IMPORTANT QUESTION.

THE HENRY SEYBERT BEQUEST, AND WHAT HAS repeated the trick and revealed its ev BECOME OF IT?

An Open Letter to the Seybert Commissioners and the tions in this department as finally closed, but hold ourselves ready to continue Legatees of Henry Seybert,

BY HON, A. B. RICHMOND.

"Yet shall the axe of Justice hew them down, And level with the root their lofty crown."—Sandys.

It's an off-told tale, familiar to all, that more than ten years ago, Henry Seybert, an eminent philanthropist and an ardent Spiritualist, left to the board of trustees of the University of Pennsylvania a most generous bequest of sixty thousand dollars, to be invested for a specific purpose described in the bequest. This was so long ago that its provisions may have been forgotten by the public, as they seem to have been for of the public, as they seem to have been and they find which I extracted much. I saw that even the fee-bleness of the morning ray possibly fore-told a refulgent noon; and I waited and waited until "hope deferred made my heart sick," but no final report has shed waited until "hope deferred made my heart sick," but no final report has shed its benign and refulgent rays upon the mind of an expectant public; and I wish to inquire, why is it? Why this neglect of a plain duty prescribed in the Seybert housand dollars, to be invested for a specific purpose described in the bequest? In the meantime, the present the slate-writing phenomena truthfully. It may be that they correctly narrate what they cannot or will not relate even the fee-bleness of the morning ray possibly fore-told and waited until "hope deferred made my heart sick," but no final report has shed waited until "hope deferred made my heart sick," but no final report has shed in the specific and I waited and waited until "hope deferred made my heart sick," but no final report has shed in the specific and I waited until "hope deferred made my heart sick," but no final report has shed in the specific and I waited until "hope deferred made my heart sick," but no

ery detail,
"We request your honorable body to
note that this report is preliminary, and that we do not consider our investigations in this department as finally closed them whenever favorable circumstances

lous occurrences and legerdemain tricks by a showman, in imitation of spirit

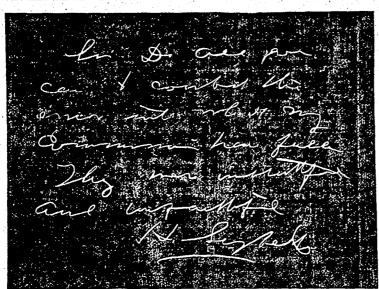
"We were utterly baffled. For one of

phenomena, the commissioners say:

Now the anxious public has patiently waited ten years for the "favorable cir-cumstances" to arise, that they may ex-"Yet shall the axe of Justice hew them down.

And level with the root their left."

agnosticism in their mental composition, I waited patiently year after year for their "final report," from which I expected much. I saw that even the feet of the world. But in vain; either they cannot or will not relate even what they



MESSAGE WRITTEN ON SLATE.

by the trustees of the University who reason I copy it in full, that all may understand the nature and object of the the noble dead, the public and their own consciousness, if such an emotional monitor exists in their mental organization: As dreams are made of; and our little "To the Board of Trustees of the Uni-

"Gentlemen:—Being mindful of the uncertainty of life at my advanced age, and feeling deeply the importance of making neumanent previous for the making neumanent previous for th making permanent provision for collection investigation of spiritual provision interests that seem to me of the highest and the study of its philosophy are a moment, I hereby offer your honorable honds. Ra- waste of time; the following of an ignis making permanent provision for certain board, fifty first mortgage bonds, Ra-leigh and Gaston Railroad (\$1,000 each), being equal to the sum of sixty thousand dollars, to be devoted to the maintenance of a chair in the University of Pennsylvania that shall be known as the 'Adam Seybert chair of Moral and Intellectual Philosophy,' upon the condition that the incumbent of said chair. either individually or in conjunction with a commission of the University faculty, shall make a thorough and impar-tial investigation of all systems of morals, religion or philosophy which assume to represent the truth, and particularly Modern Spiritualism.

"I further empower your board to invest the said sum of money in such securities, strictly legal or otherwise. as may be deemed best, provided that at all times the interest alone shall be expended for the purpose of maintaining the said Adam Seybert chair.

"I further empower your board, in case there may be any income arising from said sum of money over and above the amount required for the salary of the incumbent of said chair, to dispose of such excess of income in such way as may be deemed best to promote the views I have expressed.

"I have the honor to remain, "Your obedient servant. "(Signed) HENRY SEYBERT."

the requirements of the bequest, in May, 1887, the trustees appointed ten honorable men to make the required investigation. Ah! yes, as Marcus Antonius It has from the first assumed a religious said over the body of the murdered tone, and now claims to be ranked

"They are all, all honorable men."

pointed and instructed by the trustees, proceeded to investigate. The scientific apparatus employed in their investigaapparatus employed in their investigation seem to have been a pecket looking-tion seem to have been a pecket looking-glass, several slates, and a sheet or two who can fail to stand aside in tender of sensitive paper. When we compare reverence when crushed and bleeding the whole apparatus used in their researches with those of Dr. Hare, Prof. Crookes, the celebrated Zoeliner, and which they may say may be interpreted other eminent scientists, it would seem as indicating indifference or levity." to be like comparing an opera-glass with

tronomical investigation. gated, and, in 1887, published what they misrepresentations and stale jokes at designate as a preliminary report. From the expense of Henry Seybert's cherthe conduct of the commissioners since ished belief, we cannot but think that then. I did not know that I correctly understood the meaning of the word "pre-strange liminary," and so consulted Worcester's dictionary, and find it defined to be "preceding the principal matter; intro-ductory; that which precedes; a prepardictory; that which precedes; a prepardictory; that which precedes; a preparatory step, act or measure," etc. As I
know that they were all honorable men,
and most of them Christian gentlemen,
with a slight admixture of infidelity or

donation, and the manner in which its lest, as the president of the commission. custodians have kept their faith with quoting Shakspeare with prophetic vis-

"We are such stuff

fatuus that would only lead us into the darkness of uncertainty, or the morass of materialistic infidelity. The hope of immortality is the consoling thought of mankind. It soothes the pain of sickness, smoothes the asperities of life's weary pathway, mitigates the sorrow of bereavement; and if demonstration would take the place of hope, and mankind become convinced that what Henry Seybert believed to be an indisputable fact was absolutely true, then death would lose its sting and the grave its

victory. It was for this noble and holy purpose the generous bequest was made: and a violation of its trust is a sin against humanity that deserves and possible. "It mu In the opening paragraph of the Preliminary Report, the commissioners say: To the Trustees of the University of Pennsylvania: 'The Seybert Commission for Investi-

gating Modern Spiritualism respectfully present the following preliminary report, and request that the commission be continued, on the following grounds:
"The commission is composed of men whose days are already filled with duties which cannot be laid aside, and who are able, therefore, to devote but a small portion of their time to these investigations. They are conscious that your honorable body look to them for a due performance of their task, and the My readers will observe that the pri- only assurance which they can offer of mary object of this bequest by Mr. Seytheir earnestness and zeal is in thus bert was "to investigate all systems of presenting to you, from time to time, sioners as to what they saw a nameless morals, religion or philosophy which as such fragmentary reports as the follow-sume to represent the truth, and particing, whereby they trust that successive ularly of Modern Spiritualism." Has steps in their progress may be marked. this been done by the commissioners appointed by the trustees of the University of Pennsylvania, who for the last ten years have been in the full enjoyment of the bonds given them?

It is no small matter to be able to record and the trick was revealed to them, any progress in a subject of so wide then are they acting honestly in their and deep an interest as the present. It duty as commissioners in concealing the years have been in the full enjoyment of is not too much to say that the farther manner in which it was performed from the bonds given them? In pursuance of our investigations extend the more imperative appears the demand for these investigations. The belief in so-called Spiritualism is certainly not decreasing.

among the denominational faiths of the day. "From the outset your commission These honorable men, being duly aphave been deeply impressed with the sointed and instructed by the trustees, have fully recognized that men eminent in intelligence and attainments vielded hearts are seen to seek it for consolation and for hope? They beg that nothing

Now, all this seems fair-speciously the Lick telescope in its efficacy for as- so—yet when we read the preliminary onomical investigation.

But the commission met and investiof its members, insulting innuendoes, in the affairs of man it is sometimes 'With what a show of truth and seem-

ing sincerity Cunning sin can cover itself withal.'

Sam'l Bellachini, the great Court Conjurer to His Majesty Emperor William, in speaking of the same medium they ridiculed so unjustly, says:
"I herby declare it to be a rash action

to give judgment upon the objective medial performance of he American

position, and also for my own interest. tested the physical powers of Mr. Slade in a series of sittings by full daylight, as well as in the evening, in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrence with Mr. Slade have been thoroughly examined by me with the minutest ob servation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation, to be absolutely im-

"It must rest with such men of science as Crookes and Wallace in London, Perty in Berne, Butlerof in St. Petersourg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to 'how' of this subject to be premature, and according to my view and experi ence lalse and one-sided. This, my dec laration, is signed and executed before

a notary and witnesses.

"(Signed), SAMUEL BELLACHINI.

"Berlin, 6 Dec., 1877." Now, this is the sworn testimony of one of the world's greatest conjurers or prestidigitators, and I call the attention of my readers to its candor and evident truthfulness. Compare this with the juggler perform, who afterward reber. Even if their statement is true. the public? What was the object of the Seybert bequest but to enlighten the world as to the cause of the mysterious phenomena? What avails it to the nubic that the commissioners know how "the trick" was performed, if they

"Lock their secret in their breast And die in travail unconfessed? Robert Houdin, the great French con-

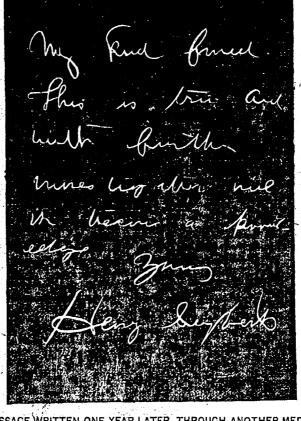
called spirit phenomena with the sensi tive Alexis Didier, and he unreservedly admitted that what he had witnessed was wholly beyond the resources of his was whonly beyond the resources of his art to explain: See Psychische Studien for January, 1878, page 43.

Licht, Mehr Licht, a German paper published in Paris, in its number of

May 16, 1880, contains a letter from the well-known conjurer, Jacobs, to the Psychological Society in Paris, avowing himself a Spiritualist, and offering suggestions for the discrimination of genuine from spurious manifestations.

John Neville Maskelyne, the wellknown conjurer of the Egyptian Hall, London, England, in a published controversy in relation to the report of the Dialectical Society, says:
"In accepting this challenge, I wish

you distinctly to understand that I



MESSAGE WRITTEN ONE YEAR LATER, THROUGH ANOTHER MEDIUM. COMPARE THE SIGNATURES.

parted spirits have no better occupation than lifting furniture about."

Here are the opinions of the three greatest conjurers of the world; comments, how insignificant and worthless mediums to prove the negative, 1. e., are the investications of the "We-know" that it is not fraudulent, when every but-won't-tell" commissioners of the student in logic knows that one of the University of Pennsylvania! How shine first propositions he learns from the the rushlights or penny candles of the text-books is that the "onus probandi," University, compared with the brilliant, the burden of proof, always rests upon assent the affirmative of a There are millions of Spiritualists in

the world who have witnessed the mani-festation called independent slate-writing, and who positively know that the Seybert commissioners' description of the phenomena is wholly untrue. After the preliminary report was published I was led to investigate the subject, and I have continued to do so with care for the last eight years, and I have no more doubt of the existence of the phenome non than I have that the apple falls to the ground when severed from the limb. The only question about which there can be any doubt is what is the intelligent force that moves the pencil, and he non-intelligent force called gravity that draws the apple to the earth? I am an expert in the feats of magic myself, know that I have repeatedly witnessed phenomena that no magician can perform, and that the ablest scientists of the world cannot explain by any other theory than that of spirit manifestation. And I do. know that the theory, philosophy and phenomena of Spiritualism vill explain all and every apparent mystery of the seance-room, where fraud is absolutely excluded by test conditions and surroundings. That fraud is often practiced by charlatans is true, and that weak minded men and women may be deceived thereby is also a fact demonstrated by the experience of mankind, and the report of the Seybert commissioners; and therefore the appropriateness of the advise of John in his first epistle, "To believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world."

On page 20 of the commissioners' re-

port they say: ort they say:
"In dismissing the subject of indewe think Spiritualists will generally the pnenomena of size-writing, which grant, that this phenomenon can be performed by legetiemain. The burden of proof that it is not so performed rests with the meditims. This proof the meaning the phenomena under conditions that absolutely precluded the possibility of diums will neither offer themselves, nor fraud. permit others to obtain. Investigators, therefore, are forced to bring to bear sharpened and educated by experience.

University of Pennsylvania to make. I do not charge the honorable gentlemen of the commission with willful falsehood, but only carelessness. That is, that they have not handled the truthwithsufscient carefulness to meet the demands of veracity. It is not true that "Spiritualists will generally grant that the pho-nomena of independent slate-writing can be performed by legerdemain." I never knew a Spiritualist that would make this admission. They singly and col- to my friends that you never saw the lectively deny it. They admit that fee- slates." ble imitations of it can be made, that She replied: "I do many can and will sometimes deceive a Richmond; we will try." class of simple-binded witnesses or Accordingly we sat do cannot be performed by legerdemain; his physical control, as it would be to raise the dead. It is as much a phenomenon beyond the reach of his physical control as it would be to raise the dead. It is as much a phenomenon beyond the comprehension of savants or science to the sea into obedience.

The commissioners say that the "bur den of proof that this phenomenon is not in illis.

contend that in them there is not one verted proposition the negative must be iota of evidence; which proves that de proven. Now, the existence of the phenomenon is well known. It has been subjected to the feeble investigation of the so-called Seybort commissioners. They pronounce it fraud and legerdepared with their candid, forcible state main, and now seriously call upon the ments, how insignificant and worthless mediums to prove the negative, i. e., mediums to prove the negative, i. e., entists, whose investigations have done proposition. The mediums are not in so much to illumine the darkness of the this controversy, only the phenomenon great unknown, and penetrate the veil that attends them; this the commission of death with the X-rays of spiritual ers were appointed to investigate. They truth and demonstration?

There are militaria. assert it to be fraudulent or legerde-main. In the name of common sense as well as the rules of logic, are they not bound to prove what they so unblush-ingly assert? It is easy for the commissioners to stand behind the frail barrier or redoubt of their respectability and cry fraud! fraud! But who will believe them against the evidence of the ablest dollars of the Seybert bequest was in the other scale, then how valueless would be their verdict. It is easy to be convinced when sixty thousand dollars is the reward of the conviction.

> THE PHENOMENON OF INDEPENDENT SLATE-WRITING,

the commissioners say, is all fraud. The tricks of legerdemain, that is, that all nediums are so expert in modern magic that they can perform their adroitly as to utterly baffle the ten learned men who were appointed to investigate and report, one at least of whom, on page 67 of the report, makes he following self-complacent and ingenious remark: -

"My habits of observation have been trained in this kind of work, and I watched the slates intently during the

But the acumen of this great investigator, with all his training, was "uttorly baffled" by a simple feat of legerdemain, and, mirabile dictu! the great "Sellers' was "sold." And yet Shakspeare intimates that there is nothing in a name. Surely the experience of other investigators, who, like the commissioners, are of average ability, and who are searching for truth for truth's sake, "a posse ad esse," is es reliable as theirs. I may be excused, therefore, for narrating pendent slate writing we repeat what twa or three of my own experiences in we think Spiritualists will generally the phenomena of slate-writing, which

On page 31 of my "Review of the Seybert Commission," I give a photo-lith-ograph of one of my first experiences, with an account of the time, place and This is a most astonishing statement, manner in which it was obtained before even for the obedient servants of the P. L. O. A. Keeler at Lily Dale. One them and screwed them together with a screw at each end, first placing a fragment of slate-pencil between wrapped them in a sheet of wrapping paper, tied them up securely, and then called on Miss Lizzie Bangs, a wellknown medium. I said to her:

"Miss Bangs, can you get me a communication on these slates in the condition they are? I desire to be able to say She replied: "I do not know, Mr.

class of simple-ninded witnesses or Accordingly we sat down by a table in prejudiced investigators: but the phethe centre of a well-lighted room. I nomena claimed as such by Spiritualists placed the slates on the table between us; we both placed our hands on the never have been, and never will be. It slates, still wrapped in the paper coveris as impossible for a magician to cause ing; we sat some ten or fifteen minutes, a fragment of stone to perform an in-hearing nothing, when Miss Bangs retelligent act when beyond the reach of marked: "Mr. R., you do not think in this mat-

ter as you used to."
"No," I replied; "you know times are

changed, and we change with them." Immediately I heard the pencil between the slates commence to write. It have a fragment of matter write an in-continued to write for ten minutes. telligent word or sentence as it was for then opened the slates, and found them the decaying body of Lazarus to come covered with writing. The first sen-from the grave at the bidding of the tence was the one I uttered in answer to Nazarene, or to command the winds and the question of the medium-translated into Latin, as follows: .

"Tempora mutantur, et nos mutantur

'Henry Seybert." I give a photo-lithograph of this slate on page 47 of the Addendum of my Review. If my readers will examine the two communications in my book—one on page 31 of my Review—they will see that they are undoubtedly the same handwriting. The signatures are as near alike as two lithographs from the same plate. And yet they were written a year apart, and be-fore two different mediums. And observe, also, that Miss Bangs cannot read either Latin or telegraphy. Now, how can this be accounted for as a feat of legerdemain, when the medium never even saw the slates before they were written upon?—Banner of Light.
[To be concluded.]

A GENERAL DELUGE.

From a Geological Standpoint.

BY C. W. BROWN, M. D., ROCKFORD, ILL.

[CONTINUED FROM LAST WEEK.] ARTICLE IV.

It is well-known to geologists that animals whose habitat was in or near the tropical regions, and distant from which they could not survive, have been found imbedded in ice in the arctic regions of north of Asia.* They were so well pre-served through the countless ages since their hyperborean imprisonment that their flesh was consumed by carnivor-ous animals now inhabiting those re-gions when a warmer sun melted their encasement. This fact of itself demonstrates that the polar regions were once approximating the equatorial; for these animals could never have wandered so far from the places of their nativity. It also proves that the change from a high to a low temperature was sudden, not leaving time between for animal decay to commence after the destruction of life, and the formation of ice, by which they were preserved.

Beds of most excellent mineral coal are found in Greenland, from where is is quarried and loaded directly on shipboard of exploring steamers visiting those high latitudes. It is found outcropping from cliffs at the very margin of the sea. Whether there is more than one stratum of such coal the writer is

not informed. Twenty-eight different beds of coal superposed one above another, with varying thickness of intervening rock

and slate, have been opened and worked in Great Britain. The lowest of these are more than 5,000 feet below the present surface of the sea. This tells us, with unerring certainty, that there have been twenty-eight epochs, each of inscientists of the world? They may sat-isfy the trustees of the University of Pennsylvania, but if the sixty thousand sea-level; periods when the earth was covered with dense verdure; when the surging ocean rolled over it, and covered that verdure with sand and gravel, the material of which overlying rock was formed; when it again emerged; was again adapted to the growth of vegetation, and again, after the lapse of countless ages, went down, and so has continued until the present order of things was introduced.

What is true of the British islands in this regard, is probably true of every other island and continent on the globe. And this oscillating condition of earth's crust will ever go on with seas and continents while the same laws which have governed matter as in the past shall continue. To-day a continent covered with animal and vegetable life; to-morrow the ocean rolls its turbid waves over the melancholy wreck, leaving no trace of the toil, anxiety and unbounded hopes of him who had delved to make it a satisfactory home for his

ambition. The present revealings on the surface of Greenland, where a few hundred years ago were green fields, waving forests, flowing rivers, populous and thrifty villages, and a contented people. show only mountains of ice, all nature congealed, a country of desolation and snow. This change has been gradual. and the temperature is still declining.

Iceland, too, is slowly undergoing similar change. At the same rate of decadence, in another hundred years it will cease to be inhabitable. Already such portions of the population as have means are removing to the northern latitudes of America. The island, like Greenland, will soon be a cold and dreary desolation, to so remain until other changes shall transpire, when it may again, in a lower latitude, become the home of man; but ages of frest and ice must first mark its site; other lands in turn, now nearly tropical, must be come frigid; and then it is questionable i any traces of man, even as insignificant as the stone ax or arrow-head, shall remain to excite wonder or curiosity among those who shall delve in its soil. While we can account for the gradual changing of the polarity of the earth and the shifting of climates—the glacial period always existing in some parts of

the earth—we cannot, by the same mode of reasoning, explain why whole continents are suddenly submerged, or why the beds of oceans as suddenly become continents. The equatorial diameter of the earth

is greater than the polar by some thirty-four miles. While the center of grav-ity remains as now the polar and equatorial regions will remain substantially the same; but if from any cause the po-lar shall preponderate, then a change in polarity will ensue. Such, without doubt, was the case when the tropical elephants were encased in the icebergs of Nova Zembla and Spitzbergen.

Mountains of ice are continually forming within the arctics. The heat of summer cannot reach them; but century after century and age after age the accumulation goes on, adding to the polar density. Some disturbing element, as an earth-

quake shock convulsing the globe, a vol-canic eruption and upheaval, or the addition of some fragmentary planet or wandering body lost in space, which has been attracted from its orbit by its nearness to our earth, falls upon it, the equi poise is lost, and the waters of the ocean rocky bounds, engulf continents, and

sweep away every vestige of aspiring man save the few favorable location which accidentally escape the general deluge and the submergence of continents.
Such has been, such will be again and

again the fate of the globe. Man be-holds the traces of his labors all around

him, finds everywhere, even deep down in the bowels of the earth, evidences of his great antiquity, and looks upon all as stable and enduring. He inquires of the pyramids, ascends their summits. wanders through their interior labyrinthian passages, and seeks to find the motives for their construction. He deciphers the inscriptions on their walls, and is astonished with the power and wisdom of those who made them. He finds their builders were interlopers from some other country, and at a very remote age. Human records fall to give the origin of these people, or the country from which they came. The antiquarian lends his aid. He finds the mounds and tumuli of America identical in general form, and evidently constructed for the same purposes, with those covering the vast steppes of Asia. The mounds are traced down the val-leys of the Tigris and Euphrates, and a feeble idea of their magnitude is lear ned by exploring the ruined temple of Belue-the wonderful tower of Babel, of biblical story-on the site of ancient Babylon. As we follow the nomadic builders of those structures we overtake them in the valley of the Nile, driving out the native blacks, as they had already done in Asia, setting up a new civilization peculiarly their own, and erecting their mounds, towers and pyramids each step of their progress marking an improvement on the preceding, the gen-eral idea and purpose of which their reeral idea and purpose of which their remote ancestors carried out with them from a continent which was gradually submerged, the inhabitants retiring before the incoming ocean. During the long periods of their journeyings, resting for centuries by the way, and again advancing, they reached that region, foreigners on a foreign shore, where we first find them at the commencement of the historic age. making aggressive in the historic age, making aggressive in-

roads upon the native populations of Asia and Africa. The American continent bears unmistakable traces of a race who lived contemporaneous with those people. They too, were mound, pyramid, and artificial lake builders; they were sun worshipers, as were those who reached Asia, and like them had their idols, to whom they made animal and human sacrifices; they faced the east in their worship, and buried their dead looking in the same direction, and each had a large array of priests who administered to their Gods; each employed ornamented funeral urns in which they deposited the ashes of their worthy dead, used the phallic emblem in the same manner. In short, each were parts of the great wave of humanity, going out of a common center, one rolling eastward, the other westward to

a then impending calamity.

Each had similar features and similar forms of expression; each carried forward a similar civilization; each had made similar advances in min eralogy; each employed the now lost art of hardening copper for stone cutting, and used the precious metals for orna mentation. And, to climax the whole, each had a written language. Famine pestilence and exterminating war, an overwhelming ocean wave, or some other direful calamity swept all away. His labors only remain to tell that he has been. Savage man, from some less favored region, gained control, and in-truded his dead into the mounds, and places of sepulchre of the lost, and now,

so far as America is concerned, wholly

The antiquarian and scientist, and theologian as well, should cease investigations among the ruins of Asia for the birthplace of humanity; but such may, with profit, find a perfect resemblance between ancient Asiatic and American civilizations, and almost demonstrate that the latter is coeval with or ante dates the former by thousands of years: that the western is quite as old as the eastern hemisphere, and that here has been wrought changes of which the human mind has but a feeble conception; that the marks of an ancient and advanced civilization all around us give indications of still older ones which cycles of submergence and emergence are ever developing to observing man; and which, if human records could be preserved through all the mutations of time, would ultimately reveal much that at present is concealed from the earnest

*So fresh is the ivory throughout northern Russia, that, according to Ti-lesius, thousands of fossil tusks have been collected and used in turning: yet others are still procured and sold in great plenty. He declares his belief that the bones still left in northern Rus sia must greatly exceed in number all the elephants now living on the globe. —Sir Charles Lyell, in his Principles of

Geology, p. 81. †In an excavation made in the lower stage, or esplanade of the principal mound, I found imbedded in the walls of the cut, and so firmly fixed in the wall that it was with difficulty extracted, the head of an idol with Asiatic features.

* * It would be of thrilling interest to be able to ascertain how the conception of the Asiatic face originated. B. Evans, in his letter of May 25th. 1881, to the Chicago Times, describing his visit to the pyramid of Cholulu Mexico.

tTheir monuments indicate that they had entered upon a career of civilization; they lived in stationary communities, cultivating the soil and relying on its generous yield as a means of support; they clothed themselves, in part at least. in garments regularly spun and woven; they modeled clay and carved stone, even of the most obdurate characters, into images representing animate objects, including even the human face and form, with a close aderence to nature; they mined and cast copper into a variety of useful forms; they quarried mica, steatite, chert, and the novaculite slates, which wrought into articles adapted to personal adorningent, to domestic use or to

the chase; they collected brine of the CONTINUED ON PAGE 7.

INEXORABLE LAW.

The Action of Causes Leading to Effects.

NATURE NEVER TAKES INTO CONSID-ERATION A MORAL SENSE OF RIGHT

TO THE EDITOR:—One may not be a scientist in the accepted sense of that term, though from the cradle to the grave an inmate of Nature's laboratory, in which there are ceaseless opportun ities for the consideration of principles that underlie all phenomena, whether mental or material.

By careful observation and critical analysis, he becomes conscious of the fact that only that which is inherent in a principle can emanate or be evolved

Nature never takes into consideration a moral sense of right and wrong, but follows lines of cause and effect, regardless of consequences.

Moral standards vary among different peoples in different countries; being conceptions of human minds they are not to be classed with laws of Nature.

The elements often deal death and

destruction to whatever may be in their pathways, though no one would ever think of accusing them of being unjust, or even unkind in their operations which, at times, are on such a gigantic scale as to make them truly appalling. To minds that have become sufficient

ly unfolded to enable them to grasp ideas thus suggested. Nature becomes an open book in which lessons of pricevalue are contained. Nature's laws are not only arbitrary but universal; therefore nothing is ex-

empt from their action. Consequently humanity is compelled to recognize their existence, as well as their relation to every thought and act of their being. The truth or falsity of the saying, "Whatever is is right," depends upon the standpoint from which it is viewed. Until it can be shown that Nature is

liable to err, or make mistakes, there can be no reason for questioning its course. Consequently whatever occurs under its action must be right, for it is not amenable to moral or statutory laws. A fine point to be decided is, to what extent does Nature's laws effect our thoughts and actions? Evolution, in its broader sense, ap-

peals to our consciousness as represent ing the active principle of cause and

By carefully contemplating causes one is forced to accept the conclusion that whatever existed at a given moment was the result of their action. This opens an avenue of thought which is discerned such a multitude of complex ideas so closely interwoven that one may well shrink from undertaking to disentangle them.

The orderly unfoldment of the principles of Nature on the material plane appeals to consciousness through the

But, when we consider the province of Nature on the mental plane, in the absence of classified data, we can only reason from analogy or philosophize; taking for a premiss facts with which we are conversant that belong to the material side of life.

The omnipresence of Nature's laws est occurrence, either mental or material with which they were not identihas been was to be, becomes a self-evident truth upon which it is perfectly safe to build.

will meet with opposition, they are advanced with something like self-assurance that they cannot be successfully gainsaid or overthrown; that is equivaent to saying that every thought and action, whether of good or evil import, had The cure for all crime will be in followto occur in the exact manner and at the ing the call of the voices to come up moment it did.

ists a single atom that is not where it

When the motion of planets compressing solar systems is under consideration badge.

"The Turn of the Tide," a society by local talant.

In order to more clearly illustrate this idea, let us suppose that at the commoneement of this era there existed a person richly endowed with the gift of only, by a discourse upon that always prophetic clairvoyance, who, while ering into the future, took special note of what he saw on a given date in the month of May, 1896. Being a true prophet he would have seen just what was occuring at the point to which his vision was then directed; that is, had he looked to where I am scated at this moment he would have seen me writing the picnic, doubtless, was the reappear

this manuscript.

No one will deny the fact of its have ing been written; its existence establishes that claim, and even more: more because, if it was true a moment before it was formulated that I would write it at the time and place it was written, can the mind conceive of a time so remote that this same truth did not exist?

Whatever the future has in store can be depended upon, for it will arrive at the moment it is due. Disappointment may come to individu-

als, though not through mistakes of in a manner so dignified, brilliant and Nature, for that is out of the question. eloquent that none who listened can That coming events cast their shadows before, is to my mind better illustrated by inventors than any other class of people that could be mentioned.

Catching a glimpse of mental shadows, a sensitive mind asserts the existence of realities that were reflected. veloping or unfolding the principles in-

The evidence seems to be overwhelming that in that way all inventions of every name and nature have been suggested to human minds by shadows cast the Bibles of to-day were destroyed, the before. Have they at any time during future would produce more—for it is as their unfoldment arrived at a condition natural to grow bibles as cabbages. The

that was not then and there to be? After centuries of careful observation safe road; the man who closes any door and study the science of astronomy has of his mind is in danger. reached its present status, in which it is demonstrated that within its province fixing limitations, have in the past been every action is governed with mathethe bane of man.

matical precision deviated from its course so that an as-

tronomer would be unable to locate it difference being in the degree. All can by a mathematical calculation? If not, the conclusion is irresistible and the Spiritualist who depends on that suns and stars have always been outside evidence isn't a Spiritualist at

governed by Nature's laws and principles and will continue to be through-out succeeding ages. but a knowledge. The foundations of our faith are laid

Contagions, pestilence, famine, tor-nadoes, etc., which were formerly re-garded by the masses, and still are by unthinking minds as visitations of Provi dence, are now known to be the result | was detected in fraud, we who possess of natural causes; therefore, while Nather the real knowledge would still know, ture is ever true to itself, they were past all doubt, the beautiful and precious bound to occur in the exact manner and

at the time and place they did.

These ideas apply with equal force to the realm of mind, necessitating the exercise of reason on all questions that may arise in the domain of thought, for that which is undemonstrable can only that which is undemonstrable can only be regarded as theoretical, and should covered upon the mission of beauty-or

Whatever can be successively demon-

pessimistic standpoint. To such minds nothing is as it should be, which is to them evidence that theirs is a special mission to aid in reconstructing things in general, and sometimes of thought in

particular.

If they be somewhat enthusiastic, they aspire to act as leaders, where they can rant and fume in their efforts to make others see as they do.

And why not? They were made that
way; consequently were they to do
otherwise they would not only be untrue to themselves, but would be unim-

peachable witnesses against the philosophy I am advocating.

Every religious system of which we have any record was founded on an assumed basis, instead of established facts, and for that reason have never been able to satisfy thinking minds.

All of these systems are the result of natural causes: therefore it is right for them to exist; and it will be equally right for them to fade away and vanwhenever the masses who contribute to their support think and reason for themselves.

These ideas are not only rational, but charitable in its broadest sense, for to one who is conscious of their truth a disposition to condemn is unknown. bConceding that what has been was to e balances the account between Nature and the individual up to the present moment, each having acted their part

Admirers of Nature manifest a keen sense of the beautiful, and seldom find themselves where there is not something to please the eye and gratify the mind

Persons thus constituted are bound to have a fair share of the sunshine of life; even though at times clouded arken their pathway, they content themselves with the assurance that they in time will pass way. JEEFREY SIMMONS. Brooklyn, N. Y. away.

faithfully.

BEAUTIFUL CASSADAGA

Things Said and Done at the June Picnic.

Their Thoughts.

Down in Chautauqua county, in the State of New York, by the beautiful waters of peaceful Cassadaga, the Spiritualists from near by and remote distances have been holding their annual June picnic-a delightful session of three days, in character very like the mid-summer assembly that follows later. The occasion was in all respects most successful; the attendance large. The programme presented special attractions, and the weather, that very important factor in human happiness, was ideal. A spirit of harmony, peace and good-fellowship prevailed to an extent that bespoke exceeding good things for the future work of this camp, and the

growth of the cause it represents. This fact, so apparent to all, is encouraging to the management, who, through many trials and malicious attacks of enemies, have remained faithful and steadfast to the purpose for which the camp was or-

"And I heard voices saying, come up precludes the possibility of the slight higher," was the subject of the opening address delivered by Mrs. R. S. Lillie, and was an earnest and eloquent plea fied; therefore the affirmation that what for higher Spiritualism, greater spirituality, more lofty living, purest thought, more noble manhood and womanhood. This was the message of modern Spirit-While fully realizing that these ideas walism to the world, and the man or woman professing a knowledge of anced with something like self-assurcation of its teachings by higher and holier living, should shrink from ac-knowledging their age as Spiritualists. adoment it did.

Until it can be shown that somewhere no evil thought harbored in the mind,

ss universe there ex- and no criminals born into the world. The lady closed with a rich prophecy was placed by natural causes, opponents to these ideas have no basis from which to reason.

for the future of fair, beautiful Cassadara, Following this as a token of love and appreciation, Mrs Lillie's friends When the motion of planets compris- presented her with a beautiful N. S. A.

> drama, was presented by local talent. At the Leolyn parlors, Thursday afternoon, Mrs. Dr Johnson, of Cincinnati, entertained an assemblage of ladies interesting subject of "How to Be Beautiful;" and now the lords of creation, who are supposed to do our thinking and gallantly cast our ballot for us, lest we become polluted, are expressing indignation against being excluded from

the knowledge of an art so priceless. The distinctively attractive feature of ance of the Prophetess of the Pacific Slope—that rarely-gifted inspirational speaker, Mrs. Elizabeth L. Watson, of California, who in the year 1880 dedicated the Cassadaga grounds, giving prophecy at that time of its future growth, success and influence, beyond the dreams of the most sanguine, but which the passing years have more than

verified. Saturday afternoon Mrs. Watson addressed a large and attentive audience upon "The Foundations of Our Faith," ever forget. The lady said she did not fully agree with those who thought Spiritualism had its birth fity years ago. Spiritualism was as old as the conscious soul of man. It was regretable think that Spiritualists depended on any class of phenomena received through public and from that time its possessor finds mediums as evidence of the truth of little rest until he has succeeded in despirit return. This life and the future existence is one and the same, and that

which we call Spiritualism is simply the blossom of the human soul made apparman who keeps an open mind is on a

Prescribing creeds and beliefs, and

Mediumship is a universal gift only in Again, I ask, has a planet at any time | degree, just as all other faculties are universally possessed by all—the only have the evidence within themselves; all-for Spiritualism is not a conviction,

> too deep to be touched or affected by the exposure of a few frauds masquerading in the borrowed livery of heaven. If every professional medium in the land

truth of Spiritualism.

the beautiful within; and while her language was beautiful as a string of strated must in time be universally recoperated as an established fact.

Some persons are so constituted by those whose lives seem unlovely and Some persons dress constituted by those whose lives seem unlovely and dress. We advise anyone wishing a cure to address. Nature that they view everything from humdrum in the dull routine of daily Prof. W. H. PEEKE, F. D., & Coder St., New York.

tasks, went out in gratitude toward the speaker, at the divine light she cast over their pathway, and the comfort she gave in saying that though our tasks were menial, when we aspired for the lefty we could in thought dwall among lofty, we could, in thought, dwell among the stars, instead of crawling with the reptiles; that the note of duty and faith

fulness was the grandest note in the symphony of life. At the close of the address Mrs. Watson was given an ovation by the audi-

In the columns of a Buffalo morning paper that there appeared a malicious and unmerited attack on the management and several mediums advertised in its organ, the Cassadagan, which created a ripple of indignation all over the camp. At the opening of the afternoon exercises. Hon. A. Gaston, who had prosided as chairman of the session stepped forward and, referring to this newspaper attack, said:

"We officially indorse, as speakers and mediums, those who are announced in the Cassadagan. We believe them worthy our consideration and respect This does not imply that we indorse all the ideas and idiosyncracles of the speakers, or approve of each individual

"By placing mediums on the program, they come under the auspices of our association, and are entitled to the same respect and protection as our speakers. and when unjustly or maliciously assailed, we are bound to protect them. "I make these statements that I may not be misunderstood as to my position and I believe I am safe in saying that my colleagues join me in these declara-

"I believe all phenomena to be of divine origin, and when anyone draws a line between the different phases, affirming only certain kinds to be genuine and all else false, they are arrogantly assuming that which they have no right

'The genuineness of phenomena lies in the honesty, purity and integrity of the medium through whom it is pro-duced. We cannot control the secular press, nor the productions of sensational reporters, but I wish it understood that the mediums and speakers advertised in our programme are a part of Cassadaga, The Speakers and the Gist of and until they are proven fraudulent and unworthy we shall continue to endorse and defend them, fully believing that we, managers and old workers, who have been Spiritualists and investigators for thirty or forty years, are fully as capable of judging in these matters as some new-pledged convert who within three or four years has graduated from agnosticism into Spiritualism, and then into that position where they wrap the robes of theosophy complacently around them, thinking and assuming to be sufficiently wise to sit in judgment on everybody else."

These remarks from our president were received with ringing applause, after which, Cassadaga's Sage, the Hon. A. B. Richmond, of Meadville, was introduced, and in his own inimitable style discoursed upon "The House in Which

Mr. Richmond has a large following at Cassadaga, who appreciate his logic

Sunday evening, Count De Ovies and wife gave a hypnotic performance at the auditorium that will be followed by others during the season. Monday afternoon Mrs. Watson held

a reception in the parlors of the Grand, where hosts of old friends and many new ones met and heard her delightfu recital of California: its attractions, and her own rose-embowered home. And now, the June picnic of 1896 is a

thing of the past, where memories are pleasant, and where prophetic foreshadowing of the near-by session is hopeful and encouraging.

SHIRLEY BELLE.

THE FAIRY FESTIVAL.

[Extracts from "The Haunted Wood."] A whisper came upon the wind-The glade beyond the wood-be still Thou wouldst behold a fairy rout-Go forth to-night and have thy will. Be calm, be quiet," said the voice,
"And hide thee close amid the brakes; Peer forth-I pipe the fan-fare there my-

Until the early dawn awakes." And hidden near a messy cairn, I hear the fugue—the happy drum; The west wind rushing by my couch-Cautious-be still; they come, they

come. A thistle-seed with burnished tires, Gaily revolving down the glen, Blown forward by the summer breeze, Is jaunting-car for Pixie men. And tacking o'er the swaying reeds,

With snowy sails, now reefed, now wide— A yacht! a yacht! with flags apeak-And "Little Folks" lean o'er the side. The denizens of coarser clay,
With fleshly lids before their gaze,

See in this fairy barge— a moth
In quest of dusky woodland ways, Wherein to work out Nature's plan Of ova, larva, pupa-wings-Well, keep your thoughts, and go your ways; I deal not with material things.

The yacht? She anchors in the dell, And there she rides on airy waves, The earth besprent with perfumed buds, The tiny keel with incense laves. Look you, careering o'er the fen. An airy courser,—buoyant steed! Which hither, thither, wheels and

curves With lightsome, blithesome speed. The rude world whispers, "dragon-fly." Why say it?-such an envious thing-When high upon the withers rides, In gold bedight, the elfin king. Lace mats are spread upon the sward, How gay the time; no foes deploy; Wierd things throw off their cowls and

swords. And view the scene with bursting joy. Ah, that fugacious fantasia, Music, like perfume, clovs with sweet:

But motions, volatile as air, Control those dainty, noiseless feet. White arms, lithe limbs and jaunty tire, Pearls pendant, and gay, flirting fans; The wide vale thrills with ecstasy, Unchided by laws, codes, or bans.

And thus the mad carouse ran on -Till every tendril shook with glee; No heed was there of passing hours In that nocturnal revelry.

But lo! the eastern hills grow bright With ivory white and tints of rose, As when a royal chariot comes With flashing wheels and wide flam

beaus.

An airy sigh through all the vale-"The dawn! the dawn! Adieu, Dass!" The sun peered in upon the glade-

The mats lay bleaching on the grass.

FITS GURED (From. U. S. Journal of Medicine.) Prof. W. II. Pecke, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician. It is according to the profile of the p

any living Physician; his success is astonishing. We have heard of cases of 20 years standing cured by him. He publishes a valuable work on this disease which he sends with a large bottle of his absolute circ, free to any sufferer who may send their P.O. and Express and draw. We advise a representations of the sends of the sends

Oh, just that one faint, thrilling sound Like rustling breazes o'er a stream. Vanished! no trace of fugitives, But silence, sweet, supreme. San Diego, Cal., M. I. CUMMINGS.

Evangelists. WORDS OF WARNING. COL. H. JESSE TOBIAS AND DR. ALICE TOBIAS AT WORK FOR HUMANITY.

ical field.

NOTES BY THE WAY.

April we left San Francisco for two months' work in the spiritual evangel-

We stopped for one Sunday at San

Jose. The Garden City has a flourishing

spiritual society, working under the able management of President H. S.

Owen, a true, live and liberal man, for the cause of liberty and light.

Here we met for the first time Mrs.

Carrie Downer Stone, one of our star mediums, and one among the few of the

workers who has everything the heart

can wish for. Situated, as we witnessed

her pleasant residence, among the orange and almond blossoms, it made us

wish for a home just like it. Mr. Stone

took us and his estimable companion for

San Jose; and such a pleasant ride, we

ing medium and spiritual worker.

We were urged by the president and

hoard of directors to return and speak

for the First Spiritual Society of San

Jose during the month of May! but we

had to decline the invitation, much

against our own personal desire to be

with the good people of the Garden

City, and go where the light of truth was in its infancy. At Stockton we found a formal, staid

old spiritual organization, where the president likes all the glory and the

Sunday is enough in any town where the

members are afraid to say that their

souls are their own.

Before shaking the dust from our feet,

right here let me tell how the Doctor

drove the dumb spirit from out of the

Dr. Grattan was at one time one of

lum daily, as was his wont, and upon each occasion he would notice a man

standing at a certain place near the

wall, taking no notice of anybody or

anything, standing like a statue, dumb and motionless. The Doctor, on one oc-

casion, asked who the poor fellow was, and was told he was "Old Amos, who had long ago ceased to speak and did

Dr. Grattan went up to the man, took

both his hands in his, looked him in the

eyes for a few seconds and then com-

manded him to speak. Holding on to his hands, he cried with a loud voice:

me your name! tell me your name!" and

the dumb lips began to quiver and the murmuring sound came back in re-

"Amos Long," said the patient, and the dumb spirit left him and the man

went home rejoicing, nevermore to re-

turn to the asylum.

We reached the capital six weeks ago

and have been busily employed ever

away in the hills, a gold town, and we

cause, and the truth blessed

effort and gave us a few converts.

At Placerville we met Mr. Terman

and Mrs. Dr. Stone, two shining lights

To-morrow we leave for our home in

San Francisco, for a short time, and then

off for the camp-meeting at Summer-land.

H. JESSÉ TOBIAS.

Chesterfield Camp.

The sixth annual camp-meeting of the

Indiana Association of Spiritualists convenes at Chesterfield, Ind., July 16 and

LIST OF SPEAKERS AND MEDIUMS.

Marguerite St. Omer, E. W. Sprague, Mrs. Mary Runyon, Kates-Singer Quar-tette and Mrs. A. H. Luther, Professor

Lockwood, Mrs. Alice Howard, Anna E. Thomas, Charles J. Barnes, Mrs. Mag-

gie Stewart, A. A. Finney, Mrs. Seerey

Hibbets, W. C. Jessup, Joseph King, Dr. Vaughn, Mrs. Dr. Vaughn, Mrs.

Katie Mendenhall, Sylvester Stanford.

Grand Ledge Camp.

Dr. P. T. Johnson, of Battle Creek,

Mich., occupied the rostrum in our

mammoth auditorium at Riverside Park

before the local society of Spiritualists

Dr. Johnson will occupy the rostrum

at our camp from August 11 to 14.

Dr. A. B. Spinney, of Reed City, will address our local society Sunday, June

28. Both he and Dr. Johnson are good,

Our camp association has erected a

barn for the accommodation of one hun-

dred horses, and is also to erect a fine seance-room, 16 by 22 feet. President W. W. Howe, of our associ-

ation, is still unable to take the chair-

manship at our camp, to the regret of all, and they have selected Mr. Barney

O'Dell, of Paw Paw, Mich., to fill the

solid veterans in the work.

sponse to the request, "Amos."
"Amos what?" said the Doctor.

of the soul.

in the field of truth.

closes August 10.

derson, Ind.

"Speak! speak! speak up, man! Tell

not now even know his own name."

witnesses at Stockton.

poor medium can pay the bills.

will never forget it. The fragrance

a drive among the orchards surrounding

They Have No Reference to Honest Mediums.

Look Out for the French Crape and Cheese-Cloth Materialization Mediums.

TO THE EDITOR:-As many in the past have given their opinions in THE PROGRESSIVE THINKER, I think I should be accorded the same right to give what I personallly know about the cheese-cloth materialization mediums" and as the camp-meeting season is near at hand, I think it is opportune to write a few lines in regard to the so-called materialization mediums, and for the managers of the camp-meetings to be on the lookout for them, for they are in the land and will be at the camp-meetings, with all their paraphernalia, ready or business, and for revenue only.
The best thing that the managers at

the camp-meetings can do is to have an experienced committee of five, three gentlemen and two ladies, to examine mediums of all phases before they can hang out their shingle. We do not want repeated at any of the camps this season what happened at Lily Dale camp-meeting last season, as it all can be prevented in time by a little forethought.

A genuine materialization medium is not made in a day; it takes years; but a French crape or cheese-cloth materialization medium can be made in a few hours, with a white skirt, four or five yards of French crape or cheese-cloth, a rubber mask, false whiskers, hair wig and a cabinet, or a corner in a room, and they are ready for business.

No genuine materialization medium can produce more than from four to six let me introduce one of the best of men and Spiritualists, Dr. C. Grattan. And full form spirits at one seance after that the manifestations are personation. Once in a while an Indian spirit will manifest during the seance. People are not satisfied unless there are twenty or maniac. This story I have from the Doctor's own lips, and verified by living thirty full-form manifestations, which are personations, and the people in the circle are more to blame than the methe trustees of the insane asylum situated at Stockton. He visited the asy-

Old-time Spiritualists are very often the ones that are most easily deceived, and after attending a seance they write an article and rush it into print, telling what a grand and beautiful scance i was, over the signature of five or six names, when, at the same time, it was the worst cheese-cloth fraud materialization that was ever perpetrated upon the people. A person should not go to a materialization seance once and there give his opinion; he should go ten or fifteen times, every night in succession, and by that time, if there is any fraud, he will have his eyes opened enough

detect it. We have got to have the phenomena, but let us have it honestly; if we do not get but one rap, one letter, one word on the slate, or one materialization, it will do more to advance Spiritualism honest

ly than anything else. Something must be done to protect the onest mediums and weed out the fraudulent charlatans, and nothing will do it but an experienced committee for examination. When a medium is put under test conditions, the members of the circle should be put under test conditions also—who knows but there may be confederate in the circle.

Keep your eyes open for the so-called materialization mediums that hold seances without a cabinet, and you may detect the confederates, for they will be there with the paraphernalia to produce the full material form materialization. There will be thousands of investigators, skeptics and curiosity-seekers at

the camp-meetings again this summer, and nearly everyone will attend a materialization seance, and we must be on the lookout and see that honest manifestations are given; if we don't we will be the ones that will suffer.

I write this article in kindness to all

honest mediums and for the good of Spiritualism, for the philosophy of Spiritualism or naturalism is my religion and is all I have got. I expect to be criticised and condemned and have hot shot fired at me for writing this article, but I want to see the cause advanced, and hope this will open the eyes of some who may think they have met and conversed with some spirit-relative, when at the same time it was the material

It is the barnacles that retard the progress of the ship, and so it is the fakes and charlatans that retard the progress and growth of Spiritualism. We should study the philosophy and phenomena of Spiritualism, which will enable us to discern between good and bad, and arm us with spiritual and scientific knowledge to combat the attack of our enemies.

In the future I may have something to write on this subject. The Northwestern Camp-meeting will open Sunday, June 21st, and continue for six weeks, including all the Sundays n July, at Twin City Park, between

Minneapolis and St. Paul. Preparations are now being made, and it is expected that this year's meeting will be the most successful one ever held in the Northwest. The programmes are out and can be

had of the secretary. Allen F. Brown, No. 703 Manhattan bldg., St. Paul, Minn. F. E. IRVINE. St. Paul, Minn.

JULES WALLACE.

One Society Has Weighed Him.

TO THE EDITOR: In your issue of the 13th inst., appears a criticism of Jules Wallace, and an adcount of a whipping he received in Austin. Your artic condemning Wallace as a fraud I think is timely and good, but you say "Texas Spiritualists seem to" want him; let them keep him until they get enough of

I desire to say that there is one community in Texas that does not want Mr. Wallace, and will not have him, and that one is Galveston. Mr. Wallace is here holding seances

ing scance, last evening, at Wallace's rooms, where the fraud was so palpable

President Galveston Spiritual Society.

of the paraphernalia secured.

All who wish any information in regard to our camp will please address
J. P. RUSSELL, Sec'y, and has given one lecture, but not under the auspices of the society, by any means. He goes it on his own hook. Mr. Wallace called on the writer on Box 805, Grand Ledge, Mich. the day of his arrival in our city, for the "The Philosophy of Spirit, and the purpose of making an engagement, having written that he would be here, to which no answer was given him. I talked very plainly to him and told him that his record was very bad, and that we could not engage him. At this he became very angry, and I am told, is very bitter in his denunciation of the writer and society. He and Mrs. Russell, from New Orleans, gave a materialize 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. "Vashti, Old and New: A Romance of the Wheel." By Marvel Kayve. A rom New Orleans, gave a materializ-

chair.

ern Vashti with the Vashti of ancient Bible times. Interesting and suggest-ive. Paper, 30 cents; cloth, \$1. For that the woman was grabbed and a part This is notice that whatever other sale at this office. "The Fountain of Life, or The Three Texas communities may do. Galveston fold Power of Sex." By Lois Wais, brooker. One of the author's most useful does not propose to age any fake mediums.

L. W. HEAD, does not propose to entertain or encourbooks. It should be read by every man

and woman. Price 50c.

remarkable book, contrasting the mod-

Mahomet, the Illustrious. From the Golden State Spiritual

BY CODFREY HICCINS, ESQ.

This work is one of the Library of Liberal Classics. No author was better qualified to write an impartial and honest life of Mahomet than Godfrey lliggins, and this volume is intensely interesting. It should be read in conjunction with Gibbon's work. For sale at this office. Price, 25 cents. TO THE EDITOR:-On the 10th of last

SEERS OF THE AGES. Embracing Spiritualism, past and present. By J. M. Peebles, M. D. An encyclopædia of interesting and instructive facts. Price \$2.00.

IT IS INTERESTING. TIFE AND LABOR IN THE SPIRIT-World: Being a description of Localities, Employments, Surroundings, and Conditions in the Spheres. By members of the Spirit-Band of Miss M. T. Shelhamer, medium of the Banner of Light Public Free Circle. Cloth \$1.00. Postago 10 cenis, For sale at this office.

THOMAS PAINE. Was He Junius?

By Wm. Henry Burr. Price 15 cents. THE REAL ISSUE. By Mosks Hull, A compound of the two pamphiets, "The Irrepressible Conflict," and "Your Answer or Your Life;" with important additions, making a book of 160 pages all for 25 cents. This book contains statistics, facts and documents, on the tendencies of the times, that every one should have. For sale at this office.

from the blossoms was perfectly deli-cious; while the conversation from our sister companion filled us full of new THE TEACHINGS OF JESUS ambition for the cause of liberty and Not Adapted to Modern Civilization, with the True Character of Mary Magdalene. By Geo. W. Brown, M.D. Price, 15 cents. love. In the evening we were given a reception by Mrs. Stone, at her parlors, where we met Mrs. A. S. York, a lead-

Out of the Depths Into the Light, By Samuel Bowles; Mrs. Carrie E. S. Twing, medium. This little book will be read with intense interest by thousands. Price 25 cents.

PHILOSOPHY OF SPIRITUAL INTERCOURSE.

This work contains an account of the very wonderful spiritual developments at the house of Rev. Dr. Phelps, Stratford, Com., and similar cases in all parts of the country. This volume is the first from the author directly upon the subject of "Spiritualism," and has stood the test of many years. Cloth, \$1.25. Postage 10 cents. For sale at this office.

THE KORAN.

Commonly called the "Alkoran of Mohammed." Translated into English from the original Arabic, with explanatory notes taken from the most approved commentators. With a preliminary discourse by Geo. Sale. Price, cloth, \$1.00. For sale at this office.

LIFE OF THOMAS PAINE. By Editor of the National with Preface and Notes by Peter Eckler. Illustrated with views of the old Paine Homestead and Paine Monument, at New Rochelle, also, portraits of Thomas Cilo Rickman, Joe Barlow, Mary Wolstonecraft, Mademe Roland, Condorcet, Brissot, and the most prominent of Paine's friends in Europe and America. Cloth, 75 cents.

THE DIAKKA.

THE DIAKKA AND THEIR EARTH. ly Victims, by the Seer, A. J. Davis, its a very interesting and suggestive work. It is an explanation of much that is false and repulsive in Spiritualism, embodying a most important recent interview with James Victor Wilson, a resident of the Summer-Land. Price 30 cents. For sale at this office.

THE SPIRITUAL BIRTH. OR DEATH AND ITS TO-MORROW. The Spiritual Idea of Death, Heaven and Heil. By Moses Hull. This pumphiet besides giving the Spiritualistic interpretation of many things in the Bible—interpretations never before given, explains the heavens and belis believed in by Spiritualists. Price, 10 cents. For sale at this office.

The Religion of Spiritualism, Its Phenomena and Philosophy. By Rev. Samuel Watson. This work was written by a modern Savior, a grand and noble man. Price 61.00.

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. 5

SPIRITUAL SCIENCE.

Master Thoughts on the when I say "you" to the owner of this Science of Spiritualism.

Man.

tific according to the above definition. obeyed, or there will be serious Anyone can collect facts, but the protrouble. cess by which they are arranged, classcalled science.

MAN THE MORTAL.

that for the most part, it is altogether call the mortal body. independent of the true man, who is really an outsider, coming from time to time to visit and make . use of it. the word "nerve." They accept as a body is controlled and superintended agreed to call nerves.

thread, probably attached to a muscle, and called a motor nerve. When any-thing happens on the surface which Faith Cure, Prayer Cure, and every ephoned through a motor nerve to a too much and knowing a very great muscle, to pull that finger away from deal too little. upon by the proper muscle.

to allow you the luxury of a sneeze. were instantaneous. Should even one of these nerve cen- But as soon as you try to get your make-believe sneeze that would afford is no "habit" to help you, and you you very little satisfaction. The point become like the babe a few hours old. ing without consulting you who are turning of an eye. proudly claiming to be their owner.

obey. And, as you know, every or-veloping process, to evolve the gan in the body has a similar in-uhabit" by which the nerve responds dependence.

WHO ARE YOU?

Man the Mortal, and the Spirit called "consciousness." By his better-informed brother you are styled "spirit." You have a direct relation to this machine-body by means of Science is the orderly arrangement what you call your "will;" though and careful study of facts. Each how will can affect matter the wisest great discovery compels a gradual man, and possibly the wisest angel, change of thought, for our thoughts knows no more than the baby a week and beliefs are founded on universal old. But the fact is there all the as well as on personal experience. same. You have the use of this self-Therefore he who would deal with intelligent machine, which will obey scientific Spiritualism must take these your will to a limited-a very limitedchanges into account, for Spiritualism extent, and then only on certain conis not and cannot be the Spiritualism ditions. As we have seen, you must of even ten years ago. The persevering keep your will off the running-gear of investigations carried on by the psy- the machine. The machine can run chical societies of England and the itself, but you cannot run it. That United States have been truly scien- must be distinctly understood and

But there is another all-important ified, and their lesson of truth taught, condition to note. Every time you is the meaning and work of what is use this machine you are compelling it to do double toil. It must not only The reason that modern Spiritual-keep up its own work, but do yours ism has not long ago commanded the too. And this additional task makes respect of the world of intelligence, is it very tired. So you must agree to because its facts have been, for the get out every now and then and leave most part, misunderstood, and there- it alone. In fact, it demands that fore misstated by Spiritualists them- you shall absent yourself about oneselves, who have been claiming as the third of the time. In other words, work of spirits out of the body that the body rests from doing any work which was in many cases really done for you, which condition you call beby spirits in the body. Therefore, in ing asleep. But it is busy as ever order to arrive at a true scientific attending to its own business. If you Spiritualism, we must commence by a don't get out entirely, that is to say, scientific examination of man the unless you sleep a dreamless sleep, the mortal: that is to say, we must take body cannot continue to do its work the facts already known or discovered in the best manner, and then you call about man the mortal as our starting in the doctor. So you, whether we call you "consciousness" or "spirit," are a being altogether separate and of fact, the spirit member of the This mortal body is a very won- distinct from the great conglomeration derful, but self-intelligent machine, of intelligent nerve centers acting and the first great fact we reach is upon muscles and bones, which we

BELIEVING AND KNOWING. We have thus taken a few facts in universal experience, and have merely Since I have called this body a "self- arranged them so that we may learn intelligent" machine, let me com- their lesson. The fact being estabmence by proving that to be true. lished that spirit or consciousness is My readers all know what is meant by altogether distinct from matter, we may claim that Spiritualism is really fact that the nerve is the source of a science, for science, as we said in both pleasure and pain, and are well the beginning, is but the orderly araware that the general work of the rangement and careful study of facts,

But a very rotten building may be by several millions of what we have erected on a good foundation. These facts are sure death to the belief of The nervous system is a most won- some that matter is lord over all, for derful institution. First, for instance, consciousness or spirit is proved to be there starts from somewhere at the a distinct entity from the body. But surface a very fine thread, which is they are equally death to the other called a sensory nerve. It leads to extreme that claims spirit as all there and is attached to a nerve center. is to mortal man, or even that spirit From that nerve center starts another can have more than a limited control concerns the sensory nerve, it uses its practice of the man-made-god thread as a telephone, and immediately worshipers. Facts are eternal truths. tells the "center" all about it. The and my reader should now see that, center actually takes time to think it as a scientific fact, he is a spirit workover and make up its mind, and then ing in partnership with a self-intelliit transmits its orders by the motor gent machine he calls his body. That nerve. If your finger is exposed to is the basis, but only the basis, of uncomfortable heat a sensory nerve scientific Spiritualism. But, for want forthwith carries the tale to its center, of these truths, Spiritualists have all which presently sends an order, tel- along the past been believing altogether

the fire. Yet this is all done so de-liberately that, to use an old illustra-line between knowledge and belief tion if your arm reached to the sun, that Spiritualists as a whole have and some solar volcano were scorching failed to win the respect of the world. your finger, you would die of old age We have, for instance, just noticed before the order to pull your finger the limit of our power as a spirit over away had been received and acted our own body. That fact should teach us that there must be a yet greater But it takes the power of many limit to our spirit power to control nerve centers working together to any other body. Our present control make any great effort possible. So of our own bodies, which is by the nerve centers are connected by other use of our will, is almost altogether filaments or telephone wires, and they dependent upon practice. Those nerve have to come to an agreement before centers of which we have spoken act they can act together. Suppose some- together very slowly at first. Each one takes advantage of your peaceful center takes a great deal of time to nap to tickle the inside of your nos- think about it. But they gradually tril, and thus agitate your fifth sen- act and think quicker, and we call that sory nerve. There are no less than "habit." It is thus that the instrucfifty-five nerve centers that must come tions given through will power by our to harmonious agreement before the spirit are at last received and acted necessary muscles will be permitted upon so quickly that we feel as if it

ters stand out, you could only have a will-power to work on my body there that is demonstrated in this illustra- whose will has not yet learned how to tion is that all these nerves are work- control the lifting of a finger or the

BELIEVING TOO MUCH. But this is only the light play-work! In the light of such facts as these, of this "intelligent machine" you call we can now see that the Spiritualist your body. There is a tremendous has been believing a great deal too amount of heavy work to be carried much about the extent of spirit power. on steadily, as long as you live, with He has been calling on "dear spirits" which you have nothing to do. For to do this, that and the other, in or instance, the physiologist tells us that through his body, when even his own every time you breathe the medulla spirit had to wait for long practice. does work equal to lifting 500 pounds The lesson of such a fact is that most one inch, and this you know goes on of the phenomena on which modern as long as you live. But it is not Spiritualism prides itself must be the your work. Just try to interfere and action of the spirit of the mortal, besee how soon there will be trouble. cause no other has learned by long Say "I will breathe just so many times practice how to get into harmony with a minute," and see how long you can the particular self-intelligent machine play the monarch. In less than fifteen we call "the body." The only excenminutes there will be a mutiny, and tion is in the case of the guide or conyou will be ordered to stop your in- trol of the medium who has taken the terference, and you will be glad to pains and time, which we call the de-

to his thought. WORKING PARTNERS.

If the body is thus proved to be a We have thus seen that the basis great independent and most intelligent for a really scientific Spiritualism republic, what and who is the reader must be the knowledge that this world of whom I am writing this article? in which we are now living is a world of What term shall we use to designate spirits, each with a more or less limited the being who calls himself 'lord of control of the self-intelligent machine creation," and declares, by theological he calls his body, and which control permission, that he is a pocket edition is based upon long practice. And we of the great Creator himself? There learn by observation that it is only to are just two words, and only two, that a very limited extent that it is possiseem to me to express what I mean ble for one spirit to operate the ma-

chine belonging to another. The relation of every spirit to his mortal form seems to be that of a firm. Instead of the firm name being 'Smith & Jones," it is usually 'Spirit, Morwhen I say "you to the owner of the wonderful and intelligent body maof such spirit or spirits as may by
chine. By the man who finds in matpractice have qualified themselves for tal & Co.," the Company consisting admission as working partners. The firm as a whole becomes accountable for the actions of the firm, but, as with Smith & Jones, the individual members may practice virtue or vice, for which the firm has no direct moral responsibility. But the laws governing spirit intercourse with spirit, by which these spirit partners have their relation to each other and to outside spirits, are very different from the laws by which spirit operates upon body; and herein lie vast fields of undreamed of possibilities.

MIRACLES. ...

It is herein, for instance, we can see the true explanation of the socalled miracles of healing upon which the various religions of the world have been founded, and the clutch of a hungry priesthood fastened upon humanity. Spirit acts upon spirit by what we may call "suggestion." Here lies a hody-machine in a state of sickness. In other words, the harmony between the self-intelligent machine and its controlling spirit is for the time lost and destroyed. The controlling member of the firm has exhausted his knowledge and lost his nower. He receives a suggestion from wiser and more experienced spirit than himself. He at once acts upon it. Harmony is restored, what we call disease disappears, and the relation between the partners, which we call health, is re-established. An ignorant world shouts "miracle." A society is formed; a temple is built; a priesthood evolved to the glory of God and the curse of man. As a matter earth-firm has been able by long practice, when wisely directed, to produce a certain effect which even an archangel friend could not have done directly. And it thus happens that our scientific friends have been teaching a grand truth when they have demanded that we recognize the force of "suggestion," although they themselves have failed to see what that means and implies.

It would be tedious to carry this thought into all the fields of phenomena, but it is well for us to keep in mind, as a scientific fact, that direct communication with the Spiritworld, except through the spirit of the mortal or a long-accustomed control, must neessarily be extremely rare. We will thus have a good start. ing-point for a "Common-Sense Spiritualism" that will command the respect of the world. In other words, we must draw the line between what we believe and what we know if we aspire to be level-headed Spiritualists.

CHARLES DAWBARN. San Leandro, Cal.

A DREAM.

I stood at the foot of a high mountain, And down the mountain's side came a maiden That sparkled and shone as with the fire

of a thousand suns; Her face was such as no man could describe. For oh, the wondrous beauty of it! As I gazed with wonder-upon her,

And then my heart seemed to burn

within me, And a mad love filled my soul. A great fear came upon me, And, tremblingly, I fell upon my knees Hiding my face.
She placed her hand upon my head And bade me arise; And as I obeyed, all the earth seemed to

rock and sway, For I was drunken with love. Raising mine eyes, I cried:
"Oh, wond'rous being, who art thou?" She clasped my hands and said:

"Mortal man, my name is Love; I know thy wish—'tis to behold thy twin soul, That other part of thyself." And, as I bowed my head in assent, She said: "Then, come,"

Thro' a valley she guided me-Thro'a valley where I saw the bones of dead men lying. Passing from this, We came to a fountain.

Whose waters shone and sparkled, Seeming to murmur strange words. Leading me to the fountain, Love said: And even as I drank, a strange thing

happened, For I seemed to pass from the seen to the unseen heard a burst of music from the fount-

ain, And the music was Love, Love, Love; The leaves rustled love, The birds sang love,

All, all was love. Filled with wonder, I turned to my guide; She smiled and said: This is the land of love: And now once more, drink."

Again I drank of the golden waters,

And lo! the valley was filled with spir-

Multitudes upon multitudes, They passed and passed again; And Love said; These are souls who wait to be born

into earth-life. And ever as they passed, I saw that some were men, And some were women; Male and female, And some wandered alone.

"All were created twin souls, male and

And tho' some be separated each from the other Thro' many ages, Yet must they be finally united, For so God hath decreed.

And Love said:

Some you see walking alone; They are those whose soul-mates have gone on before, And they but wait their time to be born. Hoping in that way to find the one whom

they have lost." Then one fair soul saw I walking alone, And coming before me she stopped; And as I looked into her eyes—

Again that rush of love that seemed t Then the fair young soul took my hand And said;

"My soul's mate, hast thou come to be born again?. I am lonely and have waited for thee

These many thousand days," These many thousand days."

And I was dumb and could not speak.

Then the spirit of Tove said:

"This is thy twin soul before ever she
had been born into earth-life;

For I show you the things of long ago;

Thou wert born before her,

And she was left said and alone;

Ye did both live upon the earth many

times, And yet did never know each the other; But the time now is when ye shall meet. And love, For now do ye both live upon the earth for the last alltie.
And because thou hast believed

Is this great boon granted thee Of seeing thy soul's thate.

Mark her well, 13:00 For the time has come for the return, And she waits on earth for thee.'

And once again I looked, And once again my soul's mate smiled; The air was filled with music, And the sunlight played upon the golden waters: And the waters murmured Love, Love,

Love.
I pressed my lips upon my twin soul's And sank senseless upon the earth.

And ringing in my ears was the sound of the waters, And burning in my heart was an unquenchable love; And before mine eyes came the face of

my soul's mate.
And that face was one I knew.

PHENOMENAL.

Thrilling Tale Told by the "Mendocino Cattle King."

Owes His Life to a Prescription From His Deceased Mother.

HOW HE ESCAPED WOODMAN-MARVEL-OUS STORY OF THE BANCHER KING'S CONVERSION TO THE SPIRITUALISTIC

George E. White, the "Mendocino Cattle King," has been converted to the doctrines of Spiritualism, and is now a strong advocate of the cult.

"Do you know," he said cautionsly, bending forward so as not to be overheard by certain hangers-on, "that they are all around us in the air now? One just tapped me on the back of the head-that is the way they usually manifest themselves.

"How was I converted to a belief in Spiritualism? Wall; now, that is a rather long story, but I will try to abridge it all I can. li Before I finish you may think me crazy, but just let me whisper a word in your ear-it was only a few years ago that I was as skeptical as you and pool-pooled the idea myself.

"As I said, it was only a few years ago that I lay flat on my back in Oakland, and the doctors had given me word that I wanted to procure my ticket across the River Jordan. I was mightily scared, but finally resolved that I would make us test of Spiritualism and see if there was anything

"So I called a medium and she went into a trance. In a short while the spirits of my mother and my first wife appeared to me. My mother sorrowfully laid her hand upon my fevered brow and said:

"Oh, my son, I am distracted to find you in such a condition.' "Tell me, dear mother,' I said,

'whether I am going to die?' "That is beyond my ken,' was her answer, but we will do all we can for

you.' Then they made out a prescription, which was left me. "Well, sir," said the cattle king excitedly, "you might not believe it, but I took that medicine and was well

in a very short time. From that day to this my faith has been growing stronger every day. "Oh! you want to know if I have

received any communication from the Spirit-land in regard to the recent trial of Crow, Van Horn and others, in Weaverville, lately, do you? Well, just wait until I tell you what I want to and then you can question me.

"Well, some time ago I went to Boston. While there the spirit of my former wife would ofttimes come and sit in my lap and we would talk over the condition of affairs terres rial."

He was asked if the same manifestations ever occurred here in Cal-Ifornia, and replied not as to sitting in his lap. White thought spirits were as particular where they appeared as human beings, and that the spirit of his former wife evidently was better pleased with the Bostonian than

the Californian climate. "Now," he continued, "let me tell you of the seances Mrs. Whitney, a certain young lady whose name I do not know and myself have been in the habit of holding here. When Mrs. Whitney goes into a trance, she is rigid and pale as death. In fact, she is really dead, and her spirit is at work busily calling the spirits of departed persons up. 11-11

Every day they come. There are about twenty of them in all, and they are under the guidance of a Persian magician eight feet four inches tall.

"Talk about beauty and grandeur.
You just ought to see that Persian magician. It is something a mancould not believe without seeing. His garment is after the Eastern or Oriental type and of the finest materials. On his head is a golden crown that emits rays bright as an arc light, and oh-the star on his breast!"

Here the Mendocino cattleman leaned back dreamily, and the look on his countenance was perfectly

"Just give me that cane of yours, he suddenly exclaimed, "and I will make a diagram of it."

He took the cane and drew a diagram on the floor of the star the spiritual Goliath wore on his breast. When he had finished describing it in detail he continued his story;

"As you know, I have not been in the best of health lately, and I asked office. Price 25 cents.

this magician what I had best do for. it. Well, for some time I could not make him understand me, because he spoke in the Persian tongue, but in about four months he had mastered the English language and was able to advise me for my good. This is something really wonderful, you know, as it would take a human being about as many years to master the finesse of a

foreign language. "Since that time I go into this small room across the hall every day when it is time to take my medicine. Immediately the magician appears with his followers. Holding an empty goblet in my own hand, I grasp hold of his hand with the other. No matter how tenaciously I cling to the goblet it always dematerializes. When it is again placed in my hand it contains the potion for me to drink. I immediately feel invigorated."

The cattle king then related a marvelous instance of how he had made a wager of fifty cents with a certain lady living two miles away, that on the evening the wager was made he would obtain possession of a certain valentine she had in her possession, and would return it to her later.

"She at once locked it in a trunk, he said, "and sat on the trunk and read a newspaper till past the hour named as the limit. A little sprite who has done me many favors-Mayflower is her name-at once set out to get the valentine.

"In a short time she returned and said that in getting it out of the trunk she would have to tear a small piece off the corner. I told her to go ahead, and soon she returned and handed it to me, with a small part of the corner torn off. This little nymph always appears to me by sitting on my shoulder, and will not converse with me unless I let her do so.

"When I went up to the woman's house, there she was sitting on the trunk. I asked her if she had the valentine, and when she looked in the trunk she almost fainted to find it. gone. I then produced it, and at the sight of it she grabbed it and ran down the stairway without saying a word."

White told of a similar instance that occurred in the case of his brother, Perry White, of Virginia. Here, however, his brother remained with him, and the magician had to come in and lend Mayflower his assistance. When the article, a leathern wallet, was dropped into his brother's lap, White said the effect was worse than the recent turn in politics on Boss Buckley.

"And now," he went on, "you want to know if the spirits have told me anything about the Round Valley affair, do you? Do you remember when Dan Woodman held me up in a creek and made me sign checks to the amount of \$25,000? "Well, Mrs. Emma Robinson and

another woman came along in a buggy just in time to prevent his killing me. The spirits afterward told me that they had instigated Mrs. Robinson to do this, as they could think of no other way of saving me. Mrs. Robinson herself told me that she never could analyze the motive that caused her to go out riding that day.

"And as for this latest the troubles up home. I had better not speak under the circumstances. Mrs. Whitney, however, has received a communication from the Spirit-land that Littlefield met his death at the hands of a mob."-San Francisco

NOT DEAD.

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The spirit within us continues to liver It's only the body that's left in the grave.

The aching heart and the troubled Shall never ache nor trouble again.

To die is Nature's law, so die we all must— Return spirit to God and body to dust. This life at best is a very short state; And they who live longest have but

short time to wait. Our loved ones are not dead that pass through that birth; .
They will know us and greet us,

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Calamity Howlers.

A destructive fire in a great city is followed by a retinue of agents representing the many fire insurance companies, who implore the people to protect themselves against future disasters by taking a policy in one of the many companies they represent. A cyclone falls upon a town or city and a multitude of persons representing companies guaranteeing against losses by that destructive agent, swarm in that locality, and every one is urged to take out a cyclone policy. Destruction of life or property by lightning hastens a class of money sharks to the front crying up the value of their wares, and the terrible wrong to families if its head should fall a victim to a thunderbolt. And so when there is a great loss of life or limb by a crash on the rail or an explosion of steam the grand panacea is life or accident insurance.

When all these destructive agencies follow each other in quick succession, with possibly pestilence added, the clergy rush to the front with the same alacrity which characterized the various insurance agents, and they tell of other impending disasters, and warn the sinner to flee from the wrath to come. They have a text which they wheel out on such occasions, and make it do special service. When Jesus was asked if the eighteen on whom the tower of Biloam fell were sinners above all men. he answered: "I tell you nay; but except ye repent, ye shall all likewise perish." See Luke 13:4.5. Repentance, and full belief that Jesus is the Christ, the Son of God, is the cure and avoidance for all ills and accidents in the estimation of the average preacher.

The casualties which have char-The casualties which have char-acterized the last month or two, with \$25,000. The secretary of Archbishop added "rumors of wars," and, lo, our preacher is all alive to the situation. He tells his audience, as the Master is said to have done, near nineteen hundred years ago: "The end is nigh, verily at the door!" Calamity howling is his capital, his stock in trade, his means of support, the bread he eats, the staff on which he leans, the clothes he wears, and the house in which he is lodged, and though he runs through the entire gamut of doleful sounds, he portrays with ghastly vividness the awful happenings of the elements, frequently rivaling the sensational press in its horrible descriptions.

Two Sundays ago several of the Chicago divines exhausted their genius in making transpiring events fit what is claimed as an old-time prediction. Our another, with a wider range of vision. Brother Thoms, of the Pilgrim Temple | says: Baptist Church, gave relief to his frenzied feelings by inquiring:

May it not be we are living in the May it not be dawn of the millennium? these are physical manifestations of what is to come? I believe they are?"

Religiously Insane.

Very often the claim is made that insane asylums are the outgrowths of Christian charity and benevolence, without which they would have had no existence. The evidence is very slight that there was occasion for retreats for wandering minds prior to the Christian era. Cortain it is, mental diseases were less frequent than in modern times. Hospitals for insane Christian monks seem to have been the original of our present system of asylums, and needs for such institutions have increased with the diffusion of Christianity. Possibly the reader will weary of the facts, but with about one half the mental diseases of Christendom traceable to religious causes, it is well the truth shall be kept before the people. The following press dispatch is not romance:

ATCHISON, Kan., June 12, 1896.—Mr. and Mrs. Jud Luse, who are at present at the home of Harry Tebbs, a relative, living in this city, are crazy on the subject of religion, and almost physical wrecks because of their refusal to take any food. Ever since they became insane they have refused to work or accept aid, saying that the Lord would provide until the end of the world came. Luse refused to accept the wages due him from the St. Joseph Street Car Company, for which he worked, and the demented couple had starved themselves until they were scarcely able to stand. Their condition attracted the attention of the authorities, and preliminary steps were taken to send them to an asylum, but Mr. Tebbs intervened and had them taken to his residence and given proper medical attention. The strange feature of this case is that both Mr. and Mrs. Luse went crazy at the same time and over the same subject-religion. Since their affliction they have spent their time in constant study of the Bible and continual fasting. Both are rational on heavy subject appears to light every subject except religion.

It is heaven itself that points out a hereafter, and intimates eternity to man.

Tears Must Flow.

It is said, and with truth, that "Slanders, like chickens, come home to roost." Is it not also true that falseloods and deception generally return to the prejudice of those who set them afloat? Justice is frequently long delayed; but it overtakes the offender sometime. Every wrong has its nemesis: every outrage its avenger. If this is not true in practice it ought to be.

All our readers will remember the deight of the Christian world, at the discovery, in 1892, of the Palimpsest, in Syriac, of the four Gospels discovered by Mrs. Agnes Smith-Lewis and another lady, who made photographic plates of the sacred treasure. Mrs. Lewis has made an accurate translation into English of these Syriac Gospels, which the learned Christian scholar, Diatessaron, says, dates from the 2d century. If his a thousand years older than any other extant Gospels. The Cambridge University Press has published the volume, and it is now in the hands of English

readers. But tears must flow in profus-ion from the worshipers of the Lord Jesus, for, remember, please, this Syriac manuscript, written on parchment over which was written other matter that modern art was able to remove and restore the original, in its rendering of Matthew i., 16, says:
"Joseph, to whom was espoused Mary

the virgin, begat Jesus who is called the

Now if Joseph begat Jesus, will some good trinitarian explain by what process he was "begat" by the Holy Ghost, and how he became the only Son of God, other than as we are all his sons?

From its first discovery it has been insisted this is the oldest manuscript extant, and for that reason valuable, because it will serve to cor-rect the errors which have accidentally crept into the holy text. Now will the Christian world, and the great Bible publishing houses, correct the false rendering, and will the preachers own up like honest men, that Jesus, if born at all, was born of human parents, and hence was norn of human parents, and hence was neither God Almighty, nor even the son of an inferior God? We are anxious on this subject, for our infidelity, after denying the eternity of punishment, consists in repudiating the existence of a three-headed God with human passions and infirmities

We Wait Further Advices.

The great need of the religious world at this time is to fathom the secrets of the Vatican, the most extensive palace of the world. This magnificent structure on Vatican Hill, Rome, contains 1,422 rooms. The site has an area equal to the city of Turin, with 150,000 population. It has been the exclusive home of the Popes since Rome was made the capital of Italy a few years ago. The palace is only a mile from the castle of Sant Angelo, with which it was connected by a covered gallery, and adjoins the basilica of St. Peters. Here were concocted the villainies and the crimes which have made Catholicism the great power it is; here were concealed its secrets; and from this palace have issued the thunders of the vatican, which have almost convulsed the world, and retarded its

civilization, But note:
In one of the police courts of New York, on the 11th instant, a venerable Italian priest complained that Carlo Motta had robbed him of a part of a valuable manuscript history of the Vatican, with the title of "The Open Vat-The author and complaining witness, M. Antonio, D. D., says the publication of the book will carry consternation into church circles. claims he was once private secretary to Pope Pius IX. He is 71 years old, says the press dispatch from which we have condensed this paragraph. His secretary, also in priestly garb, accompanied Corrigan said he had heard of the complaining witness, who was not an im-

Wonder if the priest's revelations will cover the same ground exposed by Father Hardouin and Prof. Edwin Johnson. If so, it will bring the works of these gentlemen to the front in short

Evil and Good Mixed

A Chicago exchange suggests that the cyclones are not unmitigated evils, and then tells how the glass factories at Pittsburg were suddenly aroused to activity to supply the unprecedented demand for window-glass destroyed by the wild winds. Another paper, half mirthfully, says the putty industry came in for a share of encouragement. And still

"The laborer who digs the sand for the glass-works, the teamster who hauls the sand, the farmer who produces hay and oats for the teamsters' horses, the logger who fells the trees for lumber, the carpenter and plasterer who build the houses, the weaver who makes the cloth and the farmer who produces the food for all these, are each benefited by

the tornado." There is one industry which has been wholly forgotten by the discerning editors of the papers mentioned, and that, the reclaiming of sinners. The cy-clones have made occasions for pulpit oratory which has had no parallel during the present generation. All over the land has been heard the cry: "Be ve also ready; for in such an hour as ye think not the son of man cometh." "Pre-

pare ye to meet him." In counting the benefits of the cyclones THE PROGRESSIVE THINKER IS very anxious the souls saved from eternal perdition through their influence shall be taken into account; while the purses of the clergy, long languishing, already are beginning to grow plethoric. But away with the nonsense of material benefits in view of the greater good in securing recruits for salvation and kingdom come.

Unworthy Ambition. Father Lambert, of the New York Freeman's Journal, in an article on religious toleration, in a late issue of his paper, said:

"The inflammatory addresses of John Wesley were the prime cause of the great London anti-Catholic riots in 1770 which resulted in the death of nearly

The Methodist ministers of Chicago don't like this impeachment of the projector of their church, so they request Rev. L. A. Lambert to admit he mitted a blunder in making the state-

ment, else give his authority.

If our impressions of "Father Lambert" are correct, he is the heavy: weight literary pugilist of American Catholicism, as is Talmage of Protestantism, and is not particular about his facts, his highest ambition being to make a point, however false, against his

The virtue of justice consists in moderation, as regulated by wisdom.-Aris-

An Insult to Verious Spiritualist Papers.

The Light of Truth basely insults every Spiritualist paper published, in a new scheme it lias put affoat. It wants a piece of machinery, and it wants to sell books for one dollar, in order to raise the money, It says:

"This money is to be used in the purchase of machinery, so that there will be one Spiritualist publication on this green earth which is not eternally playing the baby act and calling for help. The above is a malicious, dirty insult

to the Banner of Light, and especially to THE PROGRESSIVE THINKER. Like a snivelling infant the Light of Truth is begging for assistance, and is doing so on the basis that when the money is raised and the machinery bought, "there will be one Spiritualist publication on this green earth, that is not eternally playing the baby act and calling for help." This insinuation is in harmony with the general course of that paper. Its repudiation of the stock of the old Better Way, refusing to pay its honest debts, and then the efforts made to sell bonds without giving adequate security, were acts still remembered by Spiritualists, and which will cling to it like barnacles to a ship. We speak and has been sold for 50 cents. most resolutely and emphatically for ourself. THE PROGRESSIVE THINKER has never "played the baby act." It has never begged like a whimpering child, or in any other way, for Spiritualists to furnish money to buy machinery; nor has it ever accepted a gift. Money has been sent to us as a gift, but invariably returned, and why? Because we wanted THE PROGRESSIVE THINKER conducted on strict business principles, just as a grocery or dry goods store should be managed. The fact that THE PROGRESSIVE THINKER has never repudiated a sacred obligation, nor tried to foist worthless bonds on the people, and never received a gift, and-never begged like a sickly baby as the Light of Truth is now doing, makes, the latter paper's insinuation stand forth most maliciously against the various Spiritualist publications which are not soliciting alms to get machinery, or anything else.

Besides, Spiritualists, bear in mind if we wanted machinery to the value of THINKER has actually given to its subscribers during the past six months in premiums what is equivalent to \$1,200 in cash, and it has proved a rich investment for our readers, and done them a world of good.

We would suggest in all sincerity, if scheme, that the amount realized be appropriated to paying off the repudiated honest Spiritualist will vote yes to this proposition.

Trifles Make the Record.

"Soil brought up from a depth of 326 feet in a fault in one of the Belgian mines is said to have grown weeds un-known to the botanists."

Facts like those embodied in the exchange, are thought awakeners, which should not be passed over hastily. These faults, or rifts in the rock, have been made by an upheaval of the earth in some mighty convulsion, by which the strata was uplifted and ruptured, then falling back, did not regain connec-tion. Into these rifts the loose surface earth has drifted, carrying along the seeds of a coeval vegetation. Buried be-yond the influence of light and heat, a campaign conducted by the Christian and the disintegrating action of the elements, they have preserved their vital power through all the long ages since their growth without germinating, and now, on exposure to kindly influences, they spring into active life, and produce forms of verdure unknown to modern times. Such trifling facts of themselves seem nothing, but taken in connection with innumerable multitudes of others which modern science and observation are bringing to light, they furnish the requisite information on which to construct the true history of the world from its remote beginning.

Where Is Talmage?

"The playing of golf on Sundays is practiced to such an extent that in a certain parish in England, it is said, the hour of service has been changed to suit the convenience of the players."-News Item.

as a national game in England as does base ball in America. The value of both is the exercise it gives the players in the open air. But what is this world coming to when the churches are compelled to change the hour of religious exercises to convenience the desecrators of God's holy Sabbath? Where is Talmage? Send him to England.

The Musical Test Medium.

Mrs. Lora Holton, musical test medium, will be tendered a benefit circle by the friends at the parlors, No. 40 Loomis street, Thursday, June 25th, at 7:30 p. m. Spirit messages and tests will be given through her in music, on the piano, guitar and autoharp. Clair-voyant and psychometric readings will be given. As she has met with misfortunes of late, we hope the friends will give Mrs. Holton a good attendance. Admission, 25 cents. She also gives sittings daily from 10 a.m. to 4 p.m., at 3815 Michigan avenue, until July 15, and holds circles, Monday evenings, at the same number.

Conflicting Authority. "The latest works on anthropology say that it cannot be proven that any race of giants ever peopled the globe."—News

Ignoring the inspired statement in Gen. 6:4, "There were giants in the earth in those days," and the adventures of Ulysses with the Cyclops, as told by Homer, and the evidence of a race of giants is indeed very feeble. Homer drew on his imagination for his Poly-phemus. Our Christian friends insist that God turnished the desired information in the other case.

Keep in Step.

New readers of THE PROGRESSIVE THINKER can't afford to drop it at the termination of their brief subscriptions. The new revelations bursting upon the world from all quarters at this time are too full of interest to be passed over un-Our associate and contributors are keeping a constant watch on tran-

spiring events, "And, faith, we'll print 'em." We must keep in step with the army.



An Unparalleled Offer.

VOLUME ONE OF THE ENCYCLOPÆDIA OF DEATH, AND LIFE IN THE SPIRIT WORLD, TO BE GIVEN AWAY.

We wish to reach 20,000 new readers. In order to do it we must make a great financial sacrifice. We will send out The Encyclopædia of Death, and Life in the Spirit-World, in paper cover, as a gift to all new subscribers for three months. It contains 400 closely-printed pages,

Send 25 cents to this office and you will get this book and THE PROGRESS-IVE THINKER for three months. If possible, get your friends to unite with you. Advertise this offer, Spiritualists, among your friends.

We wish to do a philanthropic work, Many thousand copies of The Encyclopædia of Death have been sold, and the great mass of Spiritualists have been loud in its praise. The good it has done in modifying the views of people in regard to the change called death has been great. Send in your orders at once. When you receive the book, and have carefully read it, you can not fail to rejoice. You would not take \$2 for it if you could not get another copy.

Any one of our present subscribers who will send us a new three months subscriber with his own subscription (extending it not less than six months), can each have a copy of the book.

As the demand for this volume of the Encyclopædia of Death, and Life in \$2,000, we would go out and buy it, and the Spirit-World has been very large, pay the cash for it at any time, and not and realizing the great good being done keep up a continual racket of begging. through its instrumentality and THE Instead of begging, THE PROGRESSIVE PROGRESSIVE THINKER also, we extend the above terms for a few weeks longer. thus allowing all to avail themselves of the terms offered.

The Hon. A. B. Richmond. The thanks of Spiritualists are due to Mr. Richmond for his masterly presen-Light of Truth keeps up its begging tation of the facts in reference to the Seybert bequest, The Banner of Light did well in securing his services for this stock of The Better Way, and every especial work. Mr. Richmond's lecture, delivered at Cassadaga, will also be found worthy of careful perusal.

Mrs. M. E. Cadwallader.

Mrs. M. E. Cadwallader, of Philadelphia, was in the city last week. This lady has not only taken an active part in promoting the interests of the Naabove short paragraph, copied from an tional Association; but she has worked untiringly in the interests of the mediums of Philadelphia—those who came under the influence of a most baneful law. She is worthy of great praise for her persistent efforts.

Successful Bigotry.

The postoffice at Mount Vernon, N.Y. closed on Sundays. This is the result of a campaign conducted by the Christian Endeavorers, who got up great petitions and forwarded them to the Postmaster-General.

Encouraged by this success, the Postoffice Department will now be bombard ed from all quarters praying for the closing of the postoffices on Sunday.

Many a man, who has been sent to an early and even suicidal grave by the tortures of dyspepsia, would be alive and well to-day, had he tested the virtues of Aver's Sarsaparilla. This is no temporary appetizer, but a radical, scientific remedy. It makes life worth living.

"The Woman's Bible. Part I. The Pentateuch. Comments on Genesis, Exodus, Leviticus, Numbers and Deuteronomy." The contrast between the thoughts of these brave women and the lews Item.

Golf occupies about the same position all time past, is very striking. Keen analysis, ripe scholarship and fearless adherence to the right, characterize this very interesting effort of some of the brightest minds of to-day. For sale at this office. Price 50 cents.

"History of the Inquisition." Every citizen of our country should read this concise history of that Romish churchly citizen of institution known as the Inquisition The animus of Romanism against all institutions, beliefs and parties not in conformity with the ruling powers of the Romish hierarchy is plainly shown in these statements of veritable history, The devilishness and murderous ma-lignity of the "Holy Inquisition" is scarcely paralleled in all the world's records of inhuman atrocities. It is for sale at this office, and will be mailed postpaid for 25c.

"The Occult Forces of Sex." By Lois Waisbrooker. Three pamphlets are embodied in this volume, in which questions of great importance to the race are discussed from the standpoint of an advanced social reformer. Price 50c.

"From Night to Morn, or An Appeal to the Baptist Church." By Abby A Judson. Gives an account of her experience in passing from the old faith of her parents to the light and knowledge of Spiritualism. It is written in a sweet spirit, and is well adapted to place in hands of Christian people. Price 15 cents.

"From Soul to Soul" By Emma Rood Tuttle. Lovers of poetry will find goms of thought in poetic diction in this handsome volume, wherewith to sweeten hours of leisure and enjoyment. Price \$1.00. For sale at this office. "Mediumship and Its Development

and How to Mesmerize to Assist Devel, opment." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, cloth, 50 cents; paper, 25 cents. "The Bridge Between Two Worlds," By Abby A. Judson. This book is dedicated to all earnest souls who desire, by

harmonizing their physical bodies and their psychical bodies with universal nature, and their souls with the higher intelligences, to come into closer connection with the purer realms of the Spirit world. It is written in the sweet spiritual tone that characterizes all of Miss We must keep in step with the army Judson's literary works. Price, cloth, of progress, else fall greatly in the rear. 31; paper, 75 cents.

"THE HOUSE WE LIVE IN."

An Address by Hon. A. B. Richmond, the "Sage of Gassadaga,"

DELIVERED AT LILY DALE, JUNE 14th, 1896.

"For of the soul the body form doth compared with "the house we live in," | controls all our actions, either vol-

make."

-Spenser. An incident in the life of John Quincy Adams is an oft-repeated tale, it is trite and familiar to all, yet It is so pertinent to my subject that I repeat it for the sake of the moral it inculcates in the lesson of life.

A year before his death the venfriendly greeting:

Quincy Adams this morning?"

out. Its walls are very much shat- so designed and intended? his statesmanship was forgotten.

A WONDERFUL STRUCTURE. What a wonderful and most com-

plex structure is the human body—body. "the house we live in;" apparently how frail and feeble is the construcgraceful is its external form, far ex-

muscle, nerve and fiber a preceding

DESIGN AND DESIGNER.

well might we expect the winds to Mind or Over-Soul of the Universe. bring together the material of a temple, and by a chance exertion of their energy, lay foundations, erect the designer.

tialities of matter. These potentialities would be con-

sidered, it is true, by the learned human mind. master mechanic, but only so far as their forces of adhesion and gravity were known and demonstrated by the degrees of force with which all the scientific and mechanical knowledge organs of the body perform their of the time. Not one single thing allotted parts in the drama of human would be left to the action of uncer- life? The innate potentialities of mattain and unknown energies. The de- ter, it is true, manifest certain ensign of the work would be in accord- ergies of force, such as attraction or ance with the knowledge of the pro- repulsion, but never thought, purpose to accomplish a contemplated end, there is somewhere in the house we And how simple is the most complex live in a source of active life and reconstruction of the mechanical world production, as well as a force that

and yet some unthinking minds deny untary or involuntary. For soul is form, and doth the body the existence of an Infinite Mind that Those who have not thought on the IMMORTAL LIFE INDICATED.

erable statesman, infirm from age and think of the wonderful complex mat somewhere in the house we live in disease, was walking along a street in chinery of the human body or of its. There are about five hundred muscles Boston when he met an old friend, millions of delicate organisms, that in the human body, all constructed to who, while he cordially shook his must constantly move in harmony, or perform certain functions necessary to trembling hand, accosted him with the the result would be disease and death, life and health. The heart is, of course, "Good morning! And how is John wonderfully made," and that the de-nincy Adams this morning?" sign or general plan of our construc-"Well." replied the ex-President; tion is alike in all the millions that deed. This important engine of life John Quincy Adams himself is quite now live, and all that have lived since beats seventy times in a minute in the well, sir; quite well, I thank you! the advent of man on an infant earth, average adult; four thousand two hun-But the house in which he lives at Can anyone fail to see in this stupenpresent is becoming quite dilapidated. dous fact conclusive proof that we thousand and eight hundred times a It is tottering upon its foundation; live now and will continue to live day, thirty-six million and seven huntime and the seasons have nearly de- hereafter, because the great "Infinite dred and ninety-two thousand times stroyed it. Its roof is nearly worn Mind" or "Over-Soul" of the universe in a year, and two billion five hundred

tered, and it trembles and shakes with every passing wind and storm. The the complex organism of "the house three score and ten years, the allotted truth is that the old tenement is very we live in," let us suppose that the period of human life. much out of order and his landlord does whole mechanical world could be con- At each beat two and one-quarter not think enough of the old structure densed to a size that would admit of ounces of blood are thrown out of it; to put it in repair. It is becoming an examination of all its parts; let us about one hundred and seventy-five almost untenantable, and I think suppose that all the cities, towns, vil- ounces a minute, six hundred and that John Quincy Adams will have to lages, farms, workshops, manufac- fifty pounds an hour, seven and threemove out of it soon; yet he himself is tories, railroads, canals, steamboats, quarter tons a day. Only think of it! quite well, sir, quite well." And the ocean ships, telegraph lines and all The laziest man in the country is comvenerable sixth President of the other mechanical devices constructed pelled to lift seven and three-quarter United States, with the aid of his by man, all moving, adjusted and tons a day just to live. He evidently staff, moved on, little thinking that working in harmony as they are to- does not know it, or the very thought he had related in parable a lesson in day, could be compressed into the would make him so tired that he human life that would live long after size of the human body. What an his statesmanship was forgotten, intricate and complicated device it But from whence comes this wonwould present to us, and yet it would derful, sleepless energy that never be simplicity itself compared with the during life ceases its labors? No "physical cosmos" that we call our rational mind will attribute it to the

rate and describe a few of the most same number of elements they did in strong are they in the performance of strong are they in the performance of the necessary functions incident to health and life. How beautiful and desired purpose, and that that purpose when life first appeared on a newborn was the immortality of the tenant of earth in the dawn of creation. And celling in beauty the most ingenious was the immortanty of the tenant of it demonstrates the existence of a creand elaborate constructions of man. constructed in accordance with a pre-The ancient temples of the Orient, that seem to be the very perfection of not the result of innate potentialities we live in," and to whom all mankind owe the fealty of a tenant at will; for the result of innate potentialities human skill and taste in architecture, of matter, but the thoughts of a creare but rude and simple structures ator manifested through lifeless elecompared with that wonderful house ments, as the engine is the thought of of death" there is no earthly court to in which we live, and which was not man wrought in metal, or as a temple which we can appeal for a stay of To briefly examine this "palace of is but a conception of the human execution. nize as the soul.

compared with the facts that no pen the worms—with the loss of friends tireless labor for only a few moments, can describe, no pencil delineate, and that defy the grandest conceptions that defy the grandest conceptions ture, that most persons look upon it ture, the ture, the ture is the ture of the look upon it ture. and descriptive powers of the human with dread and even detestation. But The heart is the throne of the moving When a human artisan contemplates ucated thought. The former sees in throne greater than the throne itself, the construction of a building, he first it a perfect adaptation of parts in the and that power is considers the end or purpose of what accomplishment of a wonderful design "The Eternal Infinite, and One, he proposes to erect. This plan, to that clearly shows the handiwork of a Who never did begin, who ne er can accomplish a certain proposed design, Creator; while the Spiritualist looks must precede the construction, and is upon it as the bare and discolored On whom all beings as their source as necessary to its completion as the framework of a "house someone material of which it is to be com-lived in," and from which the former posed. Without this plan, design and tenant has removed to the more perpurpose, all would be confusion, dis- fect tenement of spirit life. And order and chaos, from which no in-those who thus view it may be said to gan, the lungs; for while the heart is tended effect could be produced. As sublimely commune with the Infinite the blood through the arteries to the

VIEWED BY SCIENCE.

walls of the superstructure, carve and ture is this decaying framework of the life and health to every room and cup place in position architrave, frieze human body, when viewed from a board and closet in the "house we and cornice, surmounted by dome and scientific standpoint alone. Observe live in." The lungs will contain about spire, as to suppose that the house we how perfectly all its parts are adapted one gallon of air at their usual degree ive in could be the result of the blind to each other, and to the end in view of inflation. We breathe on an average affinities and potentialities of matter of its constructor, when he formed it 1,200 times an hour, and inhale 600 alone, with no preceding design or through the agency of immutable gallons of air, or 34,000 quarts a day. laws. In the human body there are The blood, when it starts from the If a house to be used for a factory about 263 bones, each one so shaped heart though the pulmonary artery to or machine shop is designed and constructed as to perform its des- the lungs, is charged with the imerected by a human architect, all its ignated functions, and no other. Ob- purities and waste of the body, and is parts would be especially adapted to serve in the separate bones the projectof a dark blue or purple color, and in the purposes for which they were to tions or processes to which the muscles be used. Thus the foundation for the are attached, that control the motions engine-bed would be deep laid in the of the various members, from the delearth, and so constructed that the icate action of a lady's finger in emvibrations of the motive power could broidery to the powerful blow of the impurities at every expiration, and not be communicated to the walls of athlete in the ring or arena of physical receives oxygen from the air at each the building. The size of the rooms conflict; from the gentle touch of the inspiration. When so purified it rewould be adequate to the machinery skilled anatomist, as he counts the turns a bright red color to the heart. they were to contain; openings would beating pulse, to the grip of the acro- through the pulmonary vein, charged be left in partition walls through bat on the swinging rope or trapeze; with life and health, to be again diswhich would pass the driving-shafts from the blows of the artisan in the tributed through the body by the force that imparted motion to the mechan- forge or iron-mill, to the skilled touch of the heart, aided by the auxiliary ical devices contemplated in the use of the hand that guides the pencil of energy of the contraction of the of the structure; nothing would be the artist, or the chisel of the sculp- arteries and returning veins. left to chance or the innate noten- tor. And yet all these functions come Briefly thus have I described the from the same machine controlled by that incomprehensible thing called the there are millions of little auxiliary

WHENCE THE FORCE? From whence comes the different jector, and all would be in accordance or design; and it is manifest that in with a pre-existing intention or plan the action of our physical members

designed the mysterious organs of our subject are almost unconscious of the bodies and prescribes to each of them fact that we carry with us a wonderful those functions by and through which machine, that is constantly evolving a we live and move and have our being. power that would run an ordinary machine shop; and that energy is being We have become so accustomed to constantly evolved, both when we "the house we live in" that in our sleep and when we are awake, from daily avocations we do not stop to some mysterious source that resides We forget that we are "fearfully and the most important muscle in our litdred times in an hour, one hundred and sixty-five million and four hun-

innate potentiality of matter, for the Now let us briefly examine, nume- lifeless bodies of the dead contain the

mind, erected by the command of that Now, all the blood in the body the soul," this temporary home of an immortal spirit, this projection of the immortal spirit, this projection of the physical actions, and that we recognized the control of the physical actions, and that we recognized the control of the physical actions, and that we recognized the control of the physical actions, and that we recognized the control of the physical actions, and that we recognized the control of the physical actions are the control of the physical actions and that we recognized the control of the physical actions are the control of the physical actions and that we recognized the control of the physical actions are the control of the control of the physical actions are the control of only six inches in length by four plan of a creative power, and a glorious consummation of that plan, is the object of this lecture. And faint and feeble, indeed, will be my effort and feeble, indeed, will be my effort and feeble, indeed, will be my effort and feeble, indeed, with the feets that no pen To the ordinary observer, the hu- inches in diameter, by its ceaseless the scientist and Spiritualist observes power of our bodies, but there is, it with the calm complacency of cd- there must be, a power behind the

depend."

Acting in conjunction with the heart is another most important ora double-acting force pump that drives lungs, it is then immediately returned through the veins to the heart, to be In reality what a wonderful struc- again and again sent on its mission of passing through the air-cells of the lungs, by a process technically called "Endosmosis and Exosmosis." the blood gives out its carbon and other

> two great moving engines of life, but organs, each performing the task allotted to them by the Great Designer of the universe, who, by immutable laws, commands the winds and the seas, and they obey him.

> Now, can any rational mind believe that all this comes from the innate and undiscovered potentialities of matter? When the simplest of human devices must be first planned and then constructed in accordance with that plan to accomplish a preconceived

purpose. THE INVISIBLE TENANT.

Now, what of the tenant of "the

"That dome of thought, the palace of the soul.

the mysterious and incomprehensible ruler of our little cosmos holds his court, surrounded by his courtiers and executive officers, and that, from his throne of tissues and gray matter of the brain, he issues his commands to | brute-like man and the most man-like his yassals in the body, through the nerves of motion and sensation, and bridged, and from our present knowlthey instantly obey him.

ture erected upon discovered facts. There he sits in all the regal splendor of the human intellect. On his The abstract power of using words or brow the chaplet of immortality; in articulate sounds in themselves meanhis hands the attributes of genius, poetry and eloquence which he beeven similar in all races of men, to stows on his subjects according to the | convey ideas or thoughts, is a faculty capacity of each individual's personal that cannot be traced to any other organization. While the brain con- animal than man. Here, then, do we trols the voluntary acts of all animate | find the first evidence of the existence existence, there is something that of a human soul. And while every controls all the involuntary motions other species of animal constructs its of the internal organism, even while lair as did its ancestors; and every the brain is asleep. The motions of variety of bird builds its nest after the heart and lungs, the actions of the same pattern, and warbles the the digestive organs, the incessant same unvarying melody, man alone labor of the lacteals and lymphatics, erects his habitation to suit the rethe contraction of the arteries and quirements of the place and climate veins, all continue when the brain sleeps in the repose of midnight. There must therefore be some other energy of life than that begotten by of nature, and must suffer cold and the brain.

IMMORTALITY DEMONSTRATED. Now, Huxley says that life is the cause of organization, and not organization the cause of life. And this must be so, for what would move cold. He conquers the wind, the sunmatter in the process of construction but vital energy? Therefore life must earth, and the innate chemical affinhave existed before organs. And if it did so exist before the body was organized, why may it not exist when the body is disorganized, and its elements dissipated in the dust and ashes of physical death? And if this is a self-evident fact, then it is demonstrated that life is immortal; but nothing more. Add to this the demonstrations of spirit phenomena that prove the continuity of our personalities. that our individual minds live after death, and is not the immortality of the soul a demonstrated fact?

Now, here is apparent the consoling influence of our beautiful religion and the demonstrated truths of its philosophy. For while science and the logic of learning proves that life itself does not depend on organized matter, but existed before organization, and it therefore is as eternal as matter itself: our phenomena clearly prove that our individual mental personalities survive the disintegration of the elements of our bodies, and therefore must, like animals, while the desire to seek and life itself, be immortal? FACTS, NOT FAITH.

This does not depend on hope or ality, right and virtue, with a belief faith, but on facts alone. Here the in a communion with some spiritual creeds of theology are not taken into being above him, are human charconsideration, but the same evidence acteristics which belong alone to man. that proves our existence here is safely invoked to prove the existence of a life hereafter. As we recognize the peculiar mental personalities of our friends and acquaintances in this life, so may we recognize them if they are manifested in communications from the life to come. And this can only be so because an infinite power above the realm of matter has so ordained it, in pursuance of a purpose that existed in the mind of a creator before man was made.

EVOLUTION MODIFIED.

Professor Dana says: "For the development of man gifted with high denominations, the answer would inreason and will, and thus made a variably be, "the Bible, the inspired power above elementary nature, there word of God." And while they would was required, as Wallace has urged, a scoff at even a suggestion of spirit special act of a being above that na- phenomena, they have implicit faith ture, whose supreme will is not only in the revered word. Now, let us for the source of natural law, but the a few moments refer to this evidence working force of nature herself.' This of man's immortality, and see what a clearly-stated, logical proposition will feeble support it yields us, aside from to some extent modify the theory of the incidents of spirit visitation with evolution that man is a lineal descendant of the lowest form of primordial life. And it is true from all the evidence of the fossiliferous rocks that ever since man was created he has been a man; never part man and part beast. If we study the fossil man of the Quaternary period, the earliest record of his existence, we always find a man just such as a man is now."

The old troglodytes, pile-villagers | thee? and bog-people, whose remains have been found buried in the various formations of a comparatively new-formed earth, had heads as large and wellformed as many now living. And in many cases the fossil type of the human cranium would compare favorably with those of the modern politician, or the pulpit advocates of creedal theology. In fact, the scientific evidence of to-day is much stronger in its proof of a distinct creation of man, than that he is a lineal descendant of the ape or any other pre-existing form of life. The consensus of scientific opinion is that man has always been man, and we believe will so continue through all the endless ages of the future.

The fact is clearly proven by evidence that is conclusive that the tenants of "the house we live in" have always been the same in species, only differing in their surroundings and the consequences thereof. The early troglodytes and cave-men, though born in domiciles as lowly as was the birthplace of the Nazarene, are the same species as those "born in the purple" within the hereditary halls of human greatness.

Burns but expressed a historical as well as a physiological fact when he either disbelieved or doubted the im-

The rank is but the guinea's stamp,

The man's the gowd for a' that."

All nature asserts the fact that man's creation was the result of the forecast of the Great Architect in the beginning, and that the theory of his descent from the ape, as claimed by some evolutionists, is a deductive theory from circumstantial evidence alone, and not inductive. It is the result of speculation, and not of observation, and is unsupported by facts; although it is plausible in fancy. and fable.

nearly the anthropoid apes; yet sei-

heat unaided by inventions or me-

chanical devices. Not so with man.

for to a great extent he conquers na-

ture's laws, and by his own ingenuity

bids defiance to tropic heat or polar

geni of old, who, when he touched the

ring or the lamp, came to do his bid-

ding. While all other animals are

alike bound and restricted by air,

earth and water, man alone floats in

the air, delves into the earth, and

makes the seas and oceans the path-

These faculties of the soul are man-

ifest in the remains and surroundings

of the most primitive of our race as

they are found in the rock strata or

caverns of nature's indisputable rec

ord; and they separate man from the

ape by an insurmountable barrier, or

a chasm that apparently cannot be

spanned or bridged by the advocates

MAN'S HIGHER INSTINCTS.

Man not only possesses the most per-

fect mental and physical organization,

but above this he possesses a spiritual

principle, and belief in its immor-

tality, which no other animate being

possesses. And in this he is infinitely

above the "ancestry" of the material-

ist, or the "primogenitors" of the

BIBLE ACNOSTICISM.

house we live in" possesses an im-

mortal soul? If the question is asked

of a member of any of the Christian

First, then, I call the attention of

orthodox Christians to the fourth

"In death there is no remembrance

of thee: in the grave, who shall give

Also Psalm 88, verses 10, 11 and

12: "Wilt thou show wonders to the

"Shall thy loving kindness be de-

"Shall thy wonders be known in

Now, is it not certain from these

interrogatories that the good and

virtuous servant of the Lord, King

David, doubted the existence of a

Is it not evident that he disbelieved

it when he continues, in Psalm 115,

verse 17: "The dead praise not the

Lord, neither any that go down in

Also, in Psalm 43, verse 3, where

he says: "For the enemy hath per-

secuted my soul; he hath smitten my

life to the ground; he hath made me

dwell in darkness, as those that have

Also, in Psalm 146, verses 3 and 4:

"His breath goeth forth, he return-

Now, was not King David a ma-

terialist, or at least an agnostic, who

the dark and thy righteousness in the

clared in the grave, or thy faithful-

dead? Shall the dead arise and praise

which its pages are filled.

thee thanks?"

ness in destruction?

future state?

been long dead."

mortality of the soul?

silence."

land of forgetfulness?"

chapter of Psalms, fifth verse:

And now, in conclusion, what evi-

The lower instincts, which tend

of evolution.

evolutionists.

way of his pleasure or profit.

life beyond the grave. Now, the much-afflicted Job, the philosopher of Uz, is often quoted as CULF BETWEEN MAN AND BRUTE. authority by both orthodox press and While it is true that the tenant of "the house we live in" resembles in his organic structure many of the

literature, or doubts of emosticism,

dreary, or more despondent in con-

templation of death, than these words

of the much-vaunted Psalmist, "Let

us eat and drink to-day, for to-morrow

we die," would be a fit and final result

of such misgivings of the future of

our race. But let us examine a little

farther into this book, which ortho-

doxy believes asserts the fact of a

pulpit; let us see what his views were as to a future state. In the seventh chapter and ninth lower classes of animals, and more verse Job says: "As the cloud is consumed and vanisheth away, so he that ence admits and asserts that there goeth down to the grave shall come up to the tomb of old age, the laws of is an enormous gulf between the most no more." Again; "Man dieth and life and death move side by side, wasteth away; yea, man giveth up the building, up and tearing down our brutes; a chasm that has not been ghost, and where is he?" "As the waters fail from the sea, and the flood edge cannot be spanned by any strucdecayeth and drieth up, so man lieth down and riseth not." See Job, 14th no wonder that, in the 14th verse, the flow and are now drifting with the ebb ingless, and that they are not alike or poor old man, abused as he was, in | towards the shoreless ocean of eternity; the great wager between the Lord and we who have outlived all earthly amhe should plaintively inquire: "If a how priceless are the facts and phiman die, shall he live again?" No losophy of our beautiful religion, wonder that he should repeat his lamentations, regretting that he had been born, when even death could bring no relief to his sufferings; and in tones of agony he inquired: Wherefore, then, hast thou brought me forth out of the womb? Oh, that I had given up the ghost, in which he lives, and the conditions that surround him. All the animals below man are controlled by the laws

and no eye had seen me. I should have been as though I had not been born; I should have been carried from the womb to the grave."

"Cease, then, and let me alone, that I may take a little comfort, before I go whence I shall not return, even to the land of darkness and the shadow of death."

Now, let us turn to the Book of shine, the lightning, the gravity of Ecclesiastes, the great preacher of the days of Biblical theology, and see ities of matter; and by aid of his if we can find any evidence of im-Godlike reason, makes all these his mortality in his teachings. obedient servants, as Aladdin did the

In the third chapter, verses 18, 19 and 20, I find the following cheerful view of man's present condition and future destiny: "For that which befalleth the sons of men, befalleth beasts: even one thing befalleth them. As one dieth so dieth the other; yea, they all have one breath; so that man has no pre-eminence over a beast, for all is vanity."

"All go unto one place; all are of the dust, and all turn to dust again.' Now, to my mind, with due reverence to the great preacher of the Bible days, this is rather a "beastly view" of human life and destiny. And if it is true. I do not see where there is any cause for the assertion that all is vanity, for all is a solemn fact, and that fact is the annihilation of the human goul

mainly to self-preservation, are much In the ninth chapter, fifth verse, weaker in man than in many other the venerated reverend further says "For the living know that they shall acquire knowledge for its own sake, die, but the dead know not anything. with an innate sense of truth, mor-Neither have they any more reward, for the memory of them is forgotten.'

And in chapter nine, tenth verse, he says: "Whatsoever thy hand findeth to do, do it with all thy might; for there is no work, nor desires, nor knowledge, nor wisdom in the grave whither thou goest."

There are many like passages in the Bible that, while they may not deny in positive terms the immortality of the soul, yet the writers thereof cast doubt upon the question; when, if inspired, they must have known it was a supernal truth; and they should and would have announced it to a listening dence have we that the 'tenant of the world.

In vain do we search the Old. Testament for a positive announcement that man is immortal. And aside from the repeated narratives of spirit phenomena that fill its pages, there is no evidence that man differs from the beasts that perish with the death of the body. The truth is that the belief of all the peoples of earth in a future life is founded on a belief in spirit visitation and communications. The pages of the Bible are impregnated with the spiritual theory and the facts that sustain it, as the separate leaves of the rose are impregnated with the odor that pervades its beautiful structure. From the illustrative dream of Jacob in the Genesis of the world, where he saw a ladder set upon earth reaching to heaven, and angels ascending and descending thereon, to the revelation of St. John, the whole book is filled with narratives of spirit manifestations similar to these of to-day. And the man who denies it, whether priest or layman, lets his bigotry silence his conscience; lets his bigotry silence his conscience; and to put it in as mild form as a lawyer's vocabulary will permit, does not handle the truth with sufficient and factor in their government and laws,

carefulness to meet the demands of veracity. THE POSITIVE PROOF. Unless it is a living truth that, under the unchanging laws of an immutable God, the spirits of the socalled dead do return to this earth with messages of friendship and love to those who remember and loved them in this life—unless this is a demonstrated fact, there is no proof of immortality, save in the longings of the human soul. Men may hope; they may have faith that it is true, yet hope may be a vain illusion and faith as baseless as the fabric of a (See Paul.) In fact, Russia has just as love deep, clear thought, reverent for vision. There is and can be no posmuch right to compel the United States truth alone, will be pleased with it, and "Put not your trust in princes, nor in itive proof but that found in the phethe son of man, in whom there is no nomena of Spiritualism.

· Our beautiful philosophy and reeth to his earth; in that very day his thoughts perish." ligion is a God-given gift to man. It ferent and unacceptable religion. A of original and selected hymns, for lib-smoothes the rugged nath of life to people's grade of religion is purely a eral and ethical societies, for schools smoothes the rugged path of life to its weary travelers, soothes the pains adapted to one person or people is not burn. This volume meets a public of illness alleviates the suffering of adapted to another. of illness, alleviates the suffering of disease, wipes the tears from the cheats of these who mourn role death religion which is adapted to another.

want. It comprises 258 choice selections of poetry and music, embodying the religion which is adapted to his nature, highest moral sentiment, and free from cheeks of those who mourn, robs death The whole range of materialistic of its sting and the grave of its vic- be highly inconsiderate, if not injurious at this office.

tory. What a glorious ending does it contains nothing more, gloomy or demonstrate to the race of men who are all but transient voyagers on a sea whose shores are the two eternities, the unrecorded past and the unknown future. In the metaphorical license of poetic

imagery, life has been well compared to an ocean of moving water, while our race are but transient bubbles floating upon its surface. The tide of human life with each of us flows and ebbs like the waters of the oceans. In youth its flow commences, and continues until mature or middle age, when the ebb sets in with the irresist, ible force of decaying or wasting organism, and will continue until death forever stills the moving current of our lives. From the cradle of infancy physical forms. Growth and decay are but preceding and succeeding waves in the voyage of our existence and we gray-headed mariners on life's chapter, verses 10, 11 and 12. And restless sea; we who have passed the Satan, with his children murdered and bitions and have stood by the graves his herds destroyed, no wonder that of those dearest to us on earth; to us

You, my venerable friends. with me appreciate the plaintive tale sung by an unknown minstrel in a beautiful little poem with which I will close my lecture. It seems to me to be a portraiture of my own life, and probably some of you who hear it will also recognize it as a delineation of your past and future.

On a summer eve, when the tide was

On old man sat in the golden glow, The waves were washing the sandy stones,

And calm and sweet were their languid tones: He looked and listened, and softly

sighed, As he heard the voice of the ebbing tide.

He had passed his threescore years and ten; He had smiled and wept like other

men, Brother and parent, son and wife, Had drifted o'er the sea of life To the peaceful shore where spirits. abide;

But he was left by the ebbing tide. Left all alone with the dreamy past; A battered hull on the shingle cast, No more to ride on the seething main, Nor feel the shock of the storm again; He sat at peace by the ocean's side, To wait the coming of Death's great tide.

That solemn tide, with its voiceless roll.

Shall bear on its waves that weary soul ′ To the blessed Land where the angel

throng Will hall its coming with holy song. And the home of that lonely heart

shall be

A place of rest by the crystal sea.

COGENT THOUGHTS

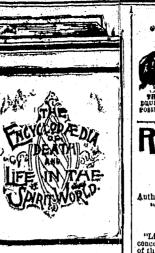
It is Good Enough for Them.

Highly Proper that the Missionaries Be Run Out of Turkey.

To the Editor:—If one nation has the right, which is unquestionable, to denand the recall of any representative from another government who is obnoxious, or even "persona non gratia," why has it not to return or even to deport any foreigner who is an offensive and unacceptable resident? And especially when that resident is engaged in quasi or constructive sedition. I ask this pertinent question for the reason that I have never seen it answered, and because objections have been made to the reported intention of the Turkish government to deport some intruding and obnoxious proselyters, called 'mission-

aries," from their country.
We have an established, acceptable, constitutional government, and no alien has any moral right to come here to preach anarchy or sedition and make converts to any such subversive doctrines, and our government ought to have the legal right to summarily de-port all such proselyters without consulting the government from which they takes it should do so upon his own mo-

In the great license of our "liberty." any foreign religionist or native "revivalist" is permitted to disturb or disrupt our social order and tranquility by preaching and making converts to any and every irrational vagary or schism; for ours is not (yet) a religiopolitico government-except in some States. The twain have not (yet) nationally been made one flesh, "by the grace of God and the act of parliament," or by law. Hence, every religious proselyter and schismatic is tolerated and the latter are both undermined by disturbing their religion; so that the uninvited "missionary," who forces himself upon them for the purpose of proselyting that homogeneous people to a different and antagonistic religion, is not only schismatic and seditious, but he is an anarchist to their established institutions and government. As their religion and their politics, are national and inseparable, to undermine and divide the one is to undermine and divide the other. Is it any wonder, then, that the foreign, unwelcome and insidious prose-lyter of the Sultan's faithful subjects should be regarded as persona non grata, or even as seditions and dangerous anarchists? As they tend to promote compel Turkey to receive and protect 50 cents. our schismatics and proselyters to a dif- "Cosmian Hymn Book." A collection matter of adaptability, so that what is and the home; compiled by L. K. Wash



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to him, to proselyte him to a metaphysical or esthetic religion, or even to one that was purely esthetical, and from which the spectacular and the sensuous was entirely eliminated. In fact, the intellectual plane of the great majority is still upon that grade that either the spectacular or the sensuous or both are essential factors in the success of any popular religion.
Even the ideal Jesus is too far above

the great majority to act as a restraining and controlling force; but, with the ew whose education and refinement are adapted to the moral and spiritual influence of an ideal Christ, its benefits have been incalculable. That divinely human ideal which their minds have conceived may never have existed, yet its influence and potency have been the

It has been truly said that "the human mind craves ideals," and they have been the most influential factors in the world's advance! But it is equally true that the great majority of the human family have not outgrown the idolatrous age, as they still crave and demand the mysterious, the spectacular and the

Every religion contains these features to a greater or lesser extent, and, in fact, there could not be any system of "religion" without them. But the "ideal" is the only potent factor in forming a grand and noble character. The higher the intelligence and refinement, the higher will be the person's imaginary ideal.

Whenever the Turkish mind is read to receive and accept such an ideal, it will stimulate a want which they will soon supply. I need scarcely say that the ideal Jesus, which some are trying to follow, is a very different mental creation from the "Jesus of Nazareth" of the Gospels, as very many of his teachings are neither practiced nor practicable, as they are not adapted to the best and highest civilization. I have there and highest civilization. I hope, therefore, that when the Turks adopt an ideal it will be one that can be imitated and

followed in every particular.

I have an abiding respect for every one's religion and faith, provided they are honest and sincere, and I have felt more serious and reverential at the religious services of the "untutored savage" in his rude wigwam, than I ofter feel in the sumptuous edifices of a quasicivilized pagan theology and ritualism as the one was adapted to barbarism and the other was not adapted to intelligence or civilization.

The religion of a sincere Islamite, as

founded upon his sacred book, should be as much respected as the hundreds of religions founded upon the Bible. But the undying zeal of the proselyter is proverbial and is ever the same, as he will "compass sea and land to make one proselyte," but our government has no proselyte. right whatever to force him upon any other people, nor to engage in the pros-elyting business. Any one who undertion and at his own risk Salem, Ore.

Every man having a beard should keep

it an even and natural color, and if it is not so already, use Buckingham's Dye and appear tidy.

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JAMES SIMONS.

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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 speakers, 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. Meetinge flocal 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. On Monday evening, June 9th, a number of friends met at the residence of Mr. Mortimer Nash, Grand Rapids, Mich., in honor of Mrs. Lilia Scott, who is henceforth to make her home in Lawton, Mich. She has been one of the foremost workers in the Spiritual cause in Grand Rapids. Dr. W. O. Knowles,

some very pleasant remarks and presented the lady a chair given by her friends as a token of remembrance. Dr. Babbitt is to spend July and August at Onset, Mass., at which place he will attend to the educational interests of the College of Fine Forces, the same as if he were at East Orange, N. J. Those who may be there and wish to take the college course, can receive some initiatory drill without extra charge.

Camp associations wishing the services of A. E. Tisdale, the blind medium and lecturer, from August 18 to October 1, may address him at 547 Bank street, New London, Conn.

Mrs, E. L. Toed writes from Denver. Colo.: "Since our arrival here it has been our pleasure to meet with the First Spiritualist church, chartered under the S. A., and its pastor, Dr. Ewell, is laboring earnestly in his work for the cause; and it is his pleasure to speak to good, appreciative audiences, larger than it has been our pleasure to meet in many of the eastern cities. His auxiliary work is a credit to him and a blessing to every member. It has been our pleasure to be connected with him for the past three weeks, associated with him and his family, where Spiritualism is lived each day. We find Denver alive in progressive and spiritual phi-losophy. Mrs. Musk is doing a fine work and speaks to large audiences. Many other progressive societies are struggling in Denver, and we are happy to state that Spiritualism is growing as rapidly in Denver as is the great city, spread out upon the plains, for the minds are broad and equal in progression, where there is so much room to broaden in thought and philosophy, and the great truth is settling down and developing Denver's best people. Brother and Sister Kates left here one week ago and good reports of their success have been returned to the friends here."

Pr. P. S. George, secretary, writes: "The State Spiritualists' Association of Nebraska will hold its annual meeting at Lincoln on Thursday and Friday, October 8 and 9. Every Spiritualist in the State is urged to be present to participate in this meeting. Where you are not organized, get together in each county and send at least one delegate. Although a cordial invitation is extended to each and all, come prepared to relate what has been done in your locality toward or for the upbuilding of Spiritualism. For further information address me at 340 South 20th street, Lin-

Corresponding secretary writes from South Haven, Mich.: "The Spiritualists of this place held a meeting in the grove last Sunday, Dr. A. B. Spinney being the lecturer. In the morning he took for his subject, Mollie Fancher, pointing out many lessons to be learned from her life, and advising all to learn more of the beautiful spiritual life. After dinner and a social time, he again lectured to an appreciative audience. his subject being 'The Principles of Spiritualism.' The evening lecture was a continuation of the same subject, and some of his experiences. The lectures were all grand and ennobling, and all enjoyed a spiritual feast."

C. H. Mathews writes: "In reply to an 'Investigator,' in THE PROGRESSIVE THINKER of June 13, who says: 'Why not take your medium and go to Dr. Holbrook and prove to him that the phe-nomena are true? C. H. Mathews, and you will be doing a great work,' I have only to say that I cannot undertake any such stupendous job. At 76, life is too short. The way is open for these investigators, and there are plenty of good. reliable mediums who can demonstrate to any reasonable investigator, beyond the shadow of a doubt, the truth of materialization. I decline to recommend any particular medium; but would suggest to 'Investigator' a thorough reading of spiritual literature, especially on the phenomena in question; and then, try the spirits. I have witnessed nearly all the various phases of mediumship, and they are numerous, extending back nearly thirty years, and each one gave me confirmation 'strong as proofs of holy writ, and more reliable. all investigators may equally realize this great truth is my earnest wish.'

A subscriber writes: "The meetings on Sunday, June 14, at 617 N. Clark street, were very interesting. The af-ternoon exercises consisted of a lecture apon 'What Is Spirituality?' by G. F. Perkins, which held the attention of the audience to the close. Mrs. Dexter followed with tests. Mrs. Perkins then gave a short address, in the trance conlition, upon the line of thought taken by the controls of Mr. Perkins. Some very excellent tests followed the remarks. Mrs. Bromwell and Mr. Van Horn were visitors. In the evening a large audience greeted Mr. Cordingley and his able assistants, who played and sang to the delight of all. The names of the gentlemen we cannot give. Every-body seemed greatly pleased with his tests and facetious remarks. The platform of the Progressive Society, at Indiana avenue and Thirty-first street, was occupied by Mr. Perkins, with Mr. Masters as chairman. The subject of the evening was 'The Church of the Fuhich was enjoyed by all, judging from the strict attention, and congratu-lations received by the speaker at the The tests were all recognized and well-received. Take it all together, the exchanging of platforms of Mr. Cordingley and Mr. Perkins was a success. Mr. Perkins goes to Palatine, Ill., June 24 and 25, to lecture. Wednesday and Thursday evenings are open for engagements. Address him at 514 N. Wells

Lily Society of Philosophy of Chicago, Address any communications for this lociety care of J. G. Messago, president,

580 North Clark street, Chicago. J. C. Decker writes from Washington, "Can't do without the grand old PROGRESSIVE THINKER. I've missed

to go into farther decline, and will reto go into farther decline, and will re-cruit by taking the old tonic, which has never failed to bring me good cheer. Onward and upward THE PROGRESSIVE THINKER flies, and that its wings may never grow less, is my sincere wish. It is indeed a missionary and a grand one to several in this town of twenty-two or-thodox castles. Tall some good honest thodox castles. Tell some good, honest physical medium, or platform test melium, that there is a harvest open here. We are gradually 'gaining ground,' and a good organizer is what we need. We have developed several mediums. Will

some forcible speaker come this way?" Chester Martin writes that W. E. Mansfield has finished a course of ten lectures at Ottawa, Ill., followed with clairvoyant and clairaudient tests, with a few character readings, with good results. He considers Mr. Mansfield an able, earnest and honest worker in the cause of Spiritualism.

The debate between C. E. Dent, of Vicksburg, Mich., and Mr. Smith, on the subject: Resolved, That Modern Spiritualism harmonizes with Bible teachings, was held according to notice. Mr. Smith is regarded as an able debater, and the church people turned out expecting to hear a discussion would please and satisfy those of their persuasion; but the result was disappointing to that side of the question, and Mr. Dent came off with flying col-

"A Subscriber" writes from Seattle, Wash .: "Spiritualism has been awakin the name of the friends present, made ened from her slumbers in our city by the presence of Mrs. Georgia Cooley, who came to us unannounced from Portland, Ore. For the past six weeks she has been working faithfully for the cause with us. Her lectures are filled with highest morals, oratory and eloquence. Her tests are very remarkable, many being accompanied with full names and incidents of the spirit's life. She is generally able to tell the cause of the death, which is a conviction in itself. Full houses have been in attendance, many new faces being seen at each meeting. We are sorry to lose such an earnest worker, Mrs. Cooley leaves next week to attend the camp-meeting at New Era, Ore., at which place she is engaged for the entire season."

Dr. C. W. Hidden, of Newburyport, Mass., will be at Onset camp from July 19 to 24; Niantic, August 2 to 7; Lake Pleasant, August 9 to 14; Queen City Park, August 16 to 21; Lake Brady, August 25 to September 1. At each camp Dr. Hidden will lecture in the regular course, give private medical lectures, and also exhibitions of his powers as a hypnotist and healer.

Dr. P. S. George writes: "The Kates-Singer quartette visited Stromsberg, Nebraska, June 7 and 8, and received a hearty welcome. Prof. Singer and son, Walfried, are accomplished musicians, and are highly appreciated by all lovers of music. Mr. and Mrs. Kates, who are widely known as public workers in Spiritualism, never fail to receive a hearty welcome wherever they go. At Stromsberg there is a great awakening in our line of work; the coming of these inteligent and scientific expounders of the truth of Spiritualism has created a lasting interest in this community, and should the Kates' ever visit Stromsburg again they will be greeted with a crowded house."

Dr. Kirkpatrick, of Des Moines, Ia. writes: "In notice sent you concerning Mrs. Carrie Fuller-Weatherford as you published it June 13 showed it to be my individual endorsement, while it was that of the Iowa Spiritualists' Associa-

tion." Mr. Cook writes from Scotts, Mich .: "Mrs. Marion Carpenter, of Detroit, has been with us over Sunday, and gave two lectures from subjects selected by the audience. Her tests created a surprise to many unbelievers. They were mostly recognized, People think better of Spiritualism from her clear explana-tions. Much good has been done, and

Hugo Putner writes: "History teaches us it is very difficult to elevate a nation in a short time. To overcome conditions is almost impossible for the strongest ruler-a hard task. Every human being has a spark of spiritual power and can strengthen the same without waiting for outside help, which he will get through the law of attraction."

Thos. E. Addy seems to be doing some excellent missionary work at Joliet, Ill. That place manifests but little life in the cause of Spiritualism.

Cassie E. McFarlin has removed from Chicago to her old and much-loved home, Winona, Minn., where she expects to reside for some time.

Rose L. Bushnell writes that she expects to pass the winter at Woodlawn Springs, Ill. She has been very ill with nervous prostration since her husband's departure to the higher life. He has returned to her and said: "I am happy -I have no regrets for having passed through the change, and I do not want you to have." She writes that she walks and talks with the departed every day, and cannot find it in her heart to mourn. Such is the consoling and sustaining power of Spiritualism.

Mrs. M. McCaslin writes: "The Cleveland Lyceums, East and West side, held their twentieth annual grove meeting at Lake Brady, Sunday. Excursions came from other points to meet us at the lake. It was a delightful day and enjoyable reunion. The young people spent the day boating, strolling and in other recreations, while their elders gathered in the grove for a test seance given by Mrs. Waite. Many were made to rejoice by receiving messsages from the departed. Lake Brady is picking up with renewed energy, and promises a prosperous season. Many of the cotprosperous season. Many of the tagers are already on the ground."

M. F. Hammond writes: "I want to thank S. H. Ewell for writing that splendid article, 'Christian Civilization and Heathen Peoples,' and THE PRO-GRESSIVE THINKER for publishing it. It is a pity there are not more facts of the same kind put before the people, for already too long has orthodoxy lied about Spiritualist criminals and insane when it is a well-known fact that not a single Spiritualist is in prison except for being such—the same old religious persecution being the cause of this incarceration."

Dr. D. S. White, whose lectures are most excellent, has obtained independent slate-writing through his own mediumship.

Jennie Hagan Jackson writes that after four months of very pleasant work in New England she is speaking again in Michigan. She attended the annual convention of the Free Church at Sturgis, meeting there parties from several States. She writes that the Vicksburg Camp-meeting is sustained and carried on principally by one person, Mrs. Jan-ette Frasier, of Vicksburg. Her camp is a success. Mrs. Jackson and Mrs Anna L. Robinson are not to be at Maple Dell Camp, Ohio. After lecturing at Leonidas, Sherwood and Mecosta, she is to speak at Lake Cora, June 28th, for the Paw Paw people. Her address is 399 S. Lafayette street, Grand Rapids,

J. Madison Alien is filling a very suc cossful engagement this month with the First Spiritual Church at St. Joseph, Mo. Address 1017 Felix street. General address, 233 Commercial street, Springfield, Mo. As one of the State the two last copies, and in consequence Springfield, Mo. As one of the State gation and st I have 'lost my appetite.' I do not want missionaries and organizers he will are at this office.

range to visit local points convenient to Sunday appointments, and invites correspondence from every part of the State

The People's Home Spiritualists' Society held a large meeting at its hall, 93 S, Peoria street, Sunday, June 14th, to witness the various and interesting exercises. The services were opened by D. S. White, subject, "The Higher Criticism the Savior of the Industrial Race." His address was well received. followed the test mediums, Dr. E. F. Gail and Dr. A. Hasenclever, who

opened the eyes of many. P. C. Mills will make engagements to lecture in Washington or Oregon during the summer. Address P. O. Box 5, Edmonds, Snohomish county, Washington. Walter Hyde, inspirational speaker, will officiate at funerals, any time and place required. His residence is 1218

Railroad avenue, Alameda, Cal. Ben. F. Hayden writes: "Self and wife are open for engagements for fall and winter work-lectures, public tests from platform, private readings, and magnetic treatment of all kinds of diseases. We solicit correspondence with societies or parties wishing services at reasonable rates. Address 185 Newman street, Indianapolis, Ind."

P. C. Mills writes: "The Encyclopædia of Death, and Life in the Spiritworld, Vol. II, has come to hand and has been read, and I wish to say to you and your readers that the book is one that should be spread to earth's remot-est bounds. I wish I had a thousand dollars that I could send you for distribution of that book to every State in the Union. There are many chapters that are worth many times the price of the book. Spiritualists, see that it is read by thousands outside our ranks; it will make them think."

E. Worden White, trance and inspirational speaker and test medium, who was taken sick with typhoid fever in charge of the work at Lansing, Mich., last winter, has so far recovered his health as to again actively enter the field. He is at present located at Flint, Mich., where he is conducting a series of meetings, with full houses and marked success. He would like to correspond with societies in Michigan or Ohio, with a view of making engagements, and is ready to answer calls at any time hereafter. His present address is, corner 5th and Liberty streets, Flint, Mich.

Jennie Hagan Jackson writes: "M second thousand books, of 'Our Noted Workers,' Vol. I., will be ready for the public the last of June, and I am at work on Volume II."

Mrs. Mary C. Lyman writes: "The First Society of Spiritual Unity and Sunlight Center Band will give a musi-cal and literary entertainment, closing with a social hop, in Hygeia Hall, corner of Washington boulevard and Pauline street, Friday, June 26. Admission 25 cents. The Sunlight Center Band are now in possession of their State charter, which was granted May 22, 1896. The First Society of Spiritual Unity will close meetings on the even-Unity will close meetings on the even-ing of June 28. Mrs. Mary C. Lyman, the located speaker over this society, will spend her vacation at Cassadage camp.

Mrs. H. S. Lake has felt obliged to decline all camp engagements, except Cassadaga, where she will speak July 25, 26 and 30.

The Spiritual Endeavor and Woman's Aid Society have a two-day meeting on July 10 and 11 at Central Grove, Ill.

Thos. Lees writes: "The fifth season of the Lake Brady camp-meeting will be formally opened Sunday, June 28, with appropriate exercises. Many prom-inent speakers and mediums will participate in the morning service, with an address of welcome by Mr. D. A. Herrick of Akron, Ohio, chairman. Miss Maggle Gaule, of Baltimore, Brady's favorite medium, closes with platform tests. In the afternoon Mrs. Helen Stuwe feel encouraged in the work. This is the first of Spiritualism in the Union Hall."

tests. In the afternoon Mrs. Helen Stuart Richings, of Boston, the brilliant spiritual orator, will give her opening spiritual orator, will give her opening address, followed by California's distintest medium Maggie Waite, with her unique and convincing test seances. Both services will be enlivened with music by the Waltz brothers celebrated band and or chestra of Cleveland, and a promenade concert after the meetings."

L. D. Lee writing from Grand Rapids, Mich., says: "The West Side Spiritual Society closed its labors for the season, June 7, with memorial services. opening address was given by W. H. Hilliard, with his usual brilliancy and power, ending with an inspirational poem appropriate to the occasion. Mr, Hilliard and daughter sung an inspira tional piece with guitar accompaniment which was well received. Bro. Hilliard and daughter Lizzie would be pleased to fill engagements for one or more Sun days during the fall and winter and also during July and August. Address Box 65, South Grand Rapids, Mich."

The South-Western Michigan Spiritualists' Association will hold their annual meeting at Lake Cora, Mich., Sunday, June 28, 1896. Services at 10.30 a. m. and 2 p. m. Mrs. Jennie Hagan Jackson, of Grand Rapids, Mich., is too well known to need commendation, and Mrs. Anna L. Robinson, of Port Huron Mich., one of the most wonderful test mediums in that State, giving names in full, will be the speakers for the occas-Mrs. Robinson will give tests at the close of each session, and Mrs. Jackson will improvise poems from topics given by the audience. A fee of 10 ents will be charged each adult for admission to the grounds. Carriages ad-

Dr. Geo. A. Fuller lectured in Harvard, Mass., June 7, and in Providence, R. I., the 14th. Will lecture in Lynn the 21st, and would like engagements for the 28th; also July 5 and 12. Address 42 Alvarado avenue, Worcester, Mass.

Lyman C. Howe is booked for the Northwestern camp the last two Sundays and intervening week-days of July; Cassadaga, August 2 to 7; Island Lake, Mich., August 9 to 15, and Grand Ledge, Mich.. August 16.

J. H. Waldron writes: "The Mianti alley Association of Spiritualists will hold its meetings in the Hotel Grove. also trance and test mediums, will entertain with spiritual truths. All are invited.'

William S. Smith and Mrs. Hattie Hardy were united in marriage at Minneapolis, Minn., April 25, 1896, Rev. Dr. J. Vaughn officiating. This was a purely Spiritualistic wedding. Only a few intiintimate friends were present. The worthy couple are now at their home, 39th street south. We heartily congratulate the happy pair.

"Hypnotism Up to Date." By Sydney Flower. In the form of dialogue and story, the author presents very success fully a condensed account of hypnotism its theory and practice up to date. Price, paper, 25 cents. Sold at this office.

and her study of occult science have prepared her to write this romance, which will be found laden with gems picked up in the course of her investigation and studies. Cloth \$1. For sale

A Lady Who Has Lost Her Balance,

And Commences a Ferocious Attack on Genuine Mediums.

This well-known and famous Mecca of Spiritualists held its-annual June picnic on last Friday, Saturday and Sunday, Mrs. R. S. Lillie, Mrs. Elizabeth Watson and the Hon. As B. Richmond did the speaking to the satisfaction of all attendants, which were quite numerous when all things are taken in considera-

Just at present our noted retreat is "suffering" from a renewal of bitter newspaper attacks, something akin to or perhaps more' rash than their prede cessors were in the latter part of last season's camp.

Why this particular woman, by cogno-man, "Ida Worden Wheeler," who has been the pet and idol of Lily Dale's constituency in times past and gone, should now turn upon the management and all mediums endorsed by their official or-gan, the "Cassadagan," in such commendation and vilification as appeared in the Buffalo Sunday Express of June 14th, is beyond the understanding and interpretation of all conservatives. The wholesale denunciation of prom-

Campbell and Miss Maggie Gaule—the intelligent Spiritualists here and the board of directors claim is highly unwarranted and a gross error. Why this correspondent is so unreasonable and venomous just at present is because the management saw fit to dis-

pense with her services as their official

writer, and that means \$100 less in her

inent mediums-Messrs. Keeler, White,

summer-camp pocket-book. But the greatest barrier that confronts her reasoning faculties is her un-compromising selfish prejudice against all physical phenomena. She seems to think that (though she calls herself a a Spiritualist) all physical phenomena, its investigators and mediums are vile things, so low in the swamp of materialism that for her dear, angel mind to come in contact with, except in derision and abuse, would mean pollution.

But she is not alone in this work of destruction, for we have prominent speakers from the Atlantic to the Pacific emphatic in their denials of most all physical phenomena. Why? Its one and only answer is because there have been a few—it is claimed—mediums detected in producing sphrious manifestations exposed. Is that alone enough to condemn the truth ulness of spirit manifestations called materialization? No! If materialization is a fact we want to know it

about all facts of natural law.
It is amusing to hear speakers and read writers who dwell upon the tiny raps that came to the Fox family in 48, at Hydesville, N. Y. Fas so significant of the birth, so-called of Modern Spiritualism, and in the same breath denounce other phenomena of the physical kind. These individuals, not knowingly, it would seem, committe themselves then and there to materialization in miniature, because does not the attending spirit or spirits that produce the raps have to materialize emanations invisible to the physical eye, and thereby by their coming in contact with the object visible produce sounds that can be so translated as to make a reliable and in-

telligent communication? Endorse the rap along by the side of trance and inspirational speaking, auto matic and inspirational writing and impersonation, but the uneven space be tween, shall it be left open for weary travelers on life's highway to stumble upon and perhaps fall because the rough places have not been smoothed by the teachers of spiritual truths?

If the rap is true everyone of the many physical phenomena from it, too, and including full-form materialization are also true. But who is to be the iudge, or who can know of these things save those that have traveled up from the lowest rung of life's long ladder and now from its topmost heights, look back upon all experiences and say, "very good." And cannot every such person say, if they choose, and have humanity's progress at heart, that "I know now from and whereof I speak, and henceforth no condemnation of those that are traveling the road I once walked upon shall fall from my lips. My business is to help all men to know of life in all its manifestating phases and that only can be done by helping those that are trying to help themselve be they of whatever faith, school or be-lief. FREMONT POWERS. Lily Dale, N. Y.

Central New York Camp-Meeting.

TO THE EDITOR:-Please allow us the use of your valued columns to announce that the Spiritualists of Central New York will hold their first annual campmeeting, beginning Saturday, July 18th, and holding until August 2, 1896, which will be the first Sunday in August.

This first meeting will be held for the purpose of organizing a permanent camp-meeting association for the years to come, and will be held at the Riverside picule grounds at Freeville, Tomp kins Co., N. Y. People of all denomin ations are cordially invited to attend and aid us in establishing this camp where free thought and free speech wil always be allowed without the restraint of dogmas or creeds, or anything else but the natural laws of the universe around us. We appeal especially to our Spiritualistic friends at this time to come out and aid us in this good work so that we can collect the proper speak ers and media to prove to the world the fact of a continuous life beyond this one of earth.

We cannot at this time announce a full programme, but we will do the best that can be done to secure as good talent as possible. Bro. Jo W. Dennis, of Buffalo, N. Y., will deliver the opening address, and a conference and thought exchange meeting will be held each day near depot, on next Sunday, June 28, at as well as a lecture from some good Yellow Springs, Ohio. S. H. Daniels of speaker. Bro. H. C. Sessions, formerly Chicago, and other prominent speakers, from Ohio, is the prime mover of thi new undertaking. Letcus aid him and his fellow workers all that we can.

THE PROGRESSIVE! THINKER will be on hand during the session as well as other spiritual reading. Hotel accom-modations are good for \$1 per day, and good board can be had for from \$4 to \$5

per week.

The grounds are a most beautiful spot, well shaded and well watered. A fine auditorium is already erected on the grounds, and there is plenty of accom-modation for horses and carriages, which will be well cared for during our meetings. Light refreshments will be furnished on the grounds. Tents can be rented, at reasonable rates, for the time of our meeting, or a longer time if required

These grounds are located on the line of the Elmira, Cortland and Syracuse railroad; the Southern Central railroad, "The Dead Man's Message," an occult railroad; the Southern Central railroad, now called the Lehigh Valley railroad, makes a junction at Freeville, and contact the Southern Central railroad, now called the Lehigh Valley railroad, makes a junction at Freeville, and contact at Auburn with the New York nects at Auburn with the New York Central railroad. Freeville is thirty miles south of Auburn, Passengers can change from the New York Central railroad at Auburn, at Weedsport or at Syracuse. Waverly, N. Y., is fifty miles

south of Freeville camp; Elmira, N. Y., is also about fifty miles from the camp. Big Flats and Corning are about forty miles from our location, and Rochester, N. Y., is about one hundred miles away. Lake Ontario is about sixty miles distant. Our camp is situated right in the center of the loveliest portion of the most beautiful part of our green and beautiful State, where splendid little lakes and the best farming and dairy

Come one and all and aid us by your resence, and learn the fact that we can meet our loved ones while we are yet in arth-life.

For further information address H. C. Sessions, Esq., Cortland, N. Y. For tents and camp-ground accommodations, address H. W. Roe, Freeville, N. Y. J. W. DENNIS. Buffalo, N. Y.

GOOD WORK IN DETROIT.

City.

TO THE EDITOR:-The First National Spiritual Society, of Detroit, is alive, and has done a good work the past win-ter. We closed our meetings on Sunday, May 16th, during the heated term, to commence again in Schawnkoosky Hall, on Woodward avenue, October I We can say that it has been one of the most successful seasons that Spir itualism has ever seen in this city, as regards converts and spiritual work, having added sixty-five new members to our already large list, making a membership of nearly two hundred in good standing.
Now, a word for our speaker, Mrs.

say too much, for she has done a wonderful work through her able lectures and psychometric readings; has made many converts and a host of friends. We were favored with two lectures by the Hon. L. V. Moulton, of Grand Rapids, on Anniversary Day, and he was greeted with crowded houses both afternoon and evening, and many were turned away, not being able to secure

Marion Carpenter, of whom we cannot

even standing room.

The following speakers have occupied our rostrum at different times the past season, and have been greeted with crowded houses: D. P. Dewey of Grand Blanc, Mich.; Dr. Spinney, and the old veteran Spiritualist, Giles B. Stebbins. Mrs. Anna L Robinson, of Port Hu-ron, made us a tit on Wednesday, May 13th, and gave short address in the afternoon, before the Ladies' Spiritual

Ald Society, at their parlors, and in the evening gave a very fine address for the benefit of the First National Spiritual Society, which was greatly appreciated by all that heard her. At our last business meeting the following officers were elected for the ensuing year: Frank M. Gates, president; J. Wiler, vice-president: E. E. Carpenter, secretary; Mr. Kohler, treasurer; Wm. G. Hartley, John Thomas, Mrs. M. L. Gates, Mrs. Patton, S. Penna, Wm. Nantau, Hiram Walker, trustees. We feel that we have been very for-

tunate in securing the services of Mrs. Carpenter for another year, as she has been sought after by many spiritual societies throughout the State. She is cieties throughout the State. She is now filling her many engagements at the The management have issued an illusdifferent camps.

FRANK M. GATES.

Island Lake Camp-Meeting. Camp opens July 15.

SPEAKERS. July 19, Mrs. R. S. Lillie; July 20, conforence; July 21, Mrs. R. S. Lillie; July 22, Mr. D. P. Dewey; July 23, Mrs. Eva Payne Hopkins; July 24, Mr. D. P. Dewey; July 25, Mrs. Eva Payne Hopkins; July 26, Mrs. Anna L. Robinson; July 27, conference; July 28, Mrs. Anna L. Robinson; July 29, Mrs. Nellie S. Padgham; July 30, Mrs. Anna L. Robinson; July 31, Mrs. Nellie S. Padgham; August 1, Mrs. Anna L. Robinson; August 2, Mrs. Minnie Carpenter; August 2, N. Y. Mrs. Anna L. Robinson: August 3, con ference: August 4, Mrs. Anna L. Robinon; August 5, Mrs. Minnie Carpenter; August 6; Mrs. Anna L. Robinson; August 7, Mrs. Minnie Carpenter; August 8 and 9, Mrs. C. M. Nickerson; August 10, Lyman C. Howe; August 11, Assocition Day, to further the interests of State and National associations. Ad-State and National associations. Audresses by Mrs. A. E. Sheets, Vice-President of M. S. S. A., and Hon. L. V. Moulton; subject, "Organization, the Necessity of the Time; Something About What Has Been Accomplished, and What Needs to be Done." August and What Needs to be Done;" August 12, Lyman C. Howe: August 13, Woman's Day; motto-"Neither Delay Nor Rest;" Rev. Olivia J. Carpenter, Mrs.

temperance, Vanity, Pride and Avpast two years, and we can but feel that arice;" August 16, Mrs. Helen Stuart now arice;" August 16, Mrs. Helen Stuart Richings; August 17, conference; August 18, Mrs. Helen Stuart Richings; August 19, Mrs. Augusta Ferris: public seance; August 20, Mrs. N. M. Russell: public seance; August 21, Mrs. Augusta Ferris; public seance; August 22 and 23,

Edgar W. Emerson. Mr. and Mrs. Hatfield Pettibone are expected to be on the ground a consid-

erable part of the time,
Prof. P. O. Hudson will be the musical director, supported by an orchestra of fonr or more pieces. Dancing Tuesday and Friday evenings every week. Season tickets, \$2; single admission, 10 cents; meals, at dining-room, 25 cents; by the charged for tents, and parties sending their tents in advance will have them put up in a desirable place without cost. Those wanting tents or rooms furnished them should apply to the secretary. The best of groceries and provisions can be obtained at the store of Clark Eddy on the ground. Good places, in stables, for horses, and plenty of feed.

Our camp notes and all regulations will be published and circulated soon. Persons desiring them and failing to re-ceive them will be supplied upon notice by postal card. J. S. PHILLIPS, Secretary and General Manager. Brighton, Mich.

Bankson Lake Camp. Services opened June 12, with music

by Mrs. Nellie Row. • A poem, "My Creed," was read by our chairman, Mr. B. O'Dell. Music by Mrs. May Miller, of Paw Paw, Mich.

Then Mr. O'Dell delivered his maiden speech from the rostrum, his subject being "Religion of Spiritualism." Brother D'Dell's first effort as a speaker from the spiritual rostrum was a success, and I predict for him a place among Michiigan's many able lecturers.

Bankson Lake Camp is proving a suc-

cess, and insures us a camp here next year. The proprietor of the grounds, Mr. Leon Fellows, and his wife, Lena, have won the confidence and esteem of all by their untiring efforts to make all who come comfortable and happy. Mrs. Anna L. Robinson left us Wednesday, going from here to Orion Lake Camp. I understand that Mr. Fellows

Camp

engaged Mrs. R. for a longer time next Mrs. Marion Carpenter, of Detroit,

tests they are simply wonderful.

Mrs. A. E. Sheets, of Grand Ledge, will occupy the rostrum to-morrow

(Sunday). Mr. Frank Donovan, the independent also George Goodman, of Liberal, Mo.

Mrs. May Miller, trumpet medium, gave a seance Thursday night, and all who attended speak highly of her mediumship.

For myself, I will only say I am stub bing around, trying to make all happy who are seeking happiness. JAMES RILEY.

THE CAMP-MEETINGS.

RIVERSIDE PARK CAMP-MEETING, Grand Ledge, Mich., commences July 19, and ends August 16th, For full, il-The Cause Is Prospering in That J. P. Russell, Grand Ledge, Mich. MT, PLEASANT PARK.

The Fourteenth Annual Camp-meet ing of the Mississippi Valley Spiritualist Association commences at Mt. Pleas ant Park, Clinton, Iowa, August 2, closing August 30. For full circulars and particulars address Will C. Hodge, 710 Prairie street, Milwaukee, Wis., until July 15th; after that, Olinton, Iowa (Mt. Pleasant Park).

CASSADAGA CAMP Will open July 11, and close August 23. For full programme and many interesting particulars send to A. E. Gaston, Lily Dale, N. Y.

LAKE GEORGE CAMP.

Situated at the head of Lake George, at the terminus of the Glen Falls branch of the Delaware and Hudson railroad, opens July 12 and closes September 6. The management have published an ilillustrated, pamphlet with programme. Send for it, addressing James D. White, Albany, N. Y.

NORTHWESTERN CAMP.

Located between the cities of St. Paul and Minneapolis, Minn., commences June 21 and closes July 26. For elaborate programme, address Allen F. Brown, 703 Manhattan Block, St. Paul, or Dr. S. N. Aspinwall, president, 2433 Fifth avenue, Minneapolis, Minn.

HASLETT PARK CAMP. Michigan, will be held at Haslett Park, beginning July 30 and ending August 31, and including five Sundays. For a beautifully illustrated pamphlet, giving full particulars, address G. F. Ottmar, 209 and 210 Hollister Building, Lansing, Mich.

LAKE PLEASANT CAMP Will commence July 4 and continue to August 2. For full programme, address A. P. Blinn, 603 Tremont street, Boston, Mass.

DEVIL'S LAKE CAMP.

Michigan, will be held at Beardsell's Landing, only 80 rods from Manitou Station on C. J. & M. M. R. R., from July 24 to August 10. For a six page programme, containing full particulars address Miss D. P. Hughes, Wheatland,

LAKE BRADY CAMP.

trated pamphlet of 12 pages, containing full particulars. Address Chas. Thomas 2762 Broadway, Cleveland, Ohio., or C. P. Hopkins, superintendent of grounds, Lake Brady, via Kent, Ohio.

ISLAND LAKE CAMP. Opens July 15 and ends August 23. For full programme, containing full particulars, address J. S. Phillips, Brighton,

CENTRAL NEW YORK CAMP will be held at the Riverside picnicgrounds at Freeville, Tompkins Co., N. Y., commencing July 18 and ending August 2. For particular information address H. C. Sessions, Cortland, N. Y. For tent and camp-ground accommoda-tions address H. W. Roe, Freeville,

CHESTERFIELD CAME

commences July 16 and closes August 10. Persons desiring full programme can secure the same by addressing the secretary, F. J. Macomber. Anderson, Ind.

We cannot publish full programs of all the camps; send to the secretaries for the same, giving full particulars, and much valuable information. To do so will only cost you a postage stamp.

Passed to Spirit-Life.

Passed to the higher life, June 3, Mrs. W. S. Ketchum, aged 80 years and 8 days. She was a pioneer Spiritualist, being one of the first to find the beauty and comfort of this glorious faith. Mary L. Doe, Mrs. Martha E. Root; August 15, was heard to say: "My belief has been gust 14, Lyman C. Howe; August 15, was heard to say: "My belief has been a great comfort to me in life, and I find Dr. A. B. Spinney; subject, "How Shall We Lift the World Out of Its Vice, In-

The poor, tired spirit is at rest. We mourn, but the Father knew 'twas

For there all care and sufferings cease. And there will be naught but joy and

peace. MRS. M. C. WILSON. Fennville, Mich.

Alfred M. Jordan passed to the higher life from his home in Leonidas, Mich., June 5, 1896. He had waited long and patiently for the summons. He born in Cummington, Mass., in 1820; came to Michigan in 1855. About that week, twenty-one meals, \$3.50; rooms, time he became convinced of the truth \$2.50 per week. No ground rent will be of spirit return, and has ever since been a zealous worker for the cause.

He was known as the "beautiful singer" of Southern Michigan, but for the past eight years he has been too feeble to go from home to sing. He has been a subscriber to THE PROGRESSIVE THINKER from its birth, and enjoyed reading every page of it as long as he could read anything. He leaves a wife. The rest of his family have gone before him to the "beautiful home over there."

Capt. Wm. F. Davis passed the bound

ary line between the here and hereafter January 22, 1896. A stanch Spiritualist, with perfect confidence in the knowledge obtained by investigation, he was always ready "in season and out" to preach the gospel in his own way, and his two boats, the "Robt. G. Ingersoll" and the "Agnostic," running on the and the "Agnostic," running on the Eric canal between Buffalo and Brooklyn, were the scenes of many a discussion of his favorite theme, and many a seed has he thus sown in the minds of men still in bondage to old superstition, whose harvest remains to be garnered after the sower has passed on to new fields and different conditions. He had a wide circle of friends, who recall his quaint savings with the touch of sadness caused by the separation of the physical, but yet rejoice with the assurance which comes from him that "all is well, the golden light of the new day is more glorious than I anticipated." Almost sixty years he sojourned here, then took his flight to brighter realms, and now awaits the coming of his loved ones.

Passed to spirit-life at East Point, Ga., June 2nd, Ed Williams, M. D., at the age of 75. He has been a Spiritualist for a long time, and was well known in came Wednesday, and has done some Spiritualistic ranks. He was a magnetic

UNITY.

noble work as speaker, and as for her healer. He suffered for months before tests they are simply wonderful. he died, and longed to be born into higher life. He possessed sterling integrity and good character. He leaves four children who feel that their loss is his gain. He leaves a host of friends to mourn his departure.

The Molecular Hypothesis OF NATURE.

BY PROF. W. M. LOCKWOOD.

The only treatise ever offered the reading and thinking public in the interest of modern Spiritualism, that is absolutely free from the theories of superstition, and which

Demonstrates continuity of life and our envis

ronment of spirititual influences, science.
To the Spiritualist, an impregnable foundation of Socientific data and verified facts.
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A book to read, to study and think about. A condensed volume of scientific information for 25 cents,
Address your orders to The Progressive Thinker, 40 Loomis street, Or to W. M. Lockwood, 471 West Madison street, Chicago, Ill.

" THOMAS PAINE! SOME OF HIS NOTED WORKS.

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The Age of Reason;

By Editor of the National with Preface and Notes by Peter Eckler. Illustrated with views of the old Paine Homestead and Paine Monument, at New Rochelle, also, portraits of Thomas Cilo Rickman, Joe Barlow, Mary Wollstomecraft, Madame Roland, Condorcet, Brissot, and the most prominent of Paine's friends in Europe and America. Cloth, 75 cents.

Being an investigation of True and Pabulous The-ology. A new and complete edition, from new plates and new type; 186 pages, post 8vo, Paper, 25 cents; cloth, 50 cents. Common Sense.

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The whole comprises an earnest but fruitiess search for a Historical Jesus.

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The book demonstrates that Christianity and its central hero are mythical; that the whole system is based on fraud, faisehood, forgery, fear and force; and that its rites, ceremonials, dogmass and superstitions are but survivals of so-called paganism. It shows wast rescarch among the records of the past; its facts are mostly gleaned from Christian authority; and no person can read it without instruction and profit, whether he reaches the same conclusions with the author of otherwise. For same at this office.

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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

"Moderator:" Q. Was the wine made by Christ at the wedding feast real wine? A temperance lecturer here recently claimed that it was not.

This transformation of water into A. This transformation of water into wine has been held for ages as one of the most astonishing miracles and evidence of the divinity of Christ. As a miracle it has value; if not a miracle,

Christ was a juggler.

It was the custom to bring the best wine first and the worst last, so there would not be danger of overindulgence Jesus did not heed this rule; he made the wine so excellent that even the host rebuked him for it. To gain applause as a wonder-worker, Jesus sacrificed morality, or, if he did not change the water into wine in reality, he played a sleight-of-hand trick and was a humbug. This passage in the life of Christ has not escaped the sharp criticism of skeptics, and commentators have given it various explanations. The ubiquitous Talmage will have no humbug of colwater, but declares that Jesus made the genuine article, else there was no miracle. This is an unfortunate dilemma, for admitting the heroic affirmation that it was real wine, then Jesus is placed in the unenviable light of endorsing and promoting the use of alcoholic beverages, even to excess and drunkenness. The guests had drank already all that had been provided for, when Jesus is said to have created six vessels more, containing two or three firkins each. When the quantity thus firkins each. created is considered, well may the critic call it a waste of god-like, messianic power, and the scoffer sneeringly taunt him as a "wine-bibber." Taking the firkin as equivalent to the "bath," vessel of three firkins would contain twenty-two and a half gallons, and six such vessels one hundred and thirty-five gallons, or more than four barrels! The

bearing morally.

If the Bible be taken as authority, we have no right to explain away the force of this occurrence. It is either literally true or it has no weight in evidence of the divinity of Christ. It is an un-warranted conclusion that he was the Messiah because he could change water into wine, but it has been made, and to doubt it in the past would have been to court a martyr's fate.

quantity has nothing to do with the

miracle as a miracle, for it would be as

easy to create thirty barrels as a single

gallon, but it certainty has a strong

If the miracle be explained away as an appearance, an hallucination, then he was an imposter, and the church has been forcing a lie upon the people.

The true interpretation, one which all unprejudiced minds must receive, is that the story of the wedding and the wine is at least a thousand years older than the Christian Era; and the evangelist writers, having heard of other god-men working the miracle, added it to their narratives, that their hero might not be surpassed by any who had gone before

Marcellus: Q. Are the lives of men and the course of history affected by planetary influence? Do they exert a stronger influence at perihelion than at other times, as has been taught?

A. Any uncommon change in the po-sition of the heavenly bodies has been taken as prophecy, and what is most strange, never of peace, prosperity and ass, but of famine, war, pestilence and destruction. When, some eight years ago, the greater than usual number of the planets coincided in their perihelion, the most terrible results were predicted, and it was discouraging to see journalists, whose high calling is to teach the people, sacrifice the truth to their love of the bizarre and start-

ling.
Many of the public mediums gave confirmatory messages, and it is to be remarked that ecstatics and trance speakers in all ages have been prone to follow the example of Jeremiah. It is the easiest method to gain attention, and as no one can successfully dispute, the prophet gains note, and is regarded with awe. Such prophecies have been rife since the advent of Modern Spiritnalism, strengthened with "thus saith the spirit," and their fulfillment is yet in the future. There is no doubt of the ability of certain intelligences the future, drawing inferences from the order of cause and effect. But the "blood and thunder" prophecies which have formed the stock in trade of the wonder-mongers since Jeremiah are simply rant.

When the terrible prophecies of disaster to follow the perihelion passage of the planets was circulated, in a somewhat exhaustive article on the subject I had the following:
Now, it may be said that the statement that wonderful and unusual changes oc-

curred at the time of preceding perihelions is utterly without foundation, or that any planet has ever been demonhave more decided influence at one time than another over mankind. That the planets have such influence I do not dispute, but that it is so great as to cause mighty organic or spiritual changes, is a baseless assertion. That a passing planet may influence the earth be quite possible, for the earth is much less in size than any of the exterior orbs, but their influence on the sun, and thus indirectly on the earth, is quite another consideration, and when we regard the insignificant size of the planets in comparison with the sun. we perceive that the cause is wholly inadequate to the effect. Besides the fact that at perihelion it is always possible for the planets to be at their furtherest from the earth, renders the idea of their greater influence on our orb untenable. The planets are usually balanced in their orbits around the sun, as their periodic times of revolution are various, and rarely ever reach their perihelion, or, in other words, the nearest point in their orbit to the sun at the same time. The reader will better understand this subject if he will remember that the planets do not revolve around the sun in circles, but in slight ellipses, and the sun is placed out of the center towards one end of the elliptic orbit. This brings the planets at one point of their revolution nearer the sun than at any

Now, the influence of Jupiter, whatever it may be, is more than that of know of the opportunity, as I feel con-all the rest of the planets combined, for fident that any person in any locality can if we take the mass of the earth as 1,000, that of Jupiter is 300,860, and that of all

other. Jupiter, the largest of the plan-

ets, revolves around the sun in cleven

years, ten months and nine days, and

once in that time approaches 45,894,000

forms a very insignificant factor, for while the masses of the sun, taking the earth as 1,000, is 315,000,000, that of all the planets and asteroids is only 422,103. This proportion, expressed in popular terms, would be about that sustained by

a pea to a good-sized orange.
In case of the earth, it is seen that although in perihelion it is about three millions of miles nearer the sun than in aphelion, and as this takes place every year, it certainly should have been oberved to have some effect on organic beings. That none such have been observed is almost conclusive proof that no sensible influence is directly exerted. The great size of Jupiter is urged as a

more potent cause, yet this argument is superficial. True, his volume is 1,233 imes that of the earth, but he is formed of lighter material, and this means pro-portional diminution of gravitation, or attractive influence. His density is only about one-fourth that of the earth, so that he really exceeds the earth only, 301 times. Again, as every body in nature attracts every other body with a force directly as its mass and inversely as the square of its distance, the power of Jupiter is still further greatly diminished. Thus, as Jupiter is more than five times farther from the sun than the earth, it follows that its attraction is twenty-five times less, so that if the at-traction of the earth for the sun be represented by 1, that of Jupiter will be only 12, notwithstanding his enormous

All that has been said of Jupiter holds good in regard to Saturn, only in a greater degree, for Saturn, although 700 imes the volume of the earth, is only 90 times greater in mass. Its greatest distance from the sun is 920,973,000 miles, and least 823,301,000, or 49,000,000 miles less. Its mean distance, therefore, is nearly ten times greater than that of the earth. It is thus evident that although Saturn would, if placed in the earth's orbit, exert ninety times greater influence than that orb, yet at its remote bounds it exerts no more on the sun than does the earth. as in that of Jupiter, the difference in attraction between aphelion and perihelion would not be sufficient to cause any alarming changes either in the earth or in the sun. Certainly if we find no change in the earth directly referable to its own perihelion, we should not expect to find changes produced by other planets.

After thus disposing of the two Titans of the solar system, it is needless to mention the others, which form altogether an insignificant portion. Why there should be any greater changes on the earth during the period

of perihelion of any planet, than apheion, no one attempts to explain, or why ecause several enter perihelion at nearly the same time, should let loose

war and the plague.

These Milleritish predictions of the "end of the world," of convulsions and misery, belong to another age than the present; to an age when the laws of na-ture were illy understood, and a tyrant was supposed to manage the universe for man's discomfort and his own selfish pleasure. Now, we have faith in law, the result of knowledge, and these prophecies are like those of the weather

in the almanac of the quack.

Furthermore, why should the influence be for evil instead of for good? Why not the disturbances caused by this slight approach to the sun redound to the benefit of man, instead of his destruction?

There is nothing certain in these wild prophecies. They have not the least foundation in science, and whether given by mortals or spirits, are simply wicked in the effects they have on the credulous and ignorant.

If a pestilence is to come next year from the scowl of Jupiter, no better preparation can be made than such prelictions, which, if believed, unnerve the system and make the victim ready for

In 1450, more than four conturies ago, the Pope issued a bull against Hally's comet, which from the zenith to the horizon swept its direful tail of flame. shaking therefrom war, pestilence and famine, bending the knee of all Europe in agony of fear.

Now we have a repetition of the same ignorance of man's relations to nature and a catering press prostituted to feeding credulity!
Wherever the planets may be, there

will be countries at war, and others where food will be wanting, and others still smitten with disease; and on the other side nations at peace, nations abounding in prosperity, and rejoicing in more than average health.

Although this was written in the very face of the prophecies, and the years fully vindicated its truthfulness, yet with the constant repetition of such experience, if a comet of unusual brilliancy should flash across the sky, a meteor blaze, or the Northern lights hang its red banner across the stars, again would new Jeremiahs pour out their lamentations of wreck and ruin, and bewail that their eyes were not faucets that their tears might faster flow.

"Theologue:" Q. What is the origin

of evil? A. The first conception of evil origi-nated in an imperfect knowledge of na-ture, and the personification of this imperfect knowledge is the god of evil. The attainments of a later age, by indi-cating its origin, demolish the dogma. If the good Deity is infinite in benevolence and power, and created everything as pleased him, he could not have created evil. Then, if evil exists, it must be self-existent, a supposition conflicting with the infiniteness of the good Deity. Evil is the friction of nature's

activities working for external good. As man advances, he is torn less and ess by the thorns against which he is thrust by ignorance, and he realizes that the only divine life is that wherein he comprehends nature and gladly does her bidding. The Evil God is an impersonation of a false conception of nature, originating in ignorance, and the doc-trine that evil is the antagonist of good, positive principle, is equally baseless However great the inharmony observed, after a time the equilibrium is gained and the good flows placidly on, leaving the evil, the antagonism behind. The great unitizing spirit flows through all, making all one expression of perfect thought. Accepting this truth, the soul becomes emancipated from bondage to all and every creed, and walks forth n the strength of freedom, which leads

proader views.

continually onward to higher levels and

ice Cream Now Made in a Minute. I have an ice cream freezer that will freeze cream perfectly in one minute; as it is such a wonder a crowd will always be around, so anyone can make from five to six dollars a day selling oream, and from ten to twenty dollars a day selling freezers, as people will always buy an article when it is demonstrated that miles nearer than at the other half of its long year, when instead of being cream is frozen instantly and is smooth 452,745,000 miles, it is 498,639,000 miles well myself and have friends succeeding well myself and have friends succeeding so well that I felt it my duty to let others make money, as any person can sell cream, and the freezer sells itself. J. F. that of Jupiter is 300,000, and that of all cream, and the freezer sens itself. J. F. the remaining members of the solar system, except the sun, is only 121,243. Louis, Mo., will mail you complete in-But when we compare the combined mass of the planets and asteroids with mass of the planets and asteroids with it you can give them your whole time.

The Cause in Minnesota.

To THE EDITOR:-A number of weeks have passed since I wrote you last, and the time is fast approaching that has been looked forward to—the opening of the Northwestern Spiritualists' Campmeeting, which opens June 21. The su perintendent of grounds has been ver busy of late getting the camp in readbeen a new kitchen and restaurant built this season, with screens, etc., to make it pleasant and comfortable for the guests, and there have been a number of large flower beds made and filled with choice plants of different varieties. which are to be kept in bloom during the camp, so that there will be bright colors to mingle with the dark green of

the foliage.

The outlook at the present time is good must certainly result. The only as though the rainy season had passed, and we would have some fine weather while upon the ground.

Mrs. Kayner worked with Dr. Dean Clarke last Sunday evening in the Ma-sonic Temple, and we had a full house.

After the lecture, the guides who work through Mrs. Kayner, for healing, gave a demonstration of their power over heat and fire. The committee well known, and although skeptics, were fair in their manner and report. The fire test attracted a good deal of attention, and I do not know of a time when an audience of the size that was present kept better order than upon his occasion. This next Sunday Mrs. Kayner will give a farewell lecture at the Temple, followed by tests, and we hope to reach a good many that have not had the inner consciousness touched before. It has been one feature of our work that we have reached many minds that heretofore have thought there was nothing in the subject, as some of the manifestations were light and frivolous; but when they saw the earnest manner n which her guides handled their work it gave them greater confidence to look urther into the matter, even when they had almost decided to have nothing more to do with the question, feeling that there was nothing to it that was of any value.

The lady of whom I wrote some time ago as being in such a critical condition that a surgical operation was necessary, is recovering very rapidly now, and her husband is one of our firm friends. He is talking of taking his wife to Lake Minnetonka, within two or three weeks, and yet at one time awhile ago it did not look as though she would

ever be able to go there again.

I was out to the lake this last week, and I must say that it is one of the most beautiful breathing spots I ever saw, with bays and coves here and there, and points of land running down to the shore, covered with beautiful straight timber, a great deal of it being hard maple. There are many Spiritualists esiding in that locality, and in some of the district schools, nearly all of the tax-payers are of our faith.

My next letter will be from the campmeeting, as I have been chosen press agent by the association for this session. T. D. KAYNER.

Portland, Oregon.

TO THE EDITOR:-On last Sunday the Spiritualists of this city were favored with the presence and eloquence of H. D. Barrett, president of the N. S. A. In nonor of his presence the First Spiritual Society held an all-day meeting, to which all were invited,

At the evening meeting an intellgent

and appreciative audience filed into the G. A. R. hall until few, if any, vacant seats were left. N. F. Ravlin, on behalf of the society, gave an address of welsolo, and was followed by Brother Bar-rett in an address such as but few of our speakers are capable of delivering, makng those who did not hear him during the day sorry they did not attend the meetings, and bringing forth expressions of regret from all at the close of the discourse because of his immediate departure from our midst. The world f spirit is entitled to the greatest of oraise in that they crushed the bonds of reed that were being fastened upon him in his theological training. No wonder he is to-day president of the N. S. A., and those who cast their votes for him as such have cause of rejoicing in so do-Should he ever come this way again he will be greeted with crowded houses. I am fully persuaded that great good to the cause will be the result of Mr. Barrett's coming to this city. 1

I am anticipating an eastern trip in a few weeks. Should there be any persons or societies wishing my services as lecturer, I would be glad to hear from them. References given, if desired. I have had discussions with one Infidel and one orthodox preacher and was anxious to have another go with either of them, but they had got enough. Have also challenged two other orthodox preachers, neither of whom would meet me in a discussion. Will give early reply to all who may correspond. Address REV. G. C. LOVE. 324 Front street, Portland, Oregon.

Grand Ledge Camp. The second annual session of the Grand Ledge Spiritualists' Camp Asso-

ciation, at Riverside Park, Grand Ledge, Mich., will commence July 19 and end August 16.

SPEAKERS AND MEDIUMS. Mr. B. O'Dell, Mrs. Anna L. Robinson, Moses Hull, Dr. W. A. Mansfield, Mrs. Marian Carpenter, Mrs. A. E. Sheets, Mrs. Martha E. Root, Mrs. N. M. Russell, Mrs. T. V. Jackson, Mrs. Eva Payne Hopkins, J. Frank Baxter, Rev. G. S. Bradley, Dr. J. C. Batdorf, Dr. P. T. Johnson, Hon. L. V. Moulton, yman C. Howe, Mrs. Augusta Ferris. The week-day forenoon exercises will consist of conferences, reading classes, parliamentary, etc., (under direction of chairman) unless otherwise programmed

Any information desired will be willingly furnished by addressing the secretary, J. P. Russell, Grand Ledge, Mich., box 805.

New German Spiritual Magazine. "DerFuehrer" (TheGuide), a periodical for psychical and spiritual life, the only German advocate for the interests of Spiritualism and magnetism in America, is published on the 1st and 15th of each month, and funches in the second se nonth, and furnishes information of all spiritual events and manifestations to

the German Spiritualists.
On July 1st next begins the second nalf year of "Der Fuehrer." Sample copies mailed free. Send \$1.00 for six months subscription to the publisher, EMIL NEUKAUS, 1136 Seventh street, Milwaukee, Wis.

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

Joys are our wings, sorrows are our spurs .- Richter. A blithe heart makes a blooming vis-

age.—Scotch Proverb. A lie must be thatched with another, or it will soon rain through .- Owen.

PHENOMENAL.

Some Excellent Results Are Quickly Attained

And the Light Is Now Made to Shine.

TO THE EDITOR: - Brother Hodge, in his article in No. 341 of THE PROGRESS-IVE THINKER, begins by saying: "It is always a pleasant task to make public genuine phenomenas? etc. These words have made my mind restless with thoughts, as follows:

Is it not a duty we owe to each other The outlook at the present time is to make known as publicly as possible that the camp will be well attended, and all phenomena that we absolutely know from the array of talent employed great | to be genuine? I have concluded that it is. There are so many in this misgovthing that will be a serious drawback erned world to day who are hungering will be the weather. But it looks now for the truth, that I have concluded to send on my mite to the kind-hearted brother who edits this ever-welcome bearer of progressive thought and truth.

Some time during March my brother and myself sat down to a little table in Dr. Clarke gave a lecture upon the subject, "Spiritualism a Religion," and the people were well pleased with the thoughts given out by the guides.

After the lecture upon the subject, "Spiritualism a Religion," and the people were well pleased with the thoughts given out by the guides.

After the lecture upon the subject with t tions readily. Questions were asked as to whether we might put slates on the table, and whether it would be of any use to do so, and a lively "yes given in answer. Only a couple of sit-tings was had, however, when my brother left the city for a season. A week or so later I called on a friend between whom and myself frequent discussions take place with regard to this wonderfully promising philosophy. Finding there another young friend who is beginning to be hungry for spiritual truths, we sat down by a small table that quickly responded to our questions. Again inquiry was made with regard to the slates, and we were given to understand that writing thereon would be given us.

Thinking that it would require a very long time to arrive at any results, we inquired if three years would be necessary—answer, no. Two years? No. One year? No. Finally, we came down to two weeks, and got a strong "yes," for answer. This short time did not give us much hope for any favorable result, yet we made a bargain with the table to sit for two weeks, two times per week and two hours at a sitting; and, to our great surprise, we got writing on the slates at the third sitting. The slates I have had for some time

cleaned them myself and they have never been out of my keeping since I bought them. I had them tied together with stout cord around each end, with a bit of slatepencil between them, but as the writing came on the under side of the lower one, they evidently furnished their own material to write with.

On getting ready to sit down I placed the slates on the table. When seated, Mr. Lawrence Kirk (my young friend) took the slates and placed them on his lap, and on placing our hands on the table it was very forcibly moved as close to him as possible; thus bringing the slates directly under the top of the table. We then took a curtain and wrapped it around the legs of the table to shut out the rays from the lamp, thus forming a small-sized cabinet, and thus in a well-lighted room, was fulfilled the most remarkable and gratifying bar-

gain that it has ever theen my good fortune to participate in. You will notice that there was no professional medium present, Mr. Herman Anderson, a comparatively new investigator, being the third party to our little circle.

Near one end of the slates appear two lines, neatly and plainly written, as fol-

"Having reached this anniversary of your journey through mortal life,"-then turning the slates end for end, but unfortunately not strong enough to be read. We can only make out a letter here and there and see the tracing plain enough to be able to count the lines.

And now, Brother Francis, I hope I have not made use of too many words in trying to give this bit of evidence to your readers (who are, no doubt, hungering for the truth, as we are) that there is an intelligent force surrounding us from which, little by little, we can get the truth; but in order to get the truth we must ourselves be strictly truthful and earnestly strive to let the true spirit within us unfold and thereby elevate ourselves out of the material in which we are yet so deeply immersed, and then we shall be able to get the truth, the glorious truth revealed to us from the Summer Land.

LEWIS PETERSON. Seattle, Washington.

MY TENDER CONSCIENCE.

have a tender conscience That measures five feet three Whose slight reproof is worth whole

Of cold divinity; Who leads me by "a still, small voice," And with a leving glance Reminds me while the lamp holds out

This sinner has a chance; Whose form is ever by my side. And at the door of sin Thrusts out a white and rounded arm

And bars the way within. No man can ever go astray Who pauses to reflect That he must meet those modest eyes

And keep his self-respect. So with a firm, unshaken front -I bid old Satan flee, For I've a tender conscience That measures five feet three.

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W. P. Phelon, M. D.

A GENERAL DELUGE.

CONTINUED FROM PAGE 1.

salines into earthen vessels, moulded in baskets, which they evaporated into a form which admitted of transportation; they erected an elaborate line of de fense, stretching for many hundred miles, to guard against the sudden in-terruption of enemies; they had a national religion, in which the elements were the objects of supreme adoration; temples were erected upon the platform mounds, and watch-fires lighted upon the highest summits; and in the celebration of the mysteries of their faith, human sacrifices were probably offered.— Foster's Pre-historic Races of the United States, pp. 350 and 351.

(TO BE CONTINUED.) THE FREE CHURCH OF STUR-

GIS, MICH.

Its Thirty-Eighth Anniversary Is Celebrated.

TO THE EDITOR:-The thirty-eighth anniversary convention of the Harmonial Society of Sturgis, Mich., has just closed. This, the first free church in America, was looking at its best. The ladies adorned its free platform with palms and flowers; a platform upon which nearly all of the prominent workers in the cause have stood. A platform which still is held sacred to the sentiment advocated by its first president, the late Hon. J. G. Waite: "Let its platform be forever free for every man and woman to stand upon to express an honest mind."

The present president. Mr. Cash Cressler, is a young business man of the town, a man of integrity, and well fitted

for the place.

The speakers at this meeting were Giles B. Stebbins, of Detroit, a ripe, old man, whose voice has been heard in every State in our glorious Union, in the cause of religious and political liberty, for the past sixty years; a man whose books will be read by coming men and women when his feet tread winding pathways of the Spirit-world.
And now comes Dr. H. V. Sweringen, of Ft. Wayne, Ind., a practicing physician of that city, in the prime and vigor of manhood, raising his voice and driving his pen in defence of this glorious religion. His soul is full of sympathy with the millions of earth's children

want a bold and fearless advocate in any field of reform, call on the Doctor and you will not be sorry afterward. Last, but not least, comes Jennie Hagan Jackson, of Grand Rapids, who held the audience spellbound with her eloquence, and all were sorry when the

who are under the yoke of bondage to

religious despotism. If your readers

time came for her to stop.

Miss Minnie Hodges, who furnished the music for the meeting, is a teacher of that divine art in this thriving city. The Sturgis people are all well-to-do: all in all it is the prettiest city I was ever in. The Harmonial Society is in a healthy condition, and we look with hope and confidence to its future usefulness in the field of reform. More espe-cially I make mention of this because the burden of carrying on the work devolves on the younger members of the

society.

The first crop for the most has been harvested by the great reaper of time; and is it not a comforting thought that those garnered sheaves stand as sentinels to guard the way as we climb the steep and rugged path towards "Mt. Harmony," While I rest a few days in this pretty city, I dread the time when I must return to the bustling, hustling Chicago, where I form one of the many bread-winners.

If any of your many intelligent readers want a resting-place for a few days in the summer, we can recommend Sturgis as a place filling the bill. Sturgis, Mich. R. SPALDING.

A CHICAGOAN IN THE EAST.

Some Suggestive Thoughts Are Offered.

TO THE EDITOR:-Taking up the thread where I left it last week, our train left me wandering about the elegant and convenient railroad station at Syracuse at the ghostly hour of four o'clock a.m., Chicago time. As I sit in the station, still drowsy, I hear a group chatting, and a merry voice says: "If I only had my bath, I'd feel dressed." Dressed in a bath is about as diaphonous a costume as could be invented, to my thinking. The idea serves to change the vibrations of tollsome waiting, until the time is ready, to seek the hospitable home to which I am invited as a guest. Syracuse resembles Chicago in breadth of spread, and the number of its wheelmen and women. It actually seems as if the whole town was on wheels, and everybody is interested, if not directly, through their uncles, aunts, cousins or

somebody else. Owing its first pre-eminence to its salt wells, it has wisely turned its atten-tion to other lines of manufactures and still holds the start it first gained, although salt has ceased to be a factor in its commercial growth. The hills about it make it thesome for prairie-trained feet to do much traveling; but an all-round-Robin-Hood's-barn system of trolleys preclude much walking, even in visits to the glens and other hill resorts, that have resulted from the action of flerce torrents pouring down the steep

There are said to be quite a number of Spiritualists and broad thinkers here. While they are acquainted with THE PROGRESSIVE THINKER, they are, as one good brother remarked, "afraid of the church." Fellow Spiritualists, how does that sound to you. But it is simply because of their disorganized condition. They do not know whom to trust nor how to act to make the most of their powers, constantly going to waste. Nor are they alone. It is, I am sorry to say, the almost universal condition of Spiritualists all over the country, and will continue to be until Spiritualists compel respect from the churches by united action, and fight fire with fire. Then, standing shoulder to shoulder, we can show our enemies a united front at the polls, in the courts, in intellectual fields, and above all, in social circles, and "Spiritualist" will cease to be a term of derision.

I cannot close, however, without saying that the only spiritual center in active work now in Syracuse is carried on by Mrs. M. H. Cowan, a brave little woman, who has dared to live and act her convictions, and who is maintaining weekly meetings at her home at 141 W. Kennedy street, where all interested in the broad thought are welcome. These meetings, which have been running about a year, have increased to a point of much interest, and doubtless will be the seed of spiritual union and growth there. Why will not our earnest, spirit-ual friends emulate her example, everywhere, and start centers of activity, not only psychic, but philosophical, on all the questions of the day? The Jacobin clubs revolutionized France. If the crushing weight of tyranny had not dents of the science of religious, and to been so enormous, the rebound would all who would gain a fair conception of not have been so disastrous to the State. Buddhism in its spirit and living princi- Let us commence, before our letters are

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Tyrannical Legislation Must Be Boldly and Firmly Resisted.

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It is one of the saddest facts in our national life that, while tenacious of our own liberty, we have not much respect for the liberty of others. A legislative body is easily moved by a strong lobby or by vulgar prejudice to pass despotic laws and enforce them by cruel punishments.

To this class belong all laws to enforce the decree of Constantine as to Sunday, which has no real Biblical foundation, and to prohibit benevolent acts to the sick by all who have not a college license.

Still more despotic and barbarous are the laws which prohibit expressing opinions as to future events by persons who have any foundation for their opinion, not approved by legislators or by the ignorant.

The Pennsylvania law against fortune-telling and other predictions of the future, is one of the most stupid and barbarous invasions of the free dom of speech ever tolerated by a civilized nation. It illustrates the sad truth that any party not numerically strong is never safe in the enjoyment of entire freedom in this country. Adventists, Spiritualists and healers are in continual danger.

During the eight years of my residence in Boston, while acting as president of the Constitutional Liberty League, we fought the champions of medical monopoly, and by the justice of our cause, boldly presented, we defeated every attempt at medical legislation and reduced our opponents to a very shabby condition in the discussion.

Had we adopted any timid, halting, half-way policy, instead of demanding absolute freedom, we would probably have failed.

I have observed with profound regret that in the opposition to the contemptible Pennsylvania law there has been no bold and manly assertion of the principles of liberty which demands its unconditional repeal.

every individual to express his opinion of the future, as well as the past or present, no matter whence he derives his opinions, some Spiritualists seem to participate in the popular and collegiate prejudice against the words "fortune telling," as if they implied something dishonorable.

They forget some of the most imman and the guidance of nations. It or enforce. and that is shown by the advice of St. Paul to cultivate prophecy especially.

Modern Spiritualism carries out the advice of St. Paul, which the fashionable church has discarded, and INFORMATION WANTED. wherever spiritual gifts are developed and psychometry and mediumship enjoyed, we enjoy this rich gift even more fully than the primitive Christians did before they were corrupted at Rome.

proud of this noble endowment, and not only practice it for the benefit of not only practice it for the benefit of not only practice it claims and disnity on all occasions, and especially when the spiritual-minded physician can foresce the successful or fatal result of a disease which is unknown to the Allopathic college graduate.

It is a deplorable weakness to hesitate in the assertion of our just claims in the face of vulgar prejudice against a word.

An eloquent advocate could easily make any intelligent and fair-minded body ashamed of the ignorance embodied in this Pennsylvania law, which punishes the cultivation of an ancient and honorable science which has long been associated with religion.

Prophecy was honored in the religion of the Greeks among statesmen and philosophers, even more freely than among Christians.

Astrology, which this law condemns as a crime when professionally practiced, was the art upon which the great astronomer Kepler relied for his daily bread, who would have been liable to fine and imprisonment under this law.

Hippocrates, the father of medical science, regarded astrology as an indispensable science for a physician, because it gives him a foreseeing power, necessary in diagnosis and prognosis. I know that a number of the best physicians in America study astrology and rely upon it as an assistant in their practice, and I have narratives showing its value.

Yet, under the Pennsylvania law, if a physician, in giving his opinion of the fatal or successful result of a fever, should acknowledge that his professional opinion was based on astrol- authority can attach to his declaration ogy, he would be liable to imprison-.ment.

The attempt to make men guilty of lieving in them, is the same style of bigotry and persecution which formerly sent them to the jail or the gibbet imaginings for inspiration.

Franklin, that would not equally interesting blue interesting volume, of especial interest to all Spiritualists. A. Leah Underhill was one of the Fox Sisters, of barbarism, and the only way to treat it is to demand its immediate repeal. Anything short of that be-

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portant truths of psychic science and littles and degrades a petition, by It Would Aid the Cause of Spir religion. The predictive or prophetic conceding the right of a Legislature power is really the noblest intellectual to pass any such law-a law essenpower of man—the most essential to tially unjust and absurd, which no

elevated by the sectarian Christian Church, in its modern degeneracy, above the capacity of man, but was recognized by the primitive Christians as a common gift among the pious, recognized by the primitive Christians the policy by which metrical legislation was for many years defeated in of our platform attracts the philosopher Massachusetts and Rhode Island,

JOSEPH RODES BUCHANAN.

From the Private Secretary of the Almighty.

To THE EDITOR:-Not often have There are few mediums of superior my importunities for space in THE capacities who do not often foresee the | PROGRESSIVE THINKER been a source course of coming events and warn or of annoyance to you, and I feel sure advise their friends. They should be no apology is needed for my present genuine spirituality, they would then have less formality and more sponta-

> You published, under date of May 30th, an excerpt from one of those Talmagian effusions which pass cur-rent as sermons, containing an idea The present ungodly style of dress for frail, sensitive woman, is pernicious in the extreme, cramping the vital forces which, if not a mere inadvertence, is and respiratory organs, as well as weighting down the form with cumberworthy of the most profound consideration; and yet it is brought in in such a careless, incidental way as to make to span it with your hands? Skirts so it likely to escape the observation of the average reader, especially when overlaid by the ponderous thought— union of church and state—which constitutes the theme of the discourse, and which seems to have saturated the present-day topics of the American priesthood.

After paying his respects to Ethan Allen, that "vulgarest sort of an infidel," he remarks: "I do not wonder that some of his descendants are day, at least, in some soft fabric—tennis ashamed of him; but of course they

This statement seems to me pregnant with a grandeur of thought the poorest are our brothers and sisters. We would not then hear the excuse: nineteenth century can hardly close upon but with profoundest joy and ing, if I could dress well enough; but bated breath, coming as it does from you know—the times, the times." one who poses as private secretary to the Almighty or in some chapaity the Almighty, or in some capacity and we should right about and face the giving him access to, and thorough inevitable by consistent living and actknowledge of, his superior's private ing, and then every Spiritualist would plans and purposes. If this is doubted, have at least a dollar to subscribe for the best Spiritual paper in the world, how-else, I ask, could he assure us and obtain as a souvenir the beautiful with the unwavering confidence of a book which bears the title, "Encycloveteran on staff service of the great pædia of Death," Mrs. F. A. LOGAN. heard from them many interesting I Am that the constitutional amendment he is demanding would unot only please all the good people, but will please the heavens?"

Aside from knowledge derived directly from the throne itself, what lively to severe." It is a book to be that the Constitution would have been | Spiritualists. a failure had it not been for "divine printed and bound. Price \$1. For sale interference," at the instance of Ben at this office. a crime, for studying sciences or be- Franklin, that would not equally "The Missing Link in Modern Spirit-

for heresy. It is an infamous relic Orthodox Christianity, as all the with whom was the inception of the

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parent, while yet (presumably) daft over the sight of a pretty woman, damned all his posterity to eternal torment, making all participants in that sin, and hence the need of a Sayior, from whom came Christianity.

Whether, in the papal plan of salvation from vengeance dire, we are only constructively made partakers of that fatal apple, or actually, as in the case of the flesh and blood of the savior, is an interesting question which, so far as I am aware, has never been decided,

I would suggest that some one who has the ear of the great divine would kindly lay this matter before him for decision, and also learn, if possible, at what period in the history of man blame for parental wickedness ceased to inhere in the destiny of progeny. It is to be hoped the knowledge herein sought will come with an authority that, in his own elegant parlance, "all the rat-terriers of modern" orthodoxy "cannot bark out of ex-O. A. A.

PLAINNESS OF DRESS.

An Earnest and Forcible Appeal.

itualism.

TO THE EDITOR:-Since my last in the wise guidance of the life of every earthly power has any right to adopt Circle of Harmony has outgrown the diman and the guidance of nations. It or enforce.

has been recognized by the profoundest The way to meet such an invasion removed to Washington Hall, 35 Eddy philosophers in all ages, and has been of liberty is to demand its entire re- street, San Francisco, where we have

and scientist as well as the immature and unsophisticated of the mundane and spiritual spheres—some to teach and some to learn. We are not yet immaculate, and not fully developed (and none ever will be in this sphere) so as to be able to say: "Stand aside, I am holier than thou;" but we welcome all, believing that an element of soul-growth, spiritual unfoldment, pervades even the atmosphere of the place where liberal, whole souled people congregate without pomp, or prescribed rules and ceremonies.

We have long felt that if our spiritual societies cared less for what the world calls respectability, and had more of powers of souls almost buried beneath the laws, customs and usages of society.

some apparel. Was there ever an angel from heaven with waist so small as clothe the naked, and feed the hungry, with tear-dimmed eyes appealing to our sympathetic natures to aid her in carrying out her heaven appointed mission?

"O, consistency, thou art a jewel!"
I would not discard the beautiful in nature, but I have wished, and so expressed myself, that the ladies of my flannel or cotton goods, not to exceed ashamed of him; but of course they could not help it, and are not to as to hang gracefully from the shoulders to the feet, giving ease and comfort to the wearer, as well as a feeling that the "O, I would like to come to your meet-

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C. M. SMITH. Heart Trouble and Dyspepsia Cured.

SEX IN THE SPIRIT-WORLD. A Question of Curious Interest as

In Dr. P. B. Randolph's excellent book on "After Death; or Disembodied Man," from chapter 10, on the subject of

to the Enture State.

sex in the spirit-world, I make a few quotations: 1st, "Man will be man and woman be woman, no matter where they be, asleep, awake, or in another world; in a

carbonaceous or electroidal body; they are essentially the same, and so remain until modified by a new series of conditions and influences." 2d. "Offspring everywhere are nat-

3d. "That we retain sex beyond the

"Ethics of Science," published in 1890:
"It is also axiomatic that whenever a function ceases to be required, all its dependent manifestations, however remote, sooner or later also cease. The distinction of sex is an accident in the earth-life of the spirit, essential to the furtherance of the requirements of organic being; but when the spirit has east aside the physical body, through and by which such distinctions are of value, it is logical to suppose that the mental and spiritual accompanying dis-tinctions are cast aside. The organiza-tion possessed while in the physical body will, for a time, reflect itself on the spirit. It will think and feel as it did on the earth, but these effects will be outgrown."

In one way, these quotations flatly contradict each other, seemingly. I suppose there are people who believe that the other life is just like this, marrying and giving in marriage, producing offspring, etc. I think Dr. Randolph is correct in his statement that "offspring is the receipt of a return leading to the receipt of the r the result of a natural accident;" they usually are. Brother Tuttle is correct in saying that sex is an accident (a feature) pertaining only to this life. Dr. Randolph says sex is kept after death, but he also says "until modified by new series of conditions and influences." Mr. Tuttle's writings agree with this, My full understanding of both gentle-men's quotations is, sex for a time will be retianed owing to the physical conformation of the body and all environments pertaining thereto, and that when there can be no procreation or propagation of species, the sexual function wil be of no use and finally disappear. But I don't think there ever will be a time when Brother Tuttle will forget in the spirit-world that he was a man on earth, or that any woman will forget her sex. Love is pure, and as the love in spirit has no physical connections, it must be of a platonic nature—the best kind of love. If it were not necessary to continue the human species, or at least thought to be nedessary, it would not be many ages or years, at the least, when sex would be unknown. Everybody would not have the function—it would be an accident truly, just as monstros-ities are born accidents. For my part I cannot see what sex has to do with the TREE AND SERPENT WORSHIP spirit-life, though I am sure that for a time the function will remain with the spirit, as a memento of physical/existence. If I am wrong in my surmises, will some one please try to set me right? A spirit who has been one for years would be the best judge. Who will produce one?

U. G. FIGLEY. duce one? Ney, Ohio.

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miscrable feelings with which is suffered when I came
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almost well and am sure one mouth more will make a
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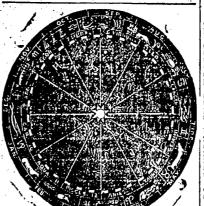
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