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

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THE LAWS OF SPIRITUAL GROWTH

A LECTURE BY MRS. CORA L. V. RICHMOND.

for which the Christian prays is pre-cisely that for which the true Spiritual-forth. ist should seek. Many people mistake an outward fact for a truth; a demonstrated fact, an experience of the senses

are physical demonstrations alone. art. Humboldt was not content with learned, you cannot teach of the life of knowing the details of the minutest in-the soul; it must come from within. sect's wing, the smallest leaf or flower, or the vast generic terms that link cyin their orbits by the laws of intellivading the whole nature. So in the life to spiritual purposes, spirit of man, the illustration of the When you hear the orthodox Christian communicate with earthly friends con phrase rather than by the spirit of what stitute simply an added accumulation of should or could be meant. material testimony which, unless accom- When you wish to perfect yourselves

and the life becomes a treadmill; even though it be a treadmill scientifically performed, it still does not serve to show the real nature of human life. When, by manifestations, a spiritual existence beyond that which is called death is revealed, it is something more than a primal fact, something more than added accumulation of phenomenal occurrences, something more than that a mechanical existence has accompanied

ical expressions are but the me-chanical force behind which is life,

intelligence, love, and truth, all the

divine potencies of existence: but make

it those, and you but make it the me-

chanical functions of breathing, eating,

walking and sleeping: but make it those

the fact of the birth into what is called spirit-life. A perception of life and its real office is the full possession of spiritual faculties here and now, to the end of perceiving the why and the wherefore, to what to man; for what purpose the spirit is or woman, through years on years of imprisoned for a time in the house of technical appliance is prepared for some

strate its power. spiritual growth. They mistake not your children shall go through the alonly the knowledge of the mechanical phabet, through all the drudgery of the ment of religion or a sentiment of spiritual thought for spiritual growth. That there is sentiment accompanying the necessary preliminaries for the attainment of knowledge, and if there is sentiment accompanying the necessary preliminaries for the attainment of knowledge, and if there is sentiment accompanying the necessary preliminaries for the purpose of promotion of the purpose of the sentiment accompanying human life which is fair, and precious, and sacred is true, but mere sentiment is not what we mean. The flavor of existence, the odor of a flower, the sound of the silken-cord when touched by the breath of the zephyr, the sound of the wind through the trees, the trembling rays of the cord when touched by the breath through the trees, the trembling rays of the cord when the through the trees, the trembing rays of journal manners in an including moonlight, or the soft, benign, tender religion or ethical teaching; we do not influences of human association, the gen-say that there is any possible way of the touch and thrill of the imagination; learning it from without: but we do say tle touch and thrill of the imagination; all these are beautiful: they form a part of the delightful expression of life, but whoever mistakes the thrill of sentiments like these, either for religion or spiritual growth builds a spiritual temple upon the fluttering and fleeting emotions of the human heart, instead of upon the strong foundations of spiritual existence and possession. These tran-sient emotions, if well directed, constitute. By knowing that that which tule much of the flavor of life, which. though beautiful, are no more life itself is the perfume the life of the flower, or than the sound merely is the life of compassion for others, all loving-kind-music. Down deep in the more than ness are from within, and by also knowimpassioned heart of the composer is the ing that he who is blind spiritually, soul of that life that conceives the who does not admit to-day that he has grandeur of musical harmony, themes there the real source of music is found, istering spirits, may, nevertheless, beand the sound is but the faint breath come quickened in that perception by floating out upon the air, possibly reachsteady inward application, by the cultiing other hearts, possibly kindling emo- vation of spiritual powers.

The prayer of every true Christian Even thus it is with all perceptions that ften is: "Oh, that I may grow in are deepest, with all the realities of life; race."

Many people who have rejected the possibly unexpressed: they as yet may theology of Christianity, and possibly have no voice save when grief or love have rejected the term Christian altosmites the heart, cleaving the rock of gether, still do not understand that that

Spiritual growth is evidently not something to be supplied from external sources, not something that can be for the spirit; such as these cannot have spiritual growth as yet. It is no added spiritual growth to merely know that there is another world of life; to merely succession of facts. We know people have the fact of spiritual existence demonstrated. The knowledge of a fact to move the world (demonstrated facts of is no more spiritual growth than a knowledge of language is rhetoric, or than a knowledge of metre and mechantal processing is not the spiritual existence excepting that the which there is no demonstrated spiritual existence excepting that the which there have been been as the spiritual existence excepting the which there have been been as the spiritual existence excepting the which there have been been as the spiritual existence excepting the spiritual existence ical measure is poetry, or than the knowledge of the mere technical rules or that which they have heard rapped out, or that which has been phenomenally or that which has been phenomenally written, or that which has been attested to be some of their as the some of the so freshness and flavor to the physical life to by some of their physical senses, is the spirit of the things whose forms While we admit to a degree the value are physical demonstrations alone. Science is a compilation of mere terms, we understand that many minds must but philosophy is the spirit of the uni- be led to a contemplation of spirit exist-verse, that light and intelligence per ence oftentimes by external shocks, vading science which transcends the something that brings a demonstration mere external term, and gives to science through the senses; while we admit the wings of imagination, the poetry of that the formulas of science must be

cles together, and the suns and worlds is the light that enables one to have in their places, but all was pervaded in clearer perception, more keen apprecia-his mind with the grander spirit of the tion of spiritual powers, more perfect univeree. Behind the sun was the Soul knowledge of spiritual things? We whose life and light kindled it; behind answer, spiritual growth is as posthe moving worlds was the living Intelsible to encourage as physical growth. ligence that fashioned and placed them As physical and material existence can in their orbits by the laws of intellibe made more perfect, and may by the gence; and within each leaf and flower observances of physical law become harwas an illustration of the pulsating monious, so the conformity to spiritual thought of that divine intelligence per law is a harmonious bending of one's

mere fact of the spirit demonstration, say: "Yield yourself utterly unto God," the fact that the spirit lives after the you think it partakes of the nature of body is dead, the fact that the spirits cant, you are more often repelled by the

panied by something more, can constitute in any external science, you not only no real growth or enlightenment. Sup-study the laws that govern that science, pose, for instance, that people were conbut you conform to them; you do not tented to repeat the multiplication table strive to bend them to your own ignorwithout applying it to any of the uses of ant conception of what those laws ought life; suppose mathematics were a sub- to be. If you study astronomy you do lime computation without any use or any connection with planetary discoveries, or with testing the different processes of nature: suppose chemistry were but a succession of terms of experiments but never applied to the great needs of mankind; and the mechanical arts were but theories set in motion, may calculate the motion and orbit of without prayer. It is utterly imwith it uplifting the hands that toil or the planets. All your observations are
the hit vanity that groans beneath the in conformity to the laws that must govaware of a need above the physical funcburdent of outward labor. This would ern planetary movements. You do not be no real life: an uninspired term does even insist that you will study astron-not suffice; to know that you live, to omy in the daytime, as many people do merely be satisfied that you breathe, to if they are studying spiritual manifestknow all the terms of science that can ation; you simply conform to the fact vibrate upon the brain, to know the that you can see the planetary systems names of nerves, muscles, sinews; to when the light of the sun is withdrawn have anatomical, physiological, chemi- you are willing to make astronomical cal knowledge of all that belong observations in the night, and you also to human life and not have life is bendall your energies and powers to nothing. All these terms and physsuch preliminary studies as will make you understand the observations when they are made.

The same is true of any physical feat you wish to accomplish. Nerved by a divino energy you still are willing to bend all that energy to the perfection of your physical powers. To attain the ine skill of fingering on an instrument, if it is necessary, you make the nerves and muscles bend obediently to the control of the will; you do this without a murmur; you do this without complaining; you do this because you discover that it is the method essential to perfection. How carefully the mechanic converts his clumsy fingers into fairy-like methods that, with the aid of instruments finely adjusted, enable him to touch the delicate hair-spring of a watch without in the least degree marring or altering its purpose or power! If the physical human life, if all that constitute the pursuits of human existence may demand thus much of attention. end these physical functions are given if the physical child, and the young man clay; to learn that it is here to demon- possible pursuit of knowledge (for no one can call mere technical achieve-Many people suppose that sentiment is | ment knowledge), if you are willing that

possibly the young woman's also) to fit him for beginning the active labors of life, why should you hesitate to admit that spiritual growth requires some atthat you can learn it from within; the absolute, unbending, unswerving attention to the laws of your spiritual being, to that which your spirit prompts as highest and best, yielding to the power of spiritual presence, of inspiration and unfoldment. How can one become aware of spirit-

prompts to truth, to fidelity, to the highest actions in life, is from within; by knowing that all unselfishness, all swee andeur of musical harmony, themes the slightest perception beyond his in-heroism, love and truth sublime, tellect of the presence of God, or of min-Even as a tion there, but only the deeps answer un-to deeps, and the great soul of music is tive touch, to read what he cannot see, that which has no sound save the great so he who is spiritually blind to-day may So the individual struggle between silence of Infinite Truth and Love find that he has added perception in the sophisms of the mind and the per-

some direction, that to-morrow will in telligently make him know of his spiritual possessions. None are so blind but that by steady adhesion, steady perseverance to that which is spiritual, they may become more and more unfolded and aware of their divine inheritance.

We mean that all you may perceive which is spiritual; we do not simply mean a knowledge of the presence of spirit friends (that comes as a matter of course), but we mean a perception of the spiritual propositions of the universe. As man's intellect gradually grows to something like a perception mentally of the physical propositions of science—as by gradual enlargement and expansion of mind he is able to perceive mathemat-ical propositions, and their application to the movements of the heavenly bodies, so his spiritual nature may grow. Its process is introversion, not induction. Its process is unfoldment from within, not demonstration from without. Its process is the quickening of those powers that lead to prayerfulness, to the expassion of the spirit and soulful contemplation, a withdrawing within one's own self. When Christ said to pray, one must enter the closet, and pray to the Father who hears in secret; he did not mean that you should go into some dark closet in your physical dwelling to pray to God alone physically; but he meant withdraw. The true spirit of prayer, whether uttered verbally among the muliitude, or whether it is in silence, is that which withdraws unto the spirit which recognizes its isolation, which understands that God is with you, is within you, hearing or knowing your prayer as well if you pray silently as verbally; that the perceiving of God is by that portion of the nature which is not exercised in the presence of the world, which is not intended as a worldly demonstration. So all offices, all sa-cred performances, everything that belongs to the expression of the true spirit of prayer, must be perfectly admissible; it is only the word without the spirit, only the ceremony without the soul, only the observance without the inner

lasphemy. The true spirit of prayer is the perception of the need of Divine ministration, the unfolding of the spirit in the recognition of Divine Love. This can be encouraged.

recognition that constitute idolatry and

"Oh, I never pray," says one. What do you mean? If you mean that you never kneel and atter an oral prayer, that is well: but if you mean that you never have an exalted desire, never have a sacred wish for others, if you never aspire to become that which you are not, then you must be a moral monster. People have learned to reject the

terms of spiritual growth, many times, because they reject the forms and ceretions of life and not pray; and if this prayerfulness is encouraged in the right spirit toward the spirit of strength it constitutes the very one method of arriving at spiritual growth. So if your spirit friends should advise you to pray or spiritual strength, do not think that they mean to get down upon your knees and utter some formal words which you do not understand, but think they mean that aspiration which should be awakened in you for the perception of things of the spirit. As one who has been wholly or partially blind hopes that the healer may restore his sight or that the kind physician may remove the film that shuts out vision from his eyes; as in his inmost state he petitions for that physical sight, so one whose spiritual vision or perception is comparatively dull, who does not confess to even a light knowledge of spiritual things, who has no perception of God's presence, who is not aware of knowing anything except the sensations of the body, or the deductions of the mind, may yet feel that the Master may be near who will heal with the touch of the Divine hand, the truth that will unseal the moral perceptions. With what utter longing with what divine and delightful prophesying the spirit thus turns toward that possible unfoldment; not a gift of the spirit, but the unfolding of the spirit to see, and know, and understand the things that are divine!

When some one says, this is impossisible, hedged and surrounded as mortals are by the human state; when one says that if it is claimed that these possions constitute the fullest companionship, others say: oh, there is no other avenue for knowledge than through the ntellect, then we say: the whole history of mankind denies it, the charm of po etry, music and art disprove it. Around the cold lifeless marble, the genius is enabled to enwreathe the subtile spirit of his fancy until you see a living image: upon the lifeless canvas, with the dull colors, tints and pigments which the ar-tist employs, he enfolds the image of his creation with the halo of his imagination until the form melts away into perfect love, or silent adoration; and so around the sacred shrine which is withn the soul. Upon the lienaments of the face, mostly by spiritual perception, the world has learned to trace the living evidence of the divine. The patriot up-lifted by the love of his country grows to be a saint and is worshiped under the light of his divine suffering and transformation; and the martyr dving for the sake of that truth which he has espoused from within the soul, lends s light to the ages. Man learns to reverently bend before the shrine of the hero or martyr who has served his kind and

attested his truth even unto death. Of what value would love be, or truth, or the diviner love of humanity awak-ened in the human heart, if they did not prove that this recognition of truth is beyond all material things, beyond the outer fabric, even men have woven it with material science. Herschel, Ga lileo, Plato, Bruno, all of the great and wise men of the past, serving their kind though persecuted, knew that the truth was strong, and that the light of the soul would quench all earthly dark ness.

So the individual struggle between

eptions of the spirit, between the selfishness that clamors for recognition, and the light of that unselfishness, which should be triumphant when the struggle comes; you may know full well that one day the triumph will appear; and that it must be a struggle here all should be aware. Distrust that calm complacency. that is content to wait for things spirit ual, or content to have the mere demonstration of existence now and hereafter without any effort of spiritual growth; distrust that state which moves on from day to day and says, I am satisfied thus far with what I have attained.

The state of charity to others differs essentially from being satisfied with one's own state; overlooking the sins and shortcomings of others is very dif-ferent from overlooking one's own folbles from within. Therefore when one says, I am willing to go on as I am, we say, you cannot; the spirit will clamor for expression, its voice will be heard in a thousand ways; it will make its promptings felt in your daily life; if you refuse it a hearing, then the spiritual growth does not proportionately come.

How many people say: Oh, I would give all the world for a spiritual knowledge, as I have intellectual knowledge, of spiritual things, and when the test is applied they would not give the small-est grain of gold or aught of what they possess; not one good opinion of neigh-bor or friend, nor make one sacrifice of self-interest to obtain one glimpse of the spirit. People would give every-thing they do not possess, but what they do possess they cannot consent to part with. Nothing need be parted with excepting selfishness. Treasures, possessions, things are nothing. A man may be a saint and live in a polace, or he may be a miser and live in a hovel, although the reverse may be true; but the though the reverse may be true; but the spirit is all that, makes his palace or his hovel; if he is selfish he lives in a hovel though he revels in gold; if he is unselfish his cottage is a palace divine, for there congregate all sweet ministrations, all delicate powers, all divine gifts; birds of harmony sing to him, precious things are whispered in his presence, and the light therein is the light of the world.

light of the world,
Cultivate your spiritual powers with
as stern rigor and discipline as the soldler is trained for physical carnage; see
to it that all things that stand between
you and the perception of that light are
set aside rigorously in daily life, and if
your thoughts wander, turn them back,
with as firm and inflicting a purpose
as the soldier has to march in the line
that draws him to the battlefield. This
is no training for cornage, it is only, for ight of the world. is no training for carnage, it is only for the triumph over self, the bending of the energies to obedience to the spirit, and to make the willful mind, and the stubborn will, and the wayward desire conform to what the spirit commands, The body and mind are here for the spirit to triumph over, and the triumph grows apace and the conquest is won day after day. The first, second, hundredth, and the thousandth trial may not be successful, but there comes a time when there is success, when the voice of the spirit triumphs, even through your way wardness. Thus as a child one may wander here for a flower. there for a butterfly, but the leading voice of the Divine Parent prompts one to follow in the footsteps of those who walk in the light. One day it will be easier to follow than to wander.
Such is the nature of the spirit that it

will have no divided love; it will have no divided interest. It is not possible to turn heavenward and earthward at the same time; it is not possible to turn both toward Mammon and God, as you have been told again and again. Mammon is self; in a magnified degree is the vhole world, and God is that spirit of truth implanted in every soul that should lead triumphantly unto the possession of all spiritual knowledge,

Spiritual growth is as natural to the spirit as is material growth to the body. Mortals become dwarfed, and blinded and decrepit when immured in worldliness, but once the spirit is permitted its expression, and the light of its divine ove is learned, then upon what heights t may dwell, then into what beauties it has entered! Then the shadows of discord and worldliness and perplexity all depart, leaving that strength that cometh from within, that triumph that is orn of the spirit.

Then followed an impromptu poem the subject being suggested by a mem-ber of the audience: THE GARMENTS OF PRAISE.

As the lily is robed in its own sweet light.

The same light which the sun hath given, Woven in meshes that are out of sight But born of the glory that cometh from heavent!
And thus in all her sweet and silent

The Hly weaves the garment of praise; Or as the rose unfolds to blossoming, Touched by the printson glory of the

dawn, As though an angel brooded with soft And hovered near the garden, or the Weaving the meshes of that love out wrought; So the rose clothes itself in prayerful

thought; Or as the golden spleador of the morn Broods o'er the earth in silence for a while, In silence of the right and darkness,

yet unborn e glory of the morning and its smile: And then at last its manifold bright wings Seem our the earth to flutter for a while, Then after all its silent hoverings

The morning breaks, as a glad, joyous And the day dawns; thus with its light of days The earth enweaves itself garments of praise.

So with the life from out the soul of Which in its splendor is as raiment given; At last through all the ways of error trod The meshes of that light received from

Will here enfold you; even in mortal You may be clothed in garments of BENEDICTION.

May that pure light that cometh from within shape itself into all loveliness in your lives, until each spirit shall know the meaning of its growth. Amen.

"THERE IS NO DEATH."

The True Story of the Famous Poem,

And an Account of How It Was Composed by the Author.

TO THE EDITOR:-In your issue of uly 4, page 5, in Mr. Ira Gale Tompkins' article, he quotes the poem, "There Is No Death," as being attributed to Bulwer Lytton, and several authors. Quoting from Mr. Edward W. Bok's article in the Commercial Advertiser, of New York, of last November. and my own knowledge of the matter, will give you the true author's name of one of the finest poems in the English language to-day:
"There Is No Death" was really writ-

ten by John L. McCreery, now residing

in the city of Washingto In his younger days he was engaged n newspaper work in the State of lowa, devoting part of his leisure time to the writing of verses. One winter's night, arly in the year 1863, as he was riding home in the clear starlight, the theme of the now celebrated poem suggested itself to him, and before he had finished his journey the first stanza had been evolved in his mind.

With this as an inspiration he worked on the poem at odd moments during the next succeeding weeks, and soon after its completion he submitted it to Arthur's Home Magazine, of Philadelphia -a periodical to which he was an occasional contributor.

The poem was accepted and appeared in the July number of the magazine volume 22, page 41) and was reprinted y McCreery in the Delaware County ournal, of which he was then the edir. He sent a marked copy of the paper a friend at Dixon, Ill., who happened be the exchange editor on a news

paper in that neighborhood, and he re-printed the verses in his paper. Soon after this, there appeared in the Farmer's Advocate, of Chleago, an ar-ticle on the subject of immortality, written by one Eugene Bulmer. The author of the article had seen Mr. Mc-Creery's poem, and quoted it as a fitting conclusion to his remarks. Bulmer's signature appeared directly after the verses, and the editor of a Wisconsin paper—evidently more pleased with the poetry than he was with the prose with the name, "E Bulmer," attached to them. The abbreviation of the first name resulted probably from the laziness of the compositor. In this form the poem came to the attention of another Wisconsin editor, who deemed it worthy of a place in his paper, but, through carelessness or a supposition on the part of the editor that he had made a discovery, the letter "m" was changed to "w" and the poem appeared in the name of E. Bulwer. And thus it was that the world came into the possession of a poem by Sir Edward Bulwer-

John L. McCreery, the author of the poem, was born in Monroe county, New York, not far from Rochester, on the last day of the year 1835. His father was a poor Methodist minister, whose meager income was barely sufficient for the support of his family, and the early life of the poet was consequently one of many hardships and privations. Lack of means and a delicate constitution prerented anything like a systematic schooling. His eagerness to learn overcame obstacles which many another less ambitious boy would have found insur-mountable. The greater part of his education was derived from borrowed books, which he would study by the light of a pine knot while lying on his back before the fire-place, or at inter-vals during the working hours of the day. Very few, if any of Mr. McCreery's poems have been written expressly for publication, being originally intended only for his family or circle of intimate friends.

Years after John L. McCreery has passed to Spirit-life, "There Is No Death" will remain a monument to his name, and as I think the entire poem is gem, the first and last verses are my favorites, and I quote them below:

'There is no death! the stars go down To rise upon some other shore, And bright in heaven's jeweled crown They shine forevermore. 'And ever near us, though unseen

The dear immortal spirits tread-For all the boundless universe Is life—there are no dead!" New York. J. OSBORNE LUNT. SONG.

[Air-Danube River. Key of D., violin accompaniment. A gentle friend oft sings with me; She dwells my heart within;

Her voice is true, and sweet, and free-She sings with my violin; Her home is fair, beyond the sea. Where, 'neath a pale-blue sky, An angel's love she sends to me, Sweeter than evening's sigh. Twas long ago we bade adieu;

She gave her trembling hand,

When all is pure within;

through
To reach the "golden strand;" She's now a pure, exalted soul, With her bright spirit band; When storm-clouds cease o'er me to roll We'll meet in the "morning land." She comes with me in dreams to roam,

Ne'er dreaming what we should go

To draw me toward her own bright home . She sings with my violin; The angels call her name "White Rose;" To toll her soul within And sings with my violin.

W. DUNCAN,

CASSADAGA.

A Minister Tells of His Visit There.

The Basis of Spiritualism Is Its minutes the medium puts a bit of pencil Philosophy.

LEADING LECTURERS AND MEDIUMS AT CASSADAGA.

If a man is Yankee enough to ask questions, he will hardly find a more congenial field than is offered at Cassadaga. Whatever one may think of continued existence of mortals, or of their power to communicate with us, the fact remains that this spot where the efforts of Spiritualists so abound is well worthy of the attention it receives as a place of great natural beauty, mental stimulus and interesting phenomena. Whatever the source of the manifestations is, they are always such as to command the in-

tense interest of those who witness

The shadow of Death is the darkest cloud in the horizon of humanity, and communications purporting to be from those whom we have loved and wept for, given in a way that sets aside all explanations other than that they are what they purport to be, cannot be received with indifference by any thinking mind. So, although the subject is by no means -new, a description of what one may expect to find at Lily Dale this season may be worthy of note by those who have not yet taken advantage of the opportunities there presented.

The real basis of Spiritualism is in its philosophy, which may be briefly stated as an evolutionary system based on dem-onstrations of continual personal existence, in which each soul experiences the results of its own life, and influences others for good or ill according to its thought and choice. Of this philosophy Lily Dale has some very able advocates. Prominent among these is Mrs. R. S. Lillie, a woman who during her twenty years of work, has been held in high regard by those who have known her, and whose integrity of character and earnest eloquence have been of inestimable value to the cause with which she has dentified herself.

Very different in style but none the less forcible in his speeches is Lyman C. Howe, a lifelong worker in the Spirit-ualistic field. He has a sharp wit and a ready pen, but uses both with a gentle forbearance that causes even his opponents to respect as well as beware of

Mrs. Cora L. V. Richmond, also, another lifelong worker, not only speaks from the platform but has classes to which she gives special instruction in her views of the laws of being.

Jennie B. H. Jackson always speaks well and frequently improvises

verse. Hon. A. B. Richmond, the great criminal lawyer, thinks he has not been fooled, and those who listen to his speeches are inclined to agree with him. Mrs. E. L. Watson, the most prominent worker on the Pacific Coast, gives good satisfaction also, and wins much

The scientific side of the philosophy is put forth with remarkable ability by Prof. Wm. Lockwood, of Chicago, and Hon. L. V. Moulton of Michigan. Whatever one's creed, they can give nim a great deal of information, and their years of patient investigation entitle them to the respectful hearing they always obtain.

Among the test mediums on the ground there are also some able illustrators of the demonstrative side of their The doubtful characters that have often canvassed the country districts with varying fortunes are not in evidence here. The test mediums seem and the events that had transpired to be able to do exactly what they claim to do—that is, to give evidence under given conditions of continued personal existence after death, to those who seek t in an honest spirit. While on the grounds I visited sev-

eral of the mediums, going first to F. Corden White. His methods are very simple and make the fear of jugglery appear ridiculous. A few slips of paper are written upon by the inquirer, each is headed by the name or initial of any neaded by the name or initial of any person living or dead about which information is sought. These are folded together in two little packages and Mr. White simply places the ends of his fingers upon them lightly. They are not at any time taken out of the investigator's sight. Without going into any unusual condition he soon gives full names usual condition he soon gives full names and descriptions of persons whose initials or names are written, tells of their life, ideas, temperament, and, if dead, the manner of death: and writes short messages upon paper, often in language characteristic of the person represented and with their usual forms of opening and closing. Of course, the doubt may arise as to whether the person whose signature appears really dictated the message, but this doubt does not affect the question of life after death, as the presence of even a deceitful spirit is fair proof of the existence of the good ones, and the ease with which people dead or absent are minutely described and their names told, while even the initials given are folded securely on the table, precludes the acceptance of any explanation based on assumed jugglery.
Substitution is out of the question, as

one may easily prove by picking up the packets of questions at the close of the sitting and bringing them away.

A visit to Keeler, the well-known slate-writer, is for a thoughtful man fully as interesting. He is a man of fully as interesting. He is a man of strong organism, blunt in his ways and impresses one as a person who loves direct lieve, from those who have passed into methods. His "guide" is said to be George Christie, once so familiar to the if any person is worthy of support, it any person is worthy of support, it is any person is worthy of support, if the support is the support in the support is support in the support in t

theater-going public. Mr. Keeler is easily found in his pleasant home, back of the auditorium, and is at this season closely occupied, so that it is necessary to engage a sitting a day in advance. For some reason, not yet explained, a small per cent, of those who apply to him receive no phenomena whatever. If, as some who have not investigated fully claim, such manifestations are fraudulent and done by sleight-of-hand, it is rather strange, as each party re-fused means a fee refused also. His

methods also are simple. The investigator writes a message to his deceased gator writes a message to his deceased friends on slips of paper, folds them tightly and takes them with his own slate to the cottage. (Slates, however, are furnished by Mr. Keeler.) The two sit down to a small table, the written questions held in the hand of the incompany or laid on the table. After four quirer or laid on the table. After a few between two slates which his visitor holds. He then touches them for a minute or so, during which time the writing is heard and the vibrations of it plainly felt, and then, unless more slates are

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the sitting ends. During my visit I received four slates full. One was signed with the name of a member of my family who has been dead for forty years, was written over in the deceased person's fine handwriting, while the slates were lying by my hand upon the table, without being touched by anyone. On a corner of the slate was a well-executed picture of a young man. As I had within five minutes washed and wiped those slates and the medium had not after that touched them, and as I heard the writing done, I am naturally inclined to think those

needed to give room for the messages,

who deny the phenomena, are something A second communication brought a message purporting to come from an un-cle and signed with his name. As he has been dead many years and wrote but little, I am unable to determine if it is in his handwriting. Across this message in black letters, as if done with a mixture of lead, was an answer to a request to my father for his autograph, signed in a manner resembling his sig-nature, informing me that I could get his autograph easily in my desk, which

The next slate was filled with a communication in the characteristic handwriting of a former pastor of my parish, signed with a fac simile of his signature when living, in which he thanked me for preaching his funeral sermon and expressing himself as pleased with it. If that communication is a forgery, Mr. Keeler is certainly a wonderful that he was able to imitate the handwriting and style of signature of a person about which he probably knew nothing, and this upon less than ten minutes notice, and while at the same time de-

ceiving the investigator. The fourth slate contained three messages: One from Mr. Christie, the "guide," one from an old school friend, and a third, written in something that looks like Arabic below a rude picture in four colors of a man wearing a tur ban. Perhaps some learned professor or the Seybert Commission will yet

ranslate it for me.

Mr. Campbell, the artist, is also at the Lake this year, having built himself a cottage there. I did not meet him in his capacity as a medium, and so cannot speak from knowledge of the phenomena which may be produced through his agency. In spite, however, of the many attacks upon his character by those who are hired to furnish sensational material for the secular press, nothing, so far as I can ascertain, has ever be against him, and he certainly has the full confidence of the managers and Spiritualists at Lily Dale generally. His peculiar work seems to be to receive spirit painting on porcelain plates be tween two slates. Many of these are very beautiful and well worth having for their art value alone.

But, for evidence of things unseen

perhaps a half-hour's talk with what is called a good trance medium furnishes as abundant material. A visit to Mrs. M. A. Enches brought me apparently into communication with several of mi family who had been nearest to me in life. These talked over in a wholly free way the incidents of my past life, the character and career of each of our large family, describing in close detail the old home five hundred miles away, there. My ministerial acquaintance was also announced and answered all the questions I could think to ask him, even to the smallest details; telling what newspapers he wrote for, his former religious opinions and those of his family of the death of a child of whom I had never heard, his last journey while living, of a scrap-book I had never known of, and many things which I then knew to be true or have since found to be true; and, as in all cases during my investiga-tions, I received, I believe, no misstatements whatever. I think it is generally true that those who receive fals mation have not carried a candid and

sincere mind into the work. There are other good mediums upon the ground, but I have mentioned sufficient for my purpose. The New Testa-ment methods of healing by the laying on of the hands, or by mind cure, have advocates here who undoubtedly per-form cures without the use of medicine, reading the condition of the patient by some clairvoyant faculty not yet under-stood by the sciences of the colleges. Many who are sick receive help from these healers, and their work is as important to humanity, perhaps, as any done upon the ground.

A prejudice exists against the Spiritualists because they take money for their work, but in this I cannot share. It takes their time and strength and makes it impossible for them to earn a livelihood in any other way. If they are to continue in their field they must be supported, as is the doctor or the lawyer. If they sometimes make large incomes it is no more a reproach to them than to their clerical brothren who are in some cases able to do the same. Those who those who bring messages, as they be lieve, from those who have passed into what has been the great unknown. And would seem to be those who can lift the veil of death for sorrowing people and

demonstrate immortal life. REV. O. R. WASHBURN.

Every man has his chain and clog only it is looser and lighter to one than to another; and he is more at ease who takes it up and carries it than he who drags it .- Seneca.

Heaven must be in me before I car be in heaven -Stanford.

Power.

Under Its Influence.

THEY LIE IN TRANCES FOR HOURS-

THE WORLD IS COMING TO AN END.

hexagonal building men preach uproari-ously. And, morning, noon or night, a

They are utterly unconscious-speech-

evangelist of power, conducted the meet-

prostrate on the floor, which is padded

against such emergencies. These mes-merized ones became colorless and cold

staring and their faces set in a smile.

No doctor was summoned. The evange-

list shouted: "Leave them alone." Some

of them remained in this state for an

twice the time. One young girl lay flat on her back until 2 o'clock in the morn-

ing. When her set muscles at last re-laxed she raised herself on one arm and

signs of life just as the first faint breezes

of morning crept through the building. At daylight she slowly came back to life.

ends of the long row of kneeling ones.

ground with a crash, striking his head

hard enough, it seemed, to fracture his skull. The woman at his side, shaking

with sobs, never glanced at him. The

nearest helper laughed. Presently the boy recovered and screamed and began

knocking his head against the post. His

words were incoherent, his cheeks were assame and his eyes wild. No one held him or protected his head. At last he

fell exhausted, every nerve twitching

and his body writhing. The Japanese next him patted him with his hand.

Next in line the negro, black as soot

and shining with perspiration, groaned laboriously. Finally the white boy

straightened out in a trance and the ne

gro, in a paroxysm, thrust his head be-tween the rails of the altar.

When the cataleptic boy recovered he

stood up and shouted uproarously. Then

he shook hands again and again with

everyone within reach. One unconvert-

ed spectator said, with embarrassment:

"How do you do?" But the boy, with his burning face, paid no heed. He al-most dislocated the arm of Dr. Carra-

dine, and when the meeting had dispersed was rushing among the tents shouting: "I am saved!" I am saved!" The meeting has been in progress for some days and these scenes were mild, it is said, compared with others which

have been witnessed." No such religious

frenzy has been known in Oakland since

the departure of the !'doom-sealers,'

who created much excitement, some

years ago, and whose meetings were interfered with by the authorities of the

city.
Miss Mary Larsen, the prophetess of

the camp-meeting, continues to believe firmly that the world will end August 15.

All the explanation the has for her conviction is the revelation she says she re-

ceived while in a trance a few nights

Evangelist Crittenton and the Rev.

Dr. Carradine had been exhorting sin-ners to seek repentance. The penitents flocked to the platform and bench in

large numbers. Among those affected

Upon recovering from her trance Miss

meeting the fateful message she had re-

ceived. Some of her friends professed

by the services was Miss Larsen.

eebly cried, "Glory!"

as mistresses.

hour. Others did not some out of it for

cataleptic trance.

The San Francisco papers are teem-

HALF-FRIENZIED CONVERTS IMPLOR-

The Temple of the Magi.



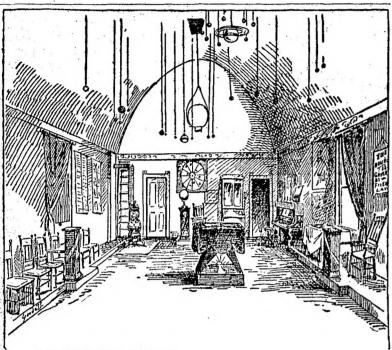
nected with this wonderful order can Tyre.

miniature reproductions of all the planets are the transit of one of the with their satellites. The walls are the planets can be predicted a thousand the planets can be predicted a thousand

HE corner of temples actually existed, in secret, for 26th street and several hundred years later. But the Sch street and several hundred years later. But the Principles, secret instructions and grand word of Oriental mysticism was passed has a large brown, frame house, which to the ordinary observer would be server would be of little interest, but if they were part of the word was lost. It was distinct the server would be again revived.

but if they were part of the word was lost. It was diso fortunate as vided in three parts; King Solomon knew to become acquainted with the occupants, dered by his workmen who wished to exthey would certainly change their opinion. The house has no re-not be given in the holy of holies, and mance connected with it, nor has it been | thus the society could not continue, and the scene of any crime, but it is head- the order of Masonry was started as a quarters of the Magi, and nothing con-substitute by Solomon and Hiram of

The order teaches the science of astrol-On the third floor of this dwelling has ogy, astronomy and all the occult scibeen fitted up a temple of the order of ences. Its leaders believe that the uni-Magl. The celling is painted light blue verse is governed by fixed laws, and that and sprinkled with stars, in imitation of an understanding of these laws constithe heavens, and suspended from it are tutes an understanding of all the real miniature reproductions of all the plan- occult power which exists.



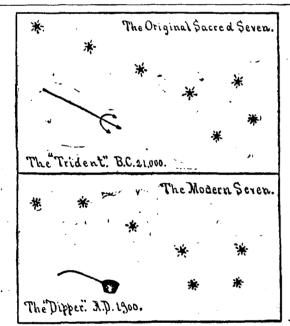
INTERIOR OF THE GRAND TEMPLE AT 1610 WASHINGTON BLVD., CHICAGO.

One of these is called the "astrophren-years hence, because of the laws govern-ological chart" and shows the parts of ing such phenomena, so they can pre-the brain affected by the respective dict any other events which are going planets: another is called the zodiac to transpire, when they know the laws chart and is divided into the usual governing the same. This seems miractwelve parts, and on this are pinned ulous to the uninitiated because they are round pasteboard cards, showing the not acquainted with the hidden laws, earth and some of the planets that are but they say that the inventions of modnearest us and are constantly affecting ern times would have seemed like mir-the earth. In the centre of the room acles a hundred years back, and if they stands the altar, which is in the shape of knew the laws governing all things they diac are embroidered in yellow and on only able to foretell certain events.

the sides different emblems of the order. The ancients studied the planetary This is intended to be an exact repressystem and became possessed of occul-

pyramid, and covered with black would be able to tell everything that cloth. On the top the signs of the zo- would come to pass, but now they are

sentation of all the altars found in the knowledge unknown to the general old temples in the far east, which have world, and their work was looked upon been discovered when unearthing the as miraculous in those days, but in our ruins of the ancient cities. On one side times science has taught that they were of the room a small stage has been mysteries appertaining to physiology, But one there was who "charmed her erected on which it is necessary to take mesmerism and magnetism.



some of the degrees. In fact this room of the degrees. In fact this room Magi of the entire order, and the Grand things that one could spend hours examter. Temple is located in Chicago. He tells a ining them and learning what they rep-

For the last few weeks Mrs. Wadsworth Los Angeles, Chicago and Cleveland. has held open meetings on Friday evening, and everyone is welcome to attend. are "playing cards." The ancient origin These evenings are worth while attending, as Mrs. Wadsworth explains in a the name they have been called by since ject of the order, and at the same time ed in mystery, and their invention has gives one lessons in astronomy and astrology, probably the two most interest- nation upon the globe. The Chinese. ing and intricate sciences. She is the Persians, Egyptians and several other Grand Magi of Minnesota Temple No. 1 ancient nations claim the credit of their and has jurisdiction over several of the invention. neighboring States. The order has sixteen degrees and Mrs. Wadsworth went nations claiming their invention, none to Chicago several years ago and took of them have a right to the honor, but

It is claimed that the Order of the the real originator of the card. The Magi is the oldest secret order known, members of this ancient order were the and that it is not only the mother of all only ones who understood their mean-secret societies, but also the mother of religion. The Egyptians, Persians nor emblems from the knowledge of the outthe Chinese are supposed to have found-ed this order, but it goes back as far as one of them sworn not to "cut, carve, the lost Island of Atlantis. This island paint, mark or write" upon any subwas supposed to contain the most pow- stance whatever, except for use in the erful kingdom of ancient times, and was Temples of the Mystic Brotherhood. the last remaining portion of a vast continent that had existed for more than of the stars and planets, the wise men four thousand years, where the great of Atlantis invented the cards, the "Mys-Atlantic ocean now tosses waves. On this island in the center stood the pal
At the very foundation of all symbolof Wisdom, where the "Religion of the Stars" was the only religion ever known Nature's lead in the symbolic use of or practiced. About fifteen thousand numbers. The number seven warp and years ago Atlantis was in the height of woven throughout the very warp and wool of Nature's handiwork. In all and the seven was find a divine plan of years ago Atlantis was in the height of her glory, but a few hundred years later a terrible earthquake came and destroyed this island leaving but a few mountain tops to mark where a great civilization had reigned. These mountains to the sevens extending through the pages of the pages of the pages. These mountains to the pages of civilization had reigned. These moun-number plan. Therefore the number tains are now small islands, called the seven is used more often by them than

About 13,000 B. C., the order of the Magi dedicated their first temple in the mystic numbers and is closely inter-Egypt, the country which has become woven with the number seven in many of famous for the exploits of mysticism. ways.

This order flourished for many centuries
and all the wise and famous men of two we early times belonged to it is the claim of

The Magi became dormant at about

very interesting story of how he became acquainted with the secrets of this so-The local order was established in this city by Mrs. Ruth A. Wadsworth, in 1803, and now has a membership of about 100. The regular meeting of all the orders takes place every Wednesday evening, and Sunday afternoon the higher orders hold another meeting.

For the last few weeks Mrs. Wadsworth in Chicago and Cleveland. One of the emblems used by the Magi

lucid and charming style the ob- the fourteenth century has been shroud-

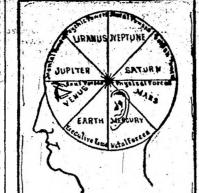
It is said that seeing all these ancient some other nation preceding them was

any of the others, and is their sacred number. The number nine is also one of

The fifty-two cards represent the fiftytwo weeks in a year.

The twelve court cards represent the twelve months in a year.

The thirteen cards in each suit repre the period of 100 B. O., although many sent the sun and the twelve signs of the



zodiac. The heart was chosen as the emblem of spring; also of love, as it is the first quarter of life.

Summer is represented by the club, and also the emblem of knowledge, heat, and sometimes quarrels. The third season, autumn, has for its emblem the diamond, representing

Winter is represented by the spade, or acorn. This is the symbol of death. but as the acorn when planted in the soil sends forth a new tree, so it symbolizes death with resurrection. It is also a symbol of labor.

Thus every card has a hidden meaning and much time could be spent explaining the various symbols.

The writer has endeavored to give a few principles underlying this wonderful society, but if the article has aroused any interest whatsoever, a call on Mrs. Wadsworth will elicit all the information desired.—Sunday Times, Minneap olis, Minn.

SILENCE OWEN.

[From Temple Bar.] A portrait old. The artist sought to

A face half shy, half arch, and wholly tender. Dark hair, dark eyes, a figure slight and

slender— My grand-aunt Silence! That was her "favorite walk" that winds down there, And, when the low wind makes the

branches stir,
I sometimes dream I catch a glimpse of

A phantom Silence! She never thought herself misunderstood, Or prated of the wrongs of womanhood. And yet, I think, the quiet life did good; Sweet grand-aunt Silence!

The Sabbath teaching was her "con-To see her list'ning with so grave an air, A saint might smile; a sinner breathe a

prayer. My tender Silence. n all her simple ways she strove to please: Hers were the flowers that perfumed all

the breeze, The golden honey from the hive of bees.

My busy Silence.

And she had some few pleasures simpler yet; With skillful hand she touch'd the old spinnet, Or danc'd at Christmastide a minuet,

My merry Silence. Of powdered beaus she had, mayhap, a score, with their foolishness she sweetly

more and more!" My happy Silence!

An oldtime sailor. And she "heard with pride Tales of his courage, which is true and They spent some "happy days," too, 'side by side!"

Dear grand-aunt Silence. She "missed him vastly" when he sail'd away, Yet tried to "smile as brightly, day by

day, Although, dear heart, my life seems dull and grav." My brave, true Silence! And then we read: "He bravely met

the foel Some tears still blot those words of long ago, Those days were very full of grief and My loving Silence!

What need is there her further life to All were not struck who died by shot and shell:

Some hearts grew still because they Like sweet, shy Silence.

Central New York Camp-Meeting.

This camp will open on the 18th day of July 1896, at Freeville, Tompkins county, N. Y., and will hold open for two weeks, until Sunday, August 2.

The time is so short that we cannot announce a full programme, but we will have a full programme, as we can fill it from day to day with speakers and me diums who are on the way East and

As this first meeting is for the purpose of forming a permanent association, we invite the people of Central New York to join us, and after the organization is more elaborate work can be done. Freeville is thirty miles south of Auburn, N. Y.; ten miles from Ithaca, and at the junction of the Elmira & Cortland railroad with the Lehigh Valey railroad, or Southern Central rail-

Brother H. C. Sessions, of Cortland, N. Y., is on the camp-ground now, making arrangements for the opening this week, and has the assistance of a large number of the best people in Central New York to aid him.

Frank T. Ripley will be the platform test medium for the first days of the camp. Mrs. Augusta Armstrong, M.D., of Buffalo, N. Y., will have charge of Woman's Day. Jennie B. Hagan-Jackson is expected, as are many others well-known to the public as among our best workers.

J. W. DENNIS,

Free will is not the liberty to do whatever one likes, but the power of doing whatever one sees ought to be done.— G. Macdonald.

Often the elements that move and mold society are the results of the sister's counsel and the mother's prayer.— E. H. Chapin.

It is an inevitable law that a man cannot be happy unless he lives for some-thing higher than his own happiness.— Bulwer.

To the Editor-Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their express and post office address.

T.A. Slocum, M. O., 183 Pearl St., New York.

16 and boys of 14. Many were accompanied by parents or other relatives. Then there were several hundred elder-ly visitors in attendance, but the service

was for the children.
While there was not the same degree Brilliant Display of Hypnotic of emotional feeling exhibited by the little ones as has been witnessed when their elders have been exhorted, yet Bring Men, Women and Children they sang, prayed and wept with unusual fervor of spirit. Singer Wallace led them in chorus for half an hour, singing

favorite revival hymns.

Then Evangelist Crittenton took them in charge. He read from scripture the passage, "Suffer little children to come unto me and forbid them not, for of such ING TO BE SAVED → A CHILD DECLARES is the kingdom of heaven." Upon this he based his remarks. Story after story ing with accounts of an emotional cy-clone now sweeping over Beulah Park, Cal., among the East Oakland hills. A fell from his lips, until he had his juvenile auditors completely under control, Gradually the evangelist impressed upon city of white tents, says the report, has them the necessity of becoming followers of the Lord.

sprung up in the last June days. In the mild air, blessed by gums and fir-trees, hammocks swing lazily. In the great Soon the penitents' bench was thronged with little girls, sobbing and tearfully imploring to be saved. The eiders of the congregation comforted the score of women and men are stretched, stark and cold, in a cataleptic trance. children, who were so pleading at the bench, and from other parts of the pa-vilion were heard prayers offered by less, without hearing—dead, to all appearances. In time the heart takes up men and women who were kneeling or prostrate at the steps leading to the

from its paralysis and the preacher announces that the poor stricken body is saved.

Beylah park has been the scene of Beylah park has been the scene of many strange things, but none more pe-culiar than this present reign of the Unhim as he asked them to repeat short prayers or texts. Every child in the ion Holiness band, which is holding its audience was asked to repeat "I will trust Jesus," and they unhesitatingly responded. Even the small 5-year-old boys and girls piped out the words with a vim and distinctness that was at times camp-meeting there. Sometimes twelve and sometimes fourteen converts are stretched unconscious on the floor in a The evangelists say it is the Holy quite startling.

Ghost, and they let the entranced ones alone until life comes back of itself. Peo-There was a repetition of the scenes the next afternoon and night. Women ple step over the prone bodies and look into the strained, fixed eyes that see overcome with religious emotion fell in trances, strong men groveled on the floor and young students shouted that nothing. Wednesday night Charles H. Crittensalvation was theirs.

ton, the father of the Florence missions, a man of wealth and intelligence and an The above constitutes a wonderful display of that force designated as hypnotism. Under the control of a religious At 9:30 he called the penitents to the altar, and fifty or more responded. One by one twelve fell over, their bodies zealot, it goes forth bringing receptive mortals under its influence and making them think that they are controlled by the "Holy Ghost." When will the world learn a little common sense in regard to hypnotic power and relegate it to its proper place among the potent forces? San Francisco, Cal. JULIUS. as the dead. Their limbs were stiff and their hands limp and lifeless and with-out warmth. Their eyes were fixed and

WHAT IS SPIRIT?

As Viewed by F. R. Lockling.

PART IV.

God is spirit, whose thoughts are eternal thoughts.

Mrs. Clark, the last of the subjects to emerge from her trance, began to show Now, when the All-father said to the All-mother, "let us make man in our image, after our likeness," your spirit then and there pre-existed as an eternal thought of the Godhead. This thought is the forethought of all human thought, and when avalved from the Godhead. Then she raised herself and the few faithful remaining said they never heard such a prayer as came from her and when evolved from the Godhead lips—a prayer of thanksgiving and praise to God that he had saved her. becomes a conscious, spiritual beingone of the morning stars—one of the sons of God, who sang and shouted for Frances of six hours are not vouchsafed At 4:30 p. m. the preacher invited the joy. Now, to know, to analyze, to re-think the All-of-being is beyond the present capacity of man; and yet, the penitents to come forward, and fully fif-ty pressed to the altar rail. Perhaps prescience of this forethought is able to two-thirds were women—some well-dressed, others shabby; thin and worn. span the chasm between the finite and

infinite. The men were of all kinds. Old men This conscious spirit, which lights up with beards, boys with down on their the human mind, attracts its soul mate, cheeks, one negrous burly fellow and the twins, as one, descend into matwith earrings, and a Japanese. Among the number were some Chinese, a Methter, where its light is dimmed to the instinct of the soul. In the descent conodist deaconess, some who looked like ditions change, obliging the sensitive maids and others who might have posed soul to take on and throw off various bodies made up of life atoms (animalcu-Every penitent bowed his head and læ as soldiers of the soul that are tearnearly everybody wept. Those who had no tears buried their faces in their ing down and rebuilding the fortifica-tions or human body). On the ascent, handkerchiefs, women cried unrestrainedly, and tears trickled through the instinct passes through the mineral, vegetable and animal up to man, where brown fingers of men, who pressed their instinct reappears as mind, and man betousled heads against the cloth-covered rail. -Ten or lifteen helpers, men and gins to reason. Consciousness as 'forethought, is axiomatic knowing, and regards demonstrations as time lost; still, by adding soul and all knowledge women, some some of them regularly ordained clergymen, knelt and labored with those who were seeking the light. learned from experience, it may grow The air was thick with cries and

externally but not internally. groans. Prayers rose fitfully from both Thus the forethought stands in the midst of the microcosm and observes all In the audience people stepped out of the wide doors into the sunlight and in that transpires, and says: I know, and know that I know after thinking away low tones told of their own harrowing experiences in "getting saved." Then they peered about the posts at the seekall thoughts as objects of consciousness. I am still the observer and the observed; the Pharos, the light that attracts all. ers. All the while ceaseless droning of and reflects all like a mirror. Notwithhymns of the "There-Is-a-Fountainstanding the microcosm, as body and Filled-With-Blood" order went up. One boy had a particularly bad case. Scarce-ly had they begun to exhort him when soul may change in phases continually, yet the forethought, the self-conscious ego, ever remains the identical unit through all conditions in and out of he threw up his arms, uttered a shrick that resounded through the building, time. It does not think, but knows and echoing from bare wall to bare wall, threw himself in the air and fell on the

wills. It is an attribute of God manifest in

the flesh. If consciousness is the subject how can t become the external object without identifying subject and object as a whole without parts? Consciousness identifies itself by knowing what is not self, i. e., by knowing the All-mother, else there is an indefiniteness. By knowing this, it identifies the greater part of being. Infinity, as subject, has no external bject, hence all within is counted as the subject, or as one homogeneous whole. Now, let the metaphysician

"take a rest" in the bosom of love where the old are reincarnated back to their eternal state. The eternal gives birth to the immortal sperm-germs which are ever active, or never wholly at rest until they return, at the end of the Æon, from whence they came. "Of all the causes which conspire to blind

Man's erring judgment, and misguide his mind, What the weak head with strongest bias rules
Is pride, the never-failing vice of

ride, the fools."—Pope. F. R. Lockling.

Ice Cream Made by a New Process

I have an ice cream freezer that will freeze instantly. The cream is put into the freezer and comes out instantly, smooth and perfectly frozen. This astonishes people and a crowd will gather to see the freezer in operation and they will all want to try the cream. You can sell cream as fast as it can be made and sell freezers to many of them who would not buy an old-style freezer. It is really a curiosity, and you can sell from \$5 to \$8 worth of cream and six to twelve freezers every day. This makes a good profit these hard times and is a pleasant employment. J. F. Casey & Co., 1143 St. Charles street, St. Louis, Mo. . will send full particulars and information in regard to this new invention, on applica-tion, and will employ good salesmen on salary. ROBT. C.

Larsen imparted to others at the camp-"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By. E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and to believe she had indeed received a message from the Lord. Others smiled faintly and advised Miss Larsen not to Cure. Paper cover, 15c. For sale at take the religious services so earnestly. At a children's mass-meeting Evan-gelist Crittenton led in person. He was this office.

'From Soul to Soul." By Emma Rood

Mahomet, the Illustrious.

BY CODFREY HICGINS, 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 Higgins, and this volume is intensely interesting. It should be read in conjunction with Gibbon's work. For sale at this office. Price, 25 cents.

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explanatory noise taken from the most approved commentators. With a preliminary discourse by Geo.
Sale. Frice, cloth, \$1.00. For sale at this office.

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THE DIAKKA.

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that the help offered by science and philosophy to that end is far superior to that of any of the existing religious. From beginning to end it is interesting, futertaining, instructive and fascinators 232 yrango one accepts it all or not, much will have the end of the control The To-Morrow of Death,

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************************************ THE NEW WOMAN.

Men have queer ideas about the New, of the dementia and suicidal instincts of Woman and about women in general, the race to-day, and especially at this time when the fair Enforced motherhood is the cause of sex is advancing so rapidly man fears insanity and suicide, and the quicker that some dire calamity will overtake man recognizes this, and gives woman the world and the country be ruined by better conditions for propagating the this great change in women. Added to race, the better for posterity. If as the many stupendous things new women much care was taken in propagating the are constantly doing, is this Woman's race as we take in producing a fine Bible promulgated by some of the sex. strain of horses, dogs, and even hens, Of course it has caused a hue and cry we would not have the mongrel human (mostly from the ministry) because the beings in our midst to-day who are a masculine sex has had a monopoly in curse to themselves and to our commuthat line until now. Men have written nities.

Scripture, and revised it time and again; men invented all the religions in the world, also; Orthodox, Methodist, Presbyterian, Baptist, and so along the line. the race; she will say to him: "Step

hension, and he would know her necessand bring forth a newer order of beings sities and desires, and contribute that who shall rise to bless the earth instead which would make her harmonious and of cursing it."

It is because he misunderstands the up the study of child-culture and we may feminine organism and nature, and benow have some hopes for humanity.
When man enters woman's sacred dowants (when he does not), that makes all the friction between the sexes. If simply because she possesses child-bearhe would let her alone and allow her to ing organs she must be made to bear develop out into the possibilities of her children at times when her innate wisnature, as she lets him alone and allows dom tells her it is not wise, he is an in-him the right to develop naturally, the truder and must be made to vacate at world would be at peace on the New once.

influence upon the nature of the indi- and cease meddling with their private vidual where the attainment of knowl- and sacred concerns, the world would be edge is concerned. If a man living to- a much happier dwelling-place for the should die, and, as the Theosophists sexes. say, be reincarnated in the next century. The bicycle and bloomers are not the and be born a woman, he would find that symbols of the New Woman I mention, although a woman and possessing the although she uses them if she wants to; propagative organs, yet he would still but she does not spend all her time upon have the same desire to cultivate his the wheel, neither does she in the kitchtalents; the same thirst for knowledge en among greasy pots and kettles, pan that he possessed as a man. His sex, dering to and feeding people's stomachs, although feminine, would make no dif-Housework is despairing and degrading ference, and I am not sure, since Eve to a woman of fine sensibilities whose plucked the historical apple, that a mind is on a higher plane of develop-thirst for knowledge is not the natural ment. She grovels in grease and ashes prerogative of woman. Certainly, if the when her soul ever yearns and craves a Bible is true, it was a woman who higher destiny. She suffers through opened the door of knowledge to the such associations as a finely organized world, and she did it knowingly, for the man would were he compelled to shovel Almighty had told her that it was the manure in the farmyard against his Tree of all Knowledge; yet she willfully soulful protest. plucked its fruit in her thirst for en- That a wife must be made to do the lightenment.

was rather the conduct of a simpleton | I say to my brother, man, treat us as than that of a man thirsting for knowl-women no longer; we have been treated edge; for had Eve offered him a cup of as women for the last one hundred years

incumbent upon her to maintain it. It grant that we have inalienable rights is not any more the wife's duty to keep and inherent cravings for progress the home intact than the husband's. If which you should respect, and the earth the latter shirks his part and does not may yet be a paradise for the sexes contribute to the harmonious atmos- where they may dwell in peace, instead phere which should prevail in the home, of eternal bickering because man is a then he ought to be punished it demolished. How many husbands concerns, there are who make use of their homes | The New Woman will tell you all this, only as boarding-places, and many more my brethren; nay, she has told it, for I who look upon it as a place of refuge am a New Woman, and the next time I late at night when returning drunk and write I will present to my readers a pic

an ugly man. I know well-ordered homes where husbands never spend an evening with their wives; after supper they invariably start for the various clubs with which they are connected, where they often spend the time in cheap talk concerning the affairs of some of their brother members. I know some wives who depend upon their husbands to furnish them with all the tidbits of scandal concerning such and such a one's wife-learned at the club! Verily, all the scandal-mongers do not wear petticoats!

Because a woman possesses the childbearing organs, is no reason that she is fitted for motherhood. Sex, as I said be-ficient number of schools can be interfore, is an accident of birth. I know ested in the work to commence the pubwomen who detest children and would lication of a lyceum paper, a publication look upon it as a great misfortune should in which the philosophy of Spiritualism they become mothers. Hundreds of may be presented in attractive form women never become developed in a adapted to children—a Sunday-school women never become developed in a adapted to children—a Sunday-school propagative sense but go through life as paper, presenting truth instead of error. bachelors and have no inclination for a domestic existence. Yet men would force women into motherhood and do Imbiect them to tongue-lashings because the work of the school and make uniabout maternity than women. It is not lyceums in which it may circulate. In long since a noted minister preached this movement there will be no individfrom the pulpit and scored wives be- ual interests to conserve, no one lyceum cause they did not have more children to be benefited above another, and the

has used the Biblical quotation: "In-branch of Spiritualism, the proper edu-crease ye and multiply the earth," as an cation of the children. To place the excuse for committing sensuality; and project on a business basis, a co-opera so well has he multiplied scrofula, con- tive joint stock company is proposed sumption and other diseases that our stock to be taken in proportion to the hospitals and asylums are full, and our number of copies needed in each school. madhouses over-populated and our jails We believe a sufficient number of lyce crowded with half-organized human be- ums can be interested to enable the paings who were thrust into this world too poorly generated to withstand temptation and have become malefactors and cess. Does this interest you? Can your The London Standard says: "There

the United States. There is a continual ter and have a mania for committing suicide.' What is the cause of all this dementia in a land which has reached the highest point of civilization ever known? There can be but one answer, and that is, man shows a criminal indifference in beget ting offspring. He has thrust mother hood upon women when their souls have rebelled against it and when they have deemed it not wise to generate more off-spring. The first thought of a wife, when her protesting soul discovers that motherhood is again inevitable, is a de-motherhood is again inevitable. moniacal fury and an insane desire to thoughts of these brave women and the murder the embryo, coupled with an in-thoughts of the orthodox world during tense hatred of it! Every wife knows all time past, is very striking. Keen this to be true. And with that subtile analysis, ripe scholarship and fearless electrotyping process peculiar to pros-adherence to the right, characterize pective mothers, her insane and murder this very interesting effort of some of our instincts are photographed forever the brightest minds of today. For sale on the embryo! And that is the cause at this office. Price 50 cents.

or my part, I do not see why women down and out of my sacred realm of should not write a Bible or invent a new motherhood, and dare not dictate to me religion; they have as good a right to as in the matter of child-bearing. You have no right to rule over my body. I am But really, all this friction between the ruler here in my sacred domain and the sexes is caused by man's misunder-standing woman. Men have made a mis-dren. Behold our asylums, jails and take and imagine because woman possesses the child-bearing organs, that she is a person different from himself.

They are wrong in their premises. If drunkards, the scrofulous and the insane man would consider her simply as a hu- among us. A spurious humanity shall man being, instead of a woman, she no longer be projected into life; but would stand forth clear to his comprehenceforth I shall be a law unto myself

The New Woman in this era is taking

Woman question.

If, as I said before, men would let weSex is an accident of birth and has no men alone, as the latter let them alone,

scullery work simply because she is a was thus through Eve's act that woman, is another mistake of man's. man was made wise. Adam betrayed no know wives who hate kitchen-work and desire for knowledge and simply ate be-cause, as he says in Scripture: "The in order to be able to pay a servant-girl woman gave me and I did eat." This to take her place in the kitchen.

poleon, he was not obliged to drink just and we are tired of it. Treat us no because she gave it; this is the conduct longer as wives; we have been treated of idiots. So, no matter how much men so for the last epoch and know what it may decry the advance of woman to-day, means: it means a perpetual round of they must not forget that she was the household drudgery, with our necks subunsealer of that forbidden knowledge mitted tamely to the yoke of our legal and should have a share in its blessings. masters. Treat us no longer as mothers;

Men fear that the New Woman will we have been treated thus for the last demolish the home; and it does seem century, and have strugged through enthat if the perpetual round of domestic forced maternity and its attendant evils. drudgery interferes with the New Wo-man's development, she will not think it ings and the other half of the race, and

ture of the New Man, for he is coming Many more husbands enter the home at the end of their day's work ugly and in a fault-finding mood. I knew such a man once, and his wife and children by and by he will stand by her side, the were always in mortal terror at his com- creation of her own intelligence. The ing, and frequently he drove them all old order of things is reversed: instead out of doors to take refuge for the night, of Eve being made from Adam, the New out of doors to take reingel of the might Man is evolved from Woman and is a man, but he was naturally a bully and creation of her own. Let us see when he makes his advent what he is like. EVA A. CASSELL.

A LYCEUM PAPER.

It Is Much Needed Among Spirit ualists.

The undersigned, a committee repr senting three Lyceums of Central Indiana, would respectfully solicit your cooperation in a work for the upbuilding and strengthening of the Spiritual Lythey (the men) presume to know more form and progressive the work in all and because they evaded motherhood.

Since the beginning of all time, man has used the Biblical quotation: "In- branch of Spiritualism, the proper education to be benefited above another, and the profits, if any, will necessarily accrue to the upbuilding of this most important branch of Spiritualism, the proper education." school afford to spend from five to te dollars per year for a satisfactory paper are at the present moment some ninetysix thousand insane persons in England
well worthy your consideration. Please alone, and the ratio is about the same in write us, giving your views of the mat what the probabilities are o increase of mental wrecks throughout interesting your school in the work. It the world, to say nothing of those who is hoped to commence publication in Septembor. Fraternally yours, W. A. STANTON, Anderson, Ind., J. H. MENDENHALL, Muncle, Ind.

MRS. W. C. JESSOP, Alexandria, 1nd. Address all communications to

W. A. STANTON, 285 S. Locust street, Anderson, 1ud.

"The Woman's Bible. Part I. The

PICTURES OF THOUGHT.

Onset is open. Yesterday, July 6th, opened with a promise of almost anything and for that reason the attendance of the day was not what was expected But, notwithstanding this, the had been slowly filling during the past week, and when the Bridgewater Band Mind Photogopened with the first number of their programme, the temple was comfortably filled. raphy.

At the close of the half-hour concert a chair, covered with flowers, was brought forward and placed upon a raised dais of evergreen. The decorations were principally of roses and evergreen, and the chair was completely covered with them. This was a seat of heavy the content of the co bonor in memory of the arisen president, Dr. H. B. Storer.

After a few well-chosen words by Ma-MEDICINE.

jor Howard, introducing the chairman of the season, Prof. W. F. Peck, the chairman spoke in his jovial way, giva high tribute to the arisen chairman expressing his hope that this might be a season surpassing in results all previ-ous seasons and presented Mr. Maxham, the well-known singer, who sang an original selection, written especially in honor of Onset. This was well received and in a fitting way prepared the audience for the words of wisdom that fell from the inspired lips of Oscar A. Edg-

Onset Camp-Meeting.

It is not necessary for me to eulogize Brother Edgerley. It is sufficient to say that the address following his introduction was replete with good thought, scholarly in expression and delivered with a vim that caused many to remark in my hearing: "How strange that, with such a slight physical, such powerful results can be attained."

erlev.

At the afternoon session. Mrs. Helen . Palmer spoke to the satisfaction of a large audience, while May Pepper was equally successful with her tests.

Many changes have taken place in Onset since last season; among them the streets have been "shelled," making a great improvement. This expression will be new to the Westerners, and I will explain that near the seacoasts it is the custom to cover the roads, which are mostly sand, with about four inches of oyster shells. These are soon broken up by the passing of wagons and carriages and form a road almost equal to asphalt.

The hard times are manifested by the limited number of new cottages being built, as well as other private improve-ments being limited; but a spirit of good fellowship pervades all, giving hope of a very prosperous summer cam-

paign.
The beautiful steamer Genevieve is making regular trips, as well as her less pretentious sister, the Siren. Several times a day these steamers make the trip to Monument Beach, passing the beautiful home of President Cleveland, known as "Gray Gables."

One of the prominent changes that private enterprise has made is in an old eyesore on East Central avenue. It has been entirely remodeled, made into a nice residence and eating-house under the supervision of a good colored sister, and a hall attached to it which, in honor of the historical Phyllis, has been called Phyllis Hall. Onset has needed a place of this kind for the accommodation of those mediums who desire to hold private meetings Sunday and other evenings when there is nothing of interest in the association buildings. Mrs. Bliss is located in her cottage for

a part of the season.
C. Campbell dropped in upon us and has given a number of sittings and a circle with very satisfactory results. He is well pleased with Onset, so much so that it would not be surprising if Cassa-

daga lost him next year.
Mrs. Mead Hatch and her husband, Capt. A. Hatch, of Hartford, Conn., are here for the season, while many other mediums for different phases are located on the grounds and getting ready for

Your humble servant is located com-fortably on the second floor of the "Robin's Nest," in what he considers the finest location on the grounds and is prepared to introduce those who desire his assistance to the intricacies of hypnotism and mediumship, as well as to say a word occasionally to the readers of the

By the way, while we are on this subject, I would like to say to the people that it is my intention to remain in the East this winter, with headquarters in Boston, and I would be pleased to hear from societies desiring my services. I will go either as speaker or to hold developing circles and teach hypnotism. This week will open the camp in good

shape and I hope to have items of great interest to report each week of my stay here. Letters received from other points tell me of the almost overpower ing heat; but here we have had decidedly enjoyable weather; in fact, I now have on winter clothes and they are not at all uncomfortable.

If you do not know what to do this summer, come to Onset. Breathe in the salt air, feel the soft sea breezes, absorb the inspiration of the grounds and drink in the inspiration of those who are around you, and you cannot help feeling that you have had a feast of reason and W. H. BACH. Onset, Mass., July 6, 1896.

PASSING OF THE CREEDS.

saw them passing down the steeps of time; Each with its own small, solemn caravan, And each the other shunned, and slunk

away As though a venomed serpent crossed his path.

The ages passed, and came and went again,

Until the sun of glory rose upon The way, at Hydesville, whence its quick'ning rays

Shone forth o'er all the dismal, mourn-

ing earth. . And soon in all the creeds some saw the

light sought its pure, soul-elevating beams. While others in their own dark shadows

And in their own conceit with heaven made war.

But still that light increased and creeds went down: First Unitarians joined the gladsome throng, Then Universalists sought the broaden-

ing light; Episcopalians then and Christians came e'en Theosophists sought their fountain source.

At length all Christian creeds, Mohammedans, Osirians, Buddhists, Brahmans—all

Bathed in the new world's golden, spiritual light That set the world aflame with kindred love.

Religious lines sank in eternal night; The boundaries of nations also passed, And broad fraternal love, by seers foretold, Ruled all the world as one harmonious

whole. ERNEST S. GREEN.

The compliments and ceremonies of our breeding should recall, however remotely, the grandeur of our destiny .-

Amazing Achievement of Dr. Baraduc, of Paris, in

A PARISIAN, LOOKING AT A SENSITIZED PLATE, CONCENTRATED HIS MIND ON MAHOMET, AND MAHOMET'S LIKENESS APPEARED-DRI BARADUC, AFTER THREE HUNDRED EXPERIMENTS, RE-PORTS SUCCESS TO THE ACADEMY OF

Thought photography is an assured fact, says the New York World.

This amazing scientific achievement, the announcement of which recently in oppressed and sorrow-laden of earth.

Paris created almost as great a sensation

Beauty of Boanton part is a s the discovery of Roentgen rays, is established beyond further doubt by the official report of the proceedings of the Academy of Medicine of Paris, which has just been received in this country.

The official report contains a paper by Dr. Baraduc, of Paris, entitled "La Photographie de la Pensee" (The Photography of Thought), which he read before the Paris Academy of Medicine on June 15 last. With the article are printed reproductions of sensitized plates on which Dr. Baraduc succeeded in se-

curing actual pictures of thought.

Dr. Baraduc is known to scientists he world over as an electro-therapeutist sy that filled our hearts and home. of high standing. He is also the author of the much-discussed book "L'Ame Humaine" (The Soul of Man). His paper on thought-photography gives the result of over 300 experiments extending over a period of three years.

The gist of these experiments is that vital force, vitality, thought, or what-ever you may choose to call it, is a physical force—not spiritual or metaphysical at all. That it is physical is evidenced by the

indelible record which it has left in Dr. Baraduo's hands in the shape of that listurbance of the molecules of a sensitized film which men call a photograph. Dr. Baraduc has arranged things so that "vital force" shall pass through a sensitized film, and has preserved the ndisputable signs of this passage in the

shape of pictures, or photographic Using what he styles a "magnetometre" (which resembles nothing more closely than a mariner's compass), M. e docteur shows:

First: That when it is held near the left hand, or for that matter, near any portion of the left side of the body, the magnetic needle is repulsed a distance of five degrees.
And, second, that when it is held near

the right side of the body, or the right hand, the needle is attracted or drawn back through an arc of twenty degrees Furthermore, when a sensitized photographer's plate or film was held between the left hand and the needle, and afterwards dipped in a developing bath, it showed the appearance of a plate per-forated by a full load of small birdshot. Again, one experimentalist ascer-tained the vital force coming into or

tized plate, produced a much stronger or more condensed disturbance of its But the experiment went still further: A noted Spiritualistic medium was secured and brought to Dr. Baraduc's stu-

dio. A medium was selected as being an imaginary subject, with strong powers of will concentration.

The medium was desired to will that some historical personage should appear. Mahomet was the person willed to appear. Not Mahomet, perhaps, but the medium's idea of what Mahomet was like. The dim outlines of a head appeared that was recognized by the me-

dium as an ideal of that personage. Dr. Baraduc has a classified collection of negatives—a gallery of emotions—joy, sorrow, anger, fear, disgust, &c. He professors in universities—of eminent professors in universities—of eminent the head—of careful, afflicted temporarily, and the negatives give pictures of emotional conditions, And the testimony of the negatives of the same condition in different individuals is substantially the same. To get a photographic print, it was

only found necessary: First, to find, or to induce the emotional condition; and, second, to have the subject, so prepared, concentrate his gaze on the sensitized Dr. Baraduc's experiments are con-

firmatory of those of Col. de Rochas, of L'Ecole Polytechnique, in Paris, and of those of Dr. Elmer Gates, at Washington,

De Rochas threw two persons of properly sensitive temperament into a hypnotic trance—one_into a deeper trance than the other. He then confined them in a darkened room. In a short time B," (in a lighter trance) saw "luminous effludium" streaming from the finger tips, eyes, ear, nose and mouth of A" (in deeper trance).

And de Rochas found that inanimate objects bathed in these luminous efflu-dia of "A" became, like "A," sensitive to local pain. A small wax statue, bathed in this luminous vital force of "A" and pricked, say in its leg, gave rise to pain in a similar part of "A's"

De Rochas went further with this experiment. After "A" had come out of the trance he dismissed him, still holding the statue (wax) in his (De Rochas's) hand. "A" went downstairs, and as De Rochas looked out of the window he was crossing the street. Again De Rochas pricked the leg of the statue, away down on the other side of the street, stooped down and scratched his leg. This experiment is vouched for by a company of the most prominent savants of the French capital ho were present at the window with De Rochas.

De Rochas. 114 2 Dr. Elmer Gates's experiments have been in the line of "reflecting emoions." 52 9
He selects a woman, we will say, who tions."

has just lost a child or her husband, and is plunged in grief. ... This woman is placed on a chair in

one room and a large, cup-shaped pitch mirror (common mirror-glass smeared with pitch) is arranged at one side of this woman's head. Another woman, a stranger, with no

pronounced emotions who knows nothng of either the sad woman or her nearness, sits in an adjoining room at the focus of the pitch-mirror's rays. Within twenty minutes this unaffected

woman grows silent, thoughtful, sad! And, proof positive of the change of emotional conditions, the products of brain waste, as precipitated from the exhaled breath by a carbonic acid snow condenser, prove when separated by anal ysis that the emotional state of the sad woman in one room has been reflected through a wall into the cerebral atmosphere of the unafflicted person in the djoining room, and has made that per

The writer of this paper witnessed one such successful experiment and knows whereof he writes. S. MILLINGTON MILLER, M. D. New York.

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Mrs. Smith was a leader in all works. She was president of the Wo-man's Equality Club of Painesville until she declined further election; and though an outspoken and uncompromisng Spiritualist, she enjoyed the confidence and esteem of all classes in a high

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som chased and caught the foxes, that the whale swallowed Jonah, and that the Devil took Jesus up into an "exceed-ing high mountain;" but they cannot believe the testimonies of the ages concerning spirits' return to earth—cannot take the testimony of their honest lifejudges upon the bench—of careful, plodding scientists—of profound philosophers—of poets, astronomers, ans and of the literati of the enlightened world. Such doubting, such infidelity is amazing! God pity them and take their feet out of the mire and the clay of this churchianic unbelief that brings damnation. It is as true now as in Jesus'time that "he that believeth not shall be damned"—that is, shall be con-demned—that is, shall suffer the natural consequences of bigotry and supersti-

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one, Leaving tasks that seem to be but just

'Though life's incompleteness I can only Still, dear Father, I will work and trust in thee.

begun.

'Hopes that shine like stars in life's blue sky, Dimmer grow and fade, and then pass

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SATURDAY, JULY 18, 1896.

A Subject for Anatomists. Situated near the base of the brain is a small body about the size of a pea.

known to anatomists as the pineal gland, so named from its resemblance to the cone of the pine. Its attachment is made up of two small, rounded bundles which pass forward and rest on a substance which in part gives origin to the optic nerve. Various conjectures have been made as to the uses of this little gland. Descartes, that eminent French scholar, anatomist, physiologist, and metaphysician, of 250 years ago, maintained it was the seat of the soul. He traced its action on the mind which was reflected on the muscles.

The arbor vita-tree of life-is but little distant from this pineal gland, and may be obscurely connected.

Recently there was a floating paragraph in the papers suggesting that this pineal gland had the rudimentary ele-ments of an eye, which had never been developed, as if nature had devised one so its owner could see behind him as well as in front. It must be conceded such an addition to the visual organs would have its conveniences: but is it not such already? Whence the source of that power possessed by the clairvoyant, by which he sees in the dark as well as in the light; whose vision, like the Roentgen rays, can pass through solid matter, and is not diminished by distance? The bony structure of the skull seems no obstruction to clairvoyant light, neither is the surrounding integ-

uments.
With these facts before us, what purpose in the economy of Nature does the pincal gland serve? THE PROGRESSIVE THINKER has hundreds of learned Doctors among its readers. It is possible their attention has never been turned to this subject. Should any of them deem the matter worthy of consideration, they will do our readers a favor by giving in popular language a brief epitome of edly lately discovered manuscripts in their views.

The dog that tracks his game with such accuracy is in possession of this gland. Is it not possible he is guided by his interior vision, instead of by scent, as we have supposed? The stars not laid down on any celestial chart, seen when the head comes in violent contact with mundane matter, and the corruscation of light-that glittering gleam seen by those of inspired vision--may it not be traced to this seemingly undeveloped third eye? Is not this gland a good field independent clairvoyant to investigate at his leisure?

The Judicial Oath.

The judicial oath is a survival of barbarism, an accompaniment of wager of battle and trial by ordeal. In some of its forms it is as old as human history, and is as senseless as it is antiquated. With its "So help you, God," it is questionable if it has aided justice in the least, or contributed a particle to the attainment of truth. With hell the penalty for false swearing the punishment is so distant, and the contemplated escape through the redeeming influence of a Savior's blood is so great, the oath is a small determent to perjury with an orthodox believer. The form of its administration, with uplifted hand, calling God to witness the truth of what is stated, is simply mockery when administered to an unbeliever. Says a learned writer: "One noteworthy point is, the oath has passed into a sanction of religion, so that an oath taken in legal form is construed as a confession of faith This of itself is a reason why oaths should be repudiated by every Spiritualist and every Agnos-

The Quakers, taking their cue from the alleged words of Jesus, "Swear not refused to take an oath. To meet this emergency the affirmation was devised by the British Parliament. This has been adopted in most, if not all our several States. The usual form of its administration is:

You do solemnly, sincerely and truly declare and affirm that (the evidence you shall give in the case now in hearing, or, this affidavit is true as you verielieve) and this you do under the pains and penalties of perjury.'

Col. Ingersoll's daughter, who had recent occasion to give evidence in the police court of New York, declined to take an oath, and the affirmation was administered; but she raised her hand as if invoking the heavenly powers. This she should not have done. The only response to the affirmation by the witness is: "I do." The Quakers refused to uncover their heads when affirming or giving testimony, so deterwere they to exclude every semblance of an oath from the act.

It would be well for the liberal press to pass the substance of this article along the line.

The punishment suffered by the wise who refuse to take part in the Government, is to live under the government of had men -Plato.

There is a remarkable difference be tween master and mind, that he that doubts the existence of mind, by doubt-

ing proves it-Colton. In nature there's no blemish but the mind: none can be called deformed but the unkind .- Shakspeare.

No Hope from the Pulpit.

the average clergyman so very narrow in his conceptions of philosophy and those great laws which govern the material universe? There is but one answer: Their education has been generally limited to Biblical literature and kindred knowledge. If a graduate of a theological seminary, it will be found its curriculum consisted of the elements of Hebrew, a thorough course in ecclesiastical and sacred literature, divinity, Christian ethics, and merely possible, a review of logic, rhetoric and belles-lettres. In possession of these he enters on his ministry, and commences instructing the people in regard to the will of God. He knows nothing of mechanics. The chances are a hundred to one he knows nothing of astronomy, of geology, of natural philosophy, next to nothing of mythology, or of comparative religions. All the sciences which broader the mind and make the student familiar with the processes of nature have been peglected. Miracle governs everywhere; fixed and changeless law nowhere. The elements in all their movements are directed by the Supreme Mind, and are used as instruments of mercy or of wrath.

If a elergyman gains a more correct knowledge of natural law, and begins to teach it, he becomes an object of suspicion, then of church discipline. Hence the numberless heretics and expreachers scattered all over the country, generally failures in a business way, because they were not properly directed while the mind was plastic and capable of learning and grasping anything.

Is it possible a person properly educated in those great truths relating to the immensity of the universe, the laws governing the countless millions of suns which float in space, denominated fixed stars, each with a retinue of lesser planets revolving around them, can talk weekly from his pulpit about covenants -contracts-which the Creator made with a band of mountain-robbers and assassins of Judea, by which he agreed to be their God if they would be his people? He had already contracted not o deluge the earth again with water, and had pointed to the rainbow as a new device just set in the clouds as a token he would keep his promise. Can any preacher, understanding the laws of refraction of light by which the prismatic rays are reflected on the clouds, have the impudence to play the demagogue, and point to the rainbow as a token of God that he would not flood the earth

So we might continue our inquiries indefinitely with parallel references, enough to fill a large volume, errors of fact made by the so-called sacred historians, which preachers are doling out weekly to their audiences as God's providences, which anyone with even a limited knowledge of the sciences knows is untruthful. .

Until natural religion shall take the place of the fictions of "Moses and the prophets," who pretended to voice the will of God, and students of theology shall be taught the sciences, instead of the infallibility of a book containing more misstatements than all others, there is little hope of reform in the pul-

A Pessimistic View.

Wm, H. Burr, the well-known author. has been a critical observer of pretend-

cians call attempts at "hedging." The more widely education is diffused the more ridiculous the theory that the paternity of Jesus was due to the Holy Ghost, the third person in the orthodox godhead. And the idea that a virgin gave birth to a son is simply the claim

f ignorance or of imposture. The great head of the church, the Pope, and his near associates, the cardinals, are as conscious of the fabrication of these pretended ancient gospels as are the scholars and the independent thinkers the world over. The scheme for their manufacture originated in the vatican. They are sent to old monasteries to be brought out under favor able influences, as was the Notovitch Life of Jesus from a Buddhist monas-tery, when it is believed the most can be gained by hailing from such a locality. In every case it is so managed as to have the "recovered manuscript" In every case it is so managed as ransferred to the head of the Grecian church at St. Petersburg. By this shrewd device these pscudo-sacred treasures will be again dug up by a later generation, and on their strength the gospels will be revised and creeds will be made to agree with them. Indorsed in advance by both the Eastern and the Western churches, what is to hinder a union between them? These parent churches thus joined, a later Gladstone, not in his dotage, will step to the front and lead Protestantism into the meshes of the Holy See. Then good-by to freehought and to independent critics with sufficient bravery to expose priestly frauds and forgeries. But this will be gained. Jesus will be relegated to mortality, and it will be conceded he was born of earthly parents, but mentally was clothed with the attributes of a God. The record will need many revisions be fore this can be made to appear, and the lately-resurrected gospel, with "Joseph who begat Jesus who is called the

in that distant good time coming. Proposed Union of Religions.

"Come into my net," said the spider to the fly. If the fly accepted the invitation it was a good thing for the spider, for he enjoyed a grand feast out of the remains of his guest; but the fly, poor fellow, was a fly no longer.

will become standard authority

The Supreme Pontiff of the church his high mightiness the Pope, the Great Father of Christianity, has just issued an Encyclical Letter to all the "Peoples of the Christian World," showing how very improper it is for the worshipers of Jesus to be divided. He says the Church, of course meaning the Catholic, is the living representative of the divine Master, and that "it is a grievous and pernicious error" to teach the contrary. He insists that all should be united under one head: "that head the magisterium instituted by Christ himself and perpetuated in his successors who are

immutable. The good Papa informs the erring brothers who have thrown off their alle-

The question frequently arises: Why



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

glance to Rome, that the "keys of heaven," and the "binding and loosing." mentioned by Jesus, indicate the power of making laws, and of judging and pun-ishing their infraction, "a power which our Lord declares of such amplitude and force that God will ratify whatever is decreed; that the power of St. Peter is supreme and abslutely independent. No other power on earth is its superior; hence it embraces the whole church, and all things committed to the church

In this Encyclical are the seeds of the oldtime Indulgences, and the Inquisition, certainly referred to in claiming "divine authority for making laws, and judging and punishing" when those laws are violated.
With the Grand-Old-Man Gladstone in

the lead, what is to hinder a universal hegira from Protestantism the world over, into the camp of the one and only true church, the Roman Catholic?

He Came for That.

"I came not to send peace, but a aid of Biblical and church literature. fully demonstrated by his faithful fol-He remarks that each new find is lowers, at North River Church, Farmclaimed to be older than the preceding. land, Indiana, on the evening of the 29th It is an old saying that the last story- ult. Beginning with a pair of combatteller has the advantage over his pred- ants on the floor of the church, the ecessors. If his narration is not the friends of each contestant rushed to the most thrilling, it is because of a defective rescue, until the fight became general. imagination. It is apparent these new- Fists, clubs, boots, with feet inside, and ly-fangled gospels are what the politi- pocket-knives were the weapons. The news dispatch says:

"When the room was finally cleared Mosier was dead upon the floor, Murphy had a fractured skull, a little child of John Henderson was terribly bruised, having been tramped upon, and her mother was unconscious from fright. Others in the congregation were also bruised."

Well, Jesus told them that was what he was here for. See Mat., x, 34, 35; Luke, xii, 51, 52.

Reception to Mr. Barrett.

TO THE EDITOR:—A delightful reception was extended to Prof. H. D. Barrett, President of the National Association, by Mr. and Mrs. Richmond, on Monday, June 29, at their charming residence at Rogers Park, Ill. A number of the members and friends of "The Church of the Soul" received and responded to special invitations, and to those who know what a social evening spent in this delightful little home means, it is needless to say an exceptionally happy time was enjoyed by all. Mr. Barrett, the guest of the evening, notwithstanding his many miles of travel, his constant consecration to the work of the cause, and the multitudinous lechas delivered during the months of his extended tour, was as genial and enthusiastic as ever in the good work. Words of appreciation and loving welcome were extended to Mr. Barrett by Ouina and several other friends, and were kindly responded to by the re-cipient, after which Mr. Barrett gave a brief but interesting account of his visits to the different States, and the general outlook of the cause of Spiritualism along his line of travel.

The evening, however, was strictly a social evening, a good deal of fun being indulged in. Of course, no gathering of loyal Americans could meet anywhere just now, without the main question at issue—gold versus silver—making itself but as in this case the silverites were in a tremendous majority, the only "gold-bug" who dared to say "boo!" was "gold-bug" who dared to say compelled to wear the silver button durthe evening, and since then we think we discover signs of his conver-

By special request Miss Carrie Richmond gave one of her famous comic (ne-gro) readings, which was heartily enoyed by all. Dr. Chas. Bushnell and loved Water Lily for the summer vacation. Yours sincerely, C. CATLIN.

"The Gospel of Buddha, According to Old Records," Told by Paul Carus. This book is heartily commended to students of the science of religious, and of the science of religious, and of the science of religious, and the said much more, which I will reserve for future development. But all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can ely read it without spiritual profit. Price \$1. For sale at this office.

Cained in Michigan in Spite of a Supreme Court Decision.

Last week, Wednesday and Thursday, July 1st and 2d, was a mark in the history of the cause of Spiritualism that will not be forgotten by the advocates of religious freedom. In order to give the reader an idea of the of facts, as stated by those who were parties to the suits and as was brought out at the trial. On May 26, 1896, in the case of

People vs. Elmer, the Supreme Court of Michigan handed down a decision, through Judge Grant, that "every person pretending or professing to tell fortunes shall be deemed a rogue and Penney vs. Harson, 16 Cox Cr. Cas., power." This language is especially in soul. applicable to this case. No intelligent juror could come to any other con- friendless girl or woman can always clusion than that reached by the Cir- find a loving welcome from the good cuit Judge. People vs. Elmer, 67 deaconesses, who have given up their N. W. R., 550.

Upon the strength of this decision, and 3 How. Ann. St., Sec. 1997a, a to be mothers, whose babies will never certain captain of the police of De- know a father's love or care, here find troit sent out men as detectives, gave a home when all else but death seems them a list of mediums and instructed to have deserted them. Girls and them to ascertain their business and women forsaken by those who should tunes." These two men, on June need here find shelter and friends to 11th and 12th, went to five mediums guide them to a better way. Through with a made-up story, the first question being: "I have lost my watched over by these noble women, watch; can you find it for me?" They who ask no other compensation than were informed in every instance that that they have been able to bring one they did not hunt lost articles, but more soul back to the straight and that it could be done by some. "Can you tell the past, present and future?" was the next question, with a similar reply as before. Numerous other questions were asked, to try to drag them into their draw-net.

These five persons were complained against as "disorderly, in that they pretended to tell fortunes." The trial of Mr. Wm. E. Cole was set for July 1, 1896. The people's case was stated by the two witnesses who made the visits. Mr. Cole took the stand in his own behalf and was rigidly ex amined for three hours. About four o'clook, Judge Sellers, Mr. Cole and Prosecuting Attorney Waite went into the judge's room and held a scance for three-fourths of an hour, with fair results.

Mr. Cole is a telegraph medium. He was allowed, in open court, to explain his instrument, its workings, and the part that he played in the sitting. This seemed very encouraging to me. After the return of the parties from the Judge's room the Prosecuting Attorney made his argument, after which the court adjourned till 8:39 next morning. The defense was represented by Messrs. Randall, Grece, lieved that the cause was being tried, and that it was not a personality. Messrs. Randall and Grece made able and exhaustive arguments.

The case of Mrs. Thurston was next to the Judge without argument. The Judge said that in order to do justice to these people he would take the matter under advisement and hand the deaconesses that they may know down a written opinion Friday morn-

At nine the following morning the court handed down the following decision: "The prisoners are discharged," and in substance stated that the proofs showed that this was stantly feels for them. part of our religious worship; that the Constitution assured us our religious with our rights; furthermore, the people failed to make out a case against

them. Although the Supreme Court of the State of Michigan has said that no sane man would believe that any person could forecast future events, I will relate, in connection to what I have said above, that to my certain knowledge it can be done. I have no is still in existence in that town, three Sister Carrie Peter is head nurse. hesitation in stating a little incident years ago Mr. Sprunger felt that a The costume adopted by this organthat occurred at Haslett Park last year. Will J. Post, of Flint, Michigan, came to my cottage for a visit. year the headquarters of the Light and skirt and waist of plain blue gingham. In a joking way, yet knowing his powers well, I said: "Well, Mr. Post, Here a part of the German hospital cuffs of the same material, and a white what do you see for me now? You was occupied, but as the work of the silk tie is worn. A white apron is have not told me a thing this season. and we will soon be home again for a year. I know you can tell me something."

"Well, Ottmar," the said, "I could not go away without telling something, as I have always done. Something to remember me by. Let me take your watch and I will see what in Bloomington and Cleveland, as well coat, with a cape, is added to the cos-I can do for you."

I responded to his request. said: "I see you in an office with a man whom you will be with for some training school for the women who so many wanderers is all that is neat time. He will take an interest in you. There is another man in another office, These two offices have a room between them which you have to pass through. I see you have papers in your hand and you pass out, go on the street, and I see you in what looks Mrs. Biddison contributed the songs of the evening. After doing full justice to the good things provided by our host and hostess the merry party said God speed to Mr. Barrett and also to our beloved Water Lily for the summer age. man whom you are with will counsel with you often. At the time you enter the office nothing is said about

reserve for future development; but as for what has happened so far is correct in every instance, and to my CONTINUED ON PAGE 5.

A COMPLETE VICTORY AN INTERESTING OBJECT LESSON FOR SPIRITUALISTS TO GONSIDER.

RESCUE THE ERRING.

Work in Slums by the Deaconesses of Harrison Street.

struggle, we must relate the statement Society of Light and Hope and Its Aid to Fallen Woman.

> HOMES FOR THE HOMELESS WANDERERS PROVIDED IN THE HOLLAND CHURCH -NO ORGANIZED EFFORT BEING CON-DUCTED WHERE SUCH HELP IS MOST NEEDED.

To THE EDITOR:-As set forth by vagabond," basing its conclusion on the Chronicle of this city, the old Holland church on Harrison street shel-173; and the English Statute, 5 Geo. | ters many an unfortunate girl from the IV., C. 83, Sec. 4. The court, in world. For many a year it did service deciding the case, said: "No person in calling its members to a better spirwho was not a lunatic could believe itual life. Now it is used as a home he (the respondent) possessed such for those distressed in body as well as In the quaint old brown church

lives to the rescue and reformation of their less fortunate sisters. Girls soon narrow path for "his sake."

NONSECTARIAN ARE THESE WOMEN working unaided and alone among all sorts and conditions of women. Altheir aid is given a refuge and comfort, yet their first thought is for the young, helpless girls who have made their first mistake and for the innocent one that comes through it.

These young girls are taken in as to the home of an older sister and tended with loving care through long days and nights of pain. The deaconesses who are sisters to each other in their organization try to make the poor erring one within their door feel that she too is a sister and that they gladly welcome her as such. And so hearty has been the greeting that many a poor wanderer has never left the fold, but stayed on to help in rescuing those of whom is too menial for the sisters. And when she once was one.

HOMES FOR THE HOMELESS.

And these poor misguided girls are not only cared for during the time of their greatest need, but they and their little ones are always watched over. When the young mother is sufficiently strong to take her place and battle Carlyle, Morse, and the writer, who with the world a home is found for her sword," said the good Jesus. This was went all the way from Lansing and and her innocent baby. For the good deaconesses urge upon these mothers the great necessity of keeping the babies to whom they have given life. Homes are found for these young mothers where temptation cannot assail them. And the women are watched called and made very short. It went over by the deaconesses even after they are away from the home.

The families they are placed with are kept in close communication with what their charges are doing. A reunion of these women is held twice a

years hope and light has been held out youthful mother. to hundreds of wanderers.

ORIGIN OF THE SOCIETY.

Missionary Society of Light and Hope, the silken tie. A plain little bonnet which began in a little town near Fort of black silk tied with black ribbons is Wayne, and now has large institutions worn, and in cold weather a long black as the orphans' home in Berne, Ind. tume.

But the old Holland church on Harrant.

non-sectarian. They are without creed America, and as each child could be or doctrine. They place their entire was expected to be self-supporting.

souls are diseased as well. While this missionary society is under the The work seems angelic in its kind and auspices of no denomination or creed, yet it is in symyathy with all and lends a hand wherever help is needed.

The officers of the association are: President-Rev. J. A. Sprunger. Vice-President-Rev. Julius Tropf.

Secretary-Miss Kate C. Moser. While the mother house is in Chicago, the home of the president of the association is at Berne, Ind., but the greater part of his time is occupied in visits to the various institutions. The home on Harrison street is in charge being secretary of the organization, this home.

TAUGHT THEIR DUTIES. Here the deaconesses serve their and missionary work. Besides the refuge offered to misled girls and women, the deaconesses from this house house visits. No quarters are too low | yard of humanity. for them to go into if some sister can be saved, and no hour of the night is too late for them to visit the vile districts of this great city to urge upon

the poor unfortunates the needs of beginning life anew. They assure them that they are ready and willing to aid them, and no before the eyes of Spiritualists the see if they "pretended to tell for- be tenderest in their great time of matter how often they meet with rebuff and repulse they never are discouraged, but try again the next day. From the mother house, also nurses are sent to those who are unable to get into a hospital and are too poor to have the services of a paid nurse. When the house on Harrison street

was first started two wards were maintained as general sick ones, but after a couple of years they were abandoned, as the deaconesses desired to give their How under the sun Spiritualists can entire attention to erring girls, and it throw away the Bible and speak of its as the deaconesses desired to give their though every girl or woman who seeks was not thought best to bring them in such close connection with others. So the sick wards are closed, at least for shall be made fat," and how it can be such close connection with others. So a time, but the deaconesses hope that done by throwing away one of the main the day is not far distant when a genfattening-machines, I cannot see.

made to feel that they are a part of it. The sister deaconesses and they live together as one family. They eat at ject and leave the rest alone.

the girls and women enter the home they take part in all that pertains to Spiritualists.

Spiritualists.

Moses Hull's "Encyclopedia of Bibliits duties. They are taught in the kitchen, laundry and sewing-room, so that they are trained in such a way that they are trained in such a way cheap edition to give away to church that later they may earn an honorable inquirers after knowledge of immortallivelihood for themselves and their

In the last three years this home has babies. sheltered over 200 girls who had no phases of phenomena are spoken of: place or friends to turn to in their great | Normal clairvoyance is Zechariah v:1,2 and Acts time of need. Many of them were came. She found a permanent home with the deaconesses at their Cleveland hospital. And among the order here and happiness that they wished to devote their lives to rescuing those who II. Kings vi 8,12. are undergoing what they too went

through. When the inmates are strong enough to work employment is found them by month and they are always welcomed the noble sisters. An effort is usually home and an interest taken in their made to secure them a home with some welfare, so that they may know that family where the child may be taken there is someone near by who con- also. If the mother is persistent in her refusal to care for the little one The deaconesses who live in the old the deaconesses ask that they may Holland church belong to an organiza- take it to their orphanage at Berne, liberty; that he would not interfere tion called the Missionary Society of but they insist that it is seldom indeed Light and Hope, and in the last three that the little one is given up by its

PROGRESS OF THE WORK.

Since the association was started in The organization was started by 1892 fifty women have consecrated Rev. J. A. Sprunger, a Swiss, in themselves to the work and taken the Berne, Ind., early in the '90s. And order of deaconesses. At the home on ians xii:1,4: animals seen, Daniel viii:3 although the orphanage for forsaken Harrison street fourteen of these wobabies, as well as those bereft by death, men live with Sister Moser in charge.

larger field was needed, and he re- ization is as simple as the life they lead. moved the work to Chicago. For one The house uniform consists of a plain Hope society was on the North Side. At the neck and waist are collar and organization grew a home of its own worn indoors, and a tasteful white linwas needed and the association re- en cap. When on the street or doing moved to the old wooden church at the slum work a black cashmere gown is corner of Harrison and May streets. | worn. This is made similar to the And here is the mother house of the house costume, and the only color is

The house in which the Light and

rison street is the mother house and Hope society lives and gives shelter to have dedicated themselves and their and clean. . It is simple to a degree, lives to the saving of others. Here as the organization is not a rich one. during the past three years fifty dea- When the society was started Mr. conesses have been trained and gone Sprunger gave his entire fortune, some forth to offer consolation to those in \$30,000, to the work. All else is doneed of help. Not only are these wo- nated, and these gifts have never been men sent to the hospitals in Cleveland very large, as the women work quietly and Bloomington, but when the "call" and are little known save to those who is felt within they go far out into for- apply to them for aid. The founder eign fields to carry temporal and spir- was the seventh child of Swiss paritual comfort to the weak and igno- ents, whose circumstances could hardly be called comfortable. With their These women and their leader are large family of children they came to

faith on the Bible. It is their only At an early age Mr. Sprunger started guide. Everything is done "in his out for simself with the determination name." Nothing for their own glori- that if he was successful his gains fication or reward. And while trying should be used for the good of others. to give bodily relief to their fellow When he accumulated a little property sufferers they never forget that their this vow was fulfilled, and he surren-

dered himself to home missionary work. Blessed be the saviors of humanity! No person with humanitarian feelings can fail to be touched with sympathy and admiration for such works of divine helpfulness and blessing as are set forth in the foregoing account.

tender sweetness and purity, and its noble, uplifting aims and tendencies. What better, higher, holier work can engage the thought and heart of man or woman-or even archangel of the highest heavens-than that of Second Vice-President - Miss M. | raising to higher life and thought and purpose the needy and fallen ones of

To be a friend to the friendless, to reach out the hand of sympathetic kindness to the outcast: to hasten in a very desperation of loving-kindness, to grasp and save those who in helplessness are sinking neath the dark of Sister Kate C. Moser, who, besides waves of despair; to give heart and hope and courage anew where these also holds the position of matron at had failed; and to start the soul on the ascending highway of higher aspirations and pure spiritual desireswhat work of man or woman-angel, probation and are trained in nursing archangel—or a god, can be better. higher, holier?

Questions of sect or religious belief aside-worthy of all praise and honor work in the slums and make house to are these workers in the divine vine-

It is with a feeling of sadness not unmingled with shame that we look about us and inquire: What are Spiritualists doing?

These unassuming deaconesses of Harrison street present an instructive object-lesson worthy to be held up world over-a lesson of divinely spiritual import, the saving and upbuilding of humanity for the earth and the

JAS. C. UNDERHILL.

THE BIBLE AND SPIRITUALISM

Concise Help to the Study of Bible Teachings.

being a back number, and out of date. is a mystery I cannot fathom. Proverbs

eral hospital in Chicago and its endless work will be added to their labors.

There are many things in the Bible that are quite comical and there are many more that are directly the reverse. Instead of treating the Bible verse. METHOD OF THEIR WORK.

From the time the unfortunate girls and women enter the home they are investigators of spiritual phenomena, they should take it as any other historical work and use what suits the sub-

There would be many more straightone table and meet together in the out Spiritualists to-day if the spiritual same chapel. None of the work in the house is done by outsiders. No labor is too menial for the sisters. And when day for the present hustling class of

> cal Spiritualism" ought to be sold by the thousand, and a fund raised to publish a ity, and classes formed for their benefit and this book used as a text-book.

Normal clairvoyance is spoken of in voyance under control, Ezekiel and Revnothing more than children, and one girl was but fourteen when her baby esis xxi:17,19 and 11. Kings vi:17. Healing-Acts iii:2,7 and ix:18; by remedies, 11. Kings xx:7 and v:14; by

fabries, Acts xix:11,12. Spoken languages, Acts ii:7,8 and I. are four women who found such peace | Corinthians xiv:18; translated lan guage, Daniel v:25,28. Clairaudience-I. Samuel iii:1,10 and

Direct voice-Exodus xix:19 and Luke Dreams-Genesis xxxvii:5, Il and Mat-

Divining rod-Hosea iv:12. Levitation-Ezekiel iii:14 and Acts viii:39,40. Partial materialization-Ezekiel viii:3

thew ii:13.

and Daniel v:5; full materialization, Joshua v:13 and Matthew xvii:1,3. Mesmerism-I. Kings xiii:1:6 and Acts Objects moved without contact-II.

Kings vi:4,6. Music-Revelations xiv:2. Presentiment III. Kings ii:2,7 and Ezekiel xxiv:15, 8, Resistance to fire - Daniel iii:26.27. Spirit lights -- Acts ii:3 and ix:3,4. Spectral appearance - Job iv:12.17.

Trance speaking-Numbers xxiv:2.4 and I. Samuel x:6. Visions—Acts x:9,18 and II. Corinthand Acts ix:3,7; vehicles, Il. Kings ii:11 and vi:17; buildings, Ezekiel x1:2 and Revelations xxi:2: nondescripts, Ezekiel i:4.8 and Revelations ix:3.10.

Psychometry-Habakuk ii:11. Direct writing-Ezekiel xxxii:15,16 and II. Chronicles xxi:12; automatic writing-I. Chronicles xxviii:11,19. Lastly, change the words "seer" and "prophet" in the Bible to medium, read these passages carefully, and there you have it!

U. G. FIGLEY. have it!

REALITY.

We are souls, immortal souls, Each one pausing in its flight For a sojourn brief on earth: Then, beyond, on wings of light, Speeds the spirit, conquering worlds, Counting each a trifle slight; When it reaches higher spheres,

Views the past with undimmed sight. Then the fear, the hope, the grief, That once seemed to us so great, When the hours, the days, the years, Seemed to measure out our fate,

Fade away, we know them not: Silenced all our cries of pain; Vanished all the seeming joy, Only real the spirit's gain.

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To improve the appetite, restore healthy action to the bowels, promote digestion, and regulate all the bodily functions. Ayer's Pills are the best. At a mild but effective aperient, no pill is in greater demand, or more highly recommended by the medical profession.

"The Great Roman Anaconda." By Prof. Geo. P. Rudolph, Ph.D., ex-priest of the diocese of Cleveland, O. A sharp and pointed letter to Bishop Horstmann. It is good reading, and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 150.

THE ANCIENTS.

Civilization That Was

IN ADVANCE IN MANY RESPECTS OF THE CIVILIZATION OF TO-DAY-THE BUILDING OF THE PYRAMIDS.

Grand.

In the February number of the Harbinger of Light we gave some particulars' of the erection of the pyramids of Egypt, spoken to Mrs. Burbank, of Brisbane, a clairaudient medium, by a control, giving the name of Goel, and purporting to be an eyewitness of the incidents he describes. To the same source we are indebted for the following particulars, the fragmentary character of which will be explained by the fact that the information given by the control was elicited by a series of questions put to of the new inventions in the shape of him by the husband of the medium: arguments, warranted to kill Spiritual-

"Molten sand was the chief ingredient of the cement employed in the construction of the pyramids.

"The external commerce of Egypt was transacted partly by ships and of its enemies. The numerous efforts partly by caravans, composed of drom-edaries and elephants. The jewels of the country were bartered for cloth of preme dissatisfaction with the older gold brought from India. More gold antidotes. was found near the pyramids than you have any conception of.

sulphur. Prisoners captured on the with these implements, and could not move until released by their captors.

"Glass was largely employed in the furniture and decoration of the houses. Jewels of all kinds were so abundant that they were freely used in composing the mosaic pictures on the floors. And, naturally, they did not then possess the same value which

"When Triso is unearthed the coloring of the walls will be found to be as fresh as when it was first put on. The

"We had most delicate perfumes. Our robes were fabricated of silk intermingled with threads of gold. Our heads were ornamented with jewels of every description, with silver and with his "hypothesis." Besides, if every both, yet if one fact can be found—spun glass.

| Solution | Soluti

walls of marble and seats of glass; and they were richly perfumed.

"We embalmed our dead and placed them in an upright position, awaiting the call, so as to be ready to respond

"Our streets were wide, but not rectangular. They were diagonally arranged, and at all the intersections there were large lamps. The cities so laid out had a picturesque appearance. All the lamps were lighted simultaneously, and were extinguished an hour before midnight; except those in the Temple of the Sun, which were composed of burnished gold. When the buildings I have spoken of are unearthed they will convince you that you are not living in an architectural you are not living in an architectural epoch.

"Silvery looking vehicles traversed the thoroughfares of our cities, carrying with them their own motive power. "At the time Jesus appeared upon the earth art was declining, and wars hastened its degeneration.

"Our plows were driven and our flour-mills were worked by the unseen force I have already referred to. I will now take my student and show her somewhat of the economy of the

(The medium then described what she saw clairvoyantly): "I see a mill working. The wheat is taken to the top of a high building and is there ground. The grist reaches the bottom in two kinds; as flour and as husks; the latter being shot into a huge tank for animals. The flour is distributed to a number of centers, where enough is baked into bread to supply the wants of eight families. I see the baker open the lid of several receptacles and fill them with loaves. As he does so he touches a number of knobs, and a bell rings in each of the households to intimate that the bread is ready for use. I see the loaves sliding along a bright tube and received by a person a long distance from the bakehouse. All other food is cooked and delivered in a similar manner. Milk is drawn from a reservoir, much the same as we procure our supply of water in the present day. The kine are larger than our own; their horns project in a straight line upwards; and they have rings through their noses. They are in a large enclosure outside the city. I see no chimneys anywhere; and the food is cooked by the unseen force previously adverted to. When anyone wishes to communicate with another person, whose house is too distant to be visible from his own, he goes on to the flat roof of the latter, and flings some missile in that direction, and, at a distance of about ten feet, it ignites in the air, and then a thin line of light travels onwards, and ever and anon a luminous jet is projected from it, and ultimately it reaches the house which is its objective point. I cannot explain what I see. I can only describe it; but it seems to be the usual and familiar method of communica-

The above, from the Harbinger of Light, Australia, is a curious illustration of what was going on in ancient B. times.

"The Religion of the Future." By S. Weil. This is a work of far more than untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and

HULL VS. HUDSON.

The Latest Attack on Spiritualism is Foiled.

Moses Hull Analyzes Hudson's Book.

Almost every change of the moon brings changes in the phases of the opposition to Spiritualism. If a prize should be offered to the one who could invent the strongest attack on Spiritualism the attackers could not be more zealous than they have been for the last two score and more of years. None ism, have as yet lasted long enough for the ink to dry on the paper on which they were printed. Spiritualism seems to thrive on the inventions

HUDSON'S HYPOTHESIS. "The motive power I have already | tion is Thomas J. Hudson's "Law of nessed the scene depicted. But when spoken of was employed in connection | Psychic Phenomena." With all defwith the artillery of war, which were erence to all other modes of treatment, mind of man retains all that he has drawn by dromedaries. They vomited and with an humble "beg your par- ever seen, heard or read, and that he forth an element as swift in its action | don" of all the other Spiritualismas lightning, and suffocating like killers, I think Mr. Hudson's hypoth- jective recollection, it is extremely unesis has more of reason, more of truth safe for him to declare that any one field of battle were placed in contact in its composition, than any of the fact has never been known to him. It others which have come under my no- is negative evidence at best, and tice. Beside that, Mr. Hudson has amounts only to a declaration that he evidently learned that vituperation, does not recall the fact. When we abuse and slander have thus far rather consider how little we retain, in our killed the one who used them than the thing they desired to exterminate.

Mr. H. seems to be much of a gentleman. His book is noted for its en- that so-called spirits tell us of circumtire freedom from the methods so stances which we do not remember. commonly used by the opposition. There is no blackguardism; no attempt that no medium has ever yet been able at witticism at the expense of Spirit- to impart any information that is not ualism, nor any odium theologicum in known either to the medium or to some art of producing such colors is lost his book. The great trouble with Mr. living person with whom he is en rap-Hudson's plaster is, it is not large port." Page 229. enough to cover the sore;-his probe does not reach to the bottom of the facts revealed by the spiritual phewound. There are hundreds of phe-nomena may be, and generally are nomena unexplainable on what he calls known by the medium or sitters, or "We had beautiful bathhouses, with | ualism is not in the least affected by it. | not reach, then Mr. Hudson has lost

WHAT SPIRITUALISM IS. My Spiritualism says that the phenomena called spiritual proves that man exists as a conscious entity after plained without admitting the aid of the death of the body. I have many times made the statement that even is presented beyond the reach of such though no spirit ever returned and explanation, Spiritualism has the communicated, the phenomena called argument. Remember, Spiritualists spiritual proves an intelligence which do not say there is no subjective mind, does not depend on a physical organ- or that none of the facts leading up to ism, and which can and does therefore Spiritualism can be explained without survive it. Mr. Hudson several times | a resort to the hypothesis of departed says as much.

WHAT HUDSON SAYS.

question stands just where it has always stood. It is a problem which, outside of revelation, is no nearer a solution than it was when Job propounded the momentous question. Neither will I undertake to say that the spirits of the dead do not, and cannot communicate with the living. I do not know. But I do undertake to say, and will attempt to prove, that one proof only-one which defies Mr. the phenomena of spiritism, so-called, Hudson's hypothesis. I present it as | tian, and partly because they did not do not constitute velid evidence of quoted by one of Mr. Hudson's allies the ability of the dead to hold intercourse with the living. In doing so phenomena of Spiritualism are con- from the Church of Rome. They also no attempt will be made to deny the cerned, but who denies, as Mr. H. phenomena of spiritism. On the contrary, I shall not only admit the pos- human spirits. sibility of every phenomenon alleged by any respectable number of reputable witnesses to have occurred, but I Boston, says: shall assume the substantial accuracy of the general statements made by spiritists regarding the leading phenomena of spiritism."

knowledged. On pages 284 and 285, he goes a step farther and acknowlphenomena, of a life in the hereafter. His words are as follows:

existence?"

Once more on page 401 he says: well repaid by its perusal. For sale at the soul is to be found indubitable ev- to get an account of sales. They tried adhere to old beliefs, as they are too this office. Price, cloth, \$1.25; paper, idence of its immortality. This evi- to obtain such account, and finally old to change their opinions. The

HUDSON'S HYPOTHESIS, dence is based on phenomena which have been and may be produced by experiment. Many of these phenomena have been already point out, but others remain to be considered which have an important bearing upon the question under immediate consideration; namely, the immortality of the soul, and its relations to the supreme being.'

Mr. Hudson's position is that the "I repeat it, the percipient sees the

mage of that which is in the mind of image of some one is seen of whom at the moment. This has been already explained, on the obvious ground related, some scene described, which way. the sitter cannot recall to mind, and he conscientiously declares that he has truth in it, but Mr. H. has loaded The latest invention in this direc- never knew the fact related, nor wit- it with more than it can carry. it is remembered that the subjective retains comparatively little in his obobjective recollection, of what we have seen, heard, or read, we may well wonder that it does not oftener happen On the whole it may be safely assumed

> It is true that very many of the his case. Spiritualism has a great advantage in this investigation. Even though a hundred facts might be exdeparted human spirits, when one case human spirits; all that is claimed is that there are facts unexplainable on from the spirits of the departed would come no nearer proving the hundredth one to be of mundane origin than the proof of the existence of ninety-nine counterfeits would prove that there was no genuine coin.

> HUDSON'S HYPOTHESIS NOT VALID. -so far as admitting the facts and does, that they come from departed

In his "Spiritualism Unveiled,"

"In September, 1850, when Mr. Charles Partridge, of New York City, and reunité. The separation is a final was in Rochester, N. Y., he was persuaded to attend a Spiritualist circle. In this the phenomena of what he is Atthat time he did not believe in pleased to call "spiritism" are ac- Spiritualism, but went to the circle to adays will not join the Romish Church, please a friend. In the report of the and profess to believe in doctrinal interview, Mr. Partridge says: 'The points which they do not accept, or in edges the substantial evidence, in the mediums, the Misses Fox, did not church practices with which they do know me, neither did they know that not concur. Men are becoming every I ever had a brother, or know his age, | year more and more independent in "If there is any communication to the time of death, etc.; but through their dogmatic creeds and in their perbe had with the denizens of the other the raps and the use of the alphabet, sonal judgment. They lean less upon shore, it is certainly not through them. his whole history was minutely given clerical interpretation of the scriptures. I have reluctantly arrived at this con- me. The day of the month, the day | They care less and less for traditions clusion. It would be pleasant to be of the week, and the hour of the day and ancient practices. Ancient precelieve otherwise, but I have sought in of his death, were given me; his busi- dents go much less in matters of faith. vain for evidence which would warrant ness and property were disclosed, and | The spirit of the age tends to be govme in doing so. In abandoning all every test I was capable of putting erned largely by science and the dishope of obtaining valid evidence of the was correctly answered. My ability covery of new truths as to nature, and ability of disembodied spirits to hold to test him became exhausted, and yet as science spreads and enlarges its intercourse with the living through the I told him I did not believe he was scope men draw their conclusions more intervention of spirit mediums, I do communicating, but that, by some and more from actualities as revealed not for a moment yield my hope or my means, my own knowledge of these by it, and superstition and misconcepconvictions, of a life beyond the grave. facts was reproduced through the raps.' tion more and more disappear. Men's On the contrary, the very powers He then said, 'I will communicate to minds are hardening to the truth. which are evoked in the production of you a matter of business of which you While millions remain in the church the phenomena constitute one of the can have no knowledge, but which as a matter of family inheritance and strongest links in the chain of evidence will be confirmed to you by the next immemorial usage, rapid modification going to show that man possesses with- mail.' He then said, 'Messrs. Finley, of old doctrines is continually going in himself an entity which does not Johnson & Co., of San Francisco, who on. There are but few of the younger depend for its existence upon the con- had your goods for sale, have failed, educated clergymen who now insist tinued life of the body. We see that and will probably not pay one cent on this entity possesses powers which far the dollar they owe.' I answered, 'It a physical hell. There are few scientranscend those of our physical frame; can't be true; the house is reputed to tifically educated members of the the mental powers of the subjective be very wealthy; and, instead of this church who do not apply the doctrines mind or entity are exercised independ- last communication confirming the of science in matters of belief. ent of our objective senses; that they claim that the spirit of my brother is Pope Leo has not been out of Rome

the matter, for if I succeeded in getting the account of sales, the house would not pay one cent on a dollar. And these things I never had the means of knowing were disclosed to me, and things I did not believe at the time have been confirmed."

A POSER FOR HUDSON.

In this case there was no possibility of either the medium or the sitter having even a subjective knowledge of what was here communicated. Can Mr. Hudson explain this? If this manifestations never rise above the does not prove that knowledge can be ability of what he calls the subjective | imparted by the departed to those remind of the medium; or beyond what maining here, will Mr. Hudson please is known to some one in the circle. | tell his readers what could prove that His words on this point are as fol- fact. For my part, I am incapable of even imagining stronger proof than is here presented.

The book under review is very canthe agent, and he never sees more | did and able, and will undoubtedly do than that. It often happens that the much good by showing many who think they are controlled by spirits out the agent is not consciously thinking of the body that they are not. While there are many who need just such lessons, all should be careful lest, in that it is the subjective, or unconscious | their attempts to straighten themselves, mind of the agent that is read. It they should get so straight that, like sometimes happens that some fact is Mr. Hudson, they may lean the other

Mr. Hudson's sub-conscious theory

Moses Hull.



The Pope Wants One Church.

The Pope of Rome wants but one church, (says the Chicago Tribune,) and Cardinal Gibbons has received an abstract of the encyclical in which the reasons and inducements for this scheme are set forth. The abstract nas already appeared, and the careful eader must have observed that the arrument is summed up in the claim that the Roman Church is the only right church, since the Roman Pontiff s the one successor of St. Peter, who was designated by Christ as the foundation of the church, and the Bishops are the successors of the Apostolic College. "As to the nature and authority of the primacy of the Roman Catholic Pontiff," as the Pope says, "no newly conceived opinion is set forth, but the venerable and constant belief of all ages."

The Pope is anxious to have all the churches unified. Many others have had the same dream and have died without seeing it realized, and so will Pope Leo, except in the case of individuals here and there. The Protestant sects which have parted company with Rome since Luther's time did so I will trouble the reader with partly on account of practices which they did not consider pure and Chrisshare its dogmatic views, what they believed and professed differing largely differed widely in ceremonials, while substantially in harmony with most of the fundamentals, but the points of difference were so numerous that they pages 4 and 5, Rev. Miles Grant, of | could not agree and they left the papal church and set up denominations for themselves. They never will agree one for all time.

The real obstacle which stands in the way of reunion is this: Men now-

grow stronger as the body grows weak-present, it makes me, if possible, still since his pontificate began. He has er, and are strongest in the hour of more skeptical, because I feel sure not seen much outside the range of the death. Have we not a logical right to that this last communication is not Vatican. There has been an enormous infer that when it is entirely freed true.' The spirit added further, that change in popular views of which he is from physical trammels, it will have he did not think that I should even get | not aware. Instead of science conreached a condition of independent an account of the sale of the goods. forming to the dogmas of the church, "The next mail brought letters con- the church has been conforming more firming the failure. I subsequently and more to the facts of science. Men "I have, however, been more than wrote to the parties several times, re- remain in the church, but they discard compensated by the discovery, in pur- questing account of sales, which they its errors and misconceptions. The suance of the same hypothesis, that in did not send. I then sent my account younger class of clergymen are doing the inherent powers and attributes of to a house there, to intercede for me the same. The older ones naturally

wrote me they could not, and advised younger people are saturated with scime to trouble myself no further about ence and they have larger and more liberal views than the fathers had.

The Pope, apparently unaware of all this, thinks when the Romish Church is purified, all the priests lead blameless lives and exhibit greater zeal, and the laity attends to its religious duties, there should be nothing to prevent the Protestant masses from joining the mother church. He makes his mistake in not taking sufficient cognizance of the march of events under the glowing light of these days; of the evolution of the human mind which has been going on since he became Pope. When he was a Cardinal and Papal Nuncio he was regarded as a progressive man, but now he fails to allow latitude enough for the progress of popular thought.

There is far less bitterness towards Rome among Protestants than there was, less mutual denunciation, and Protestants and Catholics bear contiguity better; but this does not mean that the people who are imbued with science will throw it away and accept the ancient dogmas laid down by the Roman Church and claims of papal infallibility. The Pope will not aban-don them and cannot understand why Protestants will not accept old doctrines which the scientific world re-

It is not long ago that the same overtures were made to the Greek Church, with its hundred millions of communicants, and were rejected. If that great church, standing half way between the Papacy and orthodox Protestantism, refused, what hope can there be of persuading the latter at the other extreme? Had the Pope mingled with the world he would have realized the hopelessness of his scheme of church unification on the basis of an acceptance of the papal dogmas and ceremonies. Members of all the churches are disposed to live in peace, but not to fuse with the Pope's church.

A COMPLETE VICTORY. CONTINUED FROM PAGE 4.

great surprise, as I had in mind at that time a set of offices, but the description of the men did not correspond. When I entered this office nothing was said about pay. Since then I have had some pay, and the cases that I have had were all before the Judge, and involved questions of law, and not facts, appearing in one instance before the Supreme Court. I have been informed by good authority that Mr. Post gives these readings through the mail with equal good success. What will the Supreme Court say to this? Am I a lunatic because they said that one believing such things can be done is one? Yet this decision has not as much meaning to it as appears in the first instance. For the benefit of the mediums of Michigan, I would like to analyze it for them, that they may go on with their noble work in spite of this ruling. G. F. OTTMAR. Lansing, Mich.

Building on Wrong Ideas.

Back of all social discontent, back of all forms in which it appears, we nd the primary cause of social disorders in the presence of erroneous ideas among men, particularly the presence of erroneous notions concerning the relations which exist among men. There are certain fundamental ideas upon which the social edifice is built-pivotal ideas about which the social world turns. In each of these ten thousand others germinate: and the ten thousand are wrong if the one is wrong. The following are examples of these erroneous, fundamental, pivotal ideas, which have become stock notions of the people: Cæsars and Napoleons are civilizers; royalty is related to the gods; the Creator made some to be served, others to serve; legality is justice; standard belief is more important than standard character; morality divorced from religion is dangerous. Any social structure founded upon such ideas alone is a monstrosity. To-day we stand face to face with the fact that these very ideas, and others like unto them, form a very large part-entirely too large a part-of the foundation of

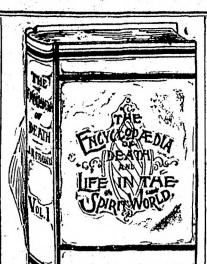
modern society. All existing governments and all other institutions have been at some time simply abstract ideas in somebody's brain, and afterward have become concrete realities; right ideas giving birth to right institutions, wrong ones to wrong institutions. This same relation of cause and effect which exists between ideas and institutions, exists also between ideas and the character of individuals, and between ideas and the character of the relations which exist among individuals. Just so far as individual character and existing relations among men are right, they are the product of right ideas; so far as they are wrong, they are the product of wrong ideas.—From Sociology in Ethical Education, by Byron C. Mathews, in Appleton's Popular Science Monthly for July.

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companied by the full name and address of the writer, or no attention will be

W. L. Roberts writes from San Francisco, Cal.: "I had the pleasure of attending one of the investigating seances given by the California Propenical Research Society, at which Mil Ed. K. Earle gave his wonderful tests. The gentleman gave a series of about thirty-nive or forty tests, with from one to three names, and in each and every instance they were recognized by those present. society were attentive and appreciative listeners to all he said and showered their approval and congratulations upon him after the adjournment. Before leaving the city Mr. Earle will arrange to give them an independent slate-writing seance, as has been requested. At the conclusion the president of the branch society said some very complimentary things of Mr. Earle, and among others, that in the course of its several years' investigation the society had never had a medium before who gave such absolute satisfaction as Mr. Edward K. Earle."

May Sicardi writes from Detroit, Mich.: "Sunday, June 28, witnessed the final meeting for the season of the First Philosophical Society, of Detroit, Mich. An extra musical programme graced the occasion. After the opening Dr. Keegan presented the Rev. Mrs. Baade with purse as a token of loving regard from the society for a whole year's faithful work without any remuneration. This was followed by a very graceful little speech of thanks from Mrs. Baade. Dr. Keegan then addressed the society, and of two of our most prominent mediums as 'disorderly characters.' The good doctor does not spare our lawmakers or police force, but it seems to me that if a noble woman like Kate Cleveland must be tried in open court for using her gift. neaven sent, then we might as well re turn to the days of burning innocent people at the stake on charge of witch craft. The services closed as usual, and the kindest of kind wishes were heard, with hopes of a reunion in the

small children to support. I am now on the charity of my Spiritualist friends here; but I need a little money. The doctors say they can cure me in a short time, but it will cost a little money. Now, if my kind friends will help me a little. I will in return send a pencil picture to each one for so doing; also a picture of his or her spirit friend or guide that will be recognized, and the phase of your mediumship will be given. the love of suffering humanity, help me a little, and in time I will return it many fold. Send your own handwriting. Address me in care of G. W. Fields."

G. F. Perkins writes: "The services at the Beacon Light Spiritual Church, 617 N. Clark street, on Sunday, July 5, teresting. We have in gurated the Sunday-school movement to precede the speaking and tests in the Exercises for the youth afternoon. commence at 2:30 p. m., to which all are invited to attend and assist. Conference and tests follow at 3:30. At the above-mentioned services Mr. Arnold and his three children rendered beautiful music, and after a few remarks Mr. Arnold gave tests. Dr. Bishop and others assisted by speaking. Mrs. Dexter gave tests and her daughter rendered a patriotic recitation. Songs and remarks were given by Mr. and Mrs. Perkins, suitable to the suggestive patriotic decorations that enlivened the appearance of the attractive and cool hall. the evening exercises more patriotic songs were rendered, in which the audience heartily joined. Mrs. Hamilton Gill spoke and gave spirit communications for an hour, which the congregation highly appreciated by vigorously applieding her efforts. Tests were applauding her efforts. Tests were given by Mrs. Perkins at the close. here is no cooler and more convenient hall in the city than the North End Masonic Temple. The friends will take note of this fact, and come afternoons when the heat is unbearable elsewhere.

Lyman C. Howe has an engagement at Buffalo, N. Y., during November.

C. M. Schooley, secretary, writes from ansing, Mich: "The First Society of Tansing, Mich: Spiritualists of Lausing have closed their meetings till after the camps. Mrs. Eva Payne Hopkins, of Owasso, Mich., delivered the closing lecture, she having just completed a five months' engagement with our society. Mrs. Hopkins is a fine inspirational speaker and has endeared herself to all who have had the pleasure of listening to her able lectures.

O. Merritt writes from Genoa, Ill.: "A little more than two years ago the writer, with others of this place, being notified of a lecture to be given by the controls of Mrs. M. A. Jellery, in our neighboring city, Sycamore, concluded to go and hear the first lecture of the in this part of the country for ears. After hearing the lecture

anted to hear more and were ed that that kind of teaching would of great good in our village, therefore we engaged Mrs. Jeffrey to come to Genoa and give us a lecture. We had what we call a parlor meeting. At first we could only get six or seven to attend. They would not go to hear a Spiritualist, but those that did come were interested and, like us, wanted more: so we made arrangements for a meeting once a month. After holding a few meetings our parlors were not large enough to hold the people who came, and we found there were as many outside the house who wished to hear as there were in. At the end of the year, seeing the interest still growing, we rented the Odd Fel-lows' hall, with a seating capacity of wo hundred, and engaged Mrs. Jeffrey another year to meet with us once a month as before. At some of our meetngs there was not standing-room in the iall and the ante-rooms were filled to werflowing. The average attendance ias been above a hundred. During the ast three months there have been other mediums developing, of which we will say more in the near future. Our two years' engagement closed on the 24th ult, and we will have no more meetings antil September, when we will resume for another year, and, in fact, we do not expect to discontinue the meetings in to meet her. Returning on Friday, she this place during our earthly existence.

Now, I wish to say, that Mrs. Jeffrey's lectures here have given entire satisfaction to all who have heard them. To those wishing to engage a lecturer we would recommend her as being one of the best trance speakers and test mediums that it has been our privilege to meet or listen to."

Will C. Hodge writes: "Mount Pleasant Park never looked so well, and the outlook for a successful season is promising.'

Mr. I. L. Meyer, A. M., M. D., will be open for engagements after July 15th as an inspirational lecturer and test medium. The phases of spirit palmistry and independent slate-writing have been added to his gifts recently. He desires engagement with societies in Illinois, Missouri, or any of the Middle Western States. Address him at 861 St. Charles street, New Orleans, La. An "Advocate of Justice" writes from St. Louis, Mo.: "In all justice, too much

cannot be said to the credit of Dr. Granviile E. Whittlesey, B. S., D. D., spiritual lecturer and organizer and pastor of the Whittlesey Psychical Society, 617 Hickory street, and Mr. N. Goettler, treasurer of the St. Louis Spiritual Association, for the bravery and intelligence manifested by them, as the two active workers representing the many societies for the Spiritual cause of this city, in the relief of the sufferers from the tornado which visited St. Louis the evening of May 27 last. Dr. Whittlesey, especially, was untiring in his energies, being out all that night heroically help-ing to rescue the dead, dying and wounded, and rendering medical and surgical aid. Early next morning he was on the streets making appeals for volunteers to rescue those still beneath the ruins, and when his innumerable calls to the men to furnish implements for the work proved futile, he made a touching appeal to the women, which caused all within hearing to weep; his prayers then being responded to by them, with the necessary shovels, axes, picks, etc. The four weeks following were spent by Doctor Whittlesey and Mr. Goettler in co-operating with a local relief corps, giving assistance to the thousands of sufferers, by furnishing money, food, clothing and household goods, and paying rents. Considerable relief or abridgement was personally effected by Dr. Whittlesey to many urgent cases coming under his immediate observation, while he, living in the path of the merciless cyclone, suffered illness from exposure and numerous heavy losses without a murmur of complaint Certainly, if ever an organization merited encouragement and success, it is the Whittlesey Psychical Society, with so humane and benevolent an organizer very forcibly, on a subject agitating every Spiritualist in this city, the arrest and pastor, who aims to 'promote practical charity,' and to 'exemplify a practi-cal religion.'"

H. Baxter writes: "Ashley Camp, Ohio, will begin August 23 and close September 13. All the world are most cordially invited to attend. Ashley is situated thirty-five miles north of Columbus on the Big Four railroad. Camp is close to station. Board can be had cheap on the grounds at the camp dining-room, or in the village hotels or in good private families."

writes: "I have been an invalid for two years, and my wife dead. I have two small children to support growth is rapidly developing. Mrs. Tillie U. Reynolds, of Troy, a grand inspirational speaker and psychometrist, has been with us for a week, lecturing and giving readings which were highly appreciated. Her discourse was sublime and her readings very satisfactory and convincing. Of course we have th skeptic and croakers with us, but their wailings are but the echoes of an ancient superstition. I would say to those who wish a rare treat in the line of spiritual teaching, to secure the services of Mrs. Reynolds. She is honest, earnest and devoted."

Prof. Joseph Singer, who is associated with Mr. and Mrs. Kates in giving en-tertainments, was in the city last week. The Professor is not only a superior violinist, but a critical thinker on all reform subjects.

May Bell writes from Lansing, Mich. 'Mrs. Eva Payne Hopkins, of Owosso, Mich., has just closed a five months series of meetings here Sunday, June 28th. For her efficient work for this society, she was presented with a goodly filled purse. The presentation was made by Mr. J. N. Bush, accompanied with a very pretty and soul-inspiring speech, voicing the sentiments of the congregation and members generally. Mrs. Hopkins' work as a spiritual teacher has been most acceptable and successful. When she commenced the society was badly in debt. When she closed the interest in Spiritualism had received a new impetus. The audiences were larger, and the debt had been wiped out. Mrs. Hopkins is an interesting and effective speaker, with fine, womanly qualities. She is a power for good on the platform or in the social circle We most cordially commend her to all associations desiring a sincere and earnest worker in the cause of Spiritualism. Friends, give her the support of a stout hand and willing heart, for surely she is deserving, and those who are fortunate enough to secure her serwices will not be disappointed."

The Church of the Soul and Sunday school will give a basket picnic on Saturday, July 18, at Washington Park. The friends will meet at the corner of 55th street and Cottage Grove avenue, at ll a. m. A committee will be there to show the people to the place selected. All friends are cordially invited.

Lyman C. Howe writes: "I observe much wisdom in Hudson Tuttle's answers, and they are instructive as well, furnishing a great encyclopædia of spiritual knowledge; but is it certain that Maggie Fox Kane gave only one exhibition as an expose of Spiritualism? It seems to me she made a tour of several cities in that capacity before the bubble bursted."

Frank T. Ripley, platform test me dium and speaker, has been engaged for the Central New York Camp-meeting, to be held at Freeville, Tompkins coun-July 18 to August 2, to lecture and give New York. He will be there from tests. He can be engaged for the month of August. Address all letters to Oxford, O., care box 262. He is now open for fall and winter engagements.

Dr. Dean Clarke, an able exponent of the cause, is desirous of making engage-ments with societies for the coming fall and winter, of not less than one month's duration. He would prefer the South for winter months, but will accept calls in any of the larger cities east of the Rocky Mountains. The press of the West speak of the Doctor as "able and eloquent." He can be addressed in care of the Soldiers' Home, Milwaukee, Wis.

T. N. Travis writes from Michigan: 'All things considered, our grove meeting was a success. H. C. Andrews was at his best, and did well. A county (Isabella) organization was formed, which we hope will prove to be a live and efficient institution, and an honor to the cause."

Mrs. Cora L. V. Richmond passed through the city on Monday en route to the Nation's capital to attend the quarterly meeting of the board of the N. S. A. After three sessions all the business was transacted and Mrs. R. had time to see a few friends who were very anxious

again Saturday and Sunday, as she did a week ago, to splendid audiences. Mrs. Richmond will remain until the 16th, and will be then at home a day or two en route to the Eastern camps. It re-quires no small degree of enthusiasm for a cause to take a journey of 3,000 miles inside of five days in midsummer, and this devotion to the N. S. A. Mrs. Richmond and the other members of the board have shown from the first.

J. W. Dennis writes: "Please allow us the use of your columns to say that Mrs. Jennie Hagan Jackson and Mrs. Anna L. Robinson will not be at Maple Dell Camp for the season of '96, as pre-vious engagements would not permit. Mrs. Jackson has been hard at work disposing of her first issue of 'Our Noted Workers,' and now has the second issue out ready for sale. This second issue is a decided improvement on the first issue; bound in paper for 55 cents per copy; bound in cloth for \$1.10 per copy. The ten cents extra is for postage. This little work contains 76 photoengravings of our noted workers in the spiritual ranks. As Mrs. Jackson has old 1,250 copies of the first issue within fifteen months, she certainly will have no trouble in disposing of 1,000 copies of the better bound issue.

E. O. writes from Mondovi, Wis. "For the past two weeks we have had Mrs. Woods, of Minneapolis, Minn., in our little city, and as no Spiritualist worker has been here before, so those few of us who are believers in this truth have found this quite a treat to meet and converse with her as well as receive the benefit of her clairvoyant powers. I always thought that I was the only one here who knew anything of this religion until Mrs. Wood told me that quite a number of our most respected citizens believed as I did."

Mrs. C. Catlin writes: "A basket picnic of the Sunday-school and members of the Church of the Soul will be held in Washington Park, Saturday the 18th. Friends will gather during the morning at the boat-house, and will be conducted to the picnic grounds. We hope to have a large gathering. Mrs. Richmond, it is expected, will be present." J W. Dennis writes: "Mrs. Jennie

Hagan Jackson goes East in July and will be at Onset Camp from the 10th to the 16th; at Harwich Camp, 17th to 22d; at Hopkinton, Mass., 25th and 26th, and will hold a picnic at Claffin's Grove on those dates. those dates. She will lecture at Wor-cester, Lowell, Millford, Farmingham and Hollister, Mass., and in other towns and cities. Sunday, August 2, she will speak at Texas, Mich., under the management of Mr. Burdick, and a big meeting is expected. August 9 she will speak at Sherwood, Mich., if proper arrangements can be perfected. August 15 and 16 she will speak at the yearly meeting at Antwerp, Ohio; August 17 she will leave for Lily Dale Camp; August 18, 19, 20 and 23 she will close at Lily Dale; the 25th and 30th she will be at Bankson Lake, under the direction of N. S. Martin, of Lawton, Mich. Mrs. Jackson would be pleased to arrange dates for week days and Saturdays in Michigan. She has a great deal of other work under consideration that will be announced in the future. She is always hard at work in the good cause.'

"The First Two Hundred Years of Christianity," by Judge Waite. Who has it for sale, and price?

Capt. Jack Abbott writes from New Orleans, La.: "Dr. I. L. Meyer, A. M., M. D., of California, inspirational lecturer and medium, is now in this city, and holds services twice a week, dis-coursing upon subjects submitted by the Although new in the field his scope of spiritual understanding is unrivaled. We cheerfully recommend the Doctor to Spiritualists as a talented scientific lecturer, having controls of a very high order."

Eva McCoy writes from Marshalltown, Iowa: "Mrs. M. Summers, of Chicago, has been with us for the past week. She gave three very successful trumpet seances, and also slate-writings and painted flowers which opened the eyes of old veterans at the Soldiers' Home on Sunday morning. There will be a Spiritualist camp-meeting held at Marshall town, Iowa, beginning Sunday, August 30, and lasting two or three weeks. This will be a benefit to those not able to attend the Clinton Camp."

T. W. Woodrow lectures at St. Louis Mo., the 26th of this month instead of the 19th.

Mrs. Scott Briggs writes from Alameda. Cal.: "It was my pleasure to participate in an event that comes but once if ever) in a life-time, the afternoon and evening of June 26th. It was the golden wedding of Mr. Corey and Roxanny Tompson, of Fruitvale. They came here from Vermont years ago. They are Spiritualists who are a credit to our cause. Their sons F. T. Tompson and Herbert R., from Sacramento, Cal., with their families and friends innumerable were present. Some brought golden presents of use and beauty; others mementoes of love, according to their tastes. The rooms were beautifully dec-A joyful meeting of old friends orated. and making new acquaintances was enoyed until called to a collation fit for ings, supplied by loving relatives. In old theology forty years, gave a short talk, and read a poem by Whittier, entitled 'The Eternal Goodness.' Mr Tompson replied, saying he had never regretted his choice, etc. Mrs. Tomp-son, who is not given to making public speeches, did, in her sweet and quiet way not only endorse the sentiments of her husband, but showed by an expression of delight that the gathering of children and friends was truly appreciated and most welcome to her heart. She wore the slippers she was married in fifty years ago.

The Woman's Endeavor Aid Society held their annual picnic, Friday, July 10. Mrs. Sarah Bromwell the president was the leading spirit. She was presented with a beautiful gavel made from wood taken from the farm of Abraham Lincoln's father. There was speak ing by Prof. Ovitts, Dr. Hasenclever, Mrs. Renex, Wm. Woodman and others. A good time was enjoyed by all.

E. S. Green writes as follows of a re-reception given to Dr. W. J. Colville: "On the evening of July 3rd a reception was given to W. J. Colville, the famous inspirational speaker of Boston, by Dr.

J. M. Peebles at his residence, 3121 K street, San Diego. Forty-two guests were present. Mr. Colville, after being introduced, answered a number of quea tions from the audience to the eminent satisfaction of all and with a flow of lan-guage and depth of philosophy and wisdom that would have astounded King Solomon. A question being asked in reference to the future, the speaker said that in 1891 he (or rather his band of guides) had given a prophecy, which was published at the time, in which the panies, labor uprisings and financial depressions of the years from that time to this were foretold, and in the same prophecy it was announced that in 1897 the clouds would begin to break away, the cycle would gradually close, and ultimately the era of peace and universal brotherhood would be ushered in. Prof. Whitelaw rendered a fine violin solo, ifter which Mr. Colville gave eight per sonal poems, in which the characteristics of the persons requesting them were as perfectly delineated as though the poet had known them intimately all

tions, all were total strangers to Mr. Colville. Each poem must have consisted of at least 50 verses, in perfect rhyme and rhythm, beautiful sentiment, and given as rapidly as the tongue could articulate. After the personal poems the guests were refreshed with ice cream, cake, lemonade and fruit. The After the personal poems Doctor evidently believes that material food is essential to a thorough digestion of the spiritual.

A GREAT SUCCESS.

The Northwestern Camp.

TO THE EDITOR:-In my last letter I eft off at the 23d of June, and will now summarize down to the present time. On the 24th of June Prof. H. D. Barrett gave his second lecture on the subject, "Immortality from the Standpoint of a Spiritualist." Just about the time that he started in with his work a severe thunderstorm broke over the camp, and a tree near by was struck with light-ning, and the shock was so powerful that Bro. Barrett was nearly thrown to the floor, but his guides soon rallied and he talked against the elements for over an hour, giving the immense audience one of the best addresses that has been delivered upon the grounds.

The Lyceum holds daily sessions, and

since Mrs. Prior went away Mrs. Kayner has taken her place. The little ones are anxious for the morning to come so that they can go to their classes, as they are taken with the exercises and marches. The 25th Mrs. Julia Steelman Mitchel

gave a lecture and followed with tests from the platform. The daily confer ence created a great deal of interest, the topic for discussion being, "The De-velopment of Mediumship," and it velopment of Mediumship," and it caused so much to be said that it was continued for a number of days.

The 26th Prof. Barrett gave his third lecture, upon the topic, "Needs of the

Hour," and if all who heard will incorporate into their lives the instructions ne gave for more righteous living, and then let their light shine, the world

will be much better.

The 28th was a beautiful day. Lyceum as usual. At 10:30 a. m. Mrs. Loe F. Prior, of Oregon, gave an inspirational ecture that captivated the audience and

carried them along with her.
At 2:30 p. m. Prof. Barrett gave his farewell lecture to the largest audience that ever came upon the grounds of the association. The large pavilion would not hold the immense audience, and they stood in the open around the auditorium seven or eight deep, all drinking in the words as they fell from his inspired lips, as he spoke upon the theme, The Time and the Hour." It is to be regretted that all the Spiritualists in this broad land did not hear this remarkable lecture, which was indeed a climax to his series of lectures for this

Mrs. Julia Steelman Mitchell gave a platform test seance after his lecture. In the evening Mrs. Isa Wilson Kayner, of Chicago, daughter of E. V. Wilson, gave the "fire test" to a large audience, having doctors upon her committee that reported that there was no sign of burn, the fine hair upon the back of the hand not even being singed. Mrs. Prior followed with platform tests that were quickly given and duly recognized.

The 29th was a very light day, the only thing being the Lyceum in the morning, conference in the afternoon, and a dance for the young folks in the evening.

The 30th was a beautiful day. The Lyceum was held in the morning, and the conference followed; the time being taken up until dinner time. At 2:30 Mrs. Prior gave her farewell lecture, taking for her subject, "The Sunken Road," speaking of the depression in the road when the army of Napoleon was swiftly marching to a position in one of his important battles, and it was filled up with the bodies of horses and riders that were pushed in by the army pushing from behind, and then she tried to show how some of the early mediums of our philosophy had gone down to fill some gap, that we of to-day might walk over in safety to the heights of knowledge which is ours to attain. There were many expressions of sorrow at her departure, and many said good-bye with the hope that she would be with the camp another season. Mrs. Mitchell followed her lecture with platform tests.

July 1st the friends and campers were pleasantly surprised when Brother E. Andrus Titus delivered his first lecture. He had acted as chairman for the conferences, and had given some of the best invocations that have been given from the platform during the camp; but his kindly ways had not prepared the people to expect the educational, scientific. vet simple and heart-touching address that he gave his large audience. was duly appreciated by the audience, receiving applause as he made many of his strong points. It was interesting to hear him tell of the different ways that he would address a stricken mourner when in the church ministry, and now, with the advanced light that he has re-

On Friday he gave another address that was indeed better than his first ef-

fort, and was carefully listened to.

The 4th was a great day for the Norththe evening Rev. Joseph Adams, who western Camp Association. Mrs. Mitchhas come into our ranks after preaching ell gave her farewell lecture in the forenoon to a very large andience. In the afternoon Mrs. Cora L. V. Richmond gave a lecture upon the subject, "Religious Liberty." She was greeted with a sea of upturned faces that paid all attention. She is so well known to the readers of THE PROGRESSIVE THINKER that it is hardly necessary to say that the subject was handled well.

Sunday, the 5th, Mrs. Richmond again lectured to a large audience, taking subjects from the audience. At the close of the lecture she took subjects for an impromptu poem. After her lecture, Benjamin F. Foster gave one of his seances for physical manifestations in daylight, on the platform, and called for skeptics to hold him while the manifestations were taking place, and report to the audience. -

The manifestations consist of showing of hands, ringing of bells, playing tam-bourine, etc., written messages thrown for some in the nudience, passing of coins between bolted slates, precipitating flowers, faces and messages upon a handkerchief, etc., that makes it very

interesting for all present.

Monday, the 6th, was a light day. But Tuesday they were up and doing again. The talented and minutated speaker, Dr. W. C. Gibbons, of Minneapolis, spoke for the camp, and made many friends. Wednesday Mrs. Clara L. Stewart spoke riving experiences in and out of the

The management find that they are unable to accommodate those desiring tents and camp equipage, and have been forced to procure more tents, cots, etc.

Minnesota, Wisconsin, North and South Dakota, Kansas, Missouri, Georgia, Kentucky, Illinois, California, Mississippi and Iowa, showing that the manage ment have been able to reach and draw to this camp persons from great distances.

This is the second year of Dr. Aspinwall's management, and through his ex-ecutive ability and able efforts, he has made the Northwestern Camp one of the leading Spiritualist campmeetings of the country. He has been ably seconded by their lives, yet with one or two except the directors of the association, who

have worked in harmony under his leadership. With no capital two years ago, this camp now owns all its camp equipage, consisting of fifty or sixty tents, seven cottages, kitchen and dining-room, Ladies' Auxiliary building, bedding, cots, and everything necessary for camp purposes, all paid for in full, as is every thing in the way of material, provisions, etc., furnished the camp, at the time of lelivery.

They have also a good bank account, besides the property owned, and have just completed the purchase of permanent camp-grounds containing thirty acres, with a frontage of seven hundred feet on beautiful Lake Minnetonka, one of the largest of the beautiful lakes in the Northwest, having a shorage of about 180 miles, and capable of floating palatial steamers with a carrying capacity of two thousand people.

All camp equipage, cottages, tents, etc., will be transferred to those grounds, where the camp will be held the coming

The present camp work will continue with the brilliant Mrs. Cora L. V. Richmond, Rev. E. Andrus Titus, Rev. Lyman C. Howe, with test mediums and workers as their aids. All of the four materializing mediums and the physical, test, business and medical mediums are kept constantly busy, and everything seems to warrant the conclusion that the Northwestern camp will be a success from commencement to close. Will send you notes of its progress in my next letter. Yours, T. D. KAYNER.

Lake Brady Camp-Meeting. One of the most enjoyable entertainments ever witnessed at Lake Brady, was given here by Mrs. Helen Stuart-Richings. Every number of the programme was a gem in itself, and the lady proved herself mistress of the art of entertaining. Especially fine were her imitations of the trill of a yellow-bird, the crow of a rooster and the whirr of a spinning-wheel. Her German and Irish lialect readings were equally well rendered.

The last number on the programme was an especial feature. The handsome, dignified lady in white silk and cash mere, was transformed during the playing of one orchestral selection, into a sprightly little girl with long yellow pair, short, infant sleeves, in a short, blue Mother-Hubbard dress. She then sustained the character of a naughty little girl, to perfection. Detailing her pranks with the only boy she liked, Gus Rogers. The audience was highly delighted. The whole evening of refined humor, was a pleasant break in the deeper philosophic discourses and phenomenal researches of Lake Brady Mr. and Mrs. Pettibone have a style of

manifestation at their seances, peculiar to themselves. A little square cabinet, looking very much like two clothes-racks, set facing each other, with a piece of black muslin tacked over the reservoir from which they draw their manifestations. These consist of hands, eemingly floating in mid-air, appearing through an aperture, they will tease the medium who sits directly in front of the cabinet, by boxing his ears, pulling his hair and even reaching down and pulling his nose. At the last seance visited, the writer presented at this aperture, a slate, upon which had previ-ously been painted a bunch of flowers by a young girl, now deceased. A small and appeared to receive the slate, took it into the cabinet, and the writer immediately peered in afterwards, but could see nothing, though distinctly hearing the scratching on the slate. It was broad daylight and the sun streamed in through the windows, though the cabinet was somewhat in the shadow. A man's hand then appeared and reached the slate out over the top of the frame-work, from which it was received outside. The slate contained this message: "Yes it is me, I painted the picture. I am so glad to come. We are with you." It was then signed by the

to look into Mr. Pettibone's cabinet while the manifestations were going on. A Rochester lamp was burning full light directly opposite the opening. Hands and even arms protruded appar ently out of Mr. Pettibones back as he sat outside with his back against the curtain. It was quite light inside but we could see no bodies nor no place to hide one. Nearly all present received messages from their departed friends. Mrs. Zetta Eisie is again with us as soloist with new and beautiful spirituelle

songs. Dr. Martin, Mrs. Nellie Ulrich, Mrs. Pfuntner are here-all mediums of undoubted ability.

Hugh Moore, with his spirit type-

writer is one of the latest attractions. Dr. Boutelle, a Southern gentleman and a fine inspirational speaker, is holding a class for soul development.

Spiritualists, as a rule, are interested in all the leading reforms calculated to make people happier and healthier, here and now. Especially do their speakers deplore the industrial situation. James Grimshaw, of Pittsburg, who gave the Fourth of July oration, is an Englishman by birth, but truly American in every sentiment uttered. Said he: 'Fifty years ago an Englishman could scarcely have been invited to deliver an American Fourth of July address. English workingmen have reason to rejoice at American independence, but liberty has only been partially attained. A people never can be free in a competipeople lever can be free in a competi-tive system of industry. Co-operation should take its place, and Spiritualism will help to bring this about. We are for temperance, for industrial freedom, and for woman's rights. Modern Spiritualism and woman's rights movemen had their birth in the same year, 1848, and the teachings of both are to better the condition of humanity.

The wet weather has made tent-life almost unendurable, and yet these very vicissitudes were enjoyed by some. The returning sunshine is all the more welcome after a drenching shower. MRS. M. MCCASLIN.

Passed to Spirit-Life.

On the 1st day of July, 1896, Bro. Levi Fisk, of Alabama, Eric Co., N. Y., eft his mortal form for the higher life Bro. Fisk was 92 years in earth-life, and in that time he never failed to advocate the cause that he loved so well, nor failed to proclaim the fact of a contin-uous life beyond. Bro. J. W. Dennis, of Buffalo, N. Y., officiated as speaker The funeral was very largely attended. as Bro. Fisk was loved and respected by all his orthodox friends for his truthful ness and for the upright life that he lived. Peace and rest to his wornout old body, and joy and happiness to his immortal soul, is the heartfelt wish of yours fraternally, J. W. DENNIS.

From her home in Corry, Pa., after months of intense suffering, the spirit of Mrs. Lucy L Wolcott took its departure on the evening of June 15, 1896. Mrs. Wolcott was a Spiritualist and exemplified the truth that Spiritualism will do to die by. During the hours of pain and agony caused by that dread disease, cancer, she showed a fortitude and patience equalled only by her un-wayering confidence in the ultimate release of the spirit, and its birth into a higher condition of life. She leaves a son and one daughter

who has the consolation of our Spiritual

MARY WEBB BAKER.

John R. Abbott was born June 11, 1830, in Brown Co., N. Y. He was an extensive traveler, having spent many years of his early life in foreign counries. He served his country during the entire civil war as an officer in the navy on the school ship Sabine.

He was a true friend, a loving husband, a kind father and a devout Spiritualist. He departed this life July 3, 1896. Heart failure was the cause of his transit to the higher life. His funeral took place July 5, near his home in Rome City, Indiana, in the M. E. Church, the services being conducted by the C. E. DENT.

THE CAMP-MEETINGS.

RIVERSIDE PARK CAMP-MEETING. Grand Ledge, Mich., commences July 19, and ends August 16th. For full, illustrated six-page programme address J. P. Russell, Grand Ledge, Mich. MT, PLEASANT PARK.

The Fourteenth Annual Camp-meeting of the Mississippi Valley Spiritual-ist Association commences at Mt. Pleasant Park, Clinton, Iowa, August 2, closing August 30. For full circulars and Ing August 30. For this circulars and particulars address Will C. Hodge, 710 Prairie street, Milwaukee, Wis., until July 15th; after that, Clinton, 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 elabor-

ate 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. Opens June 28 and closes September 6.

Mich.

The management have issued an illustrated 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 30. For full programme, containing full particuars, address J. S. Phillips, Brighton, Mich.

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

DELPHOS, KANSAS. This camp opens August 7 and continues seventeen days. For full and comprehensive information concerning the camp, address A. D. Ballou, M. D., who

will furnish circulars. MAPLE DELL CAMP

Will open its regular session, under the auspices of the National Spiritual and Religious Camp Association, on July 18 and continue until August 24. For full programme and particulars, address D. M. King, Mantua Station, Ohio.

VICKSBURG CAMP. This camp, located one-half mile from Vicksburg, Mich., commences August 7 and closes August 30th. For full programme and particulars address Jean-nette Frazer, Vicksburg, Mich. NEW FRA CAMP.

This camp, located at New Era, Clackamas county, Ore., will open June 20 and close July 12. For programmes send to E. A. Marshall, 291 Alder street, Portland, Ore.

TEXAS CAMP.

This spiritual camp-meeting will be held at Oak Cliff Park, Dallas, Texas, commencing August 29 and closing September 12. For full particulars address C. Watkins, Dallas, Tex. WINFIELD, KANSAS.

The camp at Winfield, Kansas, will convene at Island Park, July 11 to 21. VERONA PARK CAMP.

The annual meeting of the Penobscot Spiritual Temple Association will be held at Verona Park, Me., from August 1 to August 17. For full programme send to Freeman Smith, Rockland, Me. ASHLEY CAMP, OHIO.

This camp will open August 23 and close September 13. For full particulars address H. Baxter, Ashley, Ohio.

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

Maple Dell Park Programme. Maple Dell Park, at Mantua Station,

Ohio, just an hour's ride southeast of Cleveland. will open Sunday morning, July 19, with an address of welcome by Chairman M. C. Danforth, followed by President D. M. King, and in the after-noon Rev. M. Kline will lecture. In the evening a general reception will be held. The meetings will continue through August 23 and the list of speakers engaged by the management includes also the Hon. O. P. Kellogg, Rev. Dell Herrick, Mrs. N. S. Baade, Hon. A. B. French and wife, Mrs. A. E. Sheets and Moses and Mattie Hull. Tuesday, July 28, will be observed as Woman's Day, and the first Sunday of August, which has been celebrated as Anniversary Sunday at Mantua for the past thirty-six years, will be appropriately observed.

A good laugh is sunshine in a house.

Thackeray

philosophy to bring peace into her lonely life. Funeral service by the writer. 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 environment of spirititual influences, from the data of modern physical and physiological

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To the Spiritualist, an impregnable foundation of scientific data and verified facts.
To the materialist and skeptic, a revelation of the invisible energies operative in Nature's formula of evolution. To the ecclesiastic, a new heaven and a new earth. A book to read, to study and think about. A condensed volume of scientific information for 25 cents. Address your orders to

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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 Wollstonecraft, Madame Roland, Condorcet, Brissot, and the most prominent of Paine's friends in Europe and America. Cloth, 75 cents.

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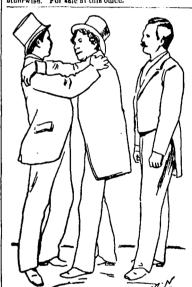
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The book demonstrates that Christianity and its central hero are mythical; that the whole system is based on fraud, falsehood, forgery, fear and force; and that its rites, ceremonials, dogmes and superstitions are but survivate of so-called paganism.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



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following table of contents: 1-Death and the AfterLife; 2-Beenes is the Summer-Land; 3-Society in the
Summer-Land; 4-Social Centres in the Summer-Land;
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The Coming American Chan war. The Coming American (A)... y/Br.

THIS BOOK, BY BURTON AMES

Huntington, is written in the interest of humanity, of liberty, and or patriotism—a book writted for the purpose of calling attention to the deadly dangers that beset us on every side, and more cepecially to the hostile stitlude and the insidious wiles of an ore-present, though secret, unscruppious foether Catholici. Washington's words of warning Lincon's apprehension and the prophecy of General Grant are all included in the volume. Archbishop kyan, of Philadelphis, in a recent sermon said: "The church tolerates hereites where she is obliged to do so, but she hates them with a deadly hatred, and uses all her power to annihilate them. Our enemies know how she treated hereites in the Middle Ages, and how she treats them today where she has the power. We no more think of denying these historic facts than we do of blaming the Holy Ghost and the princes of the church for what they have thought at to do." Every one should read this work. Paper, 830 pages. It will be sent, postpaid, for fifty cents, For saie et this office.

PULPIT, PEW AND CRADLE. By Helen H. Gardener. One of her brightest, wit-tiest and strongest lectures against the Bible. Every woman should read it and know her friends and en-mies. Price 10 cents.

IMMORTALITY. A poem in five cantos "If a man die, shall he live?" is fully answered. B J. W. S. Barlow, author of Voices. Price 50 cents. kernel of truth they contain.

THE PAST.

be its slave, but master. To improve

the present conditions physically, men-tally and spiritually is our duty and

privilege; it is the demand of Spiritual-

is towards crystallization; fear causes

should be fearless; the weak-kneed, in-experienced, blind leaders of the blind,

no matter what their material position

or influence may be, will fail as leaders. Strength depends upon spiritual un-

the truth of life,
Crystallization will prove as destruct-

Protestant Christians. Spiritualism is not a budded or grafted variety of fruit.

Forms, ceremonies, temples, churches,

National societies. State and local soci

eties,"Reverend" Spiritualists, are all in

order unless substituted for plain, com-

mon-sense Spiritualism, in which case

they will ever be a failure.

Spiritualism originated in the unseen

all shackles and limitations.

Priestcraft is as obnoxious as State-

craft, and more to be dreaded. Go slow

toward any movement that may gain

power to prejudice or limit any individ-ual. DR. M. E. CONGER.

SOUTHERN CALIFORNIA CAMP

Its Location and Its Prospects.

TO THE EDITOR:-Will you kindly

Barrett, J. J. Morse, W. J. Colville, J. S. Loveland, Dr. J. M. Peebles, Mrs. M.

T. Longley, W. C. Bowman and many

others as speakers, and an array of good

test mediums, among whom is the vet-eran worker, Mrs. Hendee Rogers, who

We will also have Edward K. Earle,

Through the effort of Mrs. Julia

an exceptionally fine medium, and Mrs. D. N. Place, Mrs. R. Cowell, Mrs. I. N. Sloper, W. W. Tatum and others.

Schlessinger there, will be a large num-

ber of people from San Francisco; they

have already engaged tents and will be

very comfortably domiciled in a section

of the ground to be, known as the San

Now a word in regard to the camp-

ground: It is located at Redondo, on the

sea coast, and occupies five acres of land

which is encircled with a heavy green

can now be purchased for \$6,500, and they are making every effort to obtain

it for a permanent camp; and let me say

right here that much of the work that

has been accomplished is due to the un-

tiring efforts of Mr. S. D. Dye, president

One day will be set apart, during Au-

gust, and delegates will be invited from every part of the State to elect officers

for the ensuing year, so that it may be a State affair, and by this time next

year we hope it will be a permanent in-

garding accommodations on camp-ground, will please address until July 25th, Mrs. Angie M. White, financial

secretary, 111 South Spring street, Los Angeles, Cal.; after that date, Southern

alifornia Camp Association, Redondo,

Railroad Rates to Clinton Camp.

A rate of a fare and one-third for the round trip, on the certificate plan, has

been secured from all points in Eastern committee territory of the Western Pas-

senger Association, on the north of the

No rate could be secured from points

This arrangement includes all lines

east of Council Bluffs and north of the

Take a receipt of the agent when you purchase your ticket, and hand it to the

ecretary immediately upon arriving at

the Park, as nothing can be done in se-

curing reduced return rate until one

hundred of these certificates have been

If traveling on more than one line,

receipts from each must be procured.

Tickets must be purchased July 30

and 31, and August 1, and thereafter on

Tuesdays and Fridays, August 4, 7, 11, 14, 18, 21, 25 and 28, and are good until

and including September 2.

The Williamson Cab Line will carry

one passenger, with or without trunk, to and from the Park for 25 cents.

How a Woman Paid Her Debts.

A lady in Lexington says: "I am out of debt; and thanks "to the dishwasher

business. In the past six weeks I have made \$530. Every housekeeper wants a dishwasher, and any intelligent person

can sell them with big profit to himself.

utes, and without wetling your hands. You can get particulars by addressing The Mound City Dishwasher Co., St. Louis, Mo. There is big money in the

business for an agent. I expect to clear

"Human Culture and Cure. Marriage,

Sexual Development, and Social Up-

building." By E. D. Babbitt, M. D.

WILL C. HODGE,

Secretary M. V. S. A

main line of the C., B. & Q. railway.

main line of the Chicago, Burlington and Quincy railway from Chicago to

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south of the line designated.

Those wishing tents or information re-

of the association.

stitution.

California.

presented.

has ever been an honor to the cause.

ual. DR. M. E. Oo 945 Trumbull Ave., Chicago.

the weak to seek shelter. Spiritualists

The tendency in times like the present

The past is ours to use; we are not to

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

Hudson Tuttle. Address him at Berlin Heights, Ohio.

Psyche: Q. Are undeveloped spirits advanced by controlling mediums, and is it wise for the medium to yield to

A. It has been advocated as sound spiritual doctrine that it is highly advantageous to the lower order of spirits to communicate through mediums. The bare fact of such communication elevates and purifies the spirit and sends it of some benefit to me in everyway.

on its progressive way. It is said that

A. When the mind of a medium beon its progressive way. It is said that low and undeveloped spirits are confined to earth just because they cannot make such communications and that they are compelled to remain miserable and degraded until the opportunity offers for them to "come in contact with earth." So strenuously has this been advocated that circles have been maintained for the express purpose of giving these spirits a chance to speak, and such circles by arousing sympathy have been well

Now, we confess that we are unable to see the connection such communications have with the advancement of the spirite making them, and certainly the vast majority have none with progress of knowledge here.

Taken as a whole they are a dreary

mass of words, often meaningless, and although diverse spirits speak they repeat the same story. We do not say that these messages are not from the source from which they purport to come. Their imperfection and common place does not prove that a host of low and ignorant people enter the Spiritworld, and if they communicate, they will speak as they did while in the physical body. Such people here learn study, and editors are usually so hardhearted as to reject their communications, should they attempt to write, regardless of the possibility that their advancement may depend on their using the press for a slop-bucket for their inanities. The point we raise is this: Why, when the e same individuals become spirits, their advancement should depend on their communicating through some medium a dull account of their transition and feelings in Spirit-life, and still further, what possible good publication can do for them? The publication of such is a stumbling-block to those who are outside of Spiritualism, and is of no possible service to those who accept it. The claim that the spirit receives benefit is an excuse for the puerility and vapidity of the communications, which should go at once into the waste-basket. Why should they be published? Because they state new thoughts or in better language? Because they interest or instruct? No-for they are confessedly drivel; but because such publication will unburden the spirit, and allow it to start on a new career.
Influenced by this doctrine, many me-

diums yield to a low order of influences thinking they are doing a deed of charity, and missionary service. This is a lame and impotent plan of reform.

Not one spirit in ten thousand can entertain a hope of writing through a medium. "A free circle room" may accommodate a score of spirits a week. while thousands during that time have entered Spirit-life. The means are entirely inadequate.

I answer this inquiry at greater length because of the many similar ones I have received. A lady medium writes that Jessie James has become her and penitent, there would be excuse. With his bloody record, it might be plausible that he would feel oppressed and the necessity of asking forgiveness. He, however, speaks in no such strain. He assumes the tone of injured innocence and makes a hero of himself. To publish the stuff he purports to give untruthful. would be an unkindness to the readers, How far t and we fail to see how it would benefit

Another is inspired by Guiteau, who thereby is seeking to escape the inclination to the earth life. She despises him, its own. The same laws of advancement govern there as in this life. The wav for such moral monsters to advance is to learn the consequences of their course of life, repent, and seek a higher plane, in which effort they are sure of spiritual Contact with earth through a medium

would intensify their earthly and selfish faculties. If the communications are indicative

of the condition of those who give them, they are as ignorant, deprayed and unrepentant as while in earthly life. According to their own story, nothing to repent of. They were "working out their mission," and ought to receive praise therefor. Such a doctrine is mischievous and immoral in its tendencies and, carried to its ultimate conclusion, leads to the lowest depths of

Some mediums who began by acting the role of charity as missionaries for relieving the minds of low spirits. have gone further and held that it was necesfor such spirits to re-enact their earth-life to escape therefrom. They were forced by their "controls" to indulge in drinking, gormandizing and debauchery. Common-sonse ought to teach that instead of elevating, such criminal indulgence would cast it down to a lower level and destroy the me-

To do wrong can by no possibility benefit spirit or mortal. The sympathy for "degraded spirits" who stand around circle rooms, it is claimed, in crowds which exceed the rush for a ticketwagon of a traveling circus, awaiting a chance to "say their say," and have it published, that they "may ascend published, that they "may ascend higher," is more than a mistake—it is a blunder. It propagates a mischievous doctrine calculated to work injury wherever received, and is not only out foundation in spiritual laws, but op-

posed to common sense. The Spirit-world is capable of caring for its own, and by its own methods, which do not require the sacrifice of sensitives, nor publication of voluminous nonsense. The most illiterate communications may be characteristic and of interest to friends and relatives, as private letters, but their publication would be an infliction on the good nature of the public.

E. P., Independence, has recently become a medium and is now sorely per-Q. I have had alleged communications from my parents which seem genuine, but what bothers me, my conol is so often mistaken, and very often tells what is absolutely false. To get a stamps, which is only the actual cost of higher control seems impossible, as I cannot get rid of this one. I cannot tell

stories. When I ask him about it, he seems to delight in fooling me. I sometimes accuse him of lying; sometimes he admits it and says he cannot help it, and again he gets mad and refuses for a ittle while to write.

The same power which moves the pen

will also move a telegraph instrument, and about the same degree of intelli-gence is behind it as behind the pen, out it seems not to be the same spirit. Sometimes my writing control promises to leave me and let another take his place, but I soon find out he is deceiving me, for while he changes his handwriting his characteristics are there still. One day he drew a picture of a large man; I asked whose picture it was, and he named a certain well-known large man in this town. Then I asked why he made his picture, and he said because he was going to die, that a blacksnake would bite him and kill him, and that it would happen in a few days. The man is not likely to die in that way, and I am sure it is a misrepresentation. What I want is a high order of intelligence, one on whom I can depend, and who can be

comes thus filled with doubt and distrust it furnishes the means whereby the spirits creating these doubts may approach the closer and become more difficult to cast off. To sit down with the expectancy of receiving false communications is a direct method of gaining that result, and, unless this state of mind can be overcome, to endeavor to gain truthful messages is worse than useless. The sitting for communications is too lightly regarded, and the messages come more

in bravado than for instruction. The spirit should be fraternally addressed and shown the folly of untruthfulness, and the injustice of inflicting others with pain. The medium should cultivate a strong personality and firmly resolve that the spirits who come must be truthful and of intelligence. No spirit can break through the walls of a self-poised will, as no one can be hypnotized when on their guard, whatever may be asserted to the contrary.

A. S. H., Buffalo, N. Y.: Q. (1) In the case of haunted houses, the existence of which no one will dispute, where the spirits, are able to make themselves visible to mortal eyes, whence do they derive the power? Is it in themselves, or is it of local telluric origin, hence exhibited only in certain localities? If the latter, would not spirit phenomena be more easily obtained in such places? (2) Have clairvoyants visited and talked with haunting spirits? If so, with

what results? (3) The Spirit-land is always described as a land of birds and flowers, running waters, etc., analogous to our sphere. Do the flowers there, as here, bloom, fade and decay? If so, what be-comes of the material of which they are

(4) If there are birds there, are there not also "creeping things?" Where is the line drawn? Is it between the use-

ful and the useless? A. (1) The locality where a spirit has lived in earth-life, and departed from the physical body, retains that spirit's magnetic aura and it is thus strengthened and enabled to manifest its presence as nowhere else. If a circle with a well-developed medium could sit without excitement in a haunted house, the conditions would be most favorable for communication, and that of the rarest quality. But the novelty of the situation and the disquiet that would be felt would be a disturbing factor which would probably be overcome only by several trials.

(2) Clairvoyants have seen and conversed with such haunting, earth-bound spirits. Such spirits are chanced to their former homes, or places where mortal accidents occurred to them. They are held by regrets, or remorse, awaiting the opportunity which they vainly hope will come of their again entoring earth-life, to correct the mistakes they there committed, or they are held came confessing his horrible crimes, treasures which they will not leave until they suffer the pangs of seeing their wealth scattered.

(3 and 4) To describe the Spirit-world, the language of earth must be used, and that is fashioned to convey material conceptions, gives a material cast to all descriptions, which is misleading and

How far the existence of bird and animal life may be taken as reality it is difficult to determine, yet it is certain that in most descriptions such forms must be taken as subjective, that is, not having real existence beyond the minds rebels against his influence, yet feels of those who think they see them. They that she ought in charity to allow him exist as objects do in dreams. There is to give his messages. I do not hesitate a Spirit-world real and substantial, of to say such is a mistaken charity. The which this is a reflection, but the human Spirit-world is capable of taking care of mind can receive only a faint idea of its beauty.

G. H. Hackett: Q. (1) Was the God of Abraham and the Israelites a personal being, an evil spirit, or a myth?

Was the earth controlled by an evil spirit when Saul lost his influence because he only killed a thousand peo-ple, while David killed ten thousand as directed by God in the slaughter? Were not that people destroyed

by David more humane and intelligent than the Israelites? (4) Has any medium communicated with David, and does he yet retain his lustful and murderous disposition?

A. (1) A myth. (2 and 3) The Israelites, according to the Bible, were a tribe like the Bedouins. If they were living at present, and made inroad on civilized communities, they would meet with such a reception as the Indians receive when they go on the war-path against the whites. Stripped of this glamour of superstition the Israelites have scarcely a redeeming quality, against their cruelty, blood thirstiness and brutal indulgence. It would be difficult to give the name of a single prominent character in the Old

Testament, who, if living to-day, would

not speedily become an inmate of the penitentiary or lunatic asylum. The nations the Israelites dispossessed by the command of their God-as speaking through his priests-were comparatively cultured, civilized peoples, who tilled the soil, and had comfortable dwellings. The Israelites did not till the soil, they never did, nor never have They were a band of robbers and had no permanent homes until they dispossessed those who had by their own labor made the land one of "milk and honey." (4) It is to be honed that David has reformed, and grown so far away from this sphere that he will not communi

cate.

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FRANCIS CASEY, St. Louis, Mo. 339eow6t

Spiritualists must lead or be led; per-sonally I prefer to train in the front ranks, and cannot officent to take a back SCHOOLS FOR MEDIUMS

Have Become a Necessity tigion is a growing progressive, on-and-on religion; we never hitch up; we do to the Cause. not expect to reach ultimates; growth is our watchword; we wever seek for more Deception in High and Low complete and harmonious life expressions. We cremate the old traditions Places and the Remedy and husks of the past, retaining only the

Therefor. CRITICISMS OF MEDIUMS-OUR DUTY-CAMP-MEETING COLLEGE COURSE-LEAD OR BE LED-WE MUST SOON

CHOOSE. TO THE EDITOR:—Criticism of mediums still continues, so I would like a limited space to ask some questions, and

make suggestions. First-Are mediums more decentive. more fraudulent, more immoral than the rank and file of Spiritualists? I do not think so; only a few hundred are now living who have been interestedly watching longer than the writer. Second—Are mediums necessary to

the best interests of humanity and the spread of Modern Spiritualism? If answered affirmatively, as it must be by everyone at all conversant with the subject, then mediums good or bad, good and imperfect we must have.
Third—Can the condition of mediums

be improved by any external effort on the part of Spiritualists? I believe this query will receive an affirmative answer Fourth-What have Spiritualists done

as a whole, in the past forty-eight years, to better and perfect the condition and relation of mediums?

We assist nature to heal the sick by making the best possible conditions and environments; we can surely aid mediums by making the best conditions at all times and places.

If infinite power and intelligence, spiritual and physical, bless us with children, we have grown to believe our duty is to care for and educate them, or be ashamed of them as they mature. The Spirit-world has given us medi-

ums-chosen some of them. I believeexpecting we would have good sense enough to at least give them favorable conditions for their work. Educate them physically, mentally and spiritually, give them the best possible environments, and we would have

less reason to complain or criticize. Fifth-As sensitives and reflectors they are quite likely to reflect the external conditions of the world they live in, and the people with whom they come

in contact.
Sixth—What proportion of these people are true-blue, honest and free from deceit? How will this question be answered?

Seventh-How many of our spiritual teachers, scientists, psychic researchers and spiritual skeptics are free from the taints of business, domestic and social deception?

These are honest questions; we have all read about those beams in our neighbors' eyes, and motes in our own.

SHOULD NOT BE BLAMED.

Are our medium critics sure, very sure, a part of the fraud and deception they complain of is not a reflection of their own lives and environments? If so, mediums should not be blamed for reflecting their neighbors' spiritual surroundings in public or private sittings; our spiritual condition here and now may control sensitives and our skentical deceptive and fraudulent lives become the cause of the fraud complained of. ONLY ONE WAY.

There is only one way to prevent or permanently eliminate fraud from mediumship that I know of, and that is to remove the cause—the object of deception. This prevention would work like a charm in business, in government, in medicine, in churches, society circles, and domestic relations.

money, than it is for doctors, preachers, awyers, merchants and the press. Eighth-Who is free from the love of money? How many are able to resist its

insinuating influences? Are our psychic esearchers, our scientists, our skeptical and especially critical critics fire-proof on the temptation question? I have read the papers and books upon

this and kindred subjects, from the dawn of Modern Spiritualism to the present: there have been many suggestions and schemes proposed to solve the fraud and deception problem. As said before, there is one royal way, and only one we know of-remove the cause, educate Spiritualists on spiritual lines; com mence at once at our Spiritual camp-

A FEW SUGGESTIONS. First-I would add a college course to all our Spiritual camps.

Second-I would choose teachers from the ranks of Spiritualists, engaging them for the camp season, thus saving unnecessary traveling expenses, which our lecturers are subjected to from Maine to California.

Third—I would devote four days of

each week to college work, and would place a strong emphasis on solid, orderly work, studying, lecturing and consider ing life in all its relations, duties and requirements; not technically or specially, but universally.

Fourth—Among the subjects to be taught would be Spiritual relations, which would include mediumship music, medicine, hygiene, the princi ples of universal government, which would include common-sense law; science, so far as it is demonstrated and

practical, also history and philosophy. Fifth-I would have each lesson, ora lecture or essay, carefully considered in conference by the class. Four to six hours each day could be profitably de-voted to college work, one half in study and research, one-half in questions and discussion of the lesson under consider-

By this method teacher and pupil would be able to better understand each other; the teacher being equally benefited with the student, consequently only a nominal charge would be required of the pupil, or compensation expected by

COMPENSATION.

Sixth-A small charge for a full course, within the ability of all to pay, even those of limited means, also fo single admittance, would be expected of the class.

The very best talent can be secured. I believe, and at less expense to the management of our camps, than by the present methods. Perhaps our leaders may have other

and better methods and suggestions to
offer the Spiritual public; if they have,
and dry the family dighes in two minwe hope to hear from them. There are multitudes of newly-born Spiritualists, and a vast throng of older ones who are anxious for some departure

in the above direction.

The suggestion of Moses Hull, which appeared in THE PROGRESSIVE THINK-ER at the close of the camps of 1895 that an educational feature be added to our camps, was well received. I wrote a short article to second Mr. Hull's motion and received several letters from repre-entative Spiritualists from the far East able work, by the Dean of the College of sentative Spiritualists from the far East able work, by the Dean of the College of and West, urging me to agitate this Fine Forces, and author of other imsubject, and urge the managers of camps | portant volumes on Health, Social Sci-

o move in that direction.

In conclusion, allow me to add that For sale at this office. to move in that direction.

PECULIAR STRAWS.

Some of us think we know that our re-Wind Blows.

> Prayers and Incidents at the Recent Republican Convention-Spirits Present.

Apparent sma'l incidents take place luring the excitement of great movements that indicate the drift of the current of thought that is prevalent in prominent minds. At the opening of the recent National Republican Convention in St. Louis, a Jewish Rabbi invoked the divine bless-

ing on the entire proceedings with his eyes open, and Chauncey Depew, Senator Quay and other prominent politicians accepted it with becoming resignation, and the audience cheered the Rabbi by hand-clapping. At a subsequent session a colored "divine" invoked derstanding of spiritual things; weak-ness signifies lack of comprehension of similar blessing upon the deliberations of the brainy body of men.
It is a noticeable fact that the Suive to Spiritualists as it already has to

preme Power allowed a Methodist churchmember to be nominated as leader of the Republican party, seeming without regard to the anti-Christian faith of the introductory invocation; and It is from the seed, may be cultivated but not improved by grafting onto im-perfect and wornout stock. a further noticeable incident is that the Rabbi seemed to ignore any power that might stand between him and God, as he omitted the name of Jesus or Christ in his prayer.

The colored gentleman appealed to the same fountain-head for assistance through all the intermediate power or powers.

but not now unknown world. The Spirit-world has led the movement thus Query? Which invocator received the far; when a radical change is necessary attention of the Supreme Being, the Jew or the African? Or did he ignore I believe they will inaugurate it. The lessons thus far have been to spiritualize and upliftall the people by removing REPUBLICAN SPIRITS ONLY.

Mr. J. R. Baldwin closed his speech in which he put forth the name of Senator Allison as a candidate for presidential nomination with this singularly striking sentence:

"In this hour of anxious expectancy; in this hour or anxious expeciancy, in this hour pregnant with history, prophecy and destiny, the grave gives up its mighty dead, and they are here—Lincoln, Grant, Garfield, Blaine—yes, all theillustrious dead of the Republican particular and mingling with its living advantage. party; and mingling with its living advocates martyred Lincoln's spirit pleads with you to see to it that these dead shall not have died in vain."

permit me space in your paper to say a few words regarding the Southern Call-fornia Camp Association. After some It seems quite remarkable that any spirits were allowed in a political convention beside spirits of alcohol, and delay in obtaining satisfactory terms in regard to property, water rights and other incidental matters, we are at last still more remarkable that no Democrat spirits were there to combat or commingle, as the case might demand. in running order, and feel assured we shall have a pleasant and profitable camp. If not financially, it certainly will be spiritually; it cannot be otherwise with such talent, as Harrison D. We understand the Democrats employed an Episcopalian clergyman to make the opening prayer for spiritual guidance.

Now, let the silverites employ either Johan Most or a Catholic Priest to appeal to the Divinity for aid in their proceedings, and we will surely get some assistance. But next year, suppose that some of us Spiritualists should have an opportunity to call on the illustrious dead to guide the honorable body? ' IS IT A FIGURE?

At the truly soulful Root Memorial Concert in the colliseum, Fourth of July, there seemed to be a wonderful revival of old-time enthusiasm as recollections of the incidents and experiences relative to the late civil war, or as our Southern friends term it, "the late unpleasant-ness," was brought to the surface. The address of Gen. C. E. Carr was

Francisco Delegation, There will also be a delegation from San Diego, and from other points in the State. full of surprised patriotic emotion, and as he referred to the tremendous influence of the war-songs composed by Mr Root, as sung by the veteran war min-strel, Mr. Jules Lumbard, the great mass of people caught the spirit of the hedge. There is a fine growth of shade trees, also. In the center of the grounds hour and responded with cheers, shouts and domestic relations.

So long as mediums are expected to sell their gifts for daily support, the temptation will exist; it is no worse for mediums to practice deception for money, than it is for doctors preschers.

The land will be laid off in lots and support that was and waving of everything that was wavable, showing that the "spirits of and ventilated, with a seating capacity of about three thousand.

The land will be laid off in lots and strations. It also gave evidence that loyalty to the country was a principle sold to the members of the association, much after the plan at Cassadaga. It was formerly the property of the Chautauqua Association, and cost \$28,000; it

not dead, but only sleeping lightly.

The entire proceedings were such as to make a lasting impression upon any mind that was capable of being impressed, that should occasion require it. all America would echo to the thrilling and inspiring strains of "Tramp, Tramp, Tramp, the Boys Are Marching. seems strange about the affair is, that it should precede the Democratic convention. Does it suggest what may follow? G. F. PERKINS.

NORTHWESTERN CAMP.

The Audience, Speakers and Mediums.

July 5th was the banner day at the Northwestern Camp. It is estimated that more than two thousand people were on the grounds during the day, and Mrs. Richmond, the world-renowned speaker, was at her best and gave the best satisfaction of all the speakers that have spoken so far this season. Age does not diminish her ardor or lessen her enthusiasm in the cause of Spiritualism, in which she has been one of the principal movers for so long a time.

Permit me to say a few words in favor of young Foster, the physical medium. His is a daylight seance, and he gave satisfaction to more than two hundred skeptics, who left the camp-grounds bet-ter informed of a future life than they were when they came upon it. He would allow none but skeptics to hold him, when the most satisfactory results were obtained; Many hearts were made glad, and many tears of joy fell from the eyes of those that had never seen or neard from their loved ones on the other shore of eternity.

One gentleman was sure that if he and his daughter should be allowed to hold the hands of the medium the manifestations would come to an ending. His wishes were readily granted, when immediately he was shaken nearly out of his chair, and the delight of the audience was almost unbounded. His daughter, a beautiful young lady, grew red in the face as many hands were seen to pat and caress her. The father and daughter saw and felt enough; they are not quite as conceited as they were before hey held the hands of the medium. Surely these daylight seances carry conviction, especially when skeptics con-

trol them to suit themselves.

The world moves, and Spiritualism is coming more to the front every day. Old theology is on the wane, the eyes of the young are being opened, and the old are becoming dumbfounded to see the works of Jesus outdone in these latter days. Jesus said there were those com-ing after him that would do even greater

do them? No, no-none but spiritual mediums do them. The eyes of the world are looking toward Spiritualism, to discover what will be its outcome.

\$4,000 the coming year. I need the money, why not make it. MISS C. E. The angels are satisfied with the work they have already accomplished, and THE PROGRESSIVE THINKER is one of the main factors in distributing their words among the people on the earth. Let the good work go on, and it will not be many years before old theology will be dead and buried, and a live religion, called the religion of Spiritualism, will take ite place. W. CLEVELAND. A UNIQUE BIBLE PICTURE-BOOK

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Exposum

The Stories Humorously Told—And Hard Facts Given Concerning the Origin and Authenticity of the Old Testament—A Page of Text to Each Picture.

CONTENTS.

Abraham, Christ's Great And A Queer Family, Isaac and His "Sister," One of Twins, Jacob and Esau, Jacob and Esau, Jacob the Man of Dreams, Holy Moses, Balaom the Diviner,

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Literature. things than he did. Do the Christians

HELPFUL HINTS.

Dangers Pertaining to Mediumistic Development.

Avoid Evil.

ment is one of importance, and has engaged the attention of the ablest minds in every age and in every clime. Observation teaches us that the methods which bring good results in one climate and country will not produce like results in another, owing to the constitutional differences between the people. Then, too, the methods which will prove successful with one individual will not produce like results with another; so each individual must study himself and by experiment find out what is best in his individual case, then follow it to success—eyer ANOTHER REASON is he is acremembering that all growth of value in nature is slow.

Thus experience teaches that only general rules can be laid down within which it is safe for beginners to experiment. There are two methods of unfoldment generally followed: First, we have passive, negative mediumship, wherein the individual gives his mind or body as an instrument to be used by unseen forces-like as the windowpane is the medium through which the light enters your home.

The other is where the individual remains positive to the outside forces, except those high beings who aid him by an impression; and gradually by the aid of the will overcomes all the lower tendencies and animal inclinations, and so spiritualizes his being as to clarify the veil which separates this world and the other, that all objects, powers and beings become seen and understood. In this state, communion with the unseen denizens of another world may be had at will, without danger of obsession; for by use of the positive will these beings can be controlled.

In the one case the spiritual forces control the individual, in the other the individual controls the spirits and by his will throws such a magnetic aura around him that no spirit can penetrate it, thus protecting himself from all the dark elementals and DR. G. E. WATKINS, earth-bound spirits who do not hesitate to lay hold of and control any negative medium they may find to use selfishly to work out their earthdesires, which cling to them as a result of a selfish, unjust life here.

Fix your mind on some point to be gained, then work unceasingly, with a positive determination to succeed, and time will bring you just reward for own—in fact, is thoroughly irrespon-your efforts. Think well on every sible and will-less—under the control proposition, then let your decision be of first one, then another influence, final-let your "I will" and "I won't" and it is a rare thing to find such a mean that and nothing less. This will | medium who has any spirituality or strengthen your will, worries and soul-growth; they are simply instrudoubts will forsake you, and success | ments in the hands of forces, powers will crown your efforts in every direc-

When we start out to unfold to a high state of spirituality we must give it to get its earth-experience through; our higher self as perfect an instruso, see to it that no spirit robs you of less. The law is unswerving that gravitation; there is no supernatural ment to work with as possible, and to your rights or individuality. If you draws spirit on from good to better, this end we should put our body in a wish to aid the spirits to get earthhigh state of health; every function experiences which they failed to get, must be in a healthy, normal state. | the object is a worthy one, and you Then all desires, appetites and pas- can help them in many ways; but it is sions must be brought under control not necessary to give up your inand action of the will, so that any dividuality or let the spirits control function may be stilled or brought you. The moment you give up to be into action at any time by the will.

All of this takes time, and it is no mean victory to conquer self, as all spirit or vicious, vampyrizing elemencan attest who have attempted it.

physical tendencies and desires (not | wreck or landing you in the asylum. killed them outright, but controlled), then take up the mind and train it so | miscuous sitting in circles, dark or you can concentrate your attention on light, should be avoided, for if you any one object for any length of time | are a sensitive and well you are liable to the exclusion of all other subjects. to have your vital life force all drawn This will give you power to draw out and feel so badly you may have down knowledge from the great store- to go to bed. house of nature, at any time and on any subject you desire to be informed and when you put any number of peoon. This will enable you to get absolute knowledge on any fact, principle or law in nature, without depending on the opinion of any spirit, embodied or disembodied.

So that the will can get control of the physical desires, a few days of fasting will generally aid, and will also put the stomach in good condition. Stop meat-eating for a while, also tea and coffee; these will test your power, if you are fond of them. Gradually spiritualize your physical desires.

On the mental plane you can train yourself to think only pure, good, charitable thoughts; get rid of selfishness, envy, jealousy, malice, and all unjust thoughts and actions. Then take up any subject and devote your mind to it until it begins to wander; then rest awhile and take it up again. A very good way is to take some one object, concentrate on it and take up its formation with the mind and study all its bearings fully, to the exclusion of every other subject. A little time will produce wonders in the training of the mind.

comes slowly; ever remember all things of value in nature are slow of velopment, and avoid errors. Price, growth. When psychic unfoldment cloth, 50 cents; paper, 25 cents. does come, don't stop there, but push on into the spiritual unfoldment-for psychic is not spiritual; for comparison take a rosebush as a symbol: The body of the bush corresponds to our physical body, the leaves to the psychical unfoldment, while the flower represents the spiritual fruition. So press on, for a crown awaits thee.

On the other hand, passive, negative mediumship and dark circles are dangerous experiments for a beginner. I know this view will be opposed by many, but I speak from experience Thomas Paine." Contains his celebrated when I say they are positively dangerous, and not one negative, passive ters and discourses on religious and the medium in ten has a mind of his office. Price \$1. For sale at this office.

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and spirits of whom they know nothing-sometimes good, more often bad.

This body was given your spirit for controlled by another, you are liable to be obsessed by some earth-bound tal, which will draw all your vital life-After you have conquered all the force from you, leaving you a physical

You cannot be too careful. Pro-

Nature always seeks to equalize, ple in a circle, connected or not, a magnetic current is immediately formed and equalization at once commences; some feel better, some worse; the sick feel benefited, while the well feel sick, and it is not everyone who can throw off this influence.

There is danger of becoming obsessed in circles of this kind if you become negative and give up, as the added power of numbers can be used by a spirit to overcome you, and thus the control is established. You may be years getting rid of an obsession formed in an unguarded moment.

Be careful of the thoughts you think, for thoughts are living. things, and go forth on their mission for good or evil, and like bread upon the waters cast, will to their owner return and prove a blessing or a curse. If you think only good, pure, loving, unselfish thoughts, you will draw that kind of spiritual forces to you.

L. W. VAN DYKE. Fruitvale, Cal.

rill produce wonders in the training f the mind.

Don't worry if psychic unfoldment oppositions slowly ever remember all useful to learners who seek to know and utilize the laws of mediumship and de-

"History of the Inquisition." Every citizen of our country should read this concise history of that Romish churchly 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 vertiable history. The devilishness and murderous malignity 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 posterid for 250

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REMEMBER TO ADDRESS

TO THE EDITOR .- The following is an extract from a letter received from

"I was looking over that book of Dean Farrar's on Eternal Hope, and wondered what your views would be on that subject? Do you hold that Mrs. Br. Dobson-Barker, there is hope in another world? Or is it 'as the tree falls so let it lie?' There are so many passages in scripture that I think point to a future life, but the world for so many years has been preaching the punishment of the wicked forever, that we would be laughed at were we to say there was hope beyond the grave. They are not quick here to take up with any new

idea, as it would be called." made the world afraid to think.

ferent writers of the Bible have been tortured out of all common-sense meaning to sustain their theories. The passage you refer to-"As the tree falleth, so it shall 'lie"-if it has any reference at all to man's estate at death, simply means that at that change the man or woman is the same person they were before casting off the wornout raiment of flesh, and has not, nor conveys, a particle of knowledge with reference to their future

from ignorance to knowledge, from errors of false beliefs to the grand truths revealed, as fast as the individual can receive and appreciate them, through the rounds of an eternal "The body profiteth nothing; it

useless body, it has already woven for itself a more beautiful body, made up of the pure thoughts, noble deeds and works of goodness which have been acting to refine the grosser elements of the earth-life incorporated into the being here to help build a spiritual body-and when the spirit takes its leave of the grosser form, it is "clothed upon" by this spiritual body as a natural sequence—and this is

Any other view makes God an idiot or a monster, and heaven an asylum for lunatics, "forever singing praises to God and the Lamb"—playing golden harps and shouting "Hallelujah!"—as though the Infinite Father of All could be pleased with such fulsome adoration from the few, while the majority of his children were rolling in eternal torments. No! In-

finitely No!! There is no such a thing. We make our own heaven or our own hell, and carry them along with us, and must ourselves undo the burden of errors we have bound upon our own backs, by holy aspirations, noble deeds, advancing knowledge of the right, in ever-increasing wisdom and unselfish acts of kindness to those we can aid-and we have eternity to do

Spiritualism Is Looking Up, with

To THE EDITOR:-Some weeks ago there appeared in your paper a letter from Mr. Will C. Hodge, concerning his giving a lecture in "The Saratoga

follow. Mr. Hodge was very earnest in his desire to awaken an interest in the subjects so near his heart, and most certainly has succeeded in doing so. Although his friends here were anxious to have him come, they felt appre-

has always been called very conserva-

Mr. Hodge's teachings commend Hon, A. B. Richmond.

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TESTIMONIALI

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TESTIMONIAL:

In justice to the cause of truth and to Dr. J. S. Loucks, and for the benefit of the sufering of earth mortals, and with a heart full of gratitude to our kind benefactor, we do solennly and unhesitatingly state the facts just as they trahaphed. Our boy, Pardure Gorman, was taken sick; with the dreadful disease, cerebro spinal meningitile, and was confined to his bed about twelve weeks. During this time we employed three of our best physicians, but they gave him no rellef, and he was so reluced in fash and worn out that he was a dreadful slight to behold—nothing bu skin and bones, and sinfering intensely constantly, and the ductors all told us they could do nothing more for bilm, and left him to die, as we supposed, without hope, and we were daily and hourly expecting this to come. But business chiled me to Poisdam, N. Y., and while talking with a friend, Stephen Grover, we told him of our boy then thying at home, and he told us to go and a e-Dr. Loucks and told him my story and wanted him to go and see him, but he said he could not go, the distance was too great, it being about twenty miles and y, and my sadness and disappointment being so great, he said: "Come with me and we will see what can be done." We went hume and we will see what can be done." We went hume and we will see what can be done." We went hume and we will see what can be done." We went hume and we will see what can be done. The work have treated your boy and he is better, and will get well, "and to go home and find it so. We went hume and we went to Dr. Loucks, and again he has remained well she pains all left him, and he rose up in bed and began telling stories to his mother, not knowing what had causefull list change untill it old them. And he continued improving rapidly, and going out too soon he took cold and had a relapse, and again we went to Dr. Loucks, and again he has remained well since. No remedies were used, for we had given up all hopes in this direction. Now this is unexplainable by us, as well as marvelous, and only

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The multifarious sayings of the dif-

Life is progressive, universal, end-

is the spirit that quickeneth," and when it arises out of the wornout and

"the resurrection from the dead."

D. P. KAYNER, M. D. Prescott, Arizona.

NEWS FROM WAUKESHA.

Bright Prospects.

of the West." There is a sequel to

hensive of the results, as Waukesha

tive. Mr. Hodge not only awakened a deep interest, but he sustained it all through, and his audiences steadily increased from fifty or sixty to upwards of two hundred. The press has noticed his meetings most fairly and favorably, and been well represented in the attendance at every meeting.

DISEASES.

DRUGS!

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DEAR DOOTOR-Your remedies have done more for me and afforded momore relief than anything else I were tried and I have tried nearly everything. Sault Ste Marle, Mich. JAMES EMMS.

DEAR DOCTOR—I write to let you know that my health still continues to improve. To describe my condition and horrible feelings at the time I began using your modicine is beyond my power. I suffered with female weakness and severe pains in my chest for two years. I tried several doctors but found no relief until a friend directed me to you. After using your medicine one mouth am almost well, and firmly believe one mouth more will cure me.

Ruth, Mich. LOUISA GENTNA.

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who executed the above, and acknowledged that he
executed the same,
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Edgar, :Nebraska, Feb. 21, 1894, MRS. DR. A. B. DÖBBON—Dear Lady and Beloved Sister:—It is with regret that I write to you, because I am ill; but feel struiggrateful that such a way is open to mankind. I with employ no regular physician unless I am obliged to is open to managers, upless I am obliged to.

Sister sent to you; she-said; you described her disease more correctly thank In. Dobson did. May the angels ever help and blossy you.

HARAH A. WERNER.

themselves to the best: sense and intelligence of any community, treating as they do of the inevitableness of cause and effect in the spiritual as well as in the material world; that "as we sow, so shall we reap;" also that the laws which govern the spiritual are just as natural as the law of

all is natural. To any society in search of an able and eloquent exponent of the spiritual philosophy, we would cheerfully and confidently recommend Mr. Will C. Hodge. He interests, instructs and holds his audience—and even more than that, creates in them a desire to hear more, which brings them again, and their friends with them. In short, he is an able, earnest and efficient laborer in the fields white with har-

His last meeting here was held on Sunday evening, May 31st, and was attended by the noted medium, Benj. F. Foster. The lecture was on "Occult Phenomena," which was most ably demonstrated by the physical manifestations attending Mr. Foster's seance. It is hoped arrangements may be made in the near future for a parlor seance, where of course manifestations would be of a more per-

sonal nature L. C. B. Corrected Programme of Cassa daga Camp-Meeting.

JULY. 11. Mrs. A. E. Sheets.

12. Mrs. A.E. Sheets and R. G. Inger-18. Conference. 14. Mrs. C. D. Grenemyer.

15. Thomas Grimshaw. 16. Geo. A. Fuller. 17. T. Grimshaw.
18. Mrs. Carrie E. S. Twing and Mrs.

19. Mrs. Carrie E. S. Twing and Geo. A. Fuller. 20. Conference. 21. Mrs. E. L. Watson.

23. Mrs. C. D. Girenemyer. 24. Hon. L. V. Moulton. 25. Mrs. H. S. Lake. 26. Mrs. H. S. Lake and Hon. L. V.

27. Conference. 28. Hon. L. V. Minuiton. 29. Labor Day. Hon. L. V. Moulton. 30. Mrs. H. S. Laka. 31. Mrs. Cora L. V. Richmond.

AUGURT.

Lyman C. Howe.

20. Jennie B. H. Jackson.

Hicks.

21. Annual convention and election of

the Spiritual, Educational and Protect-

22. Mrs. R. S. Lillie and Rev. W. W.

23. Mrs. Jennie B. H. Jackson and

1. Rev. W. W. Hicks. 2. Mrs. Cora L. V. Richmond and Lyman C. Howe. 3. Conference Lyman C. Howe. Woman's Day. Rev. Anna Shaw Mrs. Cora L. V. Richmond.

8. S. Weil. 9. J. Clegg Wright and Rev. W. W. Hicks. 10. Conference. 11 and 12. Prof. Wm. Lockwood.
13 and 14. J. Clegg Wright.
15. Jennie B. H. Jackson and Prof.

Wm. Lockwood. 16. Mrs. R. S. Lillie and Prof. Wm. Lockwood. 17. Conference. 18. Mrs. R. S. Lillie. 19. Hon. A. B. Richmond.

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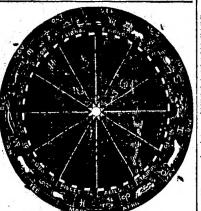
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Sunlight of Truth and Progression.

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