be expected. The liberal mind offers to all ideas hospitable entertainment as passing guests. The spiritualized intellect admits those proved worthy as permanent residents, accepts them as members of the family circle, and treats them as most esteemed friends. In days easily remembered by all

but the very young, the portals of Christian orthodoxy were closed, locked and barred against all truths not already within the citadel of dogmatism. With equal care every avenue of egress was guarded against the departure of error. That which was to be believed and that which was to be disbelieved had been settled in former generations, and woe to him who should dare to unsettle the minds of his fellow-beings or disturb the dust which covered their ancient faith. There was only one alternative to a blind, unreasoning acceptance of the strict letter of Bible and creed. The man who could not believe in an anthropomorphic deity, an enormously magnified representation of the worst passions of barbarous humanity, might and did disbelieve in the existence of any deity. "He who could not believe in the resurrection of the physical body at the sound of an archangel's trumpet, might and did disbelieve in any conscious individual existence after the dissolution of that body. He who could not accept the Christian religion with the stamp of orthodoxy pronounced genuine by his church, might and did reject all religions. He might do all this if he kept his beliefs and disbeliefs to himself and outwardly conformed to the practices required of him by ecclesiastical discipline. Except some few brave and honorable men and women who were not scared by the name of infidel, and who preferred social ostracism and perhaps financial ruin to hypocrisy and deceit, our entire population, up to the middle of the present century, might have those who have risen out of earth been comprised in two classes. The bodies, and ascended above earthly one class believed all they were taught in religion, without thinking for themselves; the others believed nothing, but judged that human wisdom or the necessities of their condition made it imperative that they should refrain from informing their neighbors of their lack of credulity.

With the advent of Modern Spiritualism came a great change in the attitude of the people towards religion. On the one side the phenomena, although accepted by comparatively few, had a marked effect in checking the tide which was strongly running towards total negation of man's future existence; on the other, the philosophy taught through the lips of entraged and inspired media was for the most part irreconcilable with the prevailing theological notions of a personal God, of heaven and of

This philosophy had the advantage of being rational, a point in which the old theology was sadly deficient. An infinite person was not only unthinkable but impossible. An infinite principle was intelligible. Endless torment was a horror beyond power of description. Endless happiness, to be found in perpetual adoration and psalm-singing, presented a monotony which to many appeared undesirable. Eternal progress, of which spirit intelligence delighted to speak, offered a welcome relief. Gradually numbers who had not personally received through spirit phenomena evidence of the continuity of human life, came to regard this philosophy as consolatory and at least probable, and thus its influence extended, and is still extending, far beyond the ranks of ac-

knowledged Spiritualists. This philosophy was in some essential particulars utterly antagonistic to presence and his love for justice and shiny or tempestuous, means so much the religious teaching which had for truth, seems to inspire all to give the that, rising from your couch, you some centuries prevailed in the West, best they have in store. but had much in common with older religions, still venerated by a majority the spiritual christening service upon of the human race. It recovered many | the infant child of Hugh A. Thomas, important truths which had been lost of Lawton, Mich. It was a very imto our ancestors for centuries, but pressive service, the christening with fly so far in the few hours in which I ever met-remarkable for benevowhich had been preserved in varying flowers, and as the beautiful name of my body is asleep in the night, how lence and great philanthropies—at degrees of purity by teachers and students on the continent of Asia, the spirit guides of Mrs. Robinson Christian missionaries had persistently there was a rift in the clouds that had misrepresented the faiths of Eastern all day overspread the sky, and the people, and if they met with little or no success in introducing the light of cent babe, making it far more im- ment! If not prepared for the after- was waited on and cared for by Christianity to the Orient, they did | pressive than anything of the kind we succeed to a very considerable extent had ever witnessed. in keeping their fellow-countrymen who remained at home in the blackest darkness of ignorance concerning religious which they chose to call pagan or heathen

cality, has directed certain previouslyprepared minds to the investigation of Eastern schools of thought, was the foundation of the Theosophical Society. This movement originated within the Spiritualist body, and without preceding spiritualistic work would have been impossible. - An exaggerated apprehension of ill results from communion with unseen intelligences, has rendered much of its labor far worse than useless, but in promoting the study of the ancient literature of the East it has been and is destined to be of service to mankind. This ancient literature gives its support to the philosophy of Modern Spiritualism in the essential particulars of man's divine nature and unlimited potentialities, and proves that these ennobling truths were taught ages before the debasing dogmas of total depravity and sin inherited from first parents had dishonored a human

mind. The Mental, Spiritual and Christian Scientists, and metaphysicians of all classes, have found these truths in the thought atmosphere of the day, and have received them because they knew them to be worthy of acceptance. Many of these have had but narrow capacities of vision, and could see but a small portion of truth at a time, but the limit of their capacity has not diminished the bulk of the truth at which they gazed. Nor has their beholding but one side of it changed the fact that truth is many-sided.

In due order came the Parliament of Religions, when, for the first time, the professors of Eastern faiths had an opportunity of stating their own case in person before a Western audience. Many were surprised to find that their systems, instead of Seing heathenish, idolatrous and devilish, bore in several respects a strong resemblance to those of the more advanced thinkers of our own age and clime. In the East, as in the West, there have been many sectarian divisions, erroneous notions and injurious institutions. Truth belongs not exclusively to any body of men, whatever their complexion, mental development or place of abode. It may be found on Himalayan heights, him the choice between wisdom and on Western prairies, on the bosom of the ocean, and in all other places. Its dwelling is in the universal spirit, and each must find it for himself and within himself.

Oriental religions offer us projection from, or perhaps more correctly, individualization, in place of creation by Infinite Being; descent into matter in place of the fall of man; human progress or re-ascent into the spiritual condition in place of salvation through the sufferings of another. In all these teachings they are more consistent with reason than is Western orthodoxy, and, in addition, they prove that even in pre-historic times enlightened spirits inspired their media with the same fundamental and important truths which equally enlightened spirits are teaching through their media in our own day. We hail with joy truth coming through any channel, but if we trace each back to its source we find the fountain of universal intelligence whose waters are conducted to the earth-plane by affections and conditions.

E. J. BOWTELL.

Bankson Lake Camp.

To THE EDITOR:-As many have requested me to send you a brief ac- is no such need for extraordinary count of the opening of this camp, I will say that the first day (yesterday) was a grand success. About six hundred were on the grounds to listen to with a ladder against the sky, when one of Michigan's favorite speakers, Mrs. Anna L. Robinson, of Port Huron, Mich. She gave us a grand in communion. No such dream needed lecture, and her tests, twenty-seven in all, were all recognized. Bankson Lake is situated in Van

Buren county, four and a half miles southeast of Lawton, ten miles west of Schoolcraft, eleven miles northeast of Marcellus, and nine miles from starts out unusually promising, with its beautiful lake and gradually sloping banks, and surrounded as it is by groves of forest trees; and above all comes the melodious notes of the singing birds of the woodlands. Harmony seems to prevail here; not one inharmonious sensation is felt by the most sensitive, but all seems to be good-will, joy, peace and love.

In this spot of all the earth where nature has lavished her treasures rare.

Harmony prevails, and joy and mirth seem to float on the very air.

port, strengthen and uplift the banner of freedom.

We accredit a good share of the Paw Paw, who, with his magnetic agreeable or harrassing, whether sun-

To-day Mrs. Robinson performed sunshine flooded the face of the inno-

JAMES W. RILEY.

"Atlantis: The Antediluvian World By Ignatius Donnelly Sums up all information relative to the lost continent or heathen.

A movement which, if it has not of Atlantis. He regards the description of it given by Plato as veritable history life intensely interesting. Price \$2.

ANYTHING IN DREAMS?

in the Affirmative.

The Medium of Divine Messages.

BUT THE PREACHER REMARKS THAT A NIGHTMARE FOR HEAVENLY BEVELA-TION-GOD'S APPEARANCE TO MEN IN DREAMS SUSCEPTIBLE OF PROOF-SOME INSTANCES GIVEN IN SUPPORT OF BELIEF IN DREAMS-THE BIBLE SHOULD SUFFICE. Rev. Dr. Talmage preached a ser-

mon lately which, aside from its religious sentiment, will be read with great appreciation by people-and there are many such-who believe in dreams. The text was from Joel ii:28-"I will pour out my spirit upon all flesh, and * * * your old men shall dream dreams, your young men shall see visions." Dr. Talmage said: In this photograph of the millenium the dream is lifted into great con-

spicuity. You may say of a dream that it is nocturnal fantasia, or that it is the absurd combination of waking thoughts, and with a slur of intonation you may say: "It is only a dream;" but God has honored the dream by making it the avenue through which again and again he has marched upon the human soul, decided the fate of nations, and changed the course of the world's history. God appeared in a dream to Abimelech, warning him against an unlawful marriage; in a dream to Jacob, announcing, by the ladder set against the sky full of angels, the communion between earth and heaven in a dream to Joseph, foretelling his coming power under the figure of all the sheaves of the harvest bowing down to his sheaf: to the chief butler. foretelling his disimprisonment; to Pharaoh, showing him first the seven plenty years, and then the seven famine-struck years, under the figure of the seven fat cows devouring the seven lean cows; to Solomon, giving riches and honor; to a warrior, under the figure of a barley cake smiting down a tent; encouraging Gideon in his battle against the Amalekites; to Nebuchadnezzar, under the figure of a broken image and a hewn-down tree, foretelling his overthrow of power; to Joseph, of the New Testament, announcing the birth of Christ in his own household; to Mary, bidding her fly from Herodic persecutions; to Pilate's wife, warning him not to become complicated with the judicial overthrow of

We all admit that God in ancient times and under Bible dispensation addressed the people through dreams. The question now is, "Does God appear in our time and reveal himself through dreams?" That is the question everybody asks, and that question I shall try to answer. You ask me if I believe in dreams. My answer is, I do.

THE BIBLE SHOULD SUFFICE. Remark the first: The scriptures are so full of revelation from God that if the sea. we get no communication from him in dreams we ought, nevertheless, to be satisfied.

Sound asleep received great honor when Adam slept so extraordinarily that the surgical incision which gave him Eve did not awake him; but there slumber now, and he who catches an Eve must needs be wide awake! No need of such a dream as Jacob had ten thousand times it has been demonstrated that earth and heaven are as that which was given to Pharaoh about the seven years of famine, for now the seasons march in regular procession, and steamer and rail train carry breadstuffs to every faminestricken nation. No need of a dream like that which encouraged Gideon. Paw Paw. Although a new camp, it for all through Christendom it is announced and demonstrated that righteousness, sooner or later, will get the victory.

EVERY DREAM HAS A MEANING. Remark the second: All dreams have an important meaning.

They prove that the soul is comparatively independent of the body. The eyes are closed, the senses are dull, the entire body goes into a lethargy, which in all languages is used as a type of death, and then the soul spreads its wings and never sleeps. It leaps the Atlantic Ocean, and mingles in scenes three thousand miles away. It travels great reaches We can see on the faces of all an of time, flashes back eighty years, and earnest and honest endeavor to sup- the octogenarian is a boy again in his father's house. If the soul, before it has entirely broken its chain of flesh, can do all this; how far can it leap, success of this pleasant camp to our what circles can it cut when it is fully worthy chairman, Mr. B. O'Dell, of liberated! Every dream, whether ought to kneel down and say: "O, God! am I immortal? Whence! caged now-what when the door of Immortal! Immortal!

Another remark I make is that our of our day thoughts.

thought and unselfish action and your she said the Angel of the Lord ap-

day you are goughg and grasping and and pointed in one direction, and there avarious, in your dreams you will were mountains of bread, and pointed see gold that you cannot clutch, and in another direction, and there were bargains in which you were out-Shylocked. If during the day you are
direction, and there were mountains
irascible, and pugnacious, and gunof all kinds of worldly supply. The Rev. Dr. Talmage Answers powdery of disposition, you will at Angel of the Lord said to her; night have battle with enemies, in Woman, all these mountains belong which they will get the best of you. to your Father, and do you think he If you are all day long in a hurry, at will let you, his child, hunger and night you will dream of rail trains die?" GREAT MANY PEOPLE MISTAKE THE that you want, to catch, while you cannot move one inch toward the divine impulse he went into that des-depot. If you are always over-sus- titute home, saw the suffering there, picious and expectant of assault, you and administered unto it, caring for will have at night hallucinations of her all the way through. Do you tell assassins with daggers drawn. No me that dream was woven out of one wonders that Richard III, the earthly anodynes? Was that the iniquitous, the night before the battle | phantasmagoria of a diseased brain? of Bosworth Field, dreamed that all No; it was an all-sympathetic God those whom he had murdered stared addressing a poor woman through a at him, and that he was torn to pieces dream. by demons from the pit. The scholar's dream is a philosophic echo. The poet's dream is a rhythmic echo. Coleridge composed his "Kubla Khan" asleep in a narcotic dream, and, waking up, wrote down three hundred lines of it. Tartania, the violin player, composed his most wonderful sonata while asleep in a dream so vivid that, waking, he easily transferred it to

Now, having shown you that, having a Bible, we ought to be satisfied not getting any further communication from God, and having shown you that all dreams have an important mission, since they show the comparative independence of the soul from the body, and having shown that the majority of dreams are a result of disturbed physical condition, and having shown you that our sleeping thoughts are apt to be an echo of our waking thoughts, I come now to my fifth and most important remark, and that is to say, that it is capable of proof that God Bible dispensation, appeared to people

THEY BELIEVED IN DREAMS. which he heard in a dream. The night band fell dead across her lap.

was going crazy-sailed on in another found at the camps. direction hour after hour, and for I have just finished an engagement many hours, until he came to the at Kalamazoo, where I spoke to in-

Spithead for West India, and ran is composed of all shades of beliefs

are in the Carson Valley, one hundred | Churches" may spring up on all sides, and started out on the expedition, advanced positions of old Catholicism? traveled one hundred and fifty miles, And is a "People's Church" any betdescribed in his dream, and found the firming the story of Capt. Yount.
Who conducted that dream? The God of the snow, the God of the Sierra Newadas

Sierra Nevadas.

God has often appeared in resource and comfort. You have known people—perhaps it is something I state in your own experience—you have seen people go to sleep with bereavements inconsolable, and they awakened Whither! Two natures. My soul in perfect resignation because of what they had seen in slumber. Dr. Cranthe cage is opened? If my soul can nage, one of the most remarkable men Gleam was brought to the child by far can it fly when my body sleeps the Wellington, England, showed me a long sleep of the grave?" Oh, this house where the Lord had appeared in power to dream, how startling, how a wonderful dream to a poor woman. overwhelming! If prepared for the The woman was rheumatic, sick, poor after-death flight, what an enchant- to the last point of destitution. She death flight, what a crushing agony! another poor woman, her only attendthis poor woman had died, and the at small compensation. dreams are apt to be merely the echo invalid of whom I am speaking lay helpless upon the couch, wondering I will give you a recipe for pleasant what would become of her. In that dreams. Fill your days with elevated mood she fell asleep. In her dreams

Dr. Crannage told me by some divine impulse he went into that des-

SOWING THE SEED.

Some Reflections Thereon by M. F. Hammond.

Sowing the seed on untilled ground eems to be the work of Spiritual ministers; so did our inspired sister, Marion Carpenter, of Detroit, Mich., on Sunday, June 7th, at the little village of Scotts, Mich. There are a few staunch Spiritualists there, who, being hungry for soul-food, engaged Sister Carpenter for the day.

The spirits of the loved ones took full possession of their instrument and kept her busy at both sessions-10:30 a. m. and 7:30 p. m. - when they gave two as fine discourses as it is the privilege of anyone to hear.

We had the privilege of addressing does sometimes in our day appear, a good audience from the same platand has often, since the close of the form at 2:30 p. m., and heard many say "that it was a pity more such meetings could not be held through the country." These remarks brought All dreams that make you better out the following question: Now, are from God? How do I know it? while the camp-meeting season is here, Is not God the source of all good? It and many people cannot go to the does not take a very logical mind to camps, for various reasons, why do argue that out. Tertullian and Martin not the people who are hungering for Luther believed in dreams. The spiritual food make arrangements dreams of John Huss are immortal, with the speakers there to visit their St. Augustine, the Christian father, respective localities, and have a day gives us the fact that a Carthaginian of feasting? At every camp can be physician was pershaded of the im- found speakers who have come there mortality of the soul by an argument for a few days to rest, or are waiting between the dates of their lectures, or before his assassination the wife of have a few days between their differ-Julius Casar dreamed that her hus- ent camp dates, who could be secured at little expense, who would gladly It is possible to prove that God respond to such an invitation, and does appear in dreams to warn, to thus the many who are deprived of convert, and to save men. A friend, the privilege of listening to the grand a retired sea captain and a Christian, things at camps could receive the told me that one night while on the same near home. We believe the sea he dreamed the ship's crew were above to be a good suggestion, and in great suffering. Waking from his hope by seeing this scattered through dream, he put about the ship, tacked the THINKER'S wide circulation, in different directions, surprised every- that it may be adopted by those who body on his vessel? they thought he are deprived of the good things to be

perishing crew, and rescued them and creasing audiences during the month brought them to New York. Who of May. This is a rock-ribbed-dyedconducted that dream? The God of in-the-wool orthodox town, where the Spiritualists seem to be crowded out In 1695 a vessel went out from by a liberal church, which, I am told against the ledge of rocks called the including "Reformed Spiritualists," if Caskets. The vessel went down, but any can tell what that means; I do the crew clambered up on the Caskets, | not know, unless it be those who beto die of thirst or starvation, as they lieve in spirit, but not intercomsupposed. But there was a ship munion of spirit. I am led to make bound for Southampton that had the the above definition from the fact that captain's son on board. This lad twice the managers of this same church rein one night dreamed that there was a fused last winter to let Annie L. Robcrew of sailors dying on the Caskets. | inson lecture in their "sanctified" He told his father of this dream. The place if she gave tests; all because the vessel came down by the Caskets in pastor refuses (publicly) to acknowltime to find and rescue those poor edge that spirits can communicate. It dying men. Who conducted that is surprising what a little popularity dream. The God of the rocks, the will do. The orthodox people are expected to be intolerant, but when The Rev. Dr. Bushnell, in his mar- people profess to become broad and velous book entitled "Nature and the liberal-minded, and have something Supernatural," gives the following better than the old creeds, and find fact that he got from Capt. Yount, in others who are a step in advance, and California, a fact confirmed by many then show the same intolerant spirit families: Capt. Yount dreamed twice to those who stand outside, the quesone night that one hundred and fifty | tion arises: How much more good are miles away there was a company of they doing than are those who still travelers fast in the snow. He also wear the shackles of the more narrow saw in the dream rocks of peculiar creeds? Still I find many firm beformation, and telling this dream to lievers of Spiritualism in this town, as an old hunter, the hunter said: "Why, we do in every town. Spiritualism I remember those rocks; those rocks has come to stay, and while "People's and fifty miles away." Capt. Yount, they but prove the old saying that impelled by this dream, although "the Devil will take on many disguises laughed at by his neighbors, gathered to deceive the unthinking." Is this men together, took mules and blankets not proved by the many creeds and saw those very rocks which he had ter than any other church, if it stops short of a proof of the continuity of suffering ones at the foot of those life? The time has arrived when therocks, and brought them back, con- ories will not do. No person lives today who will deny that right living is Spiritualism teaches it; so does orthodoxy, but Spiritualism goes further, and says right living does not cause continuity of life, but it is the natural result, and all must some time live right in spite of all else. Thus, in Kalamazoo, good seed was sown a year ago by that veteran, J. Frank Baxter, and while I did not succeed in forming an organization there, if some one will go there after the warm weather has passed they will have little labor to start one. From Kalamazoo I returned to Battle Creek, Mich., where I will make

my headquarters at 118 Upton avenue until-I go to take charge of Devil's Lake Camp, where I hope to meet all old friends, and while I am waiting I will receive any engagement for Sunant. Word came to her one day that day or reek-day or evening meetings

M. F. HAMMOND. Yours,

A stimulant is often needed to nourish and strengthen the roots and to keep thought and unsellish action and your she said the Angel of the Lord apthe hair a natural color. Hall's Hair dreams will be set to music. If all peared, and took her into the open air Renewer is the best tonic for the hair.

RIGHTLIVING

SUSAN H. WIXON,

Author of "Apples of Gold," "All in a Lifetime," "The Story Hour," "Summer Days at Onset," "Sunday Observance" etc., etc.

"Living is an art, a method of expressing great conceptions; in fact, the highest method, the noblest of the arts."—Thomas Starn King.

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************* GENERAL SURVEY **\$.....**

The Spiritualistic Field-Its Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speak ers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion

Communications must always be accompanied by the full name and address of the writer, or no attention will be paid to them.

Wm. R. Sirrine, president, writes: "The Southwestern Michigan Association of Spiritualists will hold a grove meeting at Lake Cora on the S. H. and E. R. R., four miles west of Paw Paw, Van Buren County, Mich., on Sunday the 28th day of June, 1890. Mrs. Jennie Hagen-Jackson and Mrs. Anna L. Robinson will be the sneakers.

W. P. Phelon, M. D., has been lectur-ing at Syracuse, N. Y. He goes from there to Boston. Will return to Chicago about the first of August.

"Cosmos" writes from Salem, Ore. "Outside of Portland, Spiritualism in Oregon has not prospered to any extent of recent years, although there has been in some places a steady gain and growth. This is due to the fact that the thought of the community has been largely and, in many places, wholly shaped by the orthodox churches. In this community there was once an organized society, but it died. Fraudulent mediums have abounded, and the trav eling takes who come in for a day or two and advertise themselves as the greatest mediums of the age in order to beguile the people, are afterward ex-posed and pointed to by the orthodox clergy as 'awful examples.' This has its effect. It tends to fasten more strongly the bands of prejudice that bind the people's minds in the narrow grooves of orthodoxy. No exponent of our philosophy has ever commanded a respectable hearing in our community during recent years until on the 31st of May, when we were favored with a visit by Prof. H. D. Barrett, President of the N. S. A. It was a question whether we could procure an audience for him, but it was done. More people were present at each lecture than we had any idea would attend, and they listened with attention and, at times, applause, to the presenta tion of Spiritualism from a high standpoint. It was a happy day to the faithful few who are open and avowed adherents to our religion. Our cause was renresented to the community in such a manner that we could hold our heads up conscious of the fact that we should have no apologies to make after the lecturer had gone from our midst. Much interest was evidenced, taking all things into account, and the results have exceeded our anticipations. So long as organized Spiritualism is presented to ne world by such a laborer as President Barrett, it is bound to win recognition and approval from progressive minds. Although worn by long journeys and much work, his public labors here showed that his heart is in the cause

W. H. Bach is in Boston, Mass., and can be addressed for engagements in care of the Banner of Light. He should be kept constantly employed.

His work commends itself."

Dr. White gave an excellent lecture for Mr. Perkins' society Sunday, June 7. Prof. L. A. Warren sang very acceptably. There are always mediums and speakers that take part in the afternoon exercises. June 14 Mr. Cordingly so much smoke there must be some fire.' Perkins spoke in his place at Lakeside

Dr. A. A. Kimball, of Northhampton, Mass., was lately in the city, having been at Oskosh, Wis., treating cases of obsession. He succeeded in removing the evil influence.

Dr. A. C. Williams writes from Gravett, Ark., that he wants to get a host of signatures in favor of the enactment of a law by congress for the prevention of premature burials. He is confident that many are buried alive.

Robert Ward writes from Denver, Col .: "On Sunday, May 31, the Colorado Spiritual Association assembled at Douglas Hall, with vice-president Dr. E. Green in the chair. We had an address by J. M. Ricker, the Spiritual Evangelist, who is becoming quite a power in the cause. Also an address by the well-known lecturer, Mrs. E. F. J. Bullene, who spoke for half an hour on "The Origin of Man," and the life of Christ. Mrs. Bullene has just returned frome Los Angeles, California, where she has been lecturing to large audiences for the last six months. She has come to Denver to attend a lawsuit about a gold mine. Mrs. Bullene is one of the best platform lecturers in the United States. The Colorado Spiritual Association has grown very rapidly since its organization. We hold socials every Tuesday evening, with music, and dancing refreshments.'

J. C. F. Grumbine lectured before the K. P's. June 14th, at Baldwin, Iowa, the occasion being their memorial day. The 29th of June and July 5th, Mr. Grumbine will lecture in the East End Park, Muscatine, lowa. When there a year ago, he spoke to over 2,000 people. He lec-tures in Geneseo, Ill., July 12 and 19, and then goes to Lake Brady Campmeeting.

Dr. A. A. Kimball, magnetic healer and obsession specialist, will occupy his cottage, corner of Twelfth street Union avenue, Onset, Mass., during the months of July, August and September, and will receive patients to room, board and treat on reasonable terms. No. Franklin street, Northampton, Mass.

Prof. J. R. Buchanan, Prof. A. J. Swarts, Dr. A. B. Coonley and others have associated themselves together as the Healing Reform Company, at San Jose, Cal.

Meetings are held in New York at 137 West 34th street. Seances for the presentation of spiritual facts and phenomena are held every Wednesday, Friday and Sunday evening at 8 o'clock, and Sunday afternoon at 3 o'clock: the only meeting open during the summer in New York. Seymour Van Bracklen, president.

The following is a partial list of en gagements made with Theodore F. Price, by New England societies, till the middle of January next: Lowell, Mass. - September 13 and 20; Hanson Mass., October 11; Duxbury, Mass., October 18; Fitchburg, Mass., November 1 and 8; Haverhill, Mass., November 15 and 22; Salem, Mass., November 20 and December 6; Meriden, Conn., January 3 and 10. Dr. Price has occasional open dates during the time covered by the months mentioned, as follows: September 27. October 4 and 25, December 13. 20 and 27. Societies in the East having his services as speaker and test medium Hall for the third seance, on Sunday, will please address him No. 15 Dwight the 31st. The writer, presiding officer,

street, Boston, Mass. He would like to

street, Boston, Mass. He would like to arrange through New York and the West for months later in the season.

Mrs. J. F. Parker writes from Nites, Mich.; Dr. H. C. Andrews has been in this section lecturing and giving tests. He is a grand, good man and most earnest worker in our glorious cause. His lectures have greated a cause. His lectures have created a drews to all wishing a good platform worker. He will answer calls anywhere and has a few open dates during July. Ohio: "As customary, the Spiritualists of Cleveland will hold their annual metric of the cleveland parks of t June 20."

W. J. Masters writes: "On Friday evening, May 29, "The Mystic Seven," an auxiliary of the Progressive Spiritual Church, gave their last entertainment and dance of the season. Mr. Lon Howard rendered inspirational selecttions from Liszt and Mozart; Geo. V. Spoke at Minneapolis Sunday evening, Cordingly and Max Hoffmann gave June 7th, followed by Isa Wilson Kaymany tests, all being acknowledged as ner, with her remarkable fire-test, to a tions from Liszt and Mozart: Geo. V. many tests, all being acknowledged as correct; Mrs. Emma Nickerson Warne tional poems. Solos, selected by Miss Augusta Hadley and Messrs. Chas. Hay-W. E. Kearney and Harry Miller. The entertainment closed with an exhibition of independent slate writing, and spirit oil-painting through Mrs. M. A. Jackman. The painting was given on a piece of artist's canvas placed between

the slates, in the space of six minutes, in

full light and view of the audience, all

of whom testified their entire satisfac-John H. Knight writes from Pittsburg. Pa.: "The First Church of Spiritualists the size of the hall, and a most interesting service. Some idea of the interest appeal to the public and in six minutes they gave us over \$100. Brother Grimshaw, who has been laboring with us two years, said good-bye and has already secured engagements for all of the com-ing season. He leaves us with the hearty good will of every member of the board of management and has a host of friends in this city to which he came two years ago an entire stranger. Dursome remarkably fine lectures from his able controls who have thrown much light on the philosophy of Spiritualism. He is an honest, fearless, devoted, untiring worker, and we wish him well. During May, in addition to Brother Grimshaw, we had with us Miss Maggie Gaule, of Baltimore, who, as a test medium, has no superior on the platform. Her public tests were something remarkable. After the first two Sundays we decided to try the experiment of renting a theatre for a Sunday night. It was a grand success. 'Standing room only' would have been an appropriate sign long before the meeting started. There were many reporters present, but as the press could not well ridicule a

meeting of such size and importance, they maintained a strict silence, not even giving us a passing mention. But Spiritualism will be popular some day, and then we'll get a little of the space now devoted to prize fights, elopements, and the general cussedness of humanity. W. J. Cushing writes from Brooklyn, N. Y.: "In your issue of May 30, Mrs. Richmond, in her lecture on 'Spiritual Unfoldment, denies the coming again of a personal Messianic teacher in this and makes the idea of a 'comforter or 'Christ' only applicable in a general sense. In the World's Advanced

Thought some time ago, there appeared an extract from a lecture by her in which she said: 'No matter what knowledge or truth may be yours in advance, a living impersonation will yet walk in your midst to show to what heights man lectured for the same society, and Mr. No one can at once be convinced of the presence of the long-looked-for Messiah, for was he not to come stealthily, like a thief in the night? and so all these claimants are but steps in a progressive effort to prepare the way for him who shall ultimately fill the central place in

the divine plan. I can refer any who are interested in this matter to the Book of Light and Life, published by Peter Davidson, Loudsville, White Co. Ga., which sells at \$1, paper, and \$1.50, cloth. It has the most complete collection of prophecies relating to the 'second advent,' culled from all sources, that I have yet been permitted to see, and is the work, as a whole, of ripe esoteric

E. Edson writes: "An instance of hypnotic control by an excarnated spirit, occuring recently at New Whatcom, Wash., was deemed sufficiently interest ing to send you a report. Mr. L., of the above city, a trance medium through whose organism a spirit from the other side diagnoses and prescribes for dis-eases, has on previous occasions, for the purpose of being rendered insensible to the pain of a dental operation, been hypnotized by a Mr. D., a local hypnotist of some note. Recently his control assured him that the assistance of Mr. D. was unnecessary, as he (the control) would place Mr. L. in the required condition. Mr. L., visiting a dentist a few days later, was placed in the somnambulic state by his spirit hypnotist, underwent what, under ordinary circumstances, would have been a very painful opera-tion, without any pain or discomfort. The fact of being rendered oblivious to pain by hypnotism is too well known to merit remark, but this is the first case

this has been produced by an intelligence on the other side." Mrs. A. E. Sheets' address is Grand Ledge, Mich, Box 833. Her camp dates are as follows: Bankson Lake, June 14 to 18; Cassadaga, July 11 and 12; Lake Brady, July 16, 18 and 19; Grand Ledge, August 2, and August 12 to 16; Maple Dell, August 4 to 9; Michigan State S. S. Association, Lansing, August 10; Island Lake, August 11; Haslett Park, August 21 and 26; Indianarol)s, September; New Bedford Mass., October 18 and 25; Boston, Berkley Hall, November. Grand Ledge Camp opens July 19th, closes

within the writer's knowledge where

August 16th. The Children's Progressive Lyceum, of Cleveland, Ohio, holds its annual picnic at Lake Brady on Sunday, June 14, The conductor, Mr. J. H. Copeland invites the friends of the surrounding towns to meet with the Cleveland friends on that occasion. As an extra attraction, the services of Mrs. Maggie Waite, of San Francisco, the distinguished phenomenal platform test medium, was en-gaged to hold one of her unique seances in the afternoon at 2:30 o'clock.

Thos. Lees writes from Cleveland, O .: The arrival of the celebrated test medium, Mrs. Maggie Waite, of Cleveland. some two weeks since, has had the effect of galvanizing into life, both Spiritualists and investigators. The announcement of Mrs. Waite's first seance in the daily papers, drew a very fine audience to Memorial, Sunday, May 17th, and the tests given through her were so many and so explicit that the hall on the following Sunday was so crowded that her manager, Mr. Mullen, deemed it advisaopen time for these dates who desire ble to secure the large Army and Navy

on introducing Mrs. Waite, an entire stranger to a Cleveland audience, spoke of her as the third one of a trinity of distinguished mediums from California he had had the pleasure of introducing, naming Mrs. Ada Foye, and Mr. John Slater as the other tree Search price. Slater as the other two, Several private receptions have been tendered Mrs. Waite since her arrival, and as a wogreat interest here, and the tests cerman and medium, the Californian is tainly are the best we have ever heard much sought after, Mrs. Waite has segiven from the platform. The Sundays | cured a cottage at Lake Brady for the of June are taken by our people except first four weeks. Mrs. Walte, who, by the 27th and 28th, when Dr. Andrews the way, is an expert cyclist, is talking lectures at a grove meeting at Strick- in the beauties of the Cleveland parks

His address is Pipestone, Mich., until morial service the first Tuesday in June (7th), in honor of those workers and friends who have passed to spirit-life 30 years. All mediums are especially invited to be present,"

Dr. Dean Clarke arrived at the Soldier's Home, Milwaukee, to visit his brother, who is surgeon, June 9th. He crowded house, and received an ovation and Geo. V. Cordingly gave two inspirational poems. Solos, selected by Miss ence. He will rest for a brief time, then journey toward Boston, unless his services are demanded near his present quarters."

C. H. Mathews writes from New Phil-

adelphia, Ohio: "Hon. Walter Howell, of London, Eng., en route for his home across the sea, lectured in New Phila delphia on the evenings of June 9 and 10. He had fair-sized audiences. Mr. H. chose for his subjects, 'Evidences of Spiritualism,' and 'The Day After Death.' He is an eloquent and logical speaker, and was listened to with rapt of this city closed its regular season last attention. He has engagements in Eng. Sunday with an audience only limited by land the latter part of June. His main attention. He has engagements in Engfriends on both sides of the ocean wish him a safe and prosperous voyage, and manifested may be gathered from the those in the United States are hoping fact that finding that we were likely to be a little short financially, we made an missionary work among us. Societies and camp-meeting who are fortunate enough to abtain the services of this eloquent scholar and genial gentleman, will be fortunate indeed. No more No more faithful worker in the ranks of Spiritualism can be found."

Mrs. Lora Holton has been engaged as musical director at Maple Dell Camp, Mantua Station, Ohio, from July 18th to August 23d. She is located at 3815 Michigan avenue, and will hold a circle every Monday evening until July 15.

Dr. R. Greer, of this city will go on a vacation next week, taking in the seaside, and will be away one month, during which time Dr. William Richmond husband of Cora L. V. Richmond) will have charge of his office, "in ministering to minds diseased." and in rendering the same good service in magnetism, electricity and medication. The office is at 127 La Salle street.

Moses Hull's appointment for June 21st has been changed from Lima, to Ashley, Ohio; at which the new auditorium ion the Woolley park camp-ground is to be dedicated. Large excursions are expected at Ashley that day. Also, Mr. Hull's appointment for July 4 and 5, have been canceled, and he is not ready to accept an engagement at that time, A letter will reach him June 20 or 21, at Ashley, Ohio. June 27 and 28 at Bluffton, Ind.

Mrs. Milton Rathbun writes to the Banner of Light, Boston: "Mrs. Mary A. Newton, president of First Society, New York City, is very ill, and grave fears are entertained as to her recovery. She has been confined to her bed for a number of weeks, and gradually loses We hope for the best, and ask ground. all her friends to send their thoughts to her, wishing her well. We can none of us entertain the sad possibility of losing her visible presence; therefore let us keep her in mind, and earnestly implore every aid to her complete restor-ation to health."

Mrs. M. Summers, paster of the Church of the Student of Nature, of this city, will leave for San Francisco, Cal., next week, and on the way she will stop at Marshalltown, Iowa, to be among her Spiritualist associates for the last ten days of this month, where she attended a camp-meeting last year.

L. B. Lyman, of San Bernardino, Cal., writes as follows of Farmer Mary, the widow of E. V. Wilson: "Farmer Mary is said to be in need of that which is richly due someone for the courageous and powerful work done by Mr. Wilson in the early days, for modern Spiritual ism. Let no progressive thinker ignore this just debt. The writer witnessed some of the sledge-hammer blows wielded by that greatest of modern seers and test mediums, against the walls of creed and theological error, when it required courage in him to do so. All will be convinced of this great service of his who will read his most entertaining and instructive book relating his experiences entitled. "The Truths of experiences entitled. Spiritualism," and will find that it is a rich prize secured, and at the same time will be paying some of the debt to which his widow, "Farmer Mary" is now enhis widow, "Farmer Mary" is now en-titled, and stands so much in need in her old age. The book contains 400 pases and is sold for \$1. Address Mrs. E. V. Wilson, 61 South Locust street, Valparaiso, Ind. And "May the right ever come uppermost, and ever be justice done."

On and after June 21, Spiritualist Gos-pel Temple will be located at Irving Hall, Southwest corner Madison and Paulina streets. Services at 3 and 7:45 p. m. Sunday-school at 2 p. m. E. Raphael, pastor.

K. R. Wilcox writes: "I attended trumpet circle of Dr. Hasenclever, at 791 W. Van Buren street and was well pleased with the results obtained. The spirits spoke so loud and plain that all could understand them. We received some remarkable tests from the trum-After the trumpet circle was over Mr. Hasenclever gave a materializing circle. The second spirit that left the cabinet was my mother, and I recog nized every feature of her face. Little Pearl, the cabinet control, made the evening so pleasant that I do not think anyone will forget it soon."

Money Made in a Minute.

I have not made less than sixteen dollars any day while selling Centrifugal Ice Cream Freezers. Anyone should make from five to eight dollars a day selling cream, and from seven to ten dollars selling freezers, as it is such a wonder; there is always a crowd want ing cream. You can freeze cream elegantly in one minute and that astonishes people so they all want to taste it and then many of them buy freezers as the cream is smooth and perfectly frozen. Every freezer is guaranteed to freeze cream perfectly in one minute. Anyone can sell ice cream and the freezer sells itself. My sister makes from ten to fifteen dollars a day. J. F. Casey & 1143 St. Charles street. St. Louis. Mo. will mail you full particulars free, so you can go to work and make lots of money anywhere, as with one freezer you can make a hundred gallons of cream a day, or if you wish they will hire you on a MARY A. salary.

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

STILL MISLEADING.

The Apparition of the Virgin

Strange Fact.

SHE COMES EVIDENTLY TO CONVINCE CATHOLICS THAT WHAT CATHOLI-CISM TEACHES IS TRUE-PURGATORY. THE SALE OF INDULGENCES, CONFES-SIONAL, AND ITS VARIOUS RELIGIOUS

The Angel Gabriel has a formidable rival. Paris is still running to the Rue Paradis to interview Mlle. Couedon, the prophetess. But all Normandy is rush-

It was in March that she first appeared to some young girls of the Com-mune school. Since then she has revealed herself several times a week to hundreds of persons, even to the incredulous, who had come to make fun of the

five kilometres from Audrien, which is on the railway from Paris to Cher-In a little valley near the town are a number of lime-kilns. It is here that

"Ici on ne blaspheme pas" (no swearing A path leads through the kilns and at its extremity, on the border of a field,

THE SACRED TREE.

been pulled to pieces by the enthusiasts who have beheld the apparition and who have taken away pieces of leaves, twigs, boughs and bark for sacred relatives. ics. On the thickets round about the devotees have deposited bouquets of flowers, rosaries and medals.

said a Parisian reporter the other day who went down to investigate this mar-

replied: "That doesn't matter, sir. Why, I didn't believe in it at all when I came

HE SAW THE VIRGIN.

"I came here for the first time last Friday at 10 o'clock in the morning," he said. "I stood by the tree over there, but I saw nothing. 1.At the end of a quarter of an hour I started to go away. I had scarcely gone fifty metres when I mechanically turned about. And what did I see? There was the Holy Virgin, her head surrounded by a nimbus and holding in her arms the infant Jesus. Then I fell upon my knees and began to cry. I could not help it. Then I got up.

The Holy Virgin was there still. I

came; she appeared to dissolve into a pillar of fog or mist that became less and less palpable. When I arrived at the tree she had entirely disappeared.

"The next day I came here in the morning and in the evening, and I saw the Holy Virgin each time, but she had no longer the same appearance. In the morning she appearance. In the morning she appeared to me in the form came; she appeared to dissolve into a

"And to-day, have you seen nothing?" asked the reporter.
"Nothing. I have been here for an

MANY HAVE SEEN IT.

hymn was taken up again.

to her. She will buddenly leave her work on the farm aid Burry away to the the Virgin summoned her.

the hysterical brains of the fanatics.

strange credulity. The Croix du Calvados admits that it is perplexed, but avows: "There is no doubt that these manifestations do take place. We have heard the accounts of them from men whom we highly esteemed and whose imagination is not capable of manufacturing the form of the Holy Virgin out of nothing. There is something and it does appear. No two persons see the same thing in exactly the same way. That there is a re-markable phenomenon at the lime-kilns

of Tilly is beyond rational doubt."

This journal then continues in a serious article to inquire whether manifestations are of divine or disholical origin, giving reasons for both sides

Mary.

French Newspapers Treat It as a

nature's processes.

such impostures.

but morally commendable

or its claims are based upon truth.

J. C. UNDERHILL.

arisen ones, and made some remarks

concerning their work with us. The

speech of the evening was delivered by

Mrs. M. E. Cadwallader, who gave a most eloquent and patriotic address, suited to the occasion, which elicited great applause. Enthusiasm reached

its height when in the midst of the dis-

course the speaker, addressing the Stars and Stripes, delivered a most impress-

ive apostrophe to "Old Glory," and sa-

luted it in the name of our association and its members, who had fought to pre-

particularly appropriate, from the fact that our late president, Mr. B. P. Ben-

ner, was a member of the G. A. R. Our

president, Capt. Keffer, the writer, and many other members of the association,

enjoy the proud privilege of being num-

at their country's call.

bered among those who went to the front

Space forbids even a brief synopsis of

the address, though it was the unani-

mous opinion of all present, that it should be published in full. At the

close all present joined in singing Amer-

ica, after which the president, Capt. Keffer, thanked Mrs. Cadwallader, say-

ing her word pictures had called to mind, as if it were yesterday, the dark days of the Rebellion, when he first went forth in answer to the call for re-

cruits, yet he felt, that though those

days had been fraught with sorrow and

spond should the occasion demand. He

then referred to the able work accom-

plished by Mrs. Cadwallader for the me-

diums here and elsewhere and presented

her with a beautiful bouquet of roses, saying the board of trustees wished to

make suitable recognition of her serv-

ices, and for that purpose had prepared the following resolutions which were

unanimously adopted by the association: Whereas, Mrs. M. E. Cadwallader,

member of the board of trustees, as well

as by her able lectures, Whereas, her untiring efforts in be-

half of the mediums of this city, both in

prove her devotion to the cause of me-

diumship, Whereas, She has been an able repre-

sentative of this Association at the sev-

eral conventions of the National Spirit-

ualists' Association and one of the most

practical and efficient delegates of that

body. Whereas, She has in the past years,

without remuneration, done much good

privation, he was ready to again re-

serve and defend it. The salute

Hammond, Ind.

A stationary or rising mist of uncom-mon density, on which the light and

aid of an imagination developed by su-

perstitious priestly teachings, is easily transmogrified into a saint or a "blessed

Catholic church" to their everlasting

fealty.

The day of miracles will never pass

while the Romish church and priest-

question, all the puerlitties and absurdities of churchly superstitions, under pain of eternal damnation in hell.

shade fall in a peculiar manner,

France has a new supernatural sensa-The apparition of the Holy Virgin has been appearing at Tilly-sur-Sculles. Miracle seekers are deserting Lourdes and the Rue Paradis for this little Normandy town. The blessed apparition appears at a shrine among the lime kilns on the outskirts. The mayor of the town and others of education and importance attest its genuineness. The newspapers of the neighborhood treat it as a fact. Over a hundred people declare they have seen it. A late special cor-respondence of the New York World

ing to the town of Tilly, sur-Seulles to see the Holy Virgin herself.

apparition as a delusion or a hoax.

Tilly is a large village in Calvados,

the manifestations have taken place. The entrance to the kilns is marked by a piece of timber standing upright, on which have been carved the words:

is a shrine that has been standing many years. It is in the vicinity of this shrine that the Virgin makes herself visible.

A tree which overhung the shrine has

"I suppose I haven't faith enough,"

A young man who heard this remark here. But now the Virgin has appeared to me three times. 0

First Association of Spiritual-

ists of Philadelphia. On Sunday, May 21, the First Association of Spiritualists, of Philadelphia, closed its meetings for the season. The exercises of the day were deeply interesting, and will long be remembered by the participants. The special fea-ture of the day being the Memorial services held in honor of those who had passed to the higher life, from the Association during the past year. In con-nection with this the services in memowalked towards her, but the nearer I ap-proached the more indistinct she bery of "Our Nation's Honored Dead"were held, and on account of the fact that one of our members on the "Roll of Honor"

morning she appeared to me in the form of a communicant enveloped in a great white veil. In the evening I only saw her head and shoulders."

hour. I still wait; perhaps she will come. You may use my name if you like. I am Gustave Boullon, a watchmaker here in Tilly."

"Many persons, I presume, have also beheld the apparition?" "A hundred at least, of whom twenty are residents of Tilly. But look here! There comes M. Jamtel, a lawyer, and the Mayor of Tilly, with several sons; go and listen to them. You will see that he is converted fast enough." The reporter advanced to meet the

"It is truly marvelous," said M. Jam "My friend, M. Delarbre, of the District Council, stayed here last evening from 10 o'clock until 11. At precisely 11 o'clock the Virgin appeared to him. He was very much moved and came directly to me and told me all about it. It is marvelous, marvelous!" In the evening the spectacle that presented itself to the reporter's eyes was most impressive. In the transparent starlight were more than one thousand persons, some standing, others kneeling. At a signal the "Ave Maria Stella" forth from a thousand voices. When the immense choir paused for an instant some one exclaimed: "I see her; I see the Holy Virgin!" It was some fortunate one, about whom the others crowded for a moment, and then the

A young girl employed by a neighboring larmer, known as "La Poliniere," seems to be the special priestess of the Tilly apparition. It never fails to appear lime-kilns, apparently unconscious of her action until her return. She says

The manifestations form the chief topics of discussion in the neighboring

The Journal de Caenand the Moniteur du Calvados relate the apparent facts without commentale The Bonhomme Normand pokes fur at the whole affair, saying that the apparition exists only in At the same time, this gournal cites the unimpeachable testimony of several intelligent and respectable citizens of Tilly, among them the mayor, and adds that it is unable to account for their

for membership, and funds for its treasry, as well as for the cause of Spiritualism in the various parts of the country; therefore, be it Resolved, That Mrs. M. E. Cadwallader, in the various departments of her vork as the vice-president of this Assonalists' Association and correspondent of the spiritual press, is entitled to, and commands our highest respect and appreciation.

Resolved, That the board of this Aspublicly expressing their regard. recently, been said so openly and Resolved. That a copy of these resoluthat he who runs may read."

tration of the fact that a people brought up in the faith of Roman Catholicism, ignorant in matters of science, educated under priestly influence to believe in all sorts of improbable and impossible, or absurd and ridiculous "miracles," such as grace the pages of Romish literature the world over are ever prepared.

A SUGGESTIVE QUESTION.

ature the world over, are ever prepared to see visions and miraculous appari-tions, in any and every unaccustomed yet simple and natural manifestation of Does Duty, When Forced Upon Us, Spiritualize?

We who have reached the middle milestone of life realize there must be an underlying current of love in all our duties of life, in order to fulfill them to virgin" miraculously appearing as a our betterment and satisfaction. We precious favor to the faithful and a convincing proof of the claims of the "holy comfort that comes to our over-burdened souls as, day after day, we labor for those we love. We never reach that stage where the last straw would crush us, for love knows no bounds, has no limit, never grows weary, but is ever fresh as the dewdrop on a spring morn-

while the Roman cauren and press-hood continue to educate ignorance and superstition into the credulous, unreas-oning minds of people taught from in-fancy and childhood to believe without ing.
I have been made to wonder, with all our confessions, as Spiritualists, and the happiness this knowledge has afforded if we are not encased in a casket of Ignorance and superstition are the self entirely too much for our own seed and ground where Romish miracles spiritual unfoldment. Can we expect to flourish; and the Romish priesthood, by est on flowery beds of ease while work long experience, have become adepts in | ing in the spiritual vineyard? Can any great good be accomplished in our spir-There is, nevertheless, another side to itual labors without looking to the in-this matter of Romish miracles. Not terest of those dependent on us as leadall of these purported miraculous occur-rences are frauds in matter of fact. It

My visit to our sister city, Louisville, is known and should be recognized that there exists a Romish society of Jesuits, and this society comprises not only those is it not time that societies and organizamembers living on this earthly, mun- tions were looking over their dane sphere, but includes in its organi- and seeing wherein they are at faultzation many passed to the spirit-world. They retain all their Jesuit in-Surely the Spirit-world has not for

career, and added to and intensified by further cultivation in spiritlife. With them now, as in earth-life, any means that will bring power and influence to "the church" is not only permissible, ization is responsible if that society is not in a state of growth.

Such spirit-appearances as that above-I once heard a deacon of the church mentioned, they have the power to man-ifest; and the train of their manifestations can be traced in the history of the was a hewing out of the dead timber, ast.

By these actual manifestations of Jesby these actual manifestations of Jesbrought this indolent spirit with us ult spirits, thousands have been converted to or confirmed in the Catholic faith. from the churches—as most of us were They are still carrying on their work, the elect of some creed, and were busy and earnest as ever in extending tempted, and were led away by that and solidifying the power of the church | leader of our great army of Spiritualists, who, we are told, is Satan.

But, conceding the objective reality of If we profess that we are in the right these manifestations, they really prove knowing that we make ourselves connothing as to the truth of Romish doctrines and dogmas, or the truthful basis of the Romish church. Jesuit spirits Can we bring the gospel of peace where there is nothing but discord? are no more truthful and trustworthy than Jesuits in fleshly garb, and their objective materialized apparitions prove

This sitting in judgment against our neighbor must be done away with. We merely this, that spirits can and do re-turn and manifest themselves objectiveare all more or less "sensitives" -a feeling of more at home with some than y to mortals. Their materializations and apparitions do not prove their doc-trines true, nor that the Romish church to be a fact, take a lesson from our orthodox friends, and branch out into the highways and by ways of our towns and cities, start new societies, where every class, seet and color can find that spirit ual rest so refreshing to the soul? Louisville boasts of 300,000 inhab-

itants, yet only one organized society, brought out either by curiosity or a desire to be refreshed, every time an itin-erant medium happens that way. How can one individual assume the responsibility that ought to be placed on the shoulders of said society? If spiritual halls generally are not kept in a state of purification, in an earthly as well as a spiritual sense, how can we invite our orthodox friends to come and partake of the "marriage feast of the soul" itualism must grow, because it is the fountain of all truth; but its growth depends on the individual efforts of everyone professing to be a Spiritualist.

MRS. J. W. KRATZ.

Passed to Spirit-Life.

Passed to Spirit-life, Frank Leighton, had passed on.

Secretary, F. H. Morrill read the roll

Ephraim Leighton, of Minneapolis,
Minn. Frank passed out after long sufof honor, containing the names of the fering with typhoid fever, on May 23,

The writer, by her guides, gave words of comfort and consolation such as veteran Spiritualists, as Mr. and Mrs. Leighton, know how to enjoy. They will miss their boy from the home circle, but know full well he is with them in spirit. MRS. S. M. LOWELL.

Passed to the higher life, at Fairhaven, Minn., May 14, 1896, Mrs. Jane Belden, aged 58 years. Mrs. Belden ad been a consistent member of the local Christian church for many years, but not finding that consolation that gives strength, hope and courage in her ast sickness, she very wisely called on Spiritualism to soften her dying pillow. We know she has gone up higher. Mrs. Belden leaves a husband, two sons and

one daughter to mourn her transition. The services were held in the Baptist church at Fairhaven. A crowded house greeted the writer of this notice, as her uides in their usual sympathetic and appy manner on such occasions conducted the exercises. Although they were very nearly all church people and skeptics, they were so much surprised and so well pleased, that I remained and gave a lecture the next day in that same Baptist church. They seem to be hungry for something that ladeth not MRS. S. M. LOWELL.

On May 26, 1896, by a tram-car falling hrough Point Ellice bridge, Victoria, B. C., Mrs. Shepherd and her two children, Ethel and Ernest, were drowned. Mrs. Shepherd was the life and soul of the Victoria Society of Spiritualist; her cheerful, unselfish disposition winning her many friends among all denomina-tions. A large number of residents of this city received their first evidence of Whereas, Mrs. M. E. Cadwallader, spirit-life through Sister Shepherd's vice-president of this association, has done much able and efficient work as a given to all who wished to receive a message from beyond. Brother E. C. Shepherd and his son

collecting funds to meet the expenses of British Columbia Society of Spiritualists defending them, and in other directions, lose a valued friend and worker in the cause of Spiritualism, one whose death s keenly felt and whose loss will be dif-S. T. H. ficult to replace.

Nelson have the sympathy of all in the

sudden and unexpected parting. The

The June Arena. The June Arena opens its 16th volume.

appearing in a new dress, and being rinted by Skinner, Bartlett & Co. is an unusually strong number, opening with a brilliant paper by Samuel Barrows, D. D., the distinguished editor of the "Christian Register" of Boston, on for the N. S. A., in obtaining charters "The First Pagan Critic of Christian Faith and His Anticipation of Modern Thought."

The Arena is a great favorite with all liberals and freethinkers. It is in all ciation, honorary vice president and respects a first class magazine. In some financial agent of the National Spirit- lines of thought it is without a peer.

the Phelon's, is just issued. The May Arena says: "The gist of such books as Dr. Phelon's "Three Sevens," and other sociation, consider her a most worthy works descriptive of or alluding to the and able representative of the cause of various occult societies, which seem to Spiritualism, and take pleasure in thus have existed for ages, has never, until recently, been said so openly and plainly The above story is only another illus- tions, embodying the sentiments of the \$1.25, postpaid. For sale at this office.

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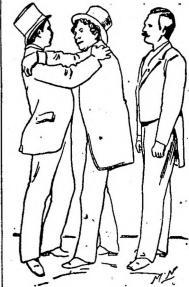
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of the Christian cra.

The book demonstrates that Christianity and its central hero are mythical; that the whole system is based on fraud, falsehood, forgery, fear and force; and that its rites, ceremonials, dogmas and superstitions are but survivals of so-called pagenism. It shows wast re-search among the records of the past; its facts are mostly gleaned from Christian authority; and no per-son can read it without instruction and profit, whether he reaches the same conclusions with the author of



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The Coming American Civil War.

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This Department is under the management of the distinguished author speaker and medium

Hudson Tuttle. Address him at Berlin Heights, Ohio.

"Esmerelda:" Q. If we could have fine church buildings and respectability would it not be better for the cause?

A. If the Spiritualists had tasteful buildings in which to meet, instead of halls, there is no doubt that there would be a wonderful gain in attendance. As for respectability, that depends on the conduct of life of those who receive it. Some of its friends have been uncom-

fortably anxious, from the first, about its respectability, and thought it de volved on them to give it rank and posi tion, begild, bejewel and bedizen it, in order to make it acceptable to the world. "It must not fear to appear a little like orthodoxy," say they, "although it may be vastly different; its clothing must be something after the old style, or else people will be frightened away." Hence they would pra-verbally at the beginning of every lec ture, to an imaginary God, and utter all the rhetorical flourishes about him and his son, that have, been repeated since the Reformation. They would make frequent references to the Holy Bible, they regarded it as infallible, when they know that a truth uttered by

Tom Thumb is just as valuable. To make Spiritualism respectable they would robe it in a creed and hang beads and a cross around its neck, and excuse themselves by saying that such things mean nothing, and serve to beguile the

Possibly by thus catering to prejudice Spiritualism might draw into its ranks many who now stand aloof, but would not such prove a source of weakness rather than strength?

"Craniologist:" Q. Is it true that the largest brain manifests the most active mind?

A. No; it is not true. On the contrary, the largest brains have manifested less than ordinary mentality, and brains below the average have given wonderful achievements. So many other causes have to be taken into account, that size of the brain is among the least The size in relation to the body; the activity of the vital processes, the form, and depth of the convolutions, and density of structure are important factors.

The brain of a large whale weighs 236 ounces, and of Jumbo, Barnum's elephant, 232 ounces, or almost four and a half times that of Daniel Webster. But the body of Jumbo weighed probably 100 times as much as Webster's.

The average weight of the European brain is 50.2 ounces; that of Cuvier, the naturalist, was 64.5; of Daniel Webster, 53.5; of General Butler, 57.5; the average of fifty Australians, 47.3; of seven African negroes, 43.6; of Bishop, the mind-reader, 40; of Grote, the English historian, 39; congenital imbecile, 70: a negro murderer, 70. This list might be increased to almost any extent, but these instances well show that the popular notion that a large head indicates superior mentality is not true. The brain of an imbecile weighed nearly 17 ounces more than Webster's, and almost twice that of the great historian, Grote. The size of the brain does not indicate its weight, and many large brains are comparatively light. The small brain, of dense texture and driven at full speed by active vital forces, often mani-

A. Yes; at Kirtland, Ohio. It is quite a number of years ago since visited this early shrine of Mormon faith. In the vicinity Joseph Smith began to gather his followers, and they regarded it as the promised land, and began and completed a temple, under the direct eyes of the prophet in 1834, at a cost of \$40,000. It is a plain yet impos-ing structure, situated on the east branch of the Chagrine River, and overlooking from its elevation a wide extent of as beautiful country as Northern Ohio can boast. It is 50 by 70 feet, two stories of 20 feet each. It is of sandstone, with cut trimmings, the walls plastered with cement.

The lower story, after the vestibule, is in one room, with three pulpits, if memory serves me, at one end, and four at the other. These rise in gradation, one a little back and above the other. with gilt letters to show the rank and order of the occupant. Those at one end were for the priests of the Order of Melchisedec, the other for the Order of Aaron. There were curtains to draw,

and divide the room into four parts.

I was told by one of the old inhabitants who lived there at the time, that a school was begun in the temple for the purpose mainly of teaching the Hebrew language, and a learned Jew placed at

When the exodus to Nauvoo, Illinois, took place, a great many believers remained—those who had farms and homes, or were less zealous, and these have kept the temple in repair.

I confess to a strange feeling as I stood in this sanctuary of a religion which, had it come in a less enlightened age, might have had a history of achievements surpassed by none.

Theo. W. Childs: Q. It is said the well of Zemzem is of such pure, sweet water that it of itself proves its miraculous origin. What are the facts about A. This well or spring may once

have been of purest water, and exciting to mystery, springing as it did out of the desert, but it is far from that now. Mohammedans claim that it is the well found by Hagar when she was cast off by Abraham, and that the Angel

On oy Aurauam, and that the Angel Gabriel brought it forth by a touch of his wing. It was venerated long before the time of Mohammed.

It is now inclosed in the famous feet across and five feet deep. However

mosque at Mecca, in a marble basin, six pure the water may have been originally, it now comes from the drainage of Mecca, the most filthy of the filthy
Eastern cities. It has no sewers and all
the waste and garbage is thrown out to
leach down into the sand, and seep into
the well. When thousands and hunthe well. When thousands and hunthe well. When thousands and hunthe well when thousands are many people poor like myself, I consider it my duty to give my experience
to such, and feel confident anyone can
make one or two hundred dollars around
the well when thousands and hunthe waste and garbage is thrown out to dreds of thousands of pilgrims are camped around the city the fifth is inde-

The water in the well is dark, with a foul smell and a bitter, nauseating taste.
A pilgrim who painfully toils to this holy city is not fully repaid unless he stands on the brink of the well and has water poured over him. Without clothing these devotees stand in rows waiting their turn, while an attendant dips up the water and turns it over them, one by one. They try to catch all they can in their mouths, but the water flows down again into the well, to be dipped over the next-and so on, day after day. The water thus becomes laden with germs of every disease known to the Young and old will be benefited by it pestilent Orient, and the pilgrims go | Clothel For sale atthis office.

away from the holy shrine bearing with them the seeds of pestilence.

The waters on analysis give many times greater amount of impurities than that drawn direct from the sewers

of London! Thousands and thousands are annually sacrificed to this superstition, and the cholera spread from that vile fountain has endangered the civilized world. It was a constant menace until science came to oppose the folly of religious ignorance.

"Inquirer:" Q. What is success in life?

A. If a person acquires wealth it is said he is successful, but if he does not he is unsuccessful, no matter what may be his attainments. The age worships money-worships it with such abject devotion, that it has few questions as to

how it is acquired.
What is it to be successful in life? I was being driven from one Western town to a nother to meet an engagement. We passed a large frame house, backed by spacious barns and outbuildings. "There," said the driver, "is one of

the most successful farmers in all the region round about. He came here forty years ago, with his household goods in a one-horse wagon, and went in debt for every dollar of his first forty acres. Now he owns all the land as far as you can see on this side, and several outlying lots."

This looked like success, and I made inquiry. He had a family of four sons and two daughters. He had made them slaves to his insatiate greed. He had no sooner paid for one piece of land than he bought another, and the days were too short for the work he crowded into

Up early and late, slave and drudge, with not an hour of recreation. The wife, a kitchen servant, badly used; the girls ill-dressed and allowed no leisure: the boys driven to their never-ending tasks; no thought given to their education or comfort; the getting of money made the all in all. In that, success came, and the broad acres extended farther and farther away. But go into the house and there you

will find a man and woman, feeble, trembling, with hair whitened by the frosts of many winters. They are alone. The two daughters have been driven away, disgusted by the hard life imposed on them, and no one knows where they are, living or dead. The four sons? Four low mounds, where the rank weeds flaunt in summer, and the snow drifts in winter, mark four drunkards' graves.

And now the aged couple who in non-ored age should enjoy the companion-ship of their children, should have grandchildren prattling on their knees; should have troops of friends, made generous by kindness extended in bygone years, should come to life's warm western slope, where the slant sun makes even the passing clouds of glorious beauty—sit silent and alone around the ashes of their ruined hearth, with no one to utter a word of tenderness or smooth the pillow of final pain; no one to scatter a single flower on their dreary graves, or moisten with a tear.

Success! Their lives have been miserable failures in everything which makes life desirable. What are broad acres to a human soul? Wealth is desirable, but if made the end instead of the means whereby advancement may be gained, it leads to failure.

He who meets the great transition. prepared by a life self-contained, bal-anced and devoted—best met the requirements of life in all its varied relations, has been successful, whether his eves close in a hovel or a marble hall.

B., Oneida: Q. A string being attached by the end inside a glass show case, when certain persons rub the glass on the outside, the string will be drawn against it. What is the cause?

A. It is not a peculiar gift of "certain persons," but one can obtain it as well "Utah:" Q. Did the Mormons ever have a temple before they built the one at Salt Lake?

"Utah:" Q. Did the Mormons ever have a temple before they built the one at Salt Lake? persons, " is thus attracted.

W. M. Soult: Q. Is the book entitled "Oahspe" reliable, and can I rely on

what it tells me? A. If it is meant by "reliable," authority, then the book is not reliable, for its statements, like those of the Bible, are unsupported by any evidence No book has ever been written infallible in reliability.

F. C. Harris: Q. Have been receive ing satisfactory messages for more than a year, but now a spirit, giving the name "Nemesis," comes and threatens evil. What am I to do?

A. To concede to this spirit that it has nower to work evil, is to surrender the citadel. It should be reasoned with and educated to the light. First, the sensitive should hold himself away from hate, revenge and selfishness in the pure sphere of love, in which no one prone to evil can enter.

J. C. Danforth: Q. I notice in THE PROGRESSIVE THINKER, No. 335, a communication from Dr. R. Greer regarding medical laws, and tells "How to avoid and defeat prosecution." Now, if a perafter following his directions, should be proved to have cured or ma-terially aided a sick person, would he not be liable to fine or imprisonment all

the same? A. There is one method which is al ways effective, and that is the following the example of the great sages of antiquity, who went about doing good without price. The highest form of healing, wherein the greatest benefit may be conferred, is that which flows from pure, unselfish love. To magnetize the sick neans to give them a portion of the life force, more active and depleting than the giving of the blood. The healer should enter on his noble profession with the earnest desire to alleviate suf fering without price, if he aims at the best results. If he does this he is above any law yet enacted.

A Chance to Make Money.

I have berries, grapes and peaches, a year old, fresh as when, picked. I use the California cold process; do not heat or seal the fruit, just put it up cold; keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last week I sold directions to over 120 families; anyone will pay a dol-lar for directions when they see the beautiful samples of fruit. As there of fruit and complete directions, to any of your readers, for eighteen two-cent stamps, which is only the actual cost of the samples, postage, etc., to me. FRANCIS CASEY, St. Louis, Mo. 339covv6t

Right Living." By Susan H. Wixon The nuthor shows a wise practicality in her method of teaching the principle of ethics. She illustrates der 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 tenchers it may be made very useful.

RANDOM THOUGHTS

On Various Pertinent and Practical Subjects.

And They Are Not Aimed at Randoma

I am going to take some thoughts from a chapter (page 184) in Mr. Francis' Encyclopædia—that widely read and valuable book—and launch them, and, be it understood, I do not do so because of finding anything but beauty in that spirit's record of his life.

He tells of his mother—"who of herself was the embodiment of all womanly virtues"-having been surrounded, during his prenatal growth, by twelve no-ble spirits, who, knowing that he would fall heir to a large estate, had banded to influence him, during his earth-life, to be benevolent, noble, and for all of his earth-life these twelve spirits were guardian angels; thus he "was ushered into the world finely balanced, exquisitely attuned in spirit, and thoroughly adapted in every particular to illumin-ate dark places on earth,"

Now, admitting this to be true of some human beings, is it not equally true that such a person cannot be other than noble? on the other hand, as many persons are not noble by nature-are what we will class as undeveloped-is it not evident that there were fewer, or none, who banded as angel guardians (either this, or they were spirits of less unfoldment) about these as embryonic personalities and mortal men and wo-

A very flood of thoughts awakens at this point of my meditations. Why does "Divine Wisdom" so unevenly shape our Why do we condemn any who ends? err? When you think of it, isn't it hard that all embryonic life cannot be protected and directed by a band of noble spirits?

I do not doubt for one moment that very many mortals are born to do a work that has been mapped out for them by one or more spirits of the higher realms. I have felt that my own life has been shaped by spirits to a remarkable degree, and am by them led to believe this has been to fit me-by experiences-for a certain line of work.

I most assuredly put forth claim in belief that parentage has a great effect upon offspring; that proper conditions, harmony and welcome especially, is rightly every child's birthright. But it seems a little hard that those offspring whose parents mark them with more depraved than benevolent natures, should not be surrounded by even more noble spirits, and as many or more in number, who thus might influence them to grand earth lives.

Yet there is a law that, "like attracts like," we are taught-and must believe by force of reason. Don't you think. with such a line of thought-philosophy, we should be charitable in our judgment?

PHYSICAL MANIFESTATIONS.

I have very much enjoyed the Ency clopædia, and the thoughts called into life-into my brain-life-have been nu-merous and pleasant, soul-stirring and elevating. And I want now to give a thought or two on what is called, by Spiritualists, physical phenomena. First, I want to say that I how recently read "There Is No Death" by Florence Marryatt. One thought that came as a result was this: How could Mr. Robert White possibly have doubted the gen-uineness of materialization had he ever witnessed the grand and numerous physical manifestations which this most sensible and well-known writer so fully attests, and thus, in herefforts for truth. evidence of their being honest statements?

mediums. On the 20th of May I went to Wm. Arnold's home and had a private sitting. I asked for test conditions and he kindly permitted any I would sug-gest. I closely examined the small coom in which we sat, and then invited him to step into the black sack he uses when he holds seances for materialization. This sack covered the man entire, excepting his head, and I tied the draw-strings and sewed them carefully. I knew that the trumpet stood very near and a trifle back of me, thus being all of five feet from Mr. Arnold, who sat on the opposite side of a stand from my own While yet I could see his face by the dim light, the trumpet—long tin horn—was raised aloft by unseen hands

and I was touched by it, the spirit tapping gently on my high comb.

Then the light was extinguished, and mmediately soft, fleshy hands touched me, touching my hands no matter where placed them, and they were not the nedium's, for I found him encased in the silicia sack as I had sewed him. Seven spirits came to me, talking audibly and even loudly at times, through the moving trumpet, identifying them-selves; and the medium's control—Minnie-was often voicing me words, through his organism, even as some per sonal spirit-friend spoke through the horn. This same Minnie—a most lovable individuality—had, at the beginning of the sitting, chatted to me for a half-hour, and I must say she went right to the bottom of things she saw in my past, present and future, giving many points that corroborated advice my own guides have given from time to time. There were beautiful spirit lights floating about me, almost into my face at times. For an hour and a half I was privileged to be blessed by those manifestations which have been the magnets for Spiritualists, and these, some of them, now seem to scorn because they feel they have risen to such spiritual planes as to need only the philosophy of our grand movement.

ANOTHER SEANCE. To-day (May 28) I attended one of Mr. Arnold's materializing seances. The thought came to me to implore all who are marching under the same ban-ner of Spiritualism, to forever refrain from any word which would point to physical phenomena as in any degree less important and elevating than its philosophical teachings, as obtained through trance or inspirational lectures or writings. As I sat in the circle, knowing I had examined the room and cabinet, and again sewed the medium in the black sack-he dressed in black also-and saw forms walk out into our very midst, clothed in shimmering white, showing their lovely white arms and hands, touching us, talking to us, handing us flowers, and filling each one's heart with joy that was almost a pain in its emotional intensity and thankful-ness. I felt, as I say, it is sacrilege for any Spiritualist to assert that physical phenomena are not every whit as neces-sary, elevating, and on as high a plane as the grandest discourse that has ever given joy to listeners through their brain-ecstacy; let heart-joy and brain-pleasure be classed as of twin importance to Spiritualism.

This is my word for physical mediumship, and yet every particle of my own mediumship may be classed as philosophical, I presume-being trance or impressional. And I for one do most emphatically proclaim materialization been a materializing medium, but not books. It should be re to be a demonstrated fact. Because that an unconscious one. I know our heaven and woman Price 50c.

everal of my own statt loved ones came born philosophy is a fact.—I have left in form, and conver to with me to-day, my body and went long distances, to cirmy soul is to night attuned to very heaven, and I have penned these thoughts from very fullness of thankfulness, moved to do so by no request of the medium, but freely, gratefully, for the sake of truth.

ALLIE LINDSAY LYNCH,

KINDLY CRITICISM. Open Letter to Mrs, F. C. Cramer.

DEAR SISTER AND ERIEND:-Beyond the power of resistance I am impressed to a partial review of your bright and candid article in THE PROGRESSIVE THINKER of April 11. For two reasons: The desire for more knowledge, and the desire to call your attention to a possi-

ble error of belief.

In a general sense I think your ideas of music are sound, and that they will have the concurrence of the majority. By all means, whether in preaching, singing or conversation, let us not make assertions that we do not believe.

Now, you may take it as a confession when I say that I find it very difficult to eradicate the instructions of early childhood, and that to me they are sacred, But this idea is made to cover too much ground. Those who are willing and ager to find the truth regardless of the world's dogmatism and ostracism. cannot be seriously handicapped by these lessons of the past.

I have never been a member of any church, yet with me religion has always been a vital subject. And before calling this a childish superstition, there are other things to be considered. It has always seemed reasonable to me that a person's belief or unbelief in anything can neither upset the universe nor save a soul; and that our belief will always be according to our knowledge. And I rejoice in this view.

Yet I suppose there are millions of earth's denizens to-day who persistently turn their backs on this lamp of knowl edge lest its unerring rays shall disperse the mists of their faith and leave them in the lurch with no better criterion than common sense. I do not attack them nor blame them. People who live in glass houses should be very circum

But evolution has its legitimate work to do, and we are evolutionists. Not the culprit but the crime we denounce Not the crime but the criminal we seek to emancipate from the shackles of error. This is not entirely a digression. I will pass some essential items in your discussion, and come to this: "We simply believe in Nature—noth

ing more." Here you have a position that, from my own standpoint, is impregnable, Still, one of us, perhaps both, may be wearing colored glasses of differing shades, and therefore do not mean the same thing by the same word. I like the idea of permitting our thoughts to reach out in all directions towards the confines of space, the limpossible concluding epochs of etgralty, the wonderful possibilities of human progress here and hereafter; but these things need not, should not, divert our earnest atten-tion from the concrete and imminent

emergencies of to-day.

I feel much assured in hazarding these comments, by the tone of your essay in its exemplary candor and courage. If its exemplary candor and courage. If you will make a radical study of human nature and its scientific demand for a symmetrical organization, you will doubtless find that, in regard to your faculties of spirituality and veneration, there is room for special culture. Please remember that I am how on your own ground-Nature. Our duty of growth and development comprehends our entire mission here. The language of the conveys to her readers such a genuine above-mentioned faculties points with the index of absolute science to the fact of an Infinite Spirit, whose throne is Before I say more on the subject of the acme of perfection, toward which these principles from the economy of doctors to a multitude of the worst dis-

nature And I verily believe that you, my dear both parents. Who is responsible for friend (pardon the presumption), will both parents. Who is responsible for this? Can the parents plead not guilty? Then, again, the troubled state of the mind—the irritation and worry caused by daily annoyances; the dread of want, allowing to the mind—the irritation and worry caused by daily annoyances; the dread of want, allowing to the mind—the irritation and worry caused by daily annoyances; the dread of want, allowing the mind—the irritation and worry caused by daily annoyances; the dread of want, and the mind—the irritation and worry caused by daily annoyances; the dread of want, and the mind—the irritation and worry caused by daily annoyances; the dread of want, and the mind—the irritation and worry caused by daily annoyances; the dread of want, and the mind—the irritation and worry caused by daily annoyances; the dread of want, and the mind—the irritation and worry caused by daily annoyances; the dread of want, and the mind—the irritation and worry caused by daily annoyances; the dread of want, and the mind—the irritation and worry caused by daily annoyances; the dread of want, and the mind—the irritation and worry caused by daily annoyances; the dread of want, and the mind—the irritation and worry caused by daily annoyances; the dread of want, and the mind—the irritation and worry caused by daily annoyances; the dread of want, and the mind want was a supplied to the want w clinging to the mythical relies doxy. I apprehend that Brother Fran-cis does not quite assent to these views; but as he is kind-hearted and fearless in his championship of the truth, perhaps he will not refuse so mild a review a mousand a lasting effect upon the future place in the typical reform journal of | child? the century.

Do not consider this an attack. If I am wrong, I wish to know it. If right, it is no more than the ever-impending duty that we all owe to the general progress in our best interpretations of the grandest and most glorious of all the isms, viz.: Modern Spiritualism. SILAS BOARDMAN.

La Crosse, Wis.

WHITHER DRIFTING?

Words of Advice and Warning to Mediums.

From One Who Has Had Experience.

From what plane of life are we choose ing our pliots to steer the great ship, Spiritualism? or are we allowing ourselves to be steered by those that are fog-bound themselves, and have become shipwrecked on some barren creedbound shore—not using the light of our intuition, or inner conscience, that the God of nature evolved for us? Are we any more liable to keep from being shipwrecked then they were? If we allow those already in the log to take we allow those already; in the log to take charge of our ship (ornminds), are we not becoming fog-beand with them, instead of helping them out of the fog? Are we not being split is p into factions, by undeveloped, earth-bound spirits?
For instance, look at the silly, creedbound, Buddhist priests, that are captivating our would-be sensible mediums, if they would only unfold their own intuitive powers that the God of nature gave them. No same mind, using their own soul's lamp, that the God of nature gave them, could come to such a concluion as that the earth plane was the only plane where wrongs could be righted I am calling on those that have not alowed any fog-boundpilot to take charge of their reasoning powers-for how can you reach the reasoning powers of any that don't use their own reason? As well try to control a subject that is under the power of the mesmerizer in the body, as one controlled by a mesmerizer out of the body; in either case, the subject is willed to believe whatever the master wishes, no matter what the master is, or believes. Whether the master is in the body or out of the body, the one controlled is a slave all the same. Then would it not be well to stop and use our own reasoning powers, and see where we are drifting, before we are completely befogged in the black sea of sensualism, for that is where the major-

ity of our phenomenal mediums are drifting. This is no guess-work—I know what I am talking about. I have

cles, controlled mediums to write messages to friends at the circle; willed them to sign my name to the message; been seen by several clairvoyants at the circle, recognized by the given to my friends at the circle-by the clairvoyants that saw me as a spirit. So I am not entirely ignorant of the laws of mediumship and spirit-return, and my deep interest in the heaven-born philosophy prompts me to pen those facts to my brothers and sisters, who are wading through the creed-bound fogs that are trying so hard to smother the lamplight of reason, which is being kindled all over this beautiful earth, by the help of the higher messengers of light that are coming to the rescue of all truth-loving mortals, but the greatest foes to our heaven-born philosophy, are the earth-hound spirits amongst all classes, especially amongst those calling themselves Spiritualists, not living moral or spiritual lives; and yet wishing to become mediums; and their wishes are readily granted by earth-bound spirits ever ready to assist sensual mortals in any line they wish to travel in, especially in the line of what mortals please to call "free-love," which is a cloak used to cover up their sensual actions. This has been, and yet is the greatest curse amongst people calling themselves Spiritualists. But the time has come at last when 'the line between sensualism and Spiritualism is to be drawn, and all judged by acts; and my

left, before they find themselves en-gulphed in the same dark sea of sensualism that their guides are in.
Remember, brothers and sisters, that the same law that evolved the sunlight of the solar system evolves the lamplight of such human souls, and that light is the only true light that each human soul has to travel by. You see, then, how necessary it is for each one to keep that inner light burning and not depend on the light of another's lamp, no matter where that soul may be, in a material

advice to all those mediums that have

laid their reasoning powers down, as it were, and depend on their controls or

guides, as they call them, is, to use what

ittle moral or spiritual light they have

If my pen-pictures of experience will cause one person to keep his or her own soul's lamp trimmed and burning, then have not penned this in vain. R. C. DOANE,

WHO IS RESPONSIBLE?

Thoughts on Motherhood and its Responsibilities.

ditions

TO THE EDITOR:—In the paper of May 16, the excellent article entitled, not go far enough back in placing the responsibility of the mother at the "be-

spring."

To all thinkers it must be apparent that every child has the right to a correct start in life; the right to be well-born. This is a matter with which the child has nothing to do. Who has? Who but the parents of the little one?

in no respect fitted for the responsibilities of parenthood, what guaranty have they, the children, of this right start? Can a weak, tired out, sickly mother give to the coming child the physical body needed for his bitter fight in this world of woe? Can she fail to fasten upon her child her own weakness, and this form manifestation which the gen-tleman so broadly denies, I desire to give a few thoughts on a recent sitting I of devotion hitherto called divine worhad with one of Chicago's best physical | ship. In vain may we try to eliminate | (that deceptive name given by many

of ortho- often actual need; the rebellion against

a woman without responsibility? Far too many mothers are victims of circumstances, victims of false social ideas—of false laws. They marry with no knowledge of themselves or of the laws of life, with no thought of a per-sonal responsibility, a personal duty towards themselves and their future off-spring. Perhaps they have that false modesty which looks upon matters such as these as improper to discuss or even to think about.

Thank heaven, the day draws nigh when women shall begin to feel that marriage, as a method of gaining a home, is not the end and aim in life, but that deep and awful responsibilities rest upon all taking this step. They are be-ginning to dimly sense that as are the parents, especially the mother, in body, mind and soul (not only during gestation but long, long before), so, to a very great extent, will be the child; and when she feels thus, no woman can truly be lieve that her responsibility begins only at the moment of her child's birth.

Can we expect over-weary, discontented, irritable, diseased, unloving and unloved mothers to bring into the world other than children having tendencies to these same evils?

their lives. Such will generally find a key to their children's evil tendencies, if they look deeply enough.

Then, when we think of the conditions to which children are often born, the

and folly filling the world with woe I truly believe if the mothers of the world were rightly educated to view themselves as very largely responsible for the kind and quality of the bodies. minds and souls of their children, and would insist upon only the best of conditions for themselves and for the preparation for their offspring, the world would take immense strides toward the millennium, and in a few generations

EVA LYNN.

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While children come into the world undesired, as accidents, born of parents

eases known), inheriting from one or

Is a woman who cannot, in reason, expect to bequeath to her child a healthy body, and who is in such circumstances that she cannot bend all her energies toward the preparation for her little one in hope and love, and who does not realize that what her child is—the nature he is born with, his tendencies, and his strength to work out his salvation in the earth-life-is largely, O, so largely, determined in these forty weeks in which he draws his life from her own—is such

Those parents whose gray hairs are brought in sorrow to the grave by the evil conduct of their children; are not, to my mind, blameless, however exemplary in the world's eyes may have been

poverty, squalor and vice surrounding them, can we wonder at the crime, vice

man would be, as he was intended to be, truly "made in God's image."

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tinose who are to be mothers; and secondly, through
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result upon the child of proper surroundings and influences bearing upon the mother previous to maternity,
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as a novel, and is especially commended to "women
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WHY NOT?

Funeral.

DOW M'KINNEY, A RATHER ECCEN-

Lorenzo Dow McKinney, the Scioto

county (Ohio) farmer who is to hear

had this service in mind for years,

having long ago concluded that when

a man got to be eighty years old he

ought to be ready to die, and that a

biographical sketch made then for a

memorial sermon would be sufficiently

comprehensive and near enough com-

plete to answer all practical purposes.

"Besides," he says, "I see no use

in allowing the neighbors to have all

the fun at a man's funeral. The

neighbors get all the benefit of the

sermon, and the man that ought to be

the principal figure might as well-be

a stuffed dummy. I am going to

change that. I shall be there on the

front seat as chief: mourner, the coffin

will be brought in just as if I was in.

preach my memorial sermon. I se-

lected June 21st because that is the

first Sunday after my birthday, and

because it is the longest day in the

am to be cremated at Cincinnati."

McKinney has all his life been noted

for his eccentricity, but this antic-

ipatory style of formal leave-taking

rather goes beyond any of his earlier

freaks. He is perfectly serious about

the matter. He has paid his crema-

tion fee, purchased the coffin in which

monument, and prepared beside it a

ashes. He is well-to-do, lives on a

fine farm near Harrisonville, and has

been his own housekeeper ever since

the death of his wife ten years ago.

The comfortable farmhouse is well

He is widely known in Southern

Ohio as a Democratic politician, and

is at present one of the Jury Com-

missioners of his county. He was

never ill a day in his life, walks as

erect and with as soldierly a tread as

one of the Queen's Guards, and looks

good for another score of active and

useful years, which will in all prob-

ability be marked by the same singular

performances that have rendered the

old man one of the curiosities of

The innovation is a most excellent

one, and why should it not become

frey Higgins, Esq. (Library of Liberal Classics.) No author was better quali-fied to write an impartial and honest

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bodied in this volume, in which quest

ions of great importance to the race are discussed from the standpoint of an ad-

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TRICOBIOAN.

Timber Church.

A MILD CRITICISM.

The Church of the Soul.

TO THE EDITOR: - I was rather taken by surprise on reading the announcement in THE PROGRESSIVE THINKER of May 9th that the First Spiritual Church of Chicago had changed the name of the society to "The Church of the Soul;" that they had formulated a creed which all members subscribe This is a new departure, indeed. It is doubtless a fact that no two persons have exactly the same opinions, religious or otherwise, therefore cannot subscribe to any creed and maintain their individuality in thought and action. This action of the First Spiritual-Church savors very strong of dogmatism and a desire to imitate the orthodox Christian Church, which I am sorry to see. I have noticed the same tendency in other spiritual organizations, as speaking of their lecturers as reverends, etc. I should conclude that this "Church of the Soul" was a theosophical church or society from portions of their published creed indorsing reincarnation. I quote: Angelic states are the fruition of, and the victory over earth conditions by successive embodiments in other (more advanced) planets. Archangels are the fruition of experience in all the planets of the solar system. Now, Mr. Hudson Tuttle, in his answers to questions in this same number of THE PROGRESS-IVE THINKER, SQYS, or Richard A. Proctor, spirit, says: "I contended, while in physical life, that there were

This Spirit Proctor affirms with a perfect knowledge that the planets of the solar system are not inhabited, yet this Church of the Soul indorses a creed that affirms that higher angelic states are the fruition of experience in all the planets of the solar system. This creed of the Church of the Soul may be what some, calling themselves Spiritualists, believe. I believe Spiritualism should stick to demonstrated facts, and rest nothing on faith or theory. I have never seen it affirmed by any spirit message that reincarnation was a fact. It is certainly not consistent with nature or reason, and is repugnant to our feelings and sense of justice. I am like the Congressman who had imbibed too freely of the ardent and exclaimed: "Where am I Creedal religion is what no progressive thinker can stand upon; his creed of to-day, by attained auct through evolution, may become fallacies of to-morrow. V. Cooley.

no reasons for supposing that any

planet was inhabited by human beings,

or beings at all comparable therewith.

I now affirm; with perfect knowledge,

that my conjecture was right."

IN RE THE CHURCH OF THE SOUL. TO THE EDITOR:-While the publication of the basic principles of the Church of the Soul gives everyone who may read them the right to say or think whatever he or she may please in regard to the same, there is to join themselves together in any society or church, provided they do not interfere with the rights of other people to stay out of such organizations if they choose.

Holmes City, Minn.

The Church of the Soul does not feel called upon to enter into any controversy as to its right to exist; and all who choose to join it very well understand that no fetters are put upon their freedom of opinion by this passage in the constitution: "It is expressly understood that

membership in the new organization does not necessarily imply acceptance and belief in all its basic principles.' It is no more bigoted to state what one does believe than what one does not believe; bigotry consists in trying to force others into accepting one's belief or unbelief. If others agree with you they have a perfect right to say so, either in speaking or writing; and that does not compel them to think as you do one moment after they have said so, if they choose, or think they have cause, to change their minds.

It will be the pleasure of the trustees, members or pastor of the Church of the Soul to give any information concerning its work that may be desired, but no answer will be made whatever to those who simply criticise that concerning which they know nothing.

A small pamphlet is now being prepared which will contain three discourses by the guides of Mrs. Cora L. V. Richmond, defining in detail the aims, purposes and position of the Church of the Soul and its relation to Spiritualism.

These pamphlets will be for sale at office of THE PROGRESSIVE THINKER. Price 10 cents.

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HYPNOTISM

Remarkable Experiences at Buda-Pesth.

The last received number of the Vienna Fremdenblat, for May 23d, contains the following remarkable story of a hypnotic experiment under still the manifest right of all people the auspices of the most distinguished tian authority, as given by this able he is to be incinerated, erected his medical men of Europe: A medical congress, with delegates

also from the United States, will be interested in suppressing the facts. held during the exposition in Buda-Pesth, commencing this month.

Among the subjects to be discussed will be hypnotism, and as a practical illustration of this modern science two patients have been provided to be placed under hypnotic influence, and it will be one of the most remarkable hypnotic experiments ever undertaken

in Europe. Professor Fricker, of London, who has made hypnotism his special study, has secured from India two Hindoos, Bhim Yen, from Lahore, and Payal Krishman, from Cawnpore, prominently known to the English medical fraternity in India as experts in Hindoo science. Experiments were first made on them in London at the London County Medical School, where they were hypnotized by Professor Fricker, and carefully guarded during their sleep, which lasted for a period of thirty days, without any nourishment, and no attending evil results at the end of the period. The experiments took place in the presence of the medical staff of the school.

The two Hindoos were now taken to Presburg, and in the presence of the representatives of the Presburg and Vienna newspapers, and physicians from the two cities, placed under hypnotic sleep by Professor Fricker. After having been placed in glass coffins and photographed they were taken under escort of the physicians to the railroad station and carried to Buda-Pesth, where they will form one of the exhibits of the medical con-

gress. The two Hindoos will, according to Professor Fricker, sleep for eight days. On the ninth they will awake, and after twelve hours be again placed under hypnotic influence for eight days, and this will continue four times in succession, the whole period under hypnotic sleep being thirty-two days, love deep, clear thought, reverent for ruth alone, will be pleased with it, and well repaid by its perusal. For sale at with one day's interruption after each period. During the whole period they will be watched day and night by physicians appointed by the medical

congress. The public will also be admitted to be present. The attending physicians are authorized by the medical congress to inject a little milk into the patient's mouth, should the physicians conclude from their observations that the vital powers of the patients are being impaired. The Hindoos will receive 300 guldens per

day during the experiment. It was at first proposed that the sleeping Hindoos should be buried modern Spiritual movement. She nar- seven meters under the ground during their hypnotic sleep, but the author-

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REMEMBER TO ADDRESS

and in this they are strongly upheld by the Hungarian clergy, who view the experiment as sacrilegious.

The two Hindoos were interviewed by a reporter for the Vienna Fremdenblatt on their arrival in Presburg, and they made then, the singular statement, through an interpreter, "that Professor Fricker has no hypnotic influence over them, but that they themselves, through their superior willpower, place themselves in a hypnotic state." This statement the English professor absolutely denies, claiming that the patients are powerless sub-

jects to the hypnotic influence. The experiment is watched with great interest by the European medical journals, and they all, as do the leading members of the medical congress, take the same view as Professor

Hon. Warren Smith on the Christian Churches.

TO THE EDITOR:-In the interest of true reform and a high morality, I want to express my great gratification at the reading of the article in your issue of May 30th, from Hon. Warren Smith, on the immorality and criminality in Christian countries compared with heathen nations; the result, mainly, of their different theological views. That article will stir up a great deal

of thought; for, although a few reading and thoughtful people have been painfully aware of these facts, the great mass, receiving without question the oft-repeated statements from pulpit and press of the vast superiority of the Christian civilization over every other, will be astonished and confounded by these statements, backed up as they are by the highest Chriswriter, and confirmed by all investigators of statistical data except of from every country in Europe and ecclesiastical cloth or those otherwise It is not hard to find in the current

> theology the sources of this evil; but I will now allude to but one or two. First, vicarious atonement, the doctrine that someone else's goodness will shield the criminal from deserved punishment, the cardinal doctrine upon which the current theology rests. Here the great motive to right-doing is taken away. "Jesus paid it all-all the debt I owe." True, a few are found with so high a sense of right as to have no wish to do wrong to their fellow-men, or believe that it will "not pay" to do wrong. But nine-tenths in this sordid and selfish age, if convinced that their ultimate happiness hereafter and social standing here will not be endangered, will feel that all restraints are removed.

> Second, could the ingenuity of man or devils devise a better plan to make flends of men, than to teach them to worship such a being as the Jewish Jehovah-a God of war, of hate and revenge—the real personification of everything cruel, dishonest and hateful? Yet this is the God we are called upon by the Christian Bible to worship and love.

> For one, I sincerely hope Senator Warren Smith will continue to give us, through THE PROGRESSIVE THINK-ER, many more such articles.

Nashville, Tenn. V. FELL.

"The Philosophy of Spirit, and the Spirit-World." By Hudson Tuttle. A most able and interesting presentation of a most important subject. Every Spiritualist and every inquirer into the proofs and philosophy of Spiritualism should have this excellent book. Cloth, \$1. For sale at this office.

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to induce encontrollable levity. It is a
prepared her to write this romance, book for the freethinker who wishes to which will be found laden with gems rest from busy cares, and drive away picked up in the course of her investicurrences in the experiences of the Fox their hypnotic sleep, but the author-ennul. Price, in strong board covers, gation and studies. Cloth \$1. For sale family. Price, cloth, \$1.50, postpaid titles of Buda Pesth refused a permit, | \$1: cloth \$1.50. For sale at this office.

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complete cure. With pleasure I recommend you to
all suffering women. MISS THERESA SCHULTE,
Reese, Mich.

date:—there are fresh.

DR. J. S. LOUCKS, Shirleyville, Mass.—Dear Sir.— I am glad to inform you I am as good as well, though if I had the indeet I would send for another month's treatment. Your treatment is wonderful; I got better even before I commenced taking the medicines. My only trouble now is resileaness at night, that is caused by too much work through the day.

Yours for the cause of Truth.

Cliuton, N. C. [See date.] M. T. MATHEWS.

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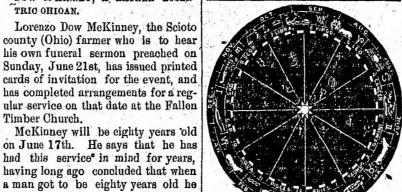
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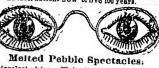
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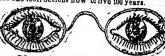
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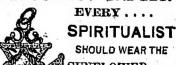
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