#### NO. 348

## SOME SHORT SERMONS

## In Which Are Found Sublime Spiritual Truths.

BY CEO. H. HEPWORTH, EDITOR OF THE NEW YORK HERALD.

lighted, there is the hum of many voices, or the rich melody of merry laughter, as you mingle with the throng you are supersed by the prevailing exuber-ferently.

There is no sunset for one whose eyes without a tremor, for the soul will find seems to be thoroughly alive, and even pictures and furniture tremble and throb

There are no lose of life when these

but something more than the family has to look.

Supparently departed. The spirit of the The chief mission of religion, as I unapparently departed. The spirit of the inexpressible element is wanting.

is not the same at all.
When the man who owned it was in tenant and obeyed his slightest behest. It ran or walked, danced or sang, knelt or climbed with a glad willingness.

discourtesy before.

did not see him go, a d you cannot say nothing which we call death has done of effervescence they turn exactly where his ne residence is, and its little all.

not know where your friend is he here-trable mysteries of growth constant disma. We often dro a tear

He would not exchange himself, even though conscious of many a weakness, and solve its problems. for any other human being on the earth. | But take the next step. The chief He may find fault with fate and deem other with wealth.

body as himself-only as a minor part of us to part with the other.

And what reason do you suppose God

could have for destroying a soul? Nothing else in the universe is destroyed, and why should the greatest of His creations suiter a fate not meted out to the meanest? The body exhausts its possibilities and then falls back to dust. It reaches its climax, and longer duration would add nothing to the perfection of its functions. But does a man's intelligence. does his spirit exhaust all possibilities? The mental and spiritual appetites are merely whetted by our earthly experience: we simply acquire a keen relish and then the house falls into ruin and

we must leave it. Another body, another life, another environment! That is what the soul has prophesied for itself as a consequence of God's goodness and wisdom. And then comes ringing through the ages the Voice which checks our tears at separation and transmutes them into the hope of reunion, saying, "I go to prepare a

place for you."

I know not where heaven is, and scurcely care to inquire; but it is some where, and the thought is to the heart of a man what the falling rain is to the

THE BRIGHT SIDE OF LIFE.

BEYOND THE HORIZON.

In my Father's house are many mansions.—John, xiv., 2.

What a difference there is between a house in which a family resides and a house that is empty! And yet it is the same house. Or rather, it is not the same house. Or rather, it is not the same house at all.

Suppose you visit it on some feative.

Ciate and enjoy it or not. The eyes of the speed is breathless. We no sooner leave the cradle than the grave comes into view.

To some of us this is a very grave matter: to others it is a matter of small consequence. If one lives in a house of his life half as much as God has nut asked to leave the room in which has

There never yet was an environment so with the general joyousness.

There never yet was an environment so | There are periods of life when these But cross that threshold after the perfect that a man could not find fault | great facts assume special importance, house has been deserted for a few weeks, with it if he had a bitter soul, nor an enhouse has been deserted for a few weeks, with the second periods when they seem to be

generous words fell from the lips either all else. But our human nature finds it

perhaps greatly tro bled. What we do soul creature has for a residence. Can not understand is a to disturb us. But even cestacy conceive anything more lustration, the en pty house, and the second, the empty body, is that when day by unseen hands and presenting a the family moved they left word as to new picture with every dawn; the their destination, and the sufferer who springtime, when the apparently dead earth breaks forth into renewed life; It doesn't follow that because you do the clorious summer, when the impenefore is not, and yet that is the illogical themselves and blossoms change to fruit; assertion which doubt reiterates to our the ruddy autumn, when the work of the year reaches its consummation, and an a grave, vhereas if we could see when laden trees and vineyards and things as they are we should whisper, ripened harvests yield their abundance; our congratula ons to the a in the the frosty winter, when forests and fields hope that the de r one mi ht hear fall on slumber, perhaps to dream of a better springtime to come-how awe-in-The soul is too important to die, and spiring it all is and with what strange the body is too unimportant to exist for more than a few decades. It is a very ponder, how helpless we are, how like, curious fact that every man is in love children who have scarcely mastered with his own soul or personality. He the simplest rudiments of knowledge, prizes the something which he calls his and what a vast, what an inexpressibly real self above all other possessions, grand territory stretches out before us, inviting us to penetrate its mysteries

object in life is not to know, but to be. himself harshly used: still he would and events have been so arranged that rather be himself with poverty than any if we use them skillfully they will each one of them become a stepping-stone to Not so with the body. That is quite higher things. The soul of childhood is another matter. No one thinks of his nothing but a bundle of undeveloped possibilities. The powers of an archhimself. He would be glad to have an angel are packed within that narrow other body, just as we would be glad to space. The soul grows just as the body move out of a wretched hovel into a well does, no one knows how; but, strangely We by no means have enough, when the body has reached its the same pride in body that we have in maturity the soul is still in its adolespersonality. We might be happy to get cence, and sooner or later you face the rid of the one, but nothing could tempt curious fact that every man is a double, and that when one part of him is in the ripe fruit the other part is still in blos-

som. Now, if what you call your religion does not practically convince you that no words can express. When once life can be very beautiful as well as holy God's hand and yours are clasped He and does not persuade you that there is joy to be found almost everywhere if on will train your eyes to look for it, find you in "the holy city, New Jerusathen put that religion aside and go to the Christ for a new set of truths. When God has given you something, do not take what man gives you in its stead. Your creed is well enough if you leave it on the shelf, but you must keep the Sermon on the Mount within reach for constant use.

Yes, there are sighs and tears, but vironment. A vast deal depends on the one may even weep with hope, and your successful endeavor to do so, because in sorrow at the setting of the sun is that way only can he maintain in ordicheered by the promise of a better mor- nary times a calm and cheerful or, in row. There is no experience which the stress of sorrow, a resigned state of may not be used for your benefit if you mind. and God engage in the task together.

WHAT IS YOUR LIFE? As for man, his days are as grass.

-Psalms, ciii., 15. To what would you liken a man's life? with what you have is to lessen, or posasked some one centuries ago. It is sibly to lose, the power to make the best like a bird, was the answer, who flies of it. through the window from outer dark-Serve the lord with gladness: come ness, then flies through the opposite is almost godlike, for it implies that the

Suppose you visit it on some festive his life half as much as God has put asked to leave the room in which he coasion. The rooms are brilliantly to hisme ourselves for this, and so we will afford him better accommodation. find a wretched kind of relief in blam- If, however, the house has only one and the very air pulsates with buoyant life. There is neither nook nor corner in which good cheer is not found, and a wretened kind of renef in blamthe Almighty. We wonder why room, and you are forced to leave that,
He does not arrange matters differently, your tears may be pardoned. If we are
in which good cheer is not found, and
and at the same time the angels are only dust, we shrink from going back as you mingle with the throng you are wondering why we do not see things dif- to that from which we came; but if we are soul also, we may shake the dust off

There are periods of life when these You are met by an ominous sort of vironment so full of hardship that a dreamy and unreal. When we are gloom. The rooms are as they were, man could not find some comfort in it if young, for example, the near future atthe pictures and furniture are all there, he was willing to look and knew where tracts the eye, but the far future is hardly worth a thought. We are so busy laying plans for to-morrow that we sel house, so to speak, has gone, and the derstand it, is, first, to change a man's gathering dust and the hollow echo of attitude toward events by the necroyour voice remind you that a remarkable change has taken place and that an
inexpressible element is wanting.

mancy of faith in God's love and wisdom,
ble change has taken place and that an
inexpressible element is wanting.

mancy of faith in God's love and wisdom,
ble change has taken place and that an
inexpressible element is wanting. In like manner, what a difference be-advantage. That is what is meant by of resources and it laughs at difficulties, tween a body with a soul in whole- the new birth, and in very truth the You speak of evils to be avoided, but it tween a body with a soul in wholehearted possession of all its functions general outlook becomes so different
and a body from which the tenant has from anything before experienced that
removed. It is the same body, and yet
no greater change could be made if he
it is not the same at all.

When the man who owned it was in

It is possible to think of the good

The importance of the good

The

in congratulation or in condolence, and difficult to do this because the habit of really the dull and sombre something how flashed the eves as though each were a hearthstone filled with blazing logs.

The body was subject to the will of the The catalogue of things to be grateful religion will take all the enthusiasm out fixed.

The catalogue of things to be grateful religion will take all the enthusiasm out for is very large. What a pleasure, for instance, it is to be alive, and what a beautiful mystery life is. To think, to possible. One reason why young men feel, to aspire, to reach out, with sugar-But something has happened. There feel, to aspire, to reach out with specu- are loath to accept religion is that it is lies that body, but it stirs not. It is lative daring toward the stars, to dream neither hospitable nor kind. You recognize every feature, but still your leftler flight and explore that far away friend is not there. You speak, but the country which we call heaven—how more ardor, and more happiness, and marvelous a creature is man, what a more assistance in the accomplishment the hand, but there is no responsive perfect piece of machinery he is if rethe hand, but there is no responsive perfect piece of machinery he is, if represented. The eyes refuse even to open, garded from the standpoint of material-system of though they were never guilty of such ism, and how much more marvelous when they are told that in order to be died on the cross, could find a world of when you recognize that introduced assistance in the accomplianment poorest man who ever lived, who had not where to lay His head, who was laid in a manger at His birth, and who died on the cross, could find a world of when you recognize that introduced assistance in the accomplianment poorest man who ever lived, who had not assistance in the accomplianment poorest man who ever lived, who had not where to lay His head, who was laid in a manger at His birth, and who died on the cross, could find a world of lived. when you recognize that interior some- religious they must never do what they What has occurred? Only this, that thing which is independent of the mere want to do, and must always do what your comrade has moved the biself machine and will live a better and they do not want to do, we need home and gone elsew ere to live. You broader life without it after the airy not be surprised that during the years exactly where his ne residence is, and its little all. | the other way. This is all the more for that reason you are mystified and perhaps greatly tro bled. What wade sold another way are designed and pittful because these years of effervesstones of character are laid. In my the only difference between the first il- beautiful than the physical universe? judgment, the kind of religion which is not joy-producing is rank heresy.
Youth may think itself sufficient unto

most startling period of life is that in which the consciousness steals over you that more than half of your journey has been covered. So long as the future is longer than the past you may cherish a certain indifference, but when the future is compassed by only a few more summers and winters you become solici-tous as to what that future contains for you. When you say to yourself, "I am old now." you add. "I must think seriold now," you add, "I must think seriously." If there is anything in God's

great universe that can give you hope, or, better still, a certainty, you reach out your hands and your heart for it. If it be true that there are "mansions in the sky," you want to be assured of that fact, for between doubt and faith there is a vast, not to say an awful difference. If Christ's promise to "prepare a place for you" was founded on authority, and not on imagination, all dread of the days to come is at an end, and death merely transports you to the home of those who have gone before.

To advancing age, therefore, faith is a prime necessity, without which there can be no peace of mind. so to end it-all, is a stilette driven into the heart by a cruel hand; but to have heaven to look forward to, with larger fields of activity and more favorable opportunities-then we are like the poor man who has suddenly fallen upon a large inheritance, and who is even anxious to get away from the old that he may enjoy the new.
Religion gives us all these assurances.

Their acceptance by the soul adds to it a dignity and grandeur immeasurable. and withal a peace, a happiness, which may lead you where He will, for the end of the journey when nightfall comes will

BE OF GOOD CHEER. Thou hase put gladness in my heart .-

Psalms, iv., 7. If one would make his life profitable and happy he must be at great pains to fit himself to his circumstances or en-

Not that he need be entirely satisfied with his environment, for it is also his duty to look forward to something better and to make such changes as ambition may prompt or an honest effort achieve. But to be forever discontented There is a kind of restlessness which

before his presence with singing.—
before his presence with singing.—
before his presence with singing.—
Cour environment is one of exceeding beauty; but it is a matter of temperabeauty; but it is a matter of the body.

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hopes. There is another kind of discontent which is thoroughly depressing physical derangement, but that continuous is therefore to be avoided, because it draws the curtains down and forces you to sit in the dark.

when a man says, "This is well enough for to-day, but to-morrow I shall have more and better," he is in just the state of mind that makes the more and the better possible. But when one feels that his circumstances when one feels that his circumstances are not only a hardship, but also an in-justice, he can neither get out of his present the best there is in it, nor look forward to the future with anything like good cheer. The people who indulge in this latter train of thought are a very bad sort of Christians. They are at odds with themselves and with the Almighty. They spend so much time in wishing that things were not as they are, that there is no time left in which to use their experience to the best ad-

If we would recognize how much we have to be grateful for, instead of find-ing fault because there are those who find a deal of comfort to which we are now strangers. The difference to a man's soul, to his temper, to his general disposition, and, not least of ail, to his bodily health, between the conviction that he can do great things with what he has and the conviction that he can do nothing because he has not what he thinks he ought to have, is practically the difference between a life sweetened by faith and effort and a life embittered by an estrangement between himself and

It is true that there are human beings who seem to be greatly favored by circumstances or by the accident of birth, and also true that some have very little capital of opportunity. Why this is so no student of nature or of theology has been able to tell us. It is one of the puzzles of creation, and we can but guess at a solution. Perhaps by and by, when we reach a higher vantage ground and look back on these fleeting years, we shall be as grateful as we are now critical. The matter is not explained either by Christianity or by any of the natural religious which have swaved mankind.

I leave the problem, therefore, to take care of itself and ask my soul this far more important question: How can I get and good cheer it is capable of affording me? If my neighbor rides while I walk, if he has plenty and I have little, aye, if he has robust health and I bear about with me a thorn in the flesh, I would rather pray for a contented spirit than waste my energy in envy of that neighbor. I do not care how humble one's circumstances may be, there is certainly something beautiful and holy to be found within the narrow circle. The poorest man who ever fived, who had beauty in a flower and a helpful truth in the flight of birds.

We think too much of our environment and not enough of our destiny Wealth has very little to do with happiness, money gives nothing to the heart, can purchase neither a moral principle nor an aspiration. Strip the millions from one man, take away the poverty from another, pull off everything until not joy-producing is rank heresy.
Youth may think itself sufficient unto itself, but age knows that it is not. The difference of character. Environment counts for nothing, but character counts

for everything.

I say this, therefore—give no attention to what others are able to do or to enjoy; but devote yourself to doing and enjoying all that is possible in your own small life. There never yet was a night without a star, and if you search for the star and do what you can to ignore the darkness you will find more happi-ness than you ever dreamed of. The habit of looking at the bright side is well worth cultivating. It is a kind of practical Christianity which the world knows too little about. Religion is not worth much if it encourages your discontent: for, after all, if you and the Lord keep together you will always be in good company and always have some-thing to make you glad and cheerful. What is around you will be brightened by what is above you, and to-day, cloudy though it be, will be made radiant by the hopes that come from the great to-

OUR FAITH AND OUR BODIES. As he thinketh in his heart, so is he

Proverbs, xxiii., 7. There are certain passages of Scripure, of which this is one, whose real significance is at last being discovered.
In the diamond fields of Africa price-

less stones have remained for ages un-known and undisturbed; and in the domain of spirit precious truths have lain for centuries unrecognized. By some happy chance an explorer of the African wild stumbles on the scattered gems, and the world is at once made richer By an equal chance a scientist or phisopher announces a new principle of truth and we find that some old prophet or seer taught it centuries ago, and the world has been deaf until now.

The text furnishes an apt illustration. In a vague and general way we have always believed that a man's thoughts possess a kind of creative energy, but we have not appreciated the practical value and importance of this fact. We have simply glanced at it, and then passed by on the other side. The rough diamond was under our very feet, and we every day trod on the spot where it lay; but not until recent years has any one picked it up and polished it and shown us its radiant beauty. At last, however, it has been revealed

to us that in its broadest sense the heart makes the man, and that the words, "As he thinketh in his heart, so is he," are not the expression of a poetical fancy, but of a literal and awful as well as an encouraging truth. The basis of all true reform lies in the fact that body and soul not only reflect each other's moods, but that in the ideal man, the Christ man, the soul is undisputed master of the body.

Physicians assure us that mental con-

on larger thoughts and projects and startled beyond measure when told that

tendency.

The world has gone wrong for many generations and become entangled in the meshes of inherited maladies, simply because men have chosen their own way in opposition to God's way. The world's mental attitude has been the fruitful source of all the bodily evils from which it has suffered. If the universal mind had convinced itself in the beginning that unselfishness is more profitable than selfishness, that purity pays divi-dends while impurity lays assessments, and had continued through the centuries to lovingly live along the lines of the Creator's plan, pain would be a thing unknown, the word disease would never have been coined, and death would be like the sweet sleep of child-hood, from which we would wake in heaven. So far as the world is God's world, it is perfect; so far as it is man's world, it needs the succor of mighty remedial agencies.

Now, since mental conditions produce disease, then it must follow that mental conditions may check disease and even produce health. Let us linger here for a moment, for we are kneeling on the ground as the Christ passes by and touching the hem of His garment. are on the threshold of very wonderful discoveries, the value of which cannot be estimated. If it be true that to possess the Christ spirit is not merely to bear the ills of life serenely, but also to prevent them to a degree, then for the irst time we lift our religion out of its theological environment and make it a priceless, practical truth. When it is orced upon us that no man can be wholly well either in body or in soul who is not consciously God's child, and that we are well or ill in body and soul in proportion to our filial relation to Him, then we put religion where it belongs, on the strong foundation from which in our ignorance of natural and

moral law we long ago removed it.

The important fact for men to recognize is this-that the cardinal virtue are the corner-stones of a healthy body and a healthy character. The spirit of the Christ dissipates that condition of mind which produces disease, and tends to reproduce health as surely as wheat seed if properly sowed will furnish a wheat crop. The assertion is entirely within the bounds of known scientific law that the ideal man is he who reverently looks to heaven and says: "In Him I live and move and have my being." Here is the grand lesson to ponder

that faith is reposeful, that it equivalent of strength, for it is the mir acle worker that not only enables us to bear pain, but lessens the pain itself.

How wonderfully practical Christianity becomes! You must feed the mind with wholesome thoughts, or you will vainly feed the body with wholesome food. Your physical comfort depends on what you are able to see when you look into the heavens. The heart is the man. It is like the spring in which the river has its source. Unless the spring is kept pure the river will be turbid to its very mouth, and unless the heart is kept pure there can be no home, no health no happiness. Undefiled religion is nothing else than the Christ spirit which makes each event of life a stepping stone to higher things, and death the topmost step from which we are lifted

THE SEASONS AND THE SOUL Seedtime and harvest, and cold and heat, and summer and winter, and day

and night.-Genesis, viii., 22. These are the changes which mark the recurring seasons of the year, and their counterparts are to be found in the life of man. A year and a man pass through precisely the same experience for in the history of human beings are to be found periods of heat and cold, of seedtime and harvest, and of day and

night.
The thoughtful man, who carefully watches what may be called the struggles of nature, its joys, its shadows, its clear and cloudy skies, its fragrant flowers and noxious weeds, must feel as though he were looking into the glass of fate, wherein he sees reflected all the pecu liarities of his own spiritual life. He and nature are passing through precisely the same changes, and there is neither weed nor flower, neither ice nor heat, neither tempest nor calm. for the one which the other does not equally ex-

What more exquisite in their beauty, their fragrance and their mystery than the bubbling, babbling, joyous spring times of nature and of man? We are puzzled by the processes of growth in both instances and by the boundless exuberance of both.

uberance of both.
Within the seed is a handful of omnipotence, a moiety of intelligence, and when it is bedded it silently sets about a task so marvelous that if you were to see its work for the first time you would hardly contain yourself for wonder. What is that divine propulsion which draws from the soil materials which the most skillful chemist cannot reach? The boy is spiritually a seed also, and

the mystery of his growth is equally be-yond solution. What marvels of possibility are packed within that narrow soul! As the sculptor finds an angel in every block of marble, and with hammer and chisel slowly brings it to view so in every boy there is a grandeur of character, an archangel's excellence, all the elements of that kind of success which God smiles upon. They need but the Master's hand and the discipline of life, and then you will see a true noble-

The springtime is full of gladness and ragrance and laughter and a certain kind of happiness; but is it, after all, the best season? I think not.

Then comes the summer, with its torrid heat, its fields of ripening grain, its vineyards and orchards laden with their luscious products. Nature has been hard at work, and the results of her toil are in evidence. The very planet must be heavier, since all the blossoms of spring have changed to fruit so generous in weight that the branches can

the strength of physical maturity the heat and burden of the day. With a when you begin to win victories over godlike intellect he makes companions of the stars and forces from them serets which stretch through the countless years of the past; he corrals for the practical benefit of mankind the innumerable natural laws which have never before known subjection except to the nessed and become as obedient and do

cile as were the genii of fairy tales. Summer is the season of achievement. The man has developed capacities which excite our wonder, for he grasps the east and the west with his two hands. The earth trembles under his feet, and the heavens are within easy reach. And yet the appetite for knowledge grows by what it feeds on, and he is impressed and oppressed by the con-sciousness that he has not reached the limit of discovery, or of his own ability to discover. Is it true that he will continue to grow, or is there a boundary which he cannot pass? It has not yet been found, and the future beckons him to still greater accomplishment. Therefore I say the summer of life is

not its best season. Autumn comes with its chilling frosts. and winter treads on autumn's heels, its arms full of snow and ice. The earth yields up its glorious harvests, then be comes drowsy and soon falls on slumber. The sap no longer flows, the leaves wither and cover the ground, the trees in orchard and forest are denuded, and a kind of sadness hovers over the earth

like a canopy of cloud. The same experience comes to man His maturity has passed, his work is done. The heart begins to beat like a muffled drum, and the presage of approaching dissolution whispers strange

possibilities in his ears.

Ah! but the fields and forests are not dead; they only sleep. You may grow sad in winter, but both fields and forests will tell you that they are glad to rest a while, for another spring will soon becken them, and then they will begin the work of production once more.

The correspondence between nature and man still continues, for the winter of life will by and by give way to the springtime of eternity. The man who dies has not reached the limit of his powers, but in some other world and under more favorable conditions will take up the work which death forced him to relinguish.

I say, therefore, that the best season of the soul's long year is the springtime of immortality that is to come.

WHY ARE WE TEMPTED? In all points tempted like as we are,

et without sin. -Hebrews, iv., 15. It may seem a strange thing to say but there are very few joys in this world which equal that which follows victory over an evil habit. There is something which approximates to the supernatural in the consciousness that you are at last

master of yourself. One of the oddest facts connected with human nature is that it is so very easy to fall down and so very hard to get up again-so easy to acquire an injurious habit and so hard to break away from it.

And yet it is not so very odd, after all. There is a reason for all things, and if you look long enough you will find that it is a good reason. It is not true that the Lord has failed to make the best possible world for the purpose He had in view, but it certainly is true that many times we find fault with Him when we ought to find fault with our-

selves. Moreover, the fact that life is full of obstacles, and that temptations lie in ambush on both sides of the road, is one of the strongest arguments for immortality. If a man looks into the inevitable entanglements of this life, and then remarks with care the effect produced on the soul by its constant effort to overcome the obstacles and to rise superior to the entanglements, he must surely convince himself that the soul only begins its long career in this primary school of existence, and that somewhere there is a university in which he will enter on the higher education for which his experience here is preparing him.

when you remember that God's purpose is to develop all the faculties and qualities which lie hidden in your nature. Under the best of circumstances this cannot be accomplished in our lower world. If therefore you declare that there is no future in which we shall have a greater opportunity, it is like asserting that God planted an orchard of apple-trees, poured the sunshine and n upon them until they into blossoms, and then, when the fruit was turning from green to red, cut the trees all down. with the assertion that He never intend-

ed the apples to ripen. No man ever yet built a strong character out of self-indulgence. If you wish to get to the top of a hill you must climb. The vessel that drifts in ocean currents never reaches its destination. But when the sails are properly trimmed, and the right man is at the wheel, the steady craft bounds over the waves like a thing of life, and even the head winds contribute to its progress.

The evils in the world have a wonderfully beneficent mission, in spite of the fact that they cause so many spiritual disasters. God gives you a nail to drive, and if you do it so clumsily that you bruise your finger it is not the fault of the nail, nor the hammer, nor yet of Him who gave you both hammer and nail. So life must be skillfully handled or you will surely fall upon great ills. People seem to think that to be a good carpenter or architect or physician one must put himself into long and patient training and so learn the secrets of success, but in order to become a Christian one need not be thoughtful or observant. In truth, it is harder to build a character than as house, and if you acquire the knowledge how to build the house from some master of the art, you must learn the words of the Master of all masters. Resistance when tempted, putting aside an evil habit, carefully reckoning the cost when wrong allures you, keeping your self-respect, your personal

seems clearer, the stars are more brilliant and an indescribable something steals into the heart which is beyond

the price of rubies.

No man can say he is perfect. If he dares to do so it is because he is either ignorant or a hypocrite. You can't find astronomers and mathematicians in a primary school; neither can you find a perfect soul this side of heaven. God does not ask that much of any one. if you are making a brave fight, if you have set the wonderful enginery of will at work, if with your brain you understand what God would have you make of yourself, if with your heart you see the beautiful ideal He has given, and then, calling on the hosts of heaven for help, undismayed by repeated failures, you slowly cleans, your soul of its impurities, you are truly a child of God, and around you are a cloud of witnesses who will never leave you until you safely arrive in the home on high. Religion is simply another name for the military tactics of the soul. Life is a struggle, a glorious struggle, and if the right means are employed it is sure to be a victorious

## CHRISTIANITY.

The Cenuine and the Spuri-

ous Sorts. They Should Not Be Confounded.

TO THE EDITOR:-The writer has ever een known as a consistent Universalist Spiritualist, firmly of the opinion that

all things should be called by the right At the same time, he has never considered it his duty, or necessary, to withdraw fellowship from the church of his choice. He has ever contended that when a person or an assembly issues a counterfeit, no honest citizen should call it the genuine. If they do the ignorant are deceived.

Many writers of the liberal journals call what is palmed off as the "Evangelical Orthodoxy," Christianity. The fact is, they are two distinct systems. What is called "Orthodox," is a base counterfeit of the genuine issue of the pure principles taught by Jesus Christ.

Let us notice a few items. The doctrine of the "Holy Trinity" so-called, as issued by the Church of Rome, and adopted by her Protestant daughters and her numerous granddaughters, is

not of Christianity. The personal, spiritual, invisible Devil who stands by the side of every child, as it crosses the line from innocent babyhood to accountability, to tempt them to do wrong, and if they leave this body and pass on without repenting, the opportunity to make any amends is cut off, and the devil takes the souls of all such, and becomes their custodian, to torment them to all eternity. These doctrines concerning the Devil and the endless punishment of all the guilty souls of the world are prominent pictures upon the face of this "Evangelical" counterfeit issue.

Then the literal resurrection of this earthly body; It matters not how many have been eaten by cannibals, or how many babies were roasted and eaten by their own mothers during the seige of Jerusalem, or how many are eaten by the wolves and buzzards upon the plains of the earth-no matter how-each individual soul is to receive its own identical body thousands of years afterwards.
These are some of the most prominent

marks that are found on the issue of this so-called orthodox bill that are not on the genuine bill of Christianity. Now, it is a fact that the Universalists.

Unitarians and Spiritualists who are the best informed do not believe that the foregoing doctrines belong to Christianity. Why, then, should any one be instrumental in keeping this counterfeit in circulation by calling it Christianity?
Are not all who do this confederates with the ones that engraved the counterfeit? Christianity originally derived its title by promulgating the principles taught by Jesus Christ. It did not, in its primitive purity of peace and love,

to graft upon religion, and call it Christianity. The Universalists affirm that this is not Christianity, any more than a piece of bogus coin should be called the genuine, even if it has been falsely stamped. If the liberal reformers, who believe in calling things by their right names, allow themselves to call this counterfeit 'Orthodox" system Christianity, they make themselves guilty conspirators

teach the heathen mythology of barbar-

ism, that the counterfeiters have tried

with the originators. The writer believes that all should aim to know the truth, and when obtained, it ought to be so represented. No false title should be given to any theory whereby the ignorant may be misled. All true reformers should work upon this line, and not try to blockade the progressive movement of those who are on the upgrade.

Dr. Briggs, of the Presbyterian church, represents Christianity when he says that the believers will have an opportunity to perfect their condition of holiness after they enter the spiritual life. But when he closes the door of opportunity those that he calls unbelievers, he is circulating the counterfeit of Christianity. We ask the Doctor: Why not give all that opportunity? If the believers need this fitting-up to perfect their spiritual welfare, the unbelievers are in greater need.

The idea that the doctor entertains. that endless punishment is the destiny of the unbeliever, is the heathenism taught in his bogus theology. Univer-salist Spiritualism teaches that all souls will have all the opportunities that they will need, to bring them up into a holy and happy life. Those who promulgate this as the ultimate are propagating Christianity, in its fullness; those who do not, are circulating the counterfeit. We are endeavoring to give to each its right name. Dr Briggs issues a bet-ter bill than his church; at the same

time, it is not the genuine.

honor and, above all, your destiny in view, and refusing to yield, just as you would refuse to put your hand into the JAMES BILLINGS. flame—these constitute the gymnastics Hisco, Texas.

## A VALUABLE CONTRIBUTION. Reflections on the Spirit.

## SPIRIT IS PURE.

Thoughts About the Spirits

Evil Is the Improper Relation is this: and Use of Things.

Let us think about the spirit of man. I wish to look at the little infant or baby spirit boy and girl. Don't you?
There they are now! Just now they were thrown out into existence. Whose spiritual babies are these?

Let intelligence and God's baby spirits.

They are children of the Spirit of Life. "That which is born of the spirit is spirit." That which is born of God is corruption, one upon another; about the pure spirit God has given us. As we put many coats of sin and corruption, one upon another; about the pure spirit God has given us. As we wiser through suffering, let us

That which is born of pure spiritual

Substance is in substance pure.

Who dare say that these spiritual children of God are impure? "Yes," says one, "they are pure spiritual children now. But you just watch them as they come more and more in contact with the wicked world, and you shall soon learn that they have become impure in spirit, and are no longer the pure spiritual offspring of God." Is it

Can the substance of God-the offspring of the Great Spirit-the children Brief Notes from an Earnest of Life, Wisdom, Light, Power and Truth, be changed into the children of death, ignorance, night, weakness and falsehood? I cannot believe it yet.

But let us get on the spiritual car of life and watch the spirit child of God as it grows and comes in contact with the

Let us not forget. We are on the journey of earth-life, watching for clianges that may take place in the spir-itual substance of God's spirit children. We are at the end of earth's great railway, and are resting at the great union depot on the banks of the eternal world. Before we take our places in the beautiful spiritual palace cars of spirit-land, let us note the changes that have taken place in the spirit of God's child while on its earthly pilgrimage. Have you seen the pure spirit child of God suddenly or

thus far, but I have observed no chang-ing of pure spiritual substance into impure spiritual substance. Neither have I seen the Devil or any other power rob God of his children. I have observed that much dirt. dust and filth collects about the pure spirit-child of God as it know the truth, the life and the way. travels through the world.

Some of the little spirit children started out with but little of the impurties of the world clinging to them. They would stumble about, fall into this

they looked so filthy on the outside.

The filth of pride made some of them look awfully bad. Misguided passions and appetites made some of them look to deliver one of the Fourth of July oraand appetites made some of them lost to deliver one of the Fourier and feel ragged, worthless and desponding address, which was appreciated by that almost everybody wore a coat cut all present. He is a scholar and a general source of the Fourier and Fourier After looking at and coming in con-

would, if not careful, pronounce them impure in body, mind and spirit.

subjects in a masterly manner. At 2 p. m. I gave the address, and received many congratulations.

I met Dr. and Mrs. Schermerhorn at

ous enough, or weak enough, or what-ever you please to call it, to get into is a power for good as a lecturer, and close contact with evil thoughts and as a physician he is one of the best.

wrong-doing. I soon began to look very dirty, even in the sight of my fellow honor to the cause. I attended two of the cause is the light that surpassed sinners. It was painful for me to look his seances in the light, that surpassed upon and feel my own corruption. But I stumbled on and on through the dark The God-spirit. They are courteous, kind and ever willnight of ignorance. The God-spirit ing to do all they can to advance the within me would, in great pain, tell me cause. Mrs. Waite and Mrs. Pettibone that I was making mistakes which could only be blotted out by suffering and good works. I at last caught a known Mrs. Pettibone at the close of my lecture, which were all recognized. I have and good works. I at last caught a known Mrs. Pettibone at the close of my glance or dim sight of the real being or meetings to give as many as fifty tests spirit which dwelt inside all of the dirty and every one recognized. Certainly and ragged garments on the exterior. Such proof gives great support and I believe I can see as much uncleanness, strength to our cause. I also had slatefoulness, bad things, thoughts and conditions in myself and fellows as most were a decided success altogether. So people can. Oh, what a mass of corrup- far as I know, the cause with us and in tion clings to and works in humanity! I general is in a flourishing condition. can see and realize enough of it. Can't May the good work go on.

you? But let us not forget the spirit—

Detroit, Mich. Nellie S. BAADE. the real, innermost life which is of God—the great energy of the universe.

I have looked around for one of the most corrupt human beings on earth in order to study him. I can find no one with whom I am so well acquainted as I am with myself. So I hope you will exouse the reference, and follow me in the study of the one of whom I know most. God knows better than I, that if it is possible for men to get so corrupt as to phange their God-given spirit into a corrupt child of impurity, that change certainly would have taken place in me. But I cannot believe it has, because the living spirit within me-God's spiritohild—suffers untold agony on account of the many filthy garments I and others have wrapped around it.

"Oh, well" one might say, "your spirit may thus suffer, but don't you know that there are spirits in men that have become totally corrupt, and delight in doing wrong?" No, I don't know of any such thing. If God cannot give man a spirit that can withstand the cankering influences of man's ignorance and sin, then by what power can our spirits be preserved?

Some men may go on so long in ignor-ance and sin as to become unconscious of the fact that their spirits suffer on account of many years of wrong thoughts and acts, but I have never yet met a not manifest, in some way or other, the suffering of a pure spirit within. The very fact that our spirits suffer when we think or do wrong, is the best of evidence that the spirit is pure. If it were possible for our spirits to become corrupt, there would be no suffering on account of coming in contact with corrupt thoughts and acts. Such would be congenial companions, and would feast one on the other with pleasure. But this cannot be, for that which comes from and is of the spirit of God cannot become corrupt in its essence or substance.

Wherein, then, does evil or wrong exist, and if our spirits are and must always be pure, what is it that is evil or wrong or corrupt? Evil or wrong exists in the improper relation and use of

things. There is nothing evil, wrong or impure in substance or essence. All things were created good-very good, and they shall ever remain good, because God is the only creator, and He is just and good, and the supreme power over

We do wrong by making improper uses of the good things God has created. You burn your finger in the fire: What is the matter here? Is the fire or finger evil, wrong or impure? No. indeed. The evil or wrong is in the im-

proper relation and use of the fire and We do wrong by the improper use of

our minds, bodies, etc. It is the im-

proper association, connection and uses of things that cause wrong, evil or sin. if you so please to name it.

If all things were properly related and used, there could be no impurity, evil or unrighteousness.

The great problem for us to work out

What is the proper use of the good things God has given us? Many mis-takes are made in trying to work this great problem, but we must not become discouraged, for it is through toil and suffering we get wisdom.

Those who have a knowledge or a great sense of thirst, can most fully know the value of the pure, fresh water. Let intelligence answer. These are most will, when made wise, rejoice

> grow wiser through suffering, let us strip ourselves of these many corrupt coats by doing good. And when we have succeeded in removing them all, our everlasting spirits will appear, as they ever have been, pure and holy in the sight of God. SAMUEL DANIELSON, M. D. Medford, Oregon.

DETROIT AND ELSEWHERE.

Worker,

During the past year my time has During the past year my time has been fully occupied in public and private work. My tests and psychometric readings have proven such a decided success that I gave one year of my lectures free to the Philosophical Society in order to assist them through the financial depression, although I had several tempting offers to go 'elsewhere for good pay. I am re-engaged for the coming year at a salary, as the society fully appreciates my services and have done all in their power to make me happy and contented.

Three weeks ago I was called to Kingsville, Canada, to give a series of lectures, although the ministers had warned their congregations not to atgradually change into an impure spirit-child of corruption, or of the Devil? I have not. If you have, please tell me now, just how and when it was done. warned their congregations not to ac-tend our meetings, as Spiritualism was of the Devil. Still the audiences in-creased until they were obliged to pro-cure a much larger hall, and then it did cure a much larger hall, and then it did have seen many changes on the way not hold the vast audiences that came

A number of gentlemen are holding seances for trumpet manifestations, with good results. The people are refined, educated, and all seemed anxious to May the good angels crown their efforts with success.

I was entertained at the home of A. C. Hobbs, a gentleman in every sense of the word, and who is being developed to and that ditch, get up and fall again and again, and oh, how dirty they did look! Some people would say that there was no good thing in them, because their phenomenal medium, I bespeak for them success.

From there my next work called me tleman, and his guides handled their subjects in a masterly manner. At 2

I met Dr. and Mrs. Schermerhorn at But don't you know that I was curities the camp, and the Doctor always filled

## NATURE'S LESSON.

As one day 'mid Nature strolling sylvan scenes of grove and hill, Vature's self seemed all-controlling; balmy breeze, or rippling rill; n the light of landscape basking, na-

ture's beauties open, true, my guide a question asking, while sought for clearer view:

Which of all the gifts to mortals, that we mortals claim to own, Brings us nearer to the portals where the brighter light is shown?"

As I spoke, at once before me, as an an swer from my guide, And as answer, clearer, maybe, than the

word that seemed denied-For the mound seemed covered over with a plant in strength galore, Brighter green than e'en the clover, I had held so sweet before;

Mem'ry stirred my heart, and deeply, as recalling childhood's day; And the name presented to me seemed a touch of heaven's ray:

'Live forever!" was the title I remembered as the one, Man had placed on plant so vital, faithbut I have never yet met a ful ever 'neath the sun; a woman whose organism did Sure one's thoughts may live forever, ifest, in some way or other, the when a humble plant may hold,

And we find in Nature ever, lessons brighter far than gold; Nature thus with mem'ry linking, lesson deep had sent to me, Without which I'd passed unthinking;

Now how plainly I could see! Mem'ry? oh! the storehouse golden—on each mortal man conferred; That, my friends, should each emboldbut none that occupies the place of this. In his preface Mr. Boozer says: "In this work is presented, by means of essays in rhythm, both the truths and ethics,

en: "Live forever," is the word. Mem'ry's treasures live forever in the faithful heart of friend; Thus it is, and shall be ever till mankind itself shall end.

'Live forever!" what a sermon Nature thus had given me, Purer e'en than 'dews of Hermon; Nature vast, and mem'ry free! H. A. FOWLER.

# (From U. S. Journal of Hedicine.) Prof. W. II. Peeke, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician; his success is astonishing. We have heard of cases of 20 years standing cured by hira

have heard of cases of 20 years' standing cured by hira Hepublishes a valuable work on this disease which he Hepphilipers rainable work on this absolute care, free to sends with a large bottle of his absolute care, free to and residence who may send their P.O. and Express address. We advise anyone wishing a cure to address. Prok W. IL PREER, F. D., 4 Cours St., New York.

Denver, Colo. Price, S1.

## MARTHA HARDY.

Read with Satisfaction.

n THE PROGRESSIVE THINKER, of the

11th inst., and regard it as one of the most valuable contributions ever made

to the discussion now going on in the re-

ligious world, as to the credibility of the

writings composing the New Testament

There is not a syllable in it, with one

exception, that could induce a church-

man to lay down the paper in disgust. The exception is the promptness with

which Mr. Coleman "stands to one side"

-as the lawyers say in making up their juries—the 4th gospel, as a witness of

the truth. 'For I know no document in

existence whose internal evidence so

strongly condemns its character as a

truthful narrative, as the Gospel by

John. It "records" two stupendous miracles attributed to Christ, which, if

he really performed them, must have

been witnessed by the other three evan-

celists, neither of whom makes any al-

lusion to them, in his account of Christ's

doings. I refer to the miracle at Cana

of Galilee, where water was converted into wine, in the presence of many peo-ple; and to the resurrection of Lazarus

from the dead, at Bethany. The church

people think more of the spurious Gos-pel of John than any of the rest, and

that for obvious reasons.

The Catholic gets all the proof he wants for his cardinal doctrine of tran-

substantiation; and the Protestant gets

all he wants for the Divinity of Christ, in the affirmation of the first three

verses of the new gospel, and much more besides. How dense was the ignorance,

and how colossal and unscrupulous the superstition of the first century that

followed the death of Christ! And when

we come to the sixth century, that gave birth to Mohammed and his religion,

that of Col. Ingersoll. Yet, see how in the obscure parts of the country Chris-

tian ministers describe him as a very

bad man, and the people believe him to be so. If, however, he would play the hypocrite, and attend one of Moody's

revival meetings, and become converted and recant all he has written against

the church religion, what a scramble there would be among the sects which

should have him as a member. And if, like his predecessor, Mr. Joseph Barker, he should write a book against infidel-

ty, and in favor of the orthodox relig-ion, the sale of it would make him rich

SUB-CONSCIOUS THOUGHT.

and Uses.

Thoughts are of two kinds, conscious

and unconscious or sub-conscious. Those of the conscious nature are the

ones that control the voluntary acts and

impulses of life-those which are oper-

ated upon by desire rather than by im-

Sub-conscious thoughts are those

which operate through lines of impres-

sion and cause involuntary externaliza-tion of their subtile germination. They

are the ones that cause us to perform

acts in those unreasonring ways that of-

impulses, instead of cold judgment.

They are silent and true in nature

Their office is to give outer expres

sion to the inner life, to mold the body

The subject of this article was sug

gested by an agnostic literary friend and

answered automatically by Lucy B. Powers. FREMONT POWERS.

NEW BOOKS.

King Mammon and the Heir Appar

ent. By George A. Richardson.
This is a very ably written treatise

contends that the inheritance of wealth,

beyond a certain modest amount at least,

is a fundamental wrong, and should be

abolished. This contention he bases on

two main principles: the right of every

human being to a fair opportunity t

on some form of productive effort. The

Old Melodies Spiritualized, by H. W.

Good hymns and spiritual songs are rare, that are adapted to the use of spir-

itual societies, and we hail every effort

made to furnish good music at our meet-

ings. There are several books in use,

the philosophy and phenomena of Spir-

itualism, adapted to old novelties; so

that wherever the book is opened, peo-

ple can at once sing the familiar airs by

There are sixty-three of these songs,

or hymns, and the author has not al-

ship and his songs have excellence not

Boozer, Grand Rapids, Mich.

reading the printed words."

usually found.

and spirit in accord with the perfection

They are unrestricted in degree, faithful in teaching, and inestimable in their

mastering whole.

of the soul.

enough to die a millionaire!

The Buttonwoods.

TO THE EDITOR:-I have read with great satisfaction Mr. Coleman's article ful Powers to Spirits.

Once She Did Not Know Ben Bolt but Now She Is Said to Sing Charmingly in a Trance.

DECLARES EUGENE FIELD IS HER IN-SPIRATIONAL BARD AND CARTER H. HARRISON HER POLITICAL CONTROL -LOCATES THE LONG LOST CHICORA.

who is said to do feats when in trance which rival the best of Svengali's hypnotic efforts. She says the source of most of her mysterious talents is the Martha Hardy, in the natural state, has a childish voice of no power or

sweetness, but the neighbors say that when she is "under control" the purity and range of her soprano are marvelous. She is not a politician, but she delivers political orations which, she says, are inspired by the shade of Carter Harrison. She is a mere school-girl, but she writes poetry when in a trance and declares that Eugene Field is the celestial bard who inspires her.

She also says she has located the lost Chicora while under her sister's spirit guidance, and is ready to point out the spot where the wreck lies and the loca-tion of the bodies of the crew if any one will provide her with a pass or ticket to Benton Harbor.
The suburb of Ravenswood and the

citizens of Belmont avenue in the vicinity of Lincoln avenue, where Miss Hardy frequently visits, are all wrought up Mr. Coleman gives the evidence that things were just as bad; showing, as I think, cumulatively, that the moment men come into the domain of religion over the strange revelations of the girl and the wonderful change which has come to her own personality within the last few weeks. There is not a man in the country whose life is more free from stain than

STORY OF HER STRANGE POWER. About three months ago a younger sister of Martha died. The family often sat and talked of her evenings. On one occasion, while they were gathered about a table at the home of Mrs. G. W. Krelle, No. 706 Belmont avenue, where Martha and her mother and married sister were visiting, the elder sister re-marked that she believed a good medium could call up her sister's spirit. Martha was sitting by the table with her hands upon it.

Suddenly, those who were present say, the heavy table began to sway back and forth. While her friends were watching Martha they saw her eyes become glassy and her form shake as if she had been saided with a chill. been seized with a chill,
"Speak to me," said Martha. "If you are the spirit of my dead sister make it

known by rapping on the table."

Immediately, her friends say, there came a series of raps. Martha remained in the first trance only; a short time and Its Nature, Mode of Operation received no further communications on that night. When she came out of the

trance she was hysterical. Martha's elder sister is the wife o-William S. Frisby, of the firm of Law-son & Frisby, Ravenswood, and it is at her home that some of the most marvel-ous of the manifestations have occurred.

LOCATING THE LOST CHICORA. The manifestation which is said to have revealed the location of the foundered Chicora came only a few nights ago. The girl and her mother were visiting in Ravenswood at the time. Martha's eyes grew suddonly glassy and her form began to shake. She put her tentimes are the direct opposites of what judgment would dictate.

They come in times when they are hand over her eyes as if shading them from the sun.

A minute afterward she began to re-

not recognized, and their offices are performed before the brain forces have peat to them the story of the sinking of the steamer as she said it was appearing to her. The boat was within 800 feet of weighed the pros and cons of their ulti-They are born of the soul-mind. They the pier, she said, but all its lights were are the controlling leaders or teachers out, so that those who were watching of the spiritual growth. They are intu-ition instead of reason. They are warm from on shore could not see it.

sinking, and finally described the pres-They are the silent speech of the soul, bidding its lesser or lower natures, those ent location of the wreck and the place in the hull where the bodies of the crew of spirit and body, how to unfold, how are lying. When she came out of the to develop and become as its great or trance she told those about her she was sure she would recognize the spot in a moment. She has never been across Lake Michigan in her life, it is said. Previous to the possession of the girl by the spirits she seldom had been

known to sing, and possessed an inferior child's voice. Now, the neighbors say, the girl has one of the most remarkable soprano voices they have ever heard, and when she is in one of her trances the feats of Trilby would be insignificant in comparison.

One of the feats which the girl performs almost every night is the writing of poems in German, French and Swed ish, although she herself understands only English. In the writing of her poems she asserts she is moved by the spirit of Eugene Field.

Two nights ago she delivered a polit-

dealing in the main with the question of ical speech which she declared was dic-the inheritance of wealth. The author tated to her by the spirit of Carter Harical speech which she declared was dic-The above is only one of the many factors in redeeming the world from

superstition and ignorance. Verily the world is advancing. PROGRESS. world is advancing.

labor; and the wrong involved in all claims to wealth that are not based upinheritance of wealth, he contends, viodid most of the work; my brother helped lates both these principles. It violates some. I expect to do better next month, the former because a person who inheras every dish washer sold advertises itits no wealth does not start level with self, and sells several more; I don't have one who inherits, say, a million dollars or more; and it violates the latter beto leave the house. People hear about the dish washers and send for them. they cause a person who inherits wealth ("the are so cheap. Any lady or gentleman heir apparent") obtains it without any productive effort of his own, and is can make money in this business, as every family wants a dish washer. Any of hereby given an unfair advantage in our readers who have energy enough to the race of life over one who inherits apply for an agency can easily make from \$8 to \$10 per day. You can get full particulars by addressing the Mound City Dish Washer Co. St. Louis, Mo. nothing. The author enforces his argument from many points of view, and with a great wealth of pertinent facts and illustrations; and he anticipates and Try it and publish your success for the benefit of others. C. A. D. answers many objections. Price, cloth \$1.25; paper, 50 cents. Sent postpaid on receipt of price by the Arena Publishing Company, Copley Square, Boston,

"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity. By. E. D. Babbitt, LL. D., MidDen This comprises the last part of Human Culture and Cure. Paper covers 15c. For sale at this office.

"The Woman's Bible: Part I. The Pentateuch. Comments on Genesis, Exodus, Leviticus, Numbers and Deut-The contrast between the eronomy.' thoughts of these brave women and the thoughts of the orthodox world during all time past, is very striking. Keen analysis, ripe scholarship and fearless adherence to the right, characterize this very interesting effort of some of the brightest minds of to-day. For sale at this office. Price 50 cents.

"The Gospel of Buddha, According to Old Records," Told by Paul Carus. This book is heartly commended to stulowed the Salvation Army to take all the good things; His "Funeral Hymn" is written to the tune of "Llewellyn's lents of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living princi-Bride;" "No Fear of Death" to "Nellie Gray;" "Home of the Soul" to "My Old Kentucky Home;" "Reaping and Sowples. Spiritualist or Christian can carcely read it without spiritual profit. ing" to "After the Ball," etc.
The author writes through medium-

Price \$1. For sale at this office. "Talleyrand's Letter to the Pope" will be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic facts he states, and his keen, scathing "Celestial Dynamics" is published by review of Romish ideas and practices the Astro-Philosophical Publishing Co., should be read by all. Sold at this office. Price, 25 cents.

## REMINISCENCES

She Ascribes Her Wonder- Of My Thirty Years' Promulgation of Spiritualism.

> I premise that, though brought up by Christian and church-member parents, and tutored in the Sabbath-school of the Congregational sect, I never could nor did believe the doctrines of so-called Christianity. When quite a young child, a half-brother, then a young man,

intelligent and with natural genius for music, was preached into utterly incur-able and lifelong insanity by those Chicago, says the Tribune, has a real live Trilby in the person of Martha Hardy, a 16-year-old Ravenswood girl, tical mind-often too skeptical for my own comfort-would become positively fixed in the rejection of Bible stories as to communication and intervention of angels, so-called. Yet I have no recollection of a doubt as to the immortality of human conscious individuality. When the Rochester rappings burst upon the world of human thought, I

thought, read and pondered, but could not accept the really only legitimate solution of the phenomenon. So naturally skeptical, only demonstration of and through my own organism did or could settle, with me, the truth of the intercourse between the so called dead and the living. Many of my warm and trusted friends, in whom I had real confidence, and some of my own relatives recounted their experiences, evidences and arguments; but I, accepting their statements of facts, ever satisfied my own mind by some solution other than the real one. In the spring of 1860 my wife passed to the spirit side of life, and previously

two loved and lovely children had gone before. In December of that year a brother and his family visited a widowed sister (then keeping house with me in Port Huron, Mich.), and myself and darling boy. They were only in the house a few minutes when a young daughter of my brother, some thirteen years of age, was controlled, purporting to be by my arisen wife. This control kept the girl under almost constant subjection for several days. I concluded to have a circle on the following Sunday evening, inviting four Spiritualist friends, little anticipating the moment-ous results to myself. I had previously, that fall, been at death's door, of typhoid fever.

Seating myself with the circle at the table, I joined in the singing. Only a few minutes clapsed when, to my utter astonishment, my right arm began gy-rating violently. I had no control of its movements, though fully conscious and seemingly normal as to the action of my mind. A lady clairvoyant present, said: "Your brother George (who had passed to spirit-life in 1850, during our overland trip to California, and with whom said clairvoyant was well acquainted, as also with other members of our family) is moving your arm."
Soon the other arm began like gyra-

tions, when said lady claimed to see my father, then in spirit-life, in control of that arm. Immediately my lower limbs, and, indeed, my whole body, was in ex-travagant gyrations. So ridiculous and extravagant were the movements that said clairvoyant became disgusted and really felt that I was playing this exhibition of uncouth gymnastics, and privately requested the invited guests to vithdraw. Ere they left the room, how ever, I was lifted from the floor and pitched upon the table by the applicaion of a seeming atmospheric force to my external person, over which my constantly well-directed mind had no power to resist.

After all but our own families had withdrawn, I was thrown prostrate upon the floor and rapidly rolled from end to end of the room several times, my sense of the force applied being the same to me, as above described during the entire me, as above described during the entire experiences of this eventful 30th day of December, 1860. Many other manifestations of the entire translated into English from the original Arabic, with applicatory notes taken from the most approved comtions of varied character followed until near midnight, and I "gave in," ac knowledging that it must be the power and work of spirits; thus retiring to sweet and refreshing slumber.

But when I awoke next morning, my obdurately skeptical nature again as serted its supremacy. I doubted and sought other explanations of the cause of this forcible demonstration of the night before. At the breakfast table, I devised solutions and argued with sister, brother, the families seemingly as skep tical as ever. But when alone, out of the house, I was suddenly taken by this power and rushed into the house, under control of an Indian, claiming to be Osceola. From that day I was thus subjected to various individual influences and soon impelled to heal by laying on of hands; also to prescribe medicinal remedies; to give clairvoyant and sympathetic diagnosis of diseases; also to describe spirits to investigations, frequently giving names and other data for

recognition.
In the spring of 1861 I started out in the work of promulgation, healing the sick, holding circles and private house meetings; doing the work as impelled by my guides, and I still feel a passably efficient work for the cause of truth and A Chance to Make Money.

In the past three months I have cleared \$660.75 selling dish washers. I lid most of the work; my brother helped work. I expect to do better next month, fully; and, I hope, with practical efficiency.

while I was moderately gifted with power of test-giving, psychometric de-lineations, etc., I could never deem it wise to present those powers in conection with my lectures, especially upon the public platform. My financial remuneration for all those thirty years' work was scarcely a living one, consequently what little means I had at the beginning soon melted away. But why was I not more successful financially, and in the power of gaining plaudits and public extollation? While I know that my work was really appreciated, recognized as not only useful, but at least averageably able, I lacked the elements of power to enthuse the emotions, and hence to get present plaudits. or public after-mention, as these five years of absence from the public work fails to find my name mentioned among the old public workers, quite frequently enumerated by Spiritualistic public writers of the time. Now, I am still human, and also physically as well as spiritually human, and therefore feel that those thirty years of work in behalf of the vital cause of Spiritualism—the cause of human needs and human well-being, both in earthly and spiritual life-justly should be and are entitled to a moderate and modest measure of recognition, even though it may or should not be highly In my public and private work I ever ignored the troop of fads that beset the

path of all workers, more or less, en-deavoring to entrap each and all in the wily meshes of their phantasm. I op-posed the foisting of Woodhull, and in-ferentially her ism, upon Spiritualists and Spiritualism, at the Troy convention of the old National Association, and withdrew from the association after she had been counted in (as I believe, fraudulently) .- But speaking of the old National Association, or rather, as nearly all do who are writing up the present attempt at national organization (which effort I truly hope may becceed), entire-

ly ignoring the history of past efforts in that direction, is the fashion. But such is life; now more intensely verified as to

the past.
Please allow a few words as to the illogical claim of reincarnation. How any sane, logical Spiritualist can accept the theory, I fail to conceive. One would think that one round of earth-life is sufficient. To reincarnate is to be come a different individual-indeed, destroy the vital element of immortality, conscious memory. continued consenough of this.

In the spring of 1891 I withdrew from the field of Spiritualistic promulgation and endeavored to gain a living in a small book store, stationery, etc. But the undertaking proved a failure, and left me stranded without financial means or physical health. Were it not for the generosity and kindness of Brothers Francis and Stowell, I would also have to forego the reading of Spiritualistic papers—though I have secured thousands of subscribers for the older publications in our work; not so many for the laterestablished papers, because of being out of the field of work.

Scranton has but few avowed Spiritualists; no organization and very little public effort; no practically efficient head, or conditions of and for successful leadership and work. But let me state you a more pleasing fact: On the 8th of March last, some fifteen or twenty friends made me a seventieth birthday anniversary surprise visit; had a pleas-ant social chat and Spiritualistic food for thought through speaking and tests, and with a modest contribution emphasized their good will and charity toward the thirty-years' worker. Refreshmen's were served, and at dusk our guests took their departure. It seems, all things considered, and as if brought about by spirit direction, that we were fortunate in getting located in Scranton. But DR. J. K. BAILEY. Scranton, Pa.

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ture?

have been striving to determine its plate, and in this way his picture is essential nature. In this last their unharmed during development. efforts have been so utterly fruitless mains a glimmering uncertainty.

tapering at the ends like an egg. This an ordinary photograph gallery. so-called tube, like a common electric! lamp, is almost a perfect vacuum. Sealed in each end of the tube, by fusing the glass, is a suitable electrical terminal. To one of these ter-Converging rays of God create a spark, minals is attached the positive pole of That, deathless, endless, trackless in its the dynamo circuit and to the other the negative.

green light, accompanied with a hissing, sputtering sound indicative of From Central Sun through azure depths great electrical energy.

mysterious as it is, being plane equal to a quarter of a candle power, of life—in scattered rays through earth

the open end made to fit as closely as To uffinity sparks that now appearpossible the forehead and cheeks, the Ascending through the endless chain of soft, fluffy material, when the instru- Unto another plane of terrene life. ment is put over the eyes, excluding Forth from its limitations in the soil all light from that end of the box. It glides into the plant, whose virgin The back end—the part that is always leaves directed toward the illuminated tube— Are wooed by gentle winds and sunny is about s'x inches square, the back days,
And kissed by dews, that, shaken by the wall being of wood or aluminum and coated with tungstate of calcium.

Through the kindness of Mr. Eugene Reflecting beauty from the morning Beacon Lamp Company, Boston, we From swelling buds within the foliage, have been graciously permitted to Sweet flowers spring to scent the sumcarry through many important ex- mer air;
perlments, some of which were most Then bend their petals to the noonday carry through many important exthrillingly interesting. These gentler sup, men have been manufacturing the once so rare;

Crookes tubes for months, have every And of the fading blossoms there is one those who only do it because they are facility for X-ray demonstrations, and That, broken from the plant, returns to facility for X-ray demonstrations, and earth. have made many brilliant discoveries.

us close the circuit and turn on the X-ray light, if we can call it a light. Sustained no longer in its dark abode— The tube is filled with rapidly. Begins to sense the throb of Nature's vibrating waves of greenish light. And feel the kindling fire that God be-We put the fluoroscope over our eyes, i holding the back end within a foot of When it went forth into the cosmic the Crookes tube—the nearer the better, provided we run no risk of receiv- By countless years of Nature's silent ing an electrocution shock. On placing The spark is clothed with animated the hand on the back of the box, and disgusting outline, suggestive of midst the gorgeous blooms that a lifeless skeleton.

When the forearm was placed upon the back of the box, the clothing and Thus scintillating through an endless button, alone were seen. Then two plane pieces of hard pine, each two inches Of consciousness, where passion, hate thick, making four inches of solid and strife wood, were placed upon the back of very and pain. wood, were placed upon the back of joy and pain, the box. Through it all, the bones Till it attains a knowledge of the Truth. and many metallic substances were O, spirit friend, what thrills my yearnseen as plainly as if no wood had in-.

A boy stood erect between the back searching gaze?

So deep and still, there vibrates through my breat of the nuoroscope and the fighted my breat tube, and there we witnessed the A ray of peaceful love, and through the thrilling spectacle of the human heart under the vitalizing force of the life Of viewless deeps there floats a wave current, beating violently in what That gently whispers-Immortality.

A tailor who had been carrying a needle in his arm for ten years, Regenerate this drooping form that placed his arm upon the back of the dies, And let me evermore abide with Thee stantly and a photograph taken of it, To bathe again in God's eternal sea, be easily found by the surgeon's knife.

Fifty years, during which the world has lived a thousand, as it were, in scientific unfoldments, have passed since Morse, with commendable pride, sent the first message over the wires: Thy lithesome form so full of grace, sent the first message over the wires: Thy smile so bright, "What has God wrought?" It seems Thy step so lightthat the writer is pardonable if, on Art thou of earth, fair one? lifting his wondering eyes from these, Thy laughter ripples on the air; the strangest and most inexplicable Thin eyes would many a heart ensuare. phrase by Morse into saying: What To lighten the pathway of darkness and

One of the most important inquiries Where is thy home, fair one? has Roentgen wrought? concerning the Roentgen rays is this: Thy coming has lightened many a care What are they and to what part of When the burden seemed greater than the solar light, if any, do they belong? Thy radiant presence brought us good All the color waves of the solar spectrum lie between and include the dark. To bear our ills while we linger herered, having 396 trillion vibrations per Tell us of thy home, fair one second, and the extreme violet rays, having 765 trillion vibrations per second. The red are by far the strongest rays of the sun, and only these have the power to penetrate a dense stratum. To a home in the fair beyond." of smoky atmosphere. For this reason Thus did the one from the spirit-land

The purely red rays of the sun affect very feebly the photographic plate, while the X-rays affect it powerfully. Therefore the X-rays, if belonging to the solar spectrum, are some distance above the red

If it is true that they have their counterpart in solar light, experimenting on this line will finally unfold a method, and most likely an inexpensive one, of obtaining the X-rays directly Since the startling discovery of the from the sun. Nothing is more Roentgen; the world has not only been into seven colors, as there are millions busy with efforts to discover its great- of colors and shades ranging between est utility to mankind, but scientists the extremes of the spectrum, red and in every land, stimulated by the violet. Science has taught the phogreatest of all incentives to the actographer to screen off that part of ouisition of knowledge—curiosity— the sun's rays that affect the sensitized

Science may finally teach us to that the question: What is it? redeliminate from the sun, all the conflicting and neutralizing rays that have Writers, in describing the X-ray forever masked and obscured those apparatus and their experiments, corresponding to the Roentgen, demusually display so much scholasticism onstrating that the sun is not only in the employment of technical terms capable of furnishing the X-rays as as to thoroughly bewilder the average now electrically produced in the reader. In this paper it is the aim of vacuum bulbs, but rays a hundred the writer to avoid, as much as postimes more powerful. It may be that sible, the use of technical vagaries, as but little can be learned of the X-rays it is, is the mere stepping-stone to until the apparatus is understood.

The Crookes tube, about which so are care the discovery with the tangent of the tambourine was rattled, and those sitting by the medium testified that they were touched by something from behind, and yet the lady said she knew the medium did not lose his grip on her wrist. After a totally dark seasce when The Crookes tube, about which so any age—the discovery and complete fruch has been said and so little isolation of solar rays that will render learned, is, roughly speaking, a glass everything transparent—and yet, unbulb six inches long and two and a der proper mechanical devices, may half inches in diameter at the middle, be regulated as easily as the light of JOHN WESLEY DAILY, M. D.

LIFE ETERNAL.

Goes forth to gestate in the cosmic sea; And guided by the Universal Life—
A current with an intensity of forty
thousand volts is now turned on. The
It penetrates the astral zone of earth. tube is at once filled with a yellowish Flashed from the bosom of Omnipotence-

of space; O, thou immortal germ! eternal flame!

This is the light, feeble, weird and Celestial ray that time cannot efface. mysterious as it is, being scarcely Though thou descend unto the lowest

> and sea. Vibrating in the atoms of the stone-

The fluoroscope is a box about eight A spark embedded in its crudest sphere, inches long from before backwards, And polarized by immutable laws

breeze, Descend unto the earth in sparkling

sun.

Now that we are in their laboratory Beneath the drooping plant the flower

with everything at our command, let And deep within its folds the living spark-

> stowed dust.

form directly between the eyes and dimly Unfolding threadlike legs and gauzy growing tune, every none, stripped wings absolutely of fiesh, stands out in bold That flutter in the fragrant air of morn;

> Feasts on their grateful odors through the day.

flesh disappeared, and the grim and maze
naked bones, adorned by a gold sleeve- Until the spark has reached the human

ing soul, When thy calm eyes meet mine with

maze of rest

seemed a prison cell of dry bones.

O, Light Divine! reblend the scattered rays;

box and the needle was located in- In peace; for my impatient spirit cries showing the exact location, so it can And feel the sunshine of His boundless URIEL BUCHANAN. love.

THE SPIRIT MESSENGER.

of all phenomena, he twists the catch Thy lily-white hands carry flowers in

we could bear,

the sun in smoke-dimmed cities like London usually appears red, and does not harm the eyes nor complexion.

Take me kindly by the hand.

Encouraged by her wise advice,

I will prepare for Paradise.

Mks, H. W. Ford.

Why Isn't There More of Them.

Excellent Manifestations Through

Excellent Manifestations Through J. B. Johnson-The Free Temple.

Starting from Battle Creek, Mich.,

with Lake Brady, Ohio, as my destination, with an invitation from Brother F. D. Dunakin in my pocket, I found myself at his home, the Free Temple Since the startling discovery of the from the sun. Nothing is more X-ray a few months ago by Professor arbitrary than the division of sunlight Roentgen; the world has not only been into seven colors, as there are millions George, the son, and, therefore, "chip of the old block," as Brother Dunakin with his good wife, and Brother J. B. Johnson, of Toledo, Ohio, had gone out to a farmer's about six miles away, where Brother Johnson was to hold a sennee for physical phenomena, and as the chip was to follow the block, 1, not caring to to remain alone, of course followed. We found the circle composed almost entirely of unbelievers, and those who were present were of the kind that to satisfy them they must be able to pick every spirit apart, or dissect, and for every other manifestation there is some sleight-of-hand explanation; or when the medium with both his hands clasped the wrist of a lady, a black cloth being fastened over their bodies, with the light so bright that all could be easily distinguished, bells were rung, the tam wrist. After a totally dark seance, when the trumpet was floated over the audience, while one of the skeptics held the feet of the medium, and his hands were securely tied to the chair, and other manifestations were given, these same "won't-believers" said, "spirits must be in mighty small business to go round ringing bells and rattling tam-

I timidly asked the very pompous spokesman of the crowd, "what would he ask the spirits to do? And as he had no ides of what would be proper for the spirits to do, I suggested that even one tiny rap, one tingle of the bell was enough to prove that intelligence was manifested.

Oh! why is it that so many are allowed to enter a circle with their inharmonious conditions and break all harmony that otherwise would prevail, and when manifestations are light, then the honest investigator is stopped, and the medium, with ever so strong powers, is compelled to bear the taunts of these same "won't-knows," and the honest medium has to be classed with the fakes Until the mediums are awakened to the fact that none but those who are honest, and will carry into the circle an honest and willing motive; those who look upon Spiritualism as something other than legerdemain-until then conflicting conditions must prevail, and the Spirit-world will be held back, and the prophecies which have been made, and which we all expect, cannot be fulfilled.

I advocate upon the platform, and I ever will, the thought that I do not believe it a good plan to allow rigid test conditions, because it always conveys the idea that the manifestations are of a fraudulent nature. Just as you visit a medium with the expectation of finding | you to the All-mother, the real. fraud, just as sure your expectations will be realized, for "like attracts like" is an immutable law, and if you have a fraudulent spirit yourself (and your distrust implies it), then rest assured that you will draw those spirits which will correspond with your own spirit.

I did not intend to write in the above

strain when I started this, but the above itualists will say the above will let down the bars to fraud, I say no. It will create confidence in honest mediums, and it will be easier to detect fraud, for the spirits will have no incentive to cater to such fraud and infamy by mortals.

Brother Johnson is one of the best table talking, Mr. and Mrs. D. and their son present, besides Mr. Johnson, val the soft hands of the invisibles were felt by all present, and voices were heard through the trumpet as it was floated through the air; the music-box, around the room, and all this when we asked no test conditions. I believe if there had been one present who questioned the honesty of the medium, the result would have been less,
Why isn't there more of them, was

doing a grand work. The Temple, properly speaking, is a large brick old-fash-ioned farm-house, situated on the highway, and electric railroad, midway between Norwalk and Sandusky, O., near Avery Station, on the Nickel Plate rall-It is owned and was fitted up for a spiritual meeting-place, by Mrs. R. N. Wilcox, a wealthy lady who lives near by. She told me that she already had plenty of money, and then she had a good fortune left her by her father, and not knowing any better way to use it, she thought to awaken an interest and to give the Spiritualists near by an opportunity to get their Spiritualism near home. She had this large brick house remodeled by removing certain partitions, which makes a hall large enough to accommodate three hundred | Johnston and wife, of St. Louis, Mo. people. There is a reception or sennce room; all the floors are covered with a bright-colored ingrain carpet; a full supply of nicely-varnished high-backed chairs are provided. A fine organ has been put in the hall, and the best thing of all, this noble, true spiritual woman has hired one of "Nature's noble-men," Rev. F. D. Dunakin, formerly of the town of Cecil, in the extreme western part of the State, to occupy the living rooms of the hall with his family, and lecture every Sunday. Mrs. Willow to spays Brother Dunakin a yearly saling of water pipes, and this much-needed in the has no thought of how his ed improvement will be finished in time bread is to be gained for one year cer-Mrs. Wilcox has done that which it is

a pity others will not follow. How much better our speakers and mediums could do if they did not have constantly before them the anxiety of what their future may be: and how much good might be done if all those Spiritualists (?) who have an abundance of material wealth many fine workers to-day who are barely living, seldom knowing beyond one annual meeting for the election of offimonth at a time what they are going to | cers. do, and often their engagements are so distant from each other that what they have earned in one town is consumed in traveling to fill the next engagement.

Then my text is proper. Why isn't there more Mrs. Wilcox's? Why isn't there more Free Temples? I hope the description of this glorious place, where spirits as well as mortals are ever welcome, will cause o mortals ral souls to go and do likewise, ther libe

thirty members who took part. Why isn't there more of them also? Probably we can not count twenty-five lyceums in the country. Why? Because most Spiritualists, are too much occupied with the material or phenomenal part. I disclaim any thought against this part of our cause; but while we have the demonstration of the continuity of life, I believe we must also educate the children to desire to see these same phenomena in a true light, viz.; not as a show, but as the proof of the continued existence beyond the grave. Then, to do so is to awaken an interest first by telling about it in the lyoeum, and then by taking the little ones as soon as they are old enough to comprehend, and let them see the theories demonstrated which they have heard discussed by entering the circle. Monday night I had the privilege of

sitting in another circle with Brother Johnson. There were twenty-eight people present, and I never saw such excellent demonstrations with such strong light. Messages were written to many of those present, and some of them were written by spirit hands that could be I hope if other itinerants come this

way they will try to make it their business to stop at Free Temple. I am satisfied they will find Sister Wilcox and her equally hospitable husband, as well as Brother Dunakin, ready to give them a hearty welcome. From here I go to Lake Brady to fill

an engagement of three days, then one day, July 12th, at Toledo, O.; then back to Devil's Lake, where I hope to meet all Michigan friends, as well as all others, from July 24th to August 10th. After that, I am ready to receive engagements to lecture in any place on reasonable terms.

M. F. HAMMOND.

## THE SOUL.

As Viewed by F. R. Lockling.

The soul is an eternal idea, twin of the spirit, born of the All-mother. It is the highest ideal (except the Allmother) in nature. It is more. It is an involuntary principle of eternal life and love, possessing all the senses, feelings, emotion, desires—all that stimulates the spirit to will and to do; and when unfolded will impress on the spirit all the sublimittes of earth and to spirit all the sublimites of the spirit all the second spirit all the spirit all the second spirit all the spirit all the second spirit all the spirit all the spirit all the second spirit all the spirit to will and to do; and when unfolded will impress on the spirit all the sp and heaven. Soul is the middle factor between spirit and matter, whose nature partakes of both, and induces the spirit to descend into oblivion, where it overpowers the spirit among living atoms until resurrected into the light of reason by the spirit. Spirit is like space, holding or pervading all. Soul is related to time and its events, and at birth was one of the morning stars or daughters, shouting, "Give me liberty or give me death!" and as a perpetual motor she is coming to the front: The microcosmic soul environs the spirit and appears similar to objective nature.

Those ideas and thoughts which come bolting into the mind without effort tie Soul and spirit are ever trying to es

tablish an equilibrium between life and death, motion and rest. Death is rebirth, where the old are reborn young by reabsorbing the spent forces stored up in rest.

This change perpetuates life and de-

stroys the dreaded sting of death. Thus you go on from state to state, from sphere to sphere, resting here and there in some enchanting bower to review the past and wonder at the presence of all. Here now ideas and thoughts arise by associating with spirits from other worlds. Here the experience of each portrays a difference which enables you to distinguish one from the other, and this difference will continue to the end of the Alon. Then spirits and souls will pass into the nirvana as gods and goddesses, there to repose in the bosom of leve until Brahm, the god of night, is mediums for physical phenomena I have through brooding at the base of Being. yet met. In an impromptu circle last On rising from his dreams and couch of Saturday night, while we sat around the rest, he will say to the All-mother, and to the gods and goddesses: Let us creson present, besides Mr. Johnson, i ate a new universe, and make good turned out the light, and immediately health catching, instead of disease. Let us strike from our old list every Devil. every incentive leading to vice, crime, revenge, jealousy, selfishness, or to war in heaven and on earth; and don't forget weighing fifteen pounds, was also carried to leave out hell, death and the grave and its terrors; all vermin, poisons and serpents that tempt soul mates; for these things have annoyed me for ages, saith the Lord of Ghosts. Let us make a higher grade of beings; but don't make them out of jug clay, for we want suggested by the thought of the Free to fill them with love instead of whicky. Temple, where Brother Dunakin is now What we want is a harmonious whole What we want is a harmonious whole in all of its parts, thus avoiding all necessity for popes, priests, preachers, lawyers, doctors and funerals.

This much hath been whispered in

the ear of the writer. What more the incubation will bring forth deponent knoweth not. Let us wait for the allrising sun.

"Which was first, the egg or the hend Tell me, I pray, ye learned men!"

Clinton Camp, lowa.

Arrangements are all completed for the opening of our annual camp-meeting, and there is every indication of a large turnout and successful camp. Campers are now arriving daily, the latest accessions being the genial Johnie

Every cottage and seance-room and many tents are already rented, and orders are still coming in.

Many mediums not named in our circular have made arrangements to be present, and every phase of mediumship

will be well represented. This, with our superb intellectual programme, will afford unusual opportunity for investigators of the phenomena and philosophy of Spiritualism.

N. G. Omstead, one of the trustees, is

which has proved so annoying in the As in former years, Clinton Camp will

bids fair in every respect to be the equal of any of its predecessors.

Every member of the association, and all others interested in the future of would do something in the line of what this camp, should make it a point to be this grand woman has done. There are | present, as business matters of the utmost importance will come before the

> Remember that railroad tickets, to secure the reduced rates, must be purchased July 30, 31, and August 1, and thereafter on Tuesdays and Fridays of each week. WILL C. HODGE, Secretary M. V. S. A.

From Soul to Soul." By Emms Rood some volume, wherewith to sweeten portant volumes on Health, Social Schours of leisure and enjoyment. Price ence, Religion, etc. Price ence, Religion, etc. I had the privilege of st<sup>B</sup>nding before hours of leisure and enjoyme Brother Dunakin's congregation at the \$1.00. For sale at this office.

## ANNUAL OUTING

Of Dunkirk Commandery, No. 40, Knights Templar, at Lily Dale.

SAD ACCIDENT OF THE DAY-CAMP OPENS WITH A BOOM-COL, R. G. IN-GERSOLL OCCUPIES THE ROSTRUM.

Thursday morning dawns bright and glorious. A brisk breeze cools the atmosphere, giving an ideal day for the Dunkirk Commandery, who are holding their annual outing at Lily Dale campgrounds. The Sir Knights left the Dunkirk Armory at 8 a.m., arriving here at 9:18. To the sweet music of the accompanying band they marched onto the grounds. After the preliminary exercises of a short drill they proceeded to the bowling alley, which commands a fine view of the lake and picturesque landscape. They dined at the Grand Hotel, where the products of the cui-sine's art, dainty edibles and all the delicacies of the season were generously spread and choicely served by the royal host, Mr. F. E. Cooke.

At the hour of 3 p. m. the Sir Knights and attendants filed out to an open field, where a ball game and an old-fashioned

of 4 had arrived. Soon they were to assemble in the spacious Auditorium, where a dance, supplied with orchestra music, was to be participated in. But at this juncture a young man, 21 years at this juncture a young man, 21 years of age, a son of Mr. Bourne, ticket agent at the Union Depot at Dunkirk, N. Y., who had rode in on his wheel and joined in the games, went to the toboggan slide for a bath. Being very warm from excessive exercise, it is supposed a cramp resulted from the slide into the water, into which he sunk, never more to rise! His comrades did their utmost to rescue him. Thirty-five minutes elapsed before the body was recovered. Dr. Hyde was summoned, who with other healers did all that mortal effort could do to resuscitate the lifeless form. From 5:15 p. m. to 10 o'clock they labored incessantly. At that hour all hopes of resuscitation had to be abandoned. The father of the young man arrived on the scene at 6:30 p. m. The body was tenderly placed in the casket and by ambulance borne back to his home at Dunkirk. At the same time the steam-car, which was held to learn the result, and which had brought hither in the bright morning its happy occupants, was homeward freighted with saddened hearts. When the accident occurred, the sun was obscured by somber clouds and the winds sung mournful dirge, as if the day blended sympathy with sorrowing hearts, and the stranger's heart breathed, "Requiesca"

in pace." Saturday brings scores and hundreds of old and new guests upon the grounds. All is astir throughout the camp. Among the distinguished guests registered at the Leolyn House are Senor d Ovies, and the Countess, his wife, of Spain; Mrs. Kate Stiles, of Boston; Mrs. A. E. Sheets, of Grand Rapids, Mich. and Mrs. A. L. Pettengill, of Cleveland Ohio. Miss Hattie Danforth is again in our midst. She teaches the science of palmistry and gives most satisfactory readings in psychometry. She is ar ranging to give some evening enter-At 2 o'clock p. m., Mr. Geo.H. Brooks,

chairman, formally opened the meetings of the season of '96. In his inaugural remarks, among other things he urged the maintenance and advancement of the Children's Progressive Lyceam, suggested the organization of a mother's club as a means conducive to a wiser, tenderer and more gentle paternal gov ernment in the home circle; that the social life, so delightful in the past, be fostered and deepened in the future.

After music, both choir and instrumental, which ever form a daily part of the exercises, a touching invocation was offered by Mrs. R. S. Lillie. Mrs. Sheets occupied the rostrum both afternoon and Sunday morning. The lec-

tures were followed by platform tests given by Mrs. J. J. Whitney, of California, all of which were fully recognized. At 2:30 p. m. the auditorium was densely packed. All available space on the platform was utilized to aid in making the crowd comfortable. Loud and prolonged cheers greeted the approach of Col. R. G. Ingersoll, who stepped at once to the front of the rostrum. At times he was touchingly eloquent and highly oratorical. He spoke for two holding the audience fascinated by the charm and power of his logic and genial humor. His peroration reached the heights of sublimity.
Other speakers are to follow daily

A NOTABLE WORKER.

during the coming six weeks of camp

G. L. P.

She Saw the Spirits Attending Her Last Moments.

At Olympia, Wash., July 3, 1896, Mrs. Geo. A. Barnes passed away to her spirit home, aged 75 years. She was a veritable pioneer. A native of New Jersey, she went to Indiana at a time when that State was on the western border of civilization, where, in 1842, she married Mr. Barnes, and in 1848 they crossed the continent, over plain and mountain to California, and two years later settled in Portland, Oregon; but for the last forty-four years have resided in Olympia, Wash., ranking among our best and most respected citizens, and for more than forty years have been active and pronounced Spiritualists. Mediumistic themselves, and eminently honest, intelligent, progressive and truthful, they have been hospitable to every phase of spirit manifestation and consequently have had a rich experience, and which has not only afforded them great comfort and satisfaction, but made them among the leading Spiritualists of the Pacific Coast.
Just as Mrs. Harnes was passing away

she told her husband the names of her spirit friends she saw in attendance to bear her freed spirit to that home where loving friends awaited to welcome her to the joys and activities of the higher

Her funeral was very largely attended by the leading citizens of the city and vicinity, who knew and esteemed her as a good friend and neighbor—publicstand well to the front in the list of spirited, progressive, active, honest and camp-meetings, as the present season true, and who had the courage to detrue, and who nau the convictions, clare and maintain her convictions.

> "Mahomet, the Illustrious." By Godfrey Higgins, Esq. (Library of Liberal Classics.) No author was better qualified to write an impartial and hones 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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of Mediumship

with every instrument. Many who were not sware of their mediumistic gift, have, after a few sittings, been able to receive detightful messages. A volume might be filled with commendatory letters. Many who began with its as a mustage toy, found that the intelligence controlling it knew more than themselves, and became converts to Spiritualism.

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SATURDAY, JULY 25, 1896.

#### Unreliability of History.

It is not safe to place implicit trust on anything professing to be ancient history, unless it is the monuments; and we have indubitable evidence that such of these as were accessible to the hand of the forger, as the catacombs, have been doctored in the interest of priestcraft. All ancient literature professing to be Roman, Grecian or Hebrew, has been tampered with, and is known to be corrupt. Homer's lliad and Odyssey, represented to have been written nine centuries before our era, German critics have shown were written as late as eight

centuries after. The parent Christian church had unlimited ability to practice the most astounding frauds on their ignorant dupes. And we know they were not restrained by principle or fear of punishment. The great misfortune is pseudo-scholars cite from these fictitious authors, or their interpolations in genuine history, as authentic records. A person limited in sources of research, or placing full confidence in some favorite theory, fails to find evidences of fraud which another

sees at every glance. For hundreds of years it has been a criminal offense in Christian countries, and in all the original States of the American Union, as well as some of the new States, to animadvert or call in question the divine authority of the holy Scriptures, or controvert the truth of the Christian religion. Adverse criticism was silenced. At an earlier age the Inquisition settled all controversies of that character at the stake. It is regretable there seems to be Lib-crais who are unwilling to explore these frauds, or allow others to trace them to their source without reproof.

#### Teiling Tales Out of School. That W. T. Stead who raised such a

dust in this city during the World's Exposition, by his "If Christ Should Visit in a late number of the Review of Reviews, under the head of "The People's Bible History," inquires, "What of the Bible now?" Then he tells of the "great earthquakes" of public opinion produced by the higher critics during the last twenty years. He says the Bible has been having a very rough time of it: that there has been a tremendous upheaval in traditional notions about the Old Testament: that Moses was the author of only a chapter or two additional to the Ten Commandments: that Deuteronomy was a production centuries later; and the Pentateuch generally was written many centuries still later. The Psalms of David, Mr. Stead alleges the higher critics have in great part, if not altogether taken away, and Isajah is proved to be the work of two authors. He cites concessions made by leading churchmen in England confirming his statements.

Now the cat is out of the bag," concludes this brilliant writer, "and the man in the street is interested." Yes, and obsolete statutes designed to silence this late day to prevent exposure of the frauds by which these sacred books were imposed on the ignorant and credulous masses.

### Higher Education for the Clergy.

which makes the clergy cling with such tenucity to the fables and incredible was scriously impaired by over-labor, miracles of the Bible, and give them will be glad to learn that after two miracles of the Bible, and give them such confidence in the efficacy of prayer. It was claimed no hope of improvement can be expected until a broader education is adopted in theological seminaries. The following news item in an exchange shows this matter is now receiving attention at the French capital:

"A society for promoting the higher education of the clergy has been established in Paris to help young priests who show aptitude for scientific or historical study. A similar society, called the Colegium Sapientia [College of Wisdom], exists in the Catholic university at Freiburg, in Breisgau, and arrange-ments have been made by which the from the pen of Dr. Adams, of Oregon, French and German societies may exchange students from time to time.'

The best way to gain a knowledge of the Creator is to become familiar with that country, has been forwarded to a his works. These furnish unerring reverse gentleman at Constantinople, who has his works. These furnish unerring revelations of his mighty power, and will excite reverence and veneration as can no fabrications in books, however antiquated. Let the sciences come to the front; at the same time relegate miracles and holy fiction to the savage ages in which they had their birth.

## Relapsing into Heathenism.

The Daily Post, of Birmingham, England, reports that at the forenoon serv ices, on the last Sunday in March, accurate count was made of the seating capacity in the several churches in that city, which was found to be 8,850; but the absolute attendance was but 840, less than one-tenth of the seats being or a Jew; the Mohammedans are prooccupied.

Many books require no thought from those who read them, and for a simple reason—they made no such demand upon those who wrote them. - Colton.

#### To Spiritualists Only.

That system of religion which does not refine the mind, enlarge the conceptions, improve the morals, and better it its devotees to discharge more faithully all the varied relations of life, has little claim for support from the good, the brave, the true, those who do right because it is right, not from fear of a supposed angry God, or to escape his

Spiritualists are taught that existence beyond the grave is but a continuation in a higher sphere of mortal life; that the new-born soul carries with it its virtues, and even its vicious nature acquired in its earth pilgrimage; that it has to be educated, and by long and arduous toil fitted for its new home, qualified to mingle with the more highly developed spirits and fitted to become one of them. It teaches that the loved who have gone before become guardians of those who remain in the flesh, watchful of their interests, ever striving to advance them in the paths of virtue and of wisdom, saddened if they go wrong,

and grieved when they are incorrigible. Leaving aside all other incentives to roodness, the simple fact that a person claims to be a Spiritualist should be a guaranty of his truthfulness; that he is the soul of honor; trusty in every relation of life; destitute of either public or private vices; and free from every de-

fect of character adhering to the vile. We have been led into this train of reflections from frequent complaints reaching THE PROGRESSIVE THINKER. that unworthy habits are quite too common among some of our numbers; that even mediums and lecturers are not in all cases persons who can be commended to the public. The churches claim the wrong deeds of its members are due to a natural depravity inherited from our first parents. May it not be truthfully said, the vices of our mediums and others are inheritances from their Christian progenitors? Traceable to whatever cause, there is absolute need of reform. It commenced too soon, or carried too

Voicing the sentiments of the millions of Spiritualists organized or unorganized, we pray most fervently that each lover of our faith, and particularly those engaged in promulgating its truths, turn his visual organs within, and consider whether his actions are subjects of reproach; whether they will cause a blush of shame on the cheek of modesty if their every act is known; and, if so, to not only commence at once a reform, but press that reform to a successful issue without a moment's de-

#### Law Must Govern.

The journalist is frequently at a loss to know how to terminate discussion in his columns without giving offense to patrons. A controversy once started goes on from week to week, the editor gets out of patience, and his readers are bored beyond endurance, and yet the demand is made for another hearing, and then for another.

There is but one true method to meet cases of this character, in the estimation of THE PROGRESSIVE THINKER, and that to apply Parliamentary rules to such discussions, and enforce them to the letter. The party opening, or giving rise to argument by some statement, occupies the affirmative. A person controverting that statement assumes the negative. He replies to the facts and the logic of the affirmative, introduces his own theories and proofs, then closes the discussion so far as he is concerned. The first party is then at liberty to action is concerned, the Buddhist church strengthen his original position, and reply to the logic and facts of his opponent, and here the case ends.

We see no way to avoid wrangle, and prevent discussion becoming interminable, save by the enforcement of these well-established rules, which will be inflexible in this office from this forth, applicable to all alike.

### A Visit to the Sultan.

Mrs. Max Muller, the wife of the great Sanscrit scholar, has just published in Longman's Magazine an account of a call made by herself and husband on the Sultan of Turkey, while they were in Constantinople. The Sultan decorated the distinguished savant with the emblems of honor, and invited his visitors to inspect his library. They found this included English, French and German classics, with which his royal highness seemed familiar. Contrary to what is generally supposed, they found him a cultured gentleman, well acquainted with the disgusting arts of adventurers who labor to excite hatred against a rival nation because of a difference in religious opinion.

Health Regained. Many of our readers, interested in the researches of Prof. Edwin Johnson, of It has been shown in these columns that | London, who has devoted the best years it - a tack of knowledge in the sciences of his life in searching for the beginnings of Christianity, and whose health years of rest he finds himself so improved he has recently resumed his task in the British Museum, where he spends several hours each day at his favorite We pray the Professor not to overtask his strength; for when the shock shall be over, produced by his discoveries, his learning will be in great demand, and his books will be sought and read by scholars in pursuit of truth as have been no other publica-

> To Be Laid Before the Sultan. A friend writes that the excellent article lately published in these columns, suggesting the right and duty of Turkey, in the interest of public tranquillity, to exclude the Christian missionaries from

> access to and will lay it before the Sultan.
>
> If the free government of the United States may exclude the "heathen Chinee" from this country, may not the Sultan, as a police measure, exclude the disturbing missionaries from his domin ions, who have caused more bloodshed in that empire during the last two years than the Chinese would have

#### caused America in a thousand years? Christians in Jerusalem.

Saloons have made their appearance in the holy city of Jerusalem. It is reported there are 135 places where intoxicants are sold, every one by a Christian hibited from selling or using the destroyer.

Nature cannot be surprised in undress. Beauty breaks in everywhere.-Emer

## VIRGHAND R. GANDHI.

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Good for Heathen.

dhist scholar, in a course of lectures de-

livered in New York, upwards of a year

ago, on the history of religions, told his

hearers: "The Buddhists accorded hon-

orable rank to female preachers." This

is pretty good for a "heathen people" to

whom we are sending missionaries,

whose religion antedates Christianity

more than 500 years. We cannot forego

one quotation from Dr. Rhys Davids'

"Throughout the long history of Buddhism, which is the history of more than

half the people in the world for more than two thousand years, the Buddhists

have been uniformly tolerant; and have

appealed, not to the sword, but to intellectual and moral suasion. We have

not a single instance, throughout the

began: and in peace, so far as its own

After the Good Man Went Wrong.

She-I'm so surprised! He was such

He-He was: he worked it for all it

The Most Spiritual.

the most forces, who can rise superior to

most obstacles, can vanouish the most

enemies of the inner life, has greatest

dominion over matter. The old Scandi-

navians were groping after a profound

truth in the superstition that the strength of the vanquished foe passed into the conquerer. The spirit does

gain strength by that which it over-

comes. The pure in heart sees God, not

in heaven, but on earth. It penetrates the

veil and God bursts into view in flower

and fruit. His face is the radiance of

the daylight. His majesty is revealed

in the star-lit spaces of the night. The

pure in heart sees God in his glory, rid-ing upon the storm, and feels his "peace that passeth all understanding," quiet-

ing the quivering heart, bringing smiles

out of tears, peopling the deepest soli-tudes. To believe that God once wrought

upon this wondrous frame of nature was

movement of spirit altogether noble

but to discover that power still

working in creation, the creating

hand now molding chaos into cosmos, to

read the unending genesis of life to-day

like Isaac Newton and Charles Darwin

is to attain a spirituality compared with

which the timid faith of the ecclesiastic

in the first chapter of Genesis is as the

"The Molecular Hypothesis of Nature." By Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of

the ablest lecturers on the spiritual ros

trum. In this little volume he presents

Nature; and presents his views as dem-

onstrating a scientific basis of Spiritual-

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icated to all earnest souls who desire, by harmonizing their physical bodies and their psychical bodies with universal nature, and their souls with the higher

intelligences, to come into closer connec

tion with the purer realms of the Snirit-

world. It is written in the sweet spirit-

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ual tone that characterizes all of Miss

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ence in passing from the old faith of her

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an energetic church worker, too.

was worth .- Puck.

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SCHOOL SYSTEM IN AMERICA.

Chicago and far-away India there will be developed from within. In order to do it we must make a great soon be completed what may be inancial sacrifice. We will send out The Encyclopædia of Death, and Life in the Spirit-World, in paper cover, as a gift

Mr. Virchand R. Gandhi, B. A., of the recipients.

**EXCHANGE NO ROBBERY** the value of his teachings," that his second visit has been planned. This time he comes prepared and instructed to teach. It is, in fact, one of his Religious Circles of Chicago chief, though not his only reason, for coming to America. The announcement says that in a recent letter to a correspondent in Chicago, Mr. Gandhi THE REV. DR. JOHN H. BARROWS CAR- expressed himself as being conscious RIES CHRISTIANITY TO THE FAR EAST of the great work he is to do in this AND VIRCHAND R. GANDHI RRINGS country in lifting the veil, that the ESOTERIC TRUTHS OF OCCULTISM TO light of true knowledge may unfold THE WEST-FAMOUS HINDU WILL in souls that are now hungering for TEACH RELIGION AND STUDY PUBLIC higher truths, and in leading others up to that state who are yet uncon-Between the religious circles of scious of the mighty powers that may

Mr. Gandhi's permission to teach is broadly regarded as a fair exchange, one of considerable latitude. It gives attended, as is customary with fair him "full liberty to teach freely the exchanges, by no robbery, esoteric doctrines and sciences as un-Last February the Rev. Dr. Bar-derstood by the few in India," a freerows resigned his pastorate in Chicago dom apparently limited only by his to carry the truths of Christianity to knowledge of the secrets of the the natives of India. On July 24th initiated and his sense of the fitness



whole period, of even one of those religious persecutions which loom so largely in the history of the Christian church. Peacefully the Reformation M. R. A. S., a Hindu scholar and philosopher versed in the occult sciancient Vedas.

the occasion of a farewell meeting at truths is to take root in our midst." ucated classes in India, and among master and a prophet. the followers of occultism in other

that it may be called an even ex- education for the masses, though one change.

Mr. Gandhi's visit to the United the old gods and the old faith. body, at least, was a most unsatisfac- States Mr. Gandhi has been greatly tory one for the members of the interested in the founding of free Brotherhood. Just what the Brother-schools in India. When he came to hood is, and what are its aims, and America he expected to stay only an succinct form the substance of his lec-tures on the Molecular Hypothesis of who belongs to it, are things not during the Fair, returning to India as known to the world at large. Its soon as his work as a delegate was members do not pose as members and completed. During the Fair he was their names are not revealed. They kept so busy that he had no time to are followers of Occultism and search- study the customs of the American ers after truth, but they have taken a people. Still, he had decided to go leaf from the book of the Indian home, and was only persuaded from priesthood and search secretly, keep- his intention when Mrs. Charles Howing the result to themselves. In Mr. ard, a follower of occultism in Chi-Gandhi the Brotherhood thought to cago, discovered that he had formed find a master and an instructor, but it an extremely erroneous opinion of was disappointed. Indeed, during the Americans and told him of it. In He was pleased to be able to study it reached nearly two years. He the American people and their cus- visited a number of Eastern cities, but toms and institutions, but he had no failed to get west of the Mississippi, permission to make known, even to an omission which brought forth a parents to the light and knowledge of spiritualism. It is written in a sweet and without it he would not proceed. lowers in California and other seats pirit, and is well adapted to place in the hands of Christian people. Price He left the Brotherhood in the un- of belief in occultism. happy position of having almost TO STUDY PUBLIC SCHOOL SYSTEM. learned things, and it at once set about bringing him back.

"The Missing Link in Modern Spirit-ualism." By A. Leah Underhill. A deeply interesting volume, of especial It is through influential men conscious school systems of the various cities.

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It is through influential men conscious school systems of the various cities. rates many incidents and spiritual oc- return to this country from many sin- "The native schools are costly, and currences in the experiences of the Fox return to this country from many sin- "The fiative schools are costly, and class distinctions." As stated by Ars. period of life, and keeps family. Price, cloth, \$1.50, postpaid cere people who know and understand the missionary schools are only for Howard, with whom he is in continual good, healthy condition.

CREAT FUTURE FOR AMERICA. America, so Mr. Gandhi says, is to ences and esoteric truths, will leave be more than the land of the free. It Bombay. His father, who is now Bombay for Chicago to teach the has a future beside which its past of American people the truths of the political freedom pales to insignificance. It is to be the scene of the When Dr. Barrows left Chicago he great spiritual advancement for which was perhaps the most widely known the ages have been waiting. "Acof American clergymen. His work in cording to this prophetic young his chosen field had brought him into Hindu," as the announcement puts it, a prominent place, and the manner in "America is the soil on which the which he filled the position of pres- greatest advancement in spiritual unident of the Parliament of Religions foldment that the world has known in at the World's Fair served to spread many cycles is to be made in the near is not yet ready for them, few, if any, his fame. His influence in America future—the new religion, or rather was immense, and his departure was the full comprehension of the old

the Central Music Hall such as had 'Tis a consummation devoutly to be never been tendered to any clergyman wished, and Mr. Gandhi's statement in this part of the world. In his own has roused a responsive thrill. not field Mr. Gandhi is no less famous. He only in the hearts of those faithful was a delegate to the Parliament of students of the occult who happen in Religions, representing the Jain sect, their present embodiment to live in one of the three great sects of India. Chicago, but in others all over the He was the only Indian delegate who country. For, being well advanced was elected and whose expenses were in those hidden truths known only to paid by his people. Among the ed- the initiated, he is looked upon as a But Mr. Gandhi's visit is for more

parts of the world, Mr. Gandhi is as than the dissemination of occult well known as is Dr. Barrows among truths. To a certain extent, although those interested in Christian work. In fact, what Chicago has lost in he and Dr. Barrows have the same Christianity it has gained in occult- object in view. Both are laboring for ism, a bargain the preponderance of the elevation of the Indian native, which varies so with the point of view and both hope for the introduction of bases his hope on the conversion to world, FIRST VISIT WAS UNSATISFACTORY. Christianity and the other holds by

States in 1893, his first in his present | Since his first visit to the United

The greater part of his time was devoted to a study of the public It is through influential men con-school systems of the various cities.

visit says, "of earnest invitations to ing of Mr. Gandhi's investigation.

those who embrace the Christian religion. It is only by giving up their faith that the natives can receive free form: education. Mr. Gandhi was much inand he said:

time."

During his coming visit Mr. Gandhi, the establishment of free schools for view he will divide his time. Part of it will be devoted to the instruction public schools with and to anybody at all, whether they believe that they aided in the construction of the pyramids and witnessed the embarkation of Noah, or that they are to be snuffed out like a candle when they shuffle off this mortal coil.

His return to the United States is, ndeed, in a great measure due to the efforts of the members of the Society India, many of whom are believers in of Mrs. Howard, the secretary, at The other officers of the society are: Mrs. Marion Spencer, president; Col. F. W. Parker, vice-president; and William Schrempf, treasurer.

RANKS HIGH IN OCCULTISM. As a leader of occultism Mr. Gandhi ranks high. He has never become a member of any of the priesthoods of India, though from his earliest childhood he has been in continual contact with the priests and has had the benefit of their stores of knowledge. In his present body he is thirty-one years old; but, according to the statements of those who have had the benefit of some of the esoteric truths, and therefore should know, his beginning on this earth antedated considerably the beginning of history. Originally he was a dweller in the lost Atlantis, the highly civilized "island in the West," mentioned by ancient writers, which sank into the sea. Since that time he has had divers existences in divers parts of the earth.

His present existence began in dead, was of high caste, and was a student among the Rishis, the priests farthest advanced in the esoteric sciences. In the retreats of these monks is to be found the deep learning for which India is famous, and but little of the learning ever gets outside of the retreats. For some reason unknown to those uninitiated, but probably because of a belief that the world of their discoveries in science and on other lines are made known by the monks. It is claimed that most of the recent wonderful developments on scientific lines have been old stories to the Rishis for ages, but as they have never been revealed to the world outside, they have been, so far as that world is concerned, useless. The Rishis are one of the greatest of the Indian priesthoods, and to learn their secrets the student is obliged to go through years of study and to lead a life limited in all directions by the rules of the order. They are graded according to the distance they have traveled in the rugged road to knowledge, and seven years of study is required before the aspirant is admitted to the grade of pupil, the lowest. Their retreats are commonly in the mountains, far from any town, so that they are completely cut off from the

It was among these monks that Mr. Gandhi spent the early part of his life. Later he graduated from the Bombay University as a barrister at law, but became interested in religious work and never practiced.

### IS DEEPLY LEARNED.

He is a striking example of the heights to which education is carried among the Indian priests. He writes and speaks fluently fifteen or sixteen languages, is a fine Sanscrit scholar, and a deep student of philosophy. His knowledge of the Bible is said to be greater even than is common among Christian clergymen. At the time of his first visit to America he met many of this country's best whole of his first visit; Mr. Gandhi re- order to correct his ideas Mr. Gandhi scholars, and on the way home became Judson's literary works. Price, cloth, fused to be anything but a learner. lengthened his stay, until in the end acquainted with a large number of the students of England, France and Germany. In England he was made a member of the Royal Asiatic Society, before which he spoke, and everywhere was honored by the most learned men lowers in California and other seats he came in contact with. Prof. Max Muller gave a reception in his honor, and consulted him regarding the work he had then in hand.

In spite of his education among the priests, and in spite of the fact that he himself is of high caste, he is strongly opposed both to the priesthood as it now exists and to all other

correspondence, his ideas on the subject take somewhat the following

In ancient times, he says, a man terested in the American system. In was not born a Brahmin, but became fact, the first time that he visited a a Brahmin only by his qualification of public school here and learned that great morality, learning, and above the children of the rich and poor sat all a spiritually illuminated mind. side by side and had equal advantages His son, however, would not be a for education, tears came to his eyes Brahmin unless he also fulfilled the requirements, though the Brahmin of "If the poor of India had a like that period, by strictly obeying the opportunity, how soon our fallen laws, of which he had full knowledge, country would rise. But we have not his wife also understanding the obone free school in all India. Our gov- jects of true marriage, mutually obernment schools are too high-priced served certain rules of life, which for the poor people to take advantage | naturally attracted just such soul as of, when they can procure but one merited birth in just such environment meal a day through their entire life- and opportunities. The Brahmin of those days did not take a wife simply for convenience, neither were they besides imparting hidden truths to married while children. Besides, in such as are worthy, expects to make a | those far-distant times it was not confurther study of American public sidered unmaidenly for the young schools with a double object: He woman of proper age to select the wishes to take back with him a thor- husband, and the first question was orough knowledge of the subject, so not how much wealth has he. The that he may work understandingly for important consideration in selecting a their introduction in India, and he husband who was to be her equal comhopes to interest people in America in panion through life and the father of her children, were, first, his morality; natives outside those conducted by the | next, was he of sound health and free missionaries. With these ends in from hereditary taint; then his learning and spirituality; and so on

All the present existing evils, Mr. of the believers in things that most Gandhi claims, have been the work of people do not know, and part of it the priestly class, who in the present will be spent in studying and talking | times greatly oppress the people and oppose all progress and education, knowing full well if the masses are educated they themselves would have to work.

#### WILL STAY SOME YEARS. Mr. Gandhi's second visit is to be a

ong one. During it it is likely that the believers in occultism all over the country will have a chance to see and talk with him, and, they hope, receive for the Education of the Women of their share of the revelations which he is expected to make. In part at least occultism, and all of whom are in- his determination to come to America terested in his educational work. The was brought about by the fact that in Chicago branch of the society has had his former visit he was obliged to negno small share in bringing him again lect entirely the members of the to this country, and it is at the home Brotherhood in the West, who have been clamoring ever since for his re-No. 6558 Stuart boulevard, that he is turn. He expects to visit all, or to stay during his visit to Chicago. nearly all, of the large cities in the country, and will not return to India for two or three years. Mr. Gandhi will bring his wife and

his seven-year-old son with him. His wife, contrary to most Hindu women, is well educated, but cannot speak a word of English. Her first study on reaching this country will be to learn the language, after which it is likely that she will enter some trainingschool for teachers and fit herself to aid her husband in his educational work in India. During his stay in Chicago Mr. Gandhi and his family will be the guests of Mr. and Mrs. Charles Howard.

The above, from the Chicago Tribune, is only one of many straws illustrating the great interest of the secular press in occult or oriental teachings. Mr. Gandhi made a very favorable impression wherever he lectured among Spiritualists.

IN THE RUINS OF MITLA.

Translated from the Spanish by est S. Green.

Ye marvels of another age, Ye wonders of the past, e pages which for idle man Have been too deep and vast; Why is your majesty the cause Because of all the splendors gone Of all the grandeurs dead, Ye still are beating with your wings The centuries 'round your head. Mute history of granite which Hath been erected here. What hast thou written down by those Who will no more appear?

Each mighty monolith of art Eximious did grow. Who wrought them? Who hath borne them here Where none could lay them low? God only knows, who dwells above;

The solitude below. Each obelisk, in mute hauteur, To me doth seem to say:
'Thou Doubts and Ignorance wast, but I For Art and Truth made way. I represent the guardians
Which ruled these ancient walls." What sacrifices and what toils The student's mind enthralls! By Titans, not by men, were built

These temples' mighty halls. To-day what of the rights remains, The customs and the laws Of kings and priests who offered here The prayers for their lost cause? A beautiful tradition from The ages long ago; The ruins by the ivy clad Where yellow cruciates grow; The opic of the struggle which In lines of rock doth glow.

Gone is the temple's grandeur, and The palace walls laid low— Transformed into a fort where all Respires of gloom and woe Oblivion, grief and orphanage. But yet the light we see Of yonder sun shall fade; and dark And fearful shall it be

In that mysterious, awful gate Of black eternity. By Ignorance despoiled there lies Upon the ground alone broken Grecian fret which dry Leaves seek to make their throne

The heathen gods, long since cast down The nettle doth pollute; Those everlasting walls the rude Hand still doth persecute-O, tourist, think, and hold thy peace-The fathomless we salute! Wouldst thou not know, audacious wise Who know no more than I. civilized, heroic race Did hither live and die?

Degenerated or extinct, No more its powers defy. Of its mysterious dwelling here For God alone their secret knows,

And God will not reply.

JUAN DE DIOS PEZA.

Mitla (Oaxaca), November 15, 1892. It is your duty as well as privilege to

look young as long as you can. One way to do so is by dressing the hair with Ayer's Hair Vigor. It causes the hair to retain its color and fullness to a late class distinctions. As stated by Mrs. period of life, and keeps the scalp in

## SABBATARIANISM.

Freethinkers Protest Against Endeavorer Endorsement of the Sunday Law.

Many persons interested in the anti-Sunday law movement came together on the afternoon of July 12th, at Mc-Cauley's Hall, 209 Pennsylvania avenue southeast, Washington, D. C., to hear addresses by men prominent among them. F. B. Woodbury presided and made the opening address, after the audience had sung "My Country, 'Tis of Thee." Mr. Woodbury said:

"We have gathered here once more to protest against the endeavor of a minority to control the majority, to take from them their constitutional rights and enforce Sabbatarianism.' Mr. Woodbury referred to the Christian Endeavor Convention, and said one-half or more of the young Christian soldiers were not Sunday extremists or "God-in-the-Constitution" people. "We ought to rejoice," he "in the extremists being squelched, even in the great Methodist conventions and the Christian Endeavor meetings. More and more men realize that few saints are made by and through law. The Ohristian Endeavor movement has come to the place where it must choose one of two roads-that of endeavoring to compel men by law to do the things they choose to believe right, or of preaching and praying under the banner, 'We mind our own business.' If extremists are not allowed to dictate the policy of the society it has a grand future. We now implore the managers of the Christian Endeavor societies to turn a deaf ear to the National Reform Association and all the societies of Protestant Jesuits. The majority of people will not criticise the Christian Endeavor movement if the society keep its hands off the liberties of the masses."

Rey. Allen Moon, of the International Religious Liberty Association, and a Seventh Day Adventist, next addressed the assemblage.

"As Christians," he said, "my association believes in religious liberty for all." He said he had been in Toronto, "the Altruria of the National Reform Association," where the principles of the movement it advocated were applied in all their rigidity. Not only were the places of amusement and public conveyances empty because they were not allowed to operate, but the churches were comparatively so, and in the homes of the people there was general discontent because of the stringent laws. The Sunday-law movement was anti-Christian, Human hypocrites, not Christians, were made by such movements. Mr. Moon said the Catholic Church and the National Reform League, which both declared themselves in favor of religious liberty, really proposed to do as they pleased and usurp all the power they could.

the movement to put God in the Constitution they must define what God views on that subject among the denominations of which the Christian Endeavorers were members. If they wished to aid the National Reform law of the land, they would do well to bear in mind that it would take all the judicial wisdom in the land to determine what was the law laid down in the Bible, inasmuch as there were all sorts to choose from. Gen. Birney reviewed the histories of certain countries which had endeavored to enforce and un-Christian

Mr. Maurice Pechin and Mr. D. W. Groh also spoke.

Resolutions were adopted by the meeting protesting against Sabbatarianism, declaring that "democracygovernment of the people, by the people, and for the people-diametrically conflicts with theocracy-government of, by and for self-appointed, spurious agents of God; and that theocratic tampering with our laws and Constitution, with intent to overthrow our republic and supplant it by a theocracy, is a highly treasonable conspiracy, and should be dealt with accordingly."

The above meeting indicates that the freethinkers of Washington are on the alert and watching every attempt made to abridge human rights. F. B. Woodbury is the ever-vigilant and active secretary of the National Association. He never tires in well-X. RAY. doing.

In cases where dandruff, scalp diseases, falling and grayness of the hair appear, do not neglect them, but apply a proper remedy and tonic like Hall's

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

"Vashti, Old and New. A Romance of the Wheel." By Marvel Rayve. A remarkable book, contrasting the modern Vashti with the Vashti of ancient

Right Living." By Susan H. Wixon The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Young and old will be benefited by it

This was five minutes to ten o'clock, left in my office, more than half an the railroad from her home in Bays.

That "materializations are contrary

## A SUBTILE QUESTION ANALYZED.

## THE DOUBLE.

Transcorporeal Action of the Living and Its Apparition.

Interestingly Presented by Prof. J. R. Buchanan.

Apparitions of the deceased are so often reported that they cease to excite much wonder. But the apparitions of the living, which are the latest wonder, are deeply interesting and important to progressive sci-

The twentieth century will be an era of great psychic development and seen in his room. manifestation, which will overwhelm In the Spiritual meeting he had its place in our colleges.

I have shown in the Manual of ploring distant places on this earth. looking into past history, and somedemonstrate that man has a fragment tinct recollection of him. of omniscent divinity in his nature.

How much omniscience, omniprescrease in the coming centuries, we cannot doubt.

I have found no difficulty in exploring antiquity in any direction. when I have the necessary time for the task; and as the origin and the truth or falsity of prevailing religions are at present questions of paramount opened for her, but she did not preimportance to human progress, since sent herself. The other saw her going path of every species of science and reform, I have given my chief attention to the early history of Christianity, which has been so completely hidden by fiction, fraud and incredible tinguish between the reality and the events, I feel as certain as in reference to modern history.

philosopher, Professor Denton, whose paritions of the living, which ought fame will outlast centuries, has thrown to settle the question with skeptics. geological history of our globe.

The outreaching or transcorporeal power of the human soul has been Not doubles in the ordinarily accepted most successfully applied to the work sense of one person resembling of benevolence. The famous psychic another, but spiritual doubles, with physician, Dr. J. R. Newton, made a bodily forms so material, to all seemwonderful cure in Ohio when he was ing, that the eye of the beholder canin the State of New York, and his not distinguish the double from the agency was recognized when he did it. main self of the original.

me; and I know another who claimed tasmal double, sometimes voluntarily and treated a patient.

The late Dr. Swan, of Connecticut, Gen. William Birney made a brief incredulous when told of it by Dr. | fascinating and so mysterious. It is address to the effect that if the Chris- Newton, but being called to a case by the aid of the double and by autotian Endeavorers proposed to indorse when it was inconvenient to go, he matic handwriting with living persons o'clock, telling me that two hours be- share of the responsibility in so far as tried his transcorporeal power suc- that there seems to me the best chance is, and there were many conflicting power so successful that his use of personality.

medicine was almost abandoned. Association in making the Bible the an ardent cultivator of spiritual thoughts into the language of the satisfied as to his state. The man dead. afterward called upon him and mentioned Dr. Gray's visit at that time. religious laws, only to result in making, room at the Fifth Avenue Hotel think- which psychical research has any recthe people superstitious, hypocritical ing of him. But the patient would ord. They are to all appearances as and departed without saying a word, a door. Here are the facts:

There are many physicians who can There is only one Mrs. F. in the art will be practically taught. A mistaken for another, nor another for smaller number are now healing pa- her. Riding to my office one day on Swarts (in this city), has many tes- Danes, in the Strand. It was nearly use this power.

actually present itself visibly to per- ing hurriedly, I saw Mrs. F., apsons at a distance, may perform some parently going to my office. I had it physical acts as if in the body, and in mind to overtake her and tell her yet may, like a spirit, pass through that I had a great amount of business closed doors or windows, or suddenly on hand and ask her to come to the disappear, seems to be well established office some other day. Then I decided now by indisputable evidence.

Mrs. E. S. Buchanan (my wife) has building and speak to her there. the psychic temperament so highly developed that she has frequently in her spiritual visits.

the streets of Denver, she lost con- out the building and in the street, but sciousness of her surroundings and in vain. walked fully six blocks before she recovered. During that walk she was vinced that it was her double, not spiritually present in Scotland, walk- herself, that I had seen, and I ading through country scenes, which she dressed to her a letter, putting the in-Bible times. Interesting and suggestive. Paper, 30 cents; cloth, \$1. For sale at this office.

still recollects, being able to describe quiry if she had really been there at the places and persons that she saw. the time I saw her, or if she was consale at this office. still recollects, being able to describe quiry if she had really been there at she cannot assert, but just eight years By return of post I received a letter

the body. friend at Topeka (Mr. B.) with whom Hall, about a mile from the office. she corresponded, but had never met She was certain of the time, because him. One evening she was writing to she had looked at the clock and no-Lyceum. In the hands of mothers and him, and feeling a little drowsy rested ticed that it was half-past three. She

She fell asleep and dreamed that she visited a gentleman in his room, whom she did not know. She found herself in his room looking at him as he lay in bed. He moved, opened his eyes and said something. Feeling embarrassed in such a predicament, she immediately withdrew and awoke, feeling as if she had had a long sleep, but according to the clock it was only three minutes.

She had not recognized the gentleman as anyone she knew, and might have forgotten the incident but for the sequel that a few weeks later she went to Topeka, and at the station she was promptly recognized and received by Mr. B., who was positive that she was the same person he had

the stupid materialism that still holds learned her name, and when she disappeared he rose to examine his doors and windows and found them all fast. Psychometry that the intelligence of He had retired about half-past nine, human minds may advance so far in and was thinking of her when she apthe direction of omnipresence, by ex- peared in his room and was so distinctly seen, when he inquired her name and learned it. He recognized times looking into the future, as to her very readily, but she had no dis-

About three years ago she was residing in Stockton, Cal., and for a ence and omnipotence he may realize week had been confined to her room in future ages we cannot know, but by illness, but about noon she was that such powers will continually in- seen by two of her patients going to their homes.

She was asleep at that time and retained no recollection of the incident, but previous to going to sleep she had thought she ought to visit those ladies. One of them saw her coming in at the gate and sent to have the door ancient superstitions still obstruct the to her house, and hurried home to see if she had arrived, but her daughter reported that no one had come. In the famous case of Mr. Heaphy's

ghostly lady, it was difficult to dismyths; and as to its most important apparition. It is quite a long story, but Mr. Stead, editor of the Review of Reviews, has published the best By the same methods our lamented attested and briefest report of apgrand illumination over the THE TWO DOUBLES REPORTED BY

MR. STEAD. There are such things as doubles.

I know an intelligent physician who Psychical readers of "real ghost spiritually visits and treats his pa-stories" may remember that I began tients, and sometimes brings them the collection by recounting how a spiritually to himself for treatment, lady friend of mine claimed to possess Such, at least, was his statement to the faculty of projecting her phanto have gone out of the body at night and sometimes without any conscious act of volition.

Hence I always feel kindly toward whose diploma I signed forty-eight the double. None of the other pheyears ago, had no suspicion of pos- nomena of borderland between this sessing such a power, and was very and the Spiritual world is at once so cessfully. He found his spiritual of solving the abyssmal mystery of

Ghosts of the dead are important. The late Dr. John F. Gray, the no doubt, but they are from the other most eminent homeopathic physician side, and often seem to experience of New York, in his prime (who was great difficulty in translating their science), told me that he once cast his earth. With the double it is different, thoughts upon the condition of his for in its case there is no chasm to patient in Jersey City until he was bridge between the living and the DOUBLE NO. 1.

But I have seen and established by Dr. Gray told him he had not really irrefutable proof the identity of two visited him, but was sitting in his doubles, which eclipse all others of not accept that statement, maintain-solid and tangible as their flesh and ing that Dr. Gray had visited him blood originals, and one of them was when he was in bed, looked at him, solid enough to hold a book and open

diagnose the condition of patients at whole of London. She is a woman of a distance, and if I establish the col- such striking appearance, and absolute lege proposed, at San Francisco, this individuality, that she could not be tients at a distance by their psychic the top of an omnibus, I noticed the forces. The well-known healer, A. J. clock on the church of St. Clement's timonials of his success in that way, half-past three. I noted the time and I suppose Peebles and Watkins particularly, because I had much correspondence to finish that afternoon. That the spirit of the living may At Norfolk and Howard streets, walkto wait until she had entered the

She disappeared inside the door. entered afterward and asked the clepassed out of the body and visited vator boy where she had disappeared distant places or persons. In her visit to. He and others in the office said to New York last summer she recog- she had left the place half an hour nized many places in Fifth avenue before and had not returned. I and Central Park, having seen them thought they were either mistaken or were for some mischievous purpose A few years ago, while walking in deceiving me. I sought her through-

Returning to the office, I was conago she was recognized when out of from her. At the time that I had been sure that I saw her, she was, she Living at Ellis, Kansas, she had a assured me, opposite Holborn Town

hour before, and contemplated return-

DOUBLE NO. 2. Now to Double No. 2. The original Mrs. A. Her home is in Bayswater. I had invited her to come to the Congregational Church, of which I am a

egular attendant, One Sunday morning she came, dressed in a blue cloak and close-fitting, small bonnet. She is of very striking appearance, and the peculiarity of her attire attracted considerable attention. She came early. Two of the deacons spoke to her. The minister noticed her, and both in the choir and among those who sat near her there were many inquiries as to who she was.

Shortly after that Sunday Mrs. A. fell ill. I saw her on October 7th at her house. She was in a wretched condition. She told me, however, that on the previous Sunday night she had been seized with an uncontrollable desire to attend service at our church. I urged her not to overtax her strength with such a task, and she promised me that she would not,

On Sunday night, October 13th, during the singing of the first hymn, I saw a figure in black glide very rapidly down the aisle and take the same seat near the choir which Mrs. A. had occupied on September 29th. I recognized her as she turned. It was Mrs. A. I could not understand

it. She had promised me not to try to come to church, and in the whole course of our acquaintance I had never known her to break her word. How ill she looked! She was ghastly, and had the sallow pallor of a corpse She was dressed throughout in the deepest black, and wore a large black hat, which I had seen her wear in London. She seemed so haggard and ill that I was sure she would faint before the service was over.

She did not stand up during the singing, but sat alone in her pew, close to the side aisle. The pew-opener gave her a book, which she took with an absent air, and laid on the ledge before her. During the service I tried to catch her eye, but got no sign of recognition. My only explanation was that, believing she was about to die, she had broken her promise and risked everything to attend church once more. She sat throughout the service, more ike a dead person than a live one.

AND THEN SHE DISAPPEARED.

When the last verse of the final laid down the hymn-book, moved down the aisle with swift steps and ful practice of fraud, are not all due disappeared from view. I tried to to total depravity in the medium. catch her eye, for I had a full view of The morbid craving for marvels, the her face and recognized every feature, loose ways of investigating, by which but she gave no sign of recognition.

Believing that Mrs. A. must be seriously ill and might faint between the church and the station, I hastened be sure of what he endorses, and simafter service to the railway. I made ilar influences, have done as much to her. When I returned home members | weakness of the persons directly enof my family spoke of her as having gaged in the practice of frauds to been in church and of how miserably meet the demand of wonder-worshipshe was looking.

On Monday morning I received a Tricky mediums are not the only fore she had been taken violently ill, and really thought she was going to ducing conditions. There are, hapdie; that the physician who was summoned had administered a narcotic diums and materializations that are and relegated her to bed, where she had since remained.

plainly seen her at the church. Upon re-reading the letter the thought flashed upon me that the only supposition does not follow that there is no virtue that could reconcile what I had seen and what she had written was that the figure in black had been her double. But then to prove it.

I went to Bayswater. The housekeeper told me upon my arrival that that, in all respects, appeal to our Mrs. A. had been ill and had not left senses as unmistakably as the sunthe house on Sunday night. Mrs. A., whom I saw immediately afterwards, told me the same story.

The evidence of the attending physician, which I also took, was that it would have been utterly impossible for her to have been at the church at children none the less; and we love the time of the appearance there. The and pet them with all their imperfecdistance from her home, which was tions. All numan mediums are chilsome six or seven miles, he said she dren in various stages of development could not possibly have traversed in | for the race is in its childhood yet, the state in which he left her.

Her mother, to whom I addressed letter of inquiry, answered:

understand why half the world says you are mad. The idea of a double men and judges, popes, priests and is utterly absurd. Mrs. A. was very college professors in every rank of ill indeed, on Sunday. She could not have walked the length of the street. When I called at five o'clock she was in great pain and looked as if she would die. She went at once to bed to get some sleep. After 8:30 she was awakened. She was certainly never outside the house all day. She really seems in most delicate health. Her brain reacts on her body, and it seems to me you are all worrying her very much. Excuse me for speaking plainly."

So much for Mrs. A.'s presence a her home. I have in my possession signed statements by the minister and two deacons of the church that they saw and recognized Mrs. A. as she entered the church, and as she sat throughout the service in the pew where I myself had seen her.

They identified her distinctly and positively as the lady who had visited the church and sat in the same pew on the 29th of September. And from the deacons and from the superintendent of the Sunday-school I obtained corroboration of my own observation that she or her double had omitted putting anything into the contribution plate and had laid aside the hymnbook which was handed to her,

On this end, then, also, the evidence

water to the church and return in time ing to get it, but concluded that it to have caused any error on the part was too late. Her wish to go to the of the witnesses at Bayswater. A office explains the presence of the careful scrutiny of the time tables

assured me that she could not. On the whole, I am convinced that if this is not good enough evidence to establish the reality of the double, the reality of the double will never be established.

## MATERIALIZATION.

Some Reflections Thereon by Lyman C. Howe.

I am glad to see this subject agitated, for by discussion we are likely to evoke many facts and theories which may help to a better understanding of the subject, and arouse the sleepers who are inclined to take everything for what is claimed by mediums, and shut their eyes and open their mouths and swallow whatever is offered them, like young robins in the mother nest. Brother White strikes from the shoulder, and his suggestions are worthy of careful consideration; but I cannot quite agree with his conclusion that "this alleged phenomenon is" a side issue, and "really no essential part of Spiritualism."

True, Spiritualism was fairly demonstrated to the satisfaction of millions before this specific phase was much known, but it had a part in ancient Spiritualism, and also among the early phases of the modern movement. The principle of materialization was represented in the early manifestations of the Fox family; another at the Koons' rooms in Ohio, and the Davenport boys, when too young to be accomplished fakirs, illustrated the same power.

That the demand for marvels has acted as a stimulus to ambitious mediums, as well as to unprincipled pretenders, and has developed an army of fakes that have taken millions of dollars from earnest seekers and devout believers within the past twenty years, there seems to be no room for reasonable doubt. The greater the demand, and the more profitable the shows, the greater risks will be taken, and the more the ingenuity applied to the cunning ways to deceive, and the greater the number that will equip themselves for the business. There is a cause for every effect, and the abominations practiced in the name of Spiritualism, and especially materiallymn was being sung she suddenly ization and photography, where is the greatest opportunity for the successthe majority shut their eyes to all anpearances of fraud, and the habit of censuring every critic who wants to a careful search, but could not find encourage deception as has the moral

we conspire to make these fraud-propily, too, a liberal per cent of methoroughly genuine; and while all mediums may, under certain conditions I was startled. I and others had and pressure, supplement the real with deception (a fact that, if it has no exceptions, seems most lamentable), it or value in the claims of materialization. If I know anything in this world I know that materializations do occur. They may not be what we take them for; but they are realities shine and rain, the blossoms and fruit, or the life of childhood and youth, and the mysterious and solemn reality of death. Children have many vary ing moods, and tenses, and contradictory ideals and habits; but they are and this world is the primary sphere and the realm of mistakes and childish folly; and the weakest manifesta-"Dear Mr. Stead: I can now quite tion of childhood is often duplicated among kings and conquerors, states society, and every shade of religious faith and moral development.

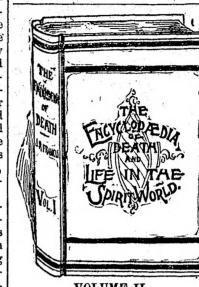
REFORM OR QUIT is a good motto on paper, but how little we know what reform may mean to those guilty of trifling with the most sacred interest of human life?

The only way we can make this motto effective is (1), by insisting on such conditions as shall make fraud impossible without immediate detection, not only for one trial sitting, but for every sitting, with every medium, and refuse to patronize anyone caught deceiving; and (2), by obtaining such influence with all mediums as to make them voluntarily obedient to our demand!

If all seekers who patronize me diums were of one mind, and felt about it as Brother White does, it would go a long way toward eliminating fakes and protecting honest mediums from temptations to deceive. This discussion may help to educate investigators to more critical observation and demands for fraud-proof conditions; but it will, I think, be a long time before the great majority of marvel-seekers will co-operate for this wholesome purpose. Meanwhile we may make the best of what is, and do each our part to improve the phases was perfect. It remained only to dis- of mediumship most useful and most

to law," may appear self-evident to some; but that they occur, law or no law, I think there are thousands that know as well as they know any other fact in nature, and I am happy to be one of them; and I believe there is a wealth of promise in that phase that will yet blend the two worlds in such close and tangible correspondence as to bridge the cold gulf of silence that sobs in sorrowing hearts, and so translate one world into the expressions of the other that angels will be our frequent visible guests, representing the Spiritual World, and we will be the companions of angels, rising by their aid into "a close walk with God," and a sweet and blessed consciousness of the kingdom of heaven at hand.

LYMAN C. HOWE.



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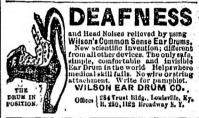
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## Bubblestor Medals.

"Best sarsaparillas." When you

think of it how contradictory that term is. For there can be only one

best in anything—one best sarsapa-rilla, as there is one highest mountain, one longest river, one deepes ocean. And that best sarsaparilla is There's the rub! You can measure mountain height and ocean depth, but how test sarsaparilla? You could if you were chemists. But then do you need to test it? The World's Fair Committee tested it,—and thoroughly. They went behind the label on the bottle. What did this sarsaparilla test result in? Every make of sarsaparilla shut out of the Fair except Ayer's. So it was that Ayer's was the only sarsaparilla admitted to the World's Fair. The committee found it the best. They had no room for anything that was not the best. And as the best. Ayer's Sarsaparilla received the medal and awards due its merits. Remember the word "best" is a bubble any breath can blow; but there are pins to prick such bubbles. Those others are blowing more "best sarsaparilla" bubbles since the World's Fair pricked the old ones. True, but Ayer's Sarsaparilla has the medal. The pin that scratches the medal proves it gold. The pin that pricks the bubble proves it wind. We point to medals, not bubbles, when we say: The best sarsaparilla is Ayer's.



MAHOMET,

His Birth, Character and Doctrine BY EDWARD GIBBON.

This is No. 6 of the Library of Liberal Classics. It is conceded to be historically correct, and so exact and perfect in every detail as to be practically beyond the reach of adverse criticism. This work will be found intensely interesting. Price, 23c. Sold at this office.

MAN

PAST, PRESENT, AND FUTURE

A POPULAR ACCOUNT OF

osuits of recent scientific research regarding the origin, position and prospects of mankind.

From the German of DR. LUDWIG BÜCHNER, athor of "Force and Matter," Essays on Nature and Science," "Physiological Pictures," "Six Lee-tures on Darwin," Etc.

"The great mystery of existence consists in perpetual and uninterrupted change. Everything is immortal and indestructible—the smallest worm as well as the most enormous of the celestial bodies,—the sand grain or the water dops as well as the highest being in creation, man and his thoughts. Only the formal in which being manifests itself are changing; but Being itself remains eternally the same and imperishable. When we die we do not lose ourseites, but only our personal consciousness. We live on in nature, in our race, in our children, in our deeds, in our thoughts—in short, in the entire material and physical contribution which, during our short personal existence, we have unulshed to the subsistence of mankind and of bature in general."—Bucchner.

## LIFE IN TWO SPHERES.

A Fascinating Work.

The readers of The Progressive Thinken will remember the story under the above title, by Hudson Tuttle, which was published in its columns. At the time, constant inquiries were made as to its appearing in book form. This wish has now been gratified. If makes a volume of 245 pages, in style and form like the "Cohvent of the Sacred Henri," with a fincly-engraved likeness of the author on the cover. The scenes of the story alternately shift from earth to the spirit spheres, and the philosophy of Spiritualism, the occupation and modes of life of spiritual beings, are presented in the pleasing form of narrative.

The following are the chapter-titles: Introduction The House of the Sage; Home of the Miser; The Low Societies; Hadee; Christmastide in the Spieres of Light; Christmastide and the Golden Gate; The Unhabpy Marrisge; Easter Day in Heaven; A Visit to the Earth; The Change Called Death; Coming to the Knowledge of the Light; The Society Again Visit to a Distant Globe; Reunion in the Spiritualism. A Visit to a Distant Globe; Reunion in the Spiritualist. Ontentedness Not Goodness; Address of the Sage.

It is a book the Spiritualist will be delighted with; a book in which the investigator will find answers to ever-recurring questions; a book which will interest the church member, nor repet the most prejudiced. The price in paper is 60 cents; muslin 51; postpald. A Fascinating Work.

## THE MEDIUMISTIC

Experiences of John Brown, The Medium of the Rockies, with an introduction by PROF. J. S. LOVELAND.

PROF. J. S. LOVELAND.

This book should be in the hands of every one interested in Spiritualiam.

Chapter I, Notoriety: Early Mediumship. Chapter 2, The Heavenly Mansion. Chapter 3, Removal to California; Return of His Guide. Chapter 4, Remarkable Tests. Chapter 5, His Work as a Healer. Chapter 6, Leaves the Body. Chapter 7, Visit to the Spirit Land. Chapter 8, Methods Used by Spirits to Communicate; How to Conduct a Circlo. Chapter 9, Miscel laneous Articles. Chapter 10, A Strange Experience. Chapter 11, Remarkshie Manifestation of Spirit Power. Chapter 12, New Experiences—Illustrative of Prophetic Visions. Chapter 18, The First Brock in the Atlantic Cable Shown to John Brown, Chapter 14, Unseen Opposition. Chapter 14, Ola-podrida. For sale at this office. Heavy paper cover, price 5,

## MARGUERITE HUNTER,

A Narrative Descriptive of Life in the Material and Spiritual Spheres,

Transcribed by a Co-operative Spirit Band, combined with chosen media of earth. It was given through independent state-writing. The illustrations were given in oil paintings on porcelain plate by Spirit arists. It is not a fiction, but a narrative of real life, without a parallel in the literature of Spiritualism, being a clear and succinct exposition of the philosophy, religion and science of Spiritualism. The book contains 200 pages with six illustrations in half-tone, and twelve hages in original independent writing. It is beautifully bound in blue silk cloth, stamped in silver. Price, \$1.25. For tale at this office.

## MISS JUDSON'S BOOKS

WHY SHE BECAME A SPIRITUALIST. 264 pages. One copy, \$1; six copies, \$5.

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This volume meets a public want. It comprises 250 choice selections of poetry and music, embodying the highest moral sentiment, and free from all secturisalism, Price 50 cents. Sold at this office,

### \*\*\*\*\*\*\*\*\*\*\*\*\* GENERAL SURVEY .....

The Spiritualistic Field—Its of humanity, I recommend The Encyclopædia of Death." Workers, Doings, Etc.

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

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

Mr. and Mrs. Parker, of Elgin, Ill. trumpet, automatic writing and rapping mediums, will be at Winfield, Kan, July 11 to 22: Mount Pleasant Park, Clinton, Iowa, August 2 to 20; Vicksburg, Mich., (probably) August 21 to close of camp. Engagements desired for months of September and October. Address 256 Michigan street, Elgin, Ill.

Gene Pearl writes from North Amherst, Ohio: "So eminent a writer as Hudson Tuttle has twice lately in THE PROGRESSIVE THINKER referred Kate Fox Jencken as Kate Fox Kane. Kate Fox married a London barrister. or, as we Americans would say, a 'lawby the name of H. D. Jencken. Leah Fox was married to a man by the name of Underhill. Margaret Fox was married to Capt. Kane, the celebrated Arctic explorer. Now, which recanted?"

C. C. Brown writes: "Mr. Amae Wheeler, the materializing medium, is open for dates for the season of '96 and He has recently given great satisfaction in the Northwest and at the Northwestern Spiritualist camp-meeting, giving several phases of mediumship, prominent among which were his slate-writing and light scances, allowing persons to be scated in the cabinet and giving manifestations while outside the cabinet himself, the work being done in light. He will be in attendance at Clinton Camp, where he has a cottage engaged. He has a few open dates for September. All parties desiring his services can address his manager. Mr. Carl W. Brown, at the Northwestern Camp for the next two weeks. Brown's permanent address is 703 Manhattan Bldg., St. Paul, Minn."

Emily B. Ruggles writes that Miss Lottie Fowler is giving sittings daily at 305 Quincy street, Brooklyn, N. Y.

H. L. Bigelow writes from San Jose, Cal.: "Our society is getting along nicely. Mrs. R. Cowell, of Oakland, was with us last month, and Prof. Swarts was with us the first Sunday in July. Our morning meetings are very interesting. President H. S. Owen and Secretary E. Pomeroy were obliged to resign on account of the rush of their business and inability to spend the time to attend to the duties incident to their offices; and C. L. Greassle was elected president; Jos. Murray, vice-president, and W. D. J. Hambley, secretary. We are having extremely warm weather for California this time of year; many are away to the coast or mountains enjoying a rest."

Dr. Adah Sheehan is desirous of resuming her labors again in the lecture She is an able exponent of our cause, and we are glad to announce that she intends to enter the field again. She can be addressed for engagements as Humanity would be greatly benefited follows: Dr. Adah Sheehan, Elsinore and elevated. Gate and Russell streets, Eden Park, Cincinnati, Ohio.

Schnar writes from Scattle. Wash .: "Rev. G. C. Love, of Portland, Ore., is with us again, working faithfully that we may have a camp-meeting, | and can furgish first-class Mr. Love is an enthusiastic worker for Address her at Lily Dale, N. Y. the truth, always seeming to leave the money question as an after consideration, and if under the existing circumstances it is possible, he will make our camp-meeting an assured fact. Good, whole-souled Mrs. Lou Paterson, jolly, whole-souled Mrs. Lou Paterson, of San Francisco, is also with us. She has been doing good work in some of the small towns along the Sound. She has just come from Everett, where she expects to make another visit soon."

L. S. N. writes from Grand Junction, "Mrs. L. J. Curtis, inspirational speaker and occult scientist, left for her home at Mishawaka, Ind., last Thurs-Mrs. Curtis spent several weeks in our city, giving inspirational lectures nized by every one. She described in and platform tests, which have done cidents that occured here fifteen years wonders for the cause of Spiritualism in Grand Junction. It is to be regretted that not more such noble workers visit our beautiful valley to teach us the grand truths and lift us out of the environments which bind us so closely to the Tom P. Hughes writes: "Spiritualism

has now reached such an advanced stage, and it is so widely appreciated as to warrant it a progressive life, unconnected with any religious body. It has so wonderfully grown that it should now declare itself free from the tentacles of the church and adopt original methods more suited to a higher plane of life. I lecturers and test mediums believe that a Spiritualist should sever all ties that bind him to Christianism. He should be free and independent, as Let the past be past; let the future be one vast stretch of morality and independent thought."

J. Beverland writes from Indianapolis. "We have in this city as good a trance lecturer as ever stood on the ros trums of the halls of this city-Mr. Ben. F. Hayden. Mr. Hayden being a gentleman, has attracted to himself refined and advanced intelligences, capable of answering and throwing light upon any question propounded by the most enightened mortals. I must not forget to speak of Mrs. Mattie Echols Hayden. the noted test, psychometric and magnetic healer medium. Any person wish lng a good and true reading, or a true days outing, the 10th and 11th of July, diagnosis, will do well to call on her. at Central Grove. I feel that we have We have a real feast every Sunday evening, at Templeton's Hall, 377 West our first efforts, and thanks to all who Washington street, from lectures by the intelligent guides of Mr. Hayden also at the close of each lecture by grand gramme consisted in music by the band tests from Mrs. Hayden. It is plainly at 3 p. m. Brief address by the presincticeable, that the great interest taken dent, who presided as chairman, introin these meetings from the first is rapidly growing. To any society or per-sons needing the services of good and honest mediums, I can safely recom-mend Mr. and Mrs. Hayden, whose permanent address is 185 Newman street, Indianapolis, Ind."

A. M. Huffman writes from Peculiar, Your notice of the expiration of my mother's (Mrs. Stella Huffman) subscription to THE PROGRESSIVE THINK-ER is at hand. In reply I will say that my mother has gone to that realm to which THE PROGRESSIVE THINKER pointed her during the last years of her room waiting the change which was to During that time, when opportunity af-

the world might know the comforting influence it brought to the death chamber. How different its teachings are to the soul-harrowing picture of death, which the hand of ignorance and super-stition has painted. As a balm for the aching which death leaves in the hearts

will appear in costume at Brandel's Lodge Hall, No. 11 N. Ada street, Thursday evening, July 16, presenting a programme of continental music, war songs and old plantation melodies, humorous and dramatic recitations. Admission, 25 cents. Jerry Robinson writes as follows of the Lookout Mountain Camp-meeting: "Our meeting begins Sunday, July 19th,

Father Williams' Continental Singers

and closes on the 26th. We expect Mrs. Helen Stuart Richings, Mrs. Anna Thomas, Mrs. Dr. Wiant, and other mediums.' F. E. Jewell writes from Spring Hill,

Ky.: "I saw an article in the last Pro-GRESSIVE THINKER from 'Veritas,' Washington, D. O., referring to the in-novation of Cassadaga Camp in em-ploying L. V. Moulton to deliver a "I saw an article in the last Procourse of lectures upon economics. Now it strikes me this is a move in the right direction. Nothing would please me more than to have the full course produced in THE PROGRESSIVE THINKER. The writer is nearing his three-score years, and is a hard worker on the farm, but thinks he has studied the money question until he understands it; and have a great desire to see how Mr. Moulton will handle the question; but believe he is too profound a scholar to handle the question from the standpoint of the political demagogue."

Lyman C. Howe writes: "In writing the memorial of Mrs. Alma J. Smith, of Painesville, Ohio, which appears in this week's Progressive Thinker, by some mental transposition I stated that two boys and a girl were left with the father; but it is one boy (a man now) and two g'rls, one married and the other old enough to be a wife and mother. I feel a reverence for the exalted dead, and none in our ranks can claim a higher place or more righteous honor than Alma J. Smith: and we may profit by dwelling upon her character, and keeping her memory fresh, and her example in view, as a help to all, in hours of doubt, temptation and trial. I start to-day for St. Paul, Minn., to attend the Northwestern Camp." R. C. Galbreath writes from Beebe,

"It seems so unfortunate that a person should be so isolated from the rest of the world as I am, being the only person that I know of in all my range of knowledge for miles around that has given the 'grand bounce' to a per-sonal god; yet I am not frozen entirely dead, as I get new life weekly from THE PROGRESSIVE THINKER. I hope to be able, after awhile, to supply myself with some of the many good works you adver-tise. I am unable to understand why all the phenomena of Spiritualism are so lavishly spread through the North, and I in this sunny clime left to grope in darkness or work out my own salva-

tion by stumbling through ignorance. L. C. M. writes: "Lightning struck the Baptist church, of Cuyler, N. Y., and damaged it considerably, and set the liberal thinkers to laughing and talking. They had just finished a revival—something on the Methodist or-der. The next thing we hear will be that Talmage's church has been hit. God knows who the sinners are."

L. H. Warren refers to the appalling extent of the use-or abuse-of intoxicating liquors, opium and tobacco, and appeals to Spiritualists to educate themselves, their children, and their, neighbors and neighbors' children to a higher standard of morality, justice and right.

Lucy Burton Powers will be open for engagements after August 24, as an inspirational and trance lecturer. Mrs. Powers has filled engagements with the Buffalo Spiritualists and other societies Henriette Hume writes from New

Mexico: "Searchers for truth, regardless of denomination or creed, have enjoyed a visit to East Las Vegas of Mrs. E. A. Wells-Bedell, a lady of education and refinement, and one who is certainly gifted in a most remarkable degree with both clairvoyance and clairaudience. Her tests have been in every way most pleasant and satisfactory. She does not place any restrictions on her hearers. They represent every known creed. She accurately describes the dear ones that have passed over, giving many little peculiarities which characterized them in life, so that they are easily recogago so vividly that we were forced to admit them as facts. Her tests have been convincing and her friends here number among them Roman Catholics, Episcopalians, and members of every other denomination. To all that missed her scances we can only say, they missed a rare treat; to those that had the pleasure of meeting herself and husband socially, they were fortunate."

A subscriber writes: "A grand picnic and display of fireworks is to be given by the Church of the Spirit, (pastor, Dr. Willis Edwards), at Central Grove, on Saturday, August 1. Many prominent the grounds to take part. Mediums of all phases are cordially invited. Excel-lent music for dancing: plenty of seats are the doctrines of his belief. He and tables free; swings, fishing, etc. should say, with earnestness and truth: Bring your own baskets, or you can be upon the served at the restaurant ground. Fireworks in the evening. Take electric cars to River Forest and walk a few blocks. Steam cars at the (10 cents round trip) Grand Central depot, corner Harrison street and Fifth avenue, will convey you to Central Grove. Trains leave Chicago at 6:10 a. m., 8:20 a. m., 1:30 p. m., and 3:30 p.m. Leave Central Grove at 6:50 p. m. and 10:10 p. m. Admission, 25 cents; chil-

dren, 10 cents." Sarah E. Bromwell, president of the Woman's Endeavor Aid and Spiritual Endeavor Society writes: "I am well pleased with the final results of the two accomplished much good work in this ducing two little twin sisters, Susie and To any society or per- Ella Moore, who delighted the audience with songs and recitation. Dr. Willis Edwards, Rev. George V. Cordingly and Dr. Hasenclever gave short addresses and tests, followed by a vocal solo by Mrs. I. L. Moore, and then the pavilion was arrangedfor dancing. The president's table seating twenty-four, was free to all both days, who did not

provide their own bench Mrs. Helen Stuart-Richings writes to the Banner from Maquoketa, Iowa: This is a pleasant town of about three thousand inhabitants, on a branch of the mortal life. On the 18th day of January | Chicago, Milwaukee and St. Paul raillast she ascended to spirit-life. For road. Spiritualism is no new thing to weeks before her departure, I sat in her its people. It was for many years the room waiting the change which was to home of Dr. Dobson, with whose name liberate her from physical afflictions. your readers are familiar. Here also at one time Moses and Mattie Hull labored forded, I was reading volume one of The and lived. Yesterday I drove past their Encyclopædia of Death. I would that old home—a neat brick structure set on

BURIED ALIVE. an eminence overlooking the town Such other workers as Prof. Loveland J. Clegg Wright, Warren Chase, and, later, J. C. F. Grumbine, have also con-tributed to the advancement of the How Such a Fate May Be cause. For three years past Mr. and Mrs. H. P. Harvey have borne the burden, and upheld the society with loyal Prevented.

devotion and unflagging energy. Their home is the center from which light Alfred E. Giles, of Hyde Park, Mass. at one time a prominent Boston lawyer, streams. Their parlors are the scene of regular Sunday evening gatherings, atdoes not intend to be buried alive, says the New York World. He has gone to considerable expense in making ar-rangements for the disposition of his racted by the spiritual inspirations of Mrs. Harvey, whose work is along conservative and constructive, rather than body, when death shall have been proradical and iconoclastic lines, and whose nounced, which will preclude all possi-bility of such a catastrophe. Mr. Giles believes that very many dignified presence and quiet tones in-spire confidence and respect. While Spiritualism has such exponents and cases of suspended animation are called stanch defenders it will not entirely death, and that those so affected are

suffer eclipse. Your correspondent de-livered three lectures here, and was lovburied alive. So thoroughly impressed is he with this idea that he has fitted up ingly entertained by Mr. and Mrs. Hara chamber in his home in which the bodies of his wife and himself, when the vev whose efforts in the way of ticketselling, and standing in the community, spark of life is believed to have departsecured the attendance, for the entire ed, will be laid until it is absolutely certain that the earthly end is reached. course, of many of the leading-and even leading orthodox-citizens.' A CHEERFUL CHAMBER. Mrs. J. M. Harvey, of Maquoketa, Ia. The room which he has set apart for was in this city last week. She is an excellent speaker and psychometrist,

the edge of a pine grove, and crowning

house, and the only entrance from the rest of the house is through a secret and should be kept constantly employed in promulgating the grand truths of door in the back of 'a secluded closet. Spiritualism. The apartment is on the ground level News comes from Washington, D. C. and looks out upon aspacious flower garthat something new in river craft will den and orchard. Though seldom on make its appearance on the Potomac tered, it is attractive to the living and this week. It is called the hydrocycle by the scientific, and river bicycle by well calculated to dispel any unpleasant thought which might arise associated ordinary mortals. It consists of two cigar-shaped galvanized steel cylinders, with its intended use. Everything is bright and cheerful. each containing eight airtight compart ments, and built on the plan of a cata Pictures hang upon the walls, rich rugs are on the floor, there is a set of book-shelves well filled with pleasant maran. These cylinders are eighteen feet long and twelve inches in diameter iterature, there are comfortable chairs, and at the stern of each is a fish-tail a table on which stands a vase always rudder, easily operated by the person propelling the boat. The floats are seilled with blossoms, and in one corner of the room is a single bed.

The only door besides the secret one curely fastened together by steel bars, on which rests the framework of the craft. This consists of a wheelhouse, a

Club, which will give a launching party

We predict a fortune for Mr. Moulton,

in the sale of the hydrocycle. He has

G. F. Ottmar writes from Lansing

Mich., "Please note in your valuable

paper for the information of the people

coming to Haslett Park, that all rail-

third rate tickets for the round trip on

July 30 and 31 and every Thursday dur-

ing the month of August, good to return

up to and including September, 2, 1896.

health and will now resume her home

work, and will attend to former develop-

ing classes. Her address is at 39 W.

Mr. Raphael writes that the services

ner of Washington boulevard and Pau-

lina streets, at 2:45 and 7:45 p. m. Sun-

to come and take part in the exercises.

Redondo Camp-Meeting.

The Spiritualists of California are pre

hourly communication is had by rail.

The temple is an elegant structure of

artificial stone with an auditorium ca-

It is in the midst of a beautiful park of

five acres of ground, covered with orna-

mental trees and shrubbery.

The very best available talent on the

Pacific Coast has been engaged and it is

expected that a great spiritual work

will be accomplished. Among the most

prominent mediums and and speakers are Mr. J. J. Morse, of London, England;

W. J. Colville, of Boston, Dr. Carpender,

and W. C. Bowman, of Los Angeles; J. S. Loveland, of Summerland; Maude L.

Freitag, of National City; Dr. J. M. Peebles, of San Diego; Mrs. D. N.

Place, of San Francisco; Mrs. M. T.

Langley, of Pasadena; Thos. G. New-

man, of San Diego: Mrs. E. Sloper, Mrs.

Prof. E. A. Whitelaw, of Boston, Mus-

ical Director, and Mrs. Emma Sherwood

JULIA SCHLESINGER.

important move in that direction.

534 Page St., San Francisco, Cal.

Railroad Rates to Clinton Camp.

committee territory of the Western Pas-

senger Association, on the north of the

main line of the Chicago, Burlington

and Quincy railway from Chicago to Council Bluffs, Iowa.

south of the line designated.

No rate could be secured from points

This arrangement includes all line

If traveling on more than one line,

Tuesdays and Fridays, August 4, 7, 11,

14, 18, 21, 25 and 28, and are good until

The Williamson Cab Line will carry

Sedition is bred in the lap of luxury

and its chosen emissaries are the beg-gared spendthrift and the impoverished

We have more power than will; and it

is often by the way of excuse to our-

selves that we fancy things are impossi-

A little wit and a great deal of ill-na-

ture will furnish a man for satire; but

the greatest instance and value of wit is

WILL C. HODGE

Secretary M. V. S. A

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

and including September 2.

ibertine.—Bancroft.

ole.-Rochefoucauld.

to commend well .- Tillotson

receipts from each must be procured.

vocalist.

pable of seating three thousand people

Montcalm street, Detroit, Mich.

our most hearty congratulations.

this week. The boats cost \$100 each

connecting the death chamber with the closet opens on the back lawn. It is guarded by latticework which incloses bicycle seat, and handle bars, and an easy chair in front. The boat is pro-pelled by a double wheel, each containthe whole door, and, while preventing intrusion, admits light and air. Small strike the wader. They are made of galvanized steel and are counterparts of the old time paddle-wheel. It is operatwindows, protected by stout wire screens, also permit a circulation of air. ASHES TO FEED FLOWERS. ed in the same manner that a bicycle is propelled. The operator mounts his seat, places his feet on the pedals, and

"In this room," said Mr. Giles, "Mrs. Giles shall rest, and so shall I, when we are supposed to have died, until it is ab when they ravolve they move an endless solutly certain that we are physically dead. When death is determined we chain around a sprocket, which in turn drives the paddle. The speed of the boat is ten miles an hour. The inventor shall be cremated and our ashes scattered over the flower-garden out there of the hydrocycle is Hon. L. V. Moulton, a prominent Spiritualist of Grand Rapto make the plants grow and bloom.
"I am convinced that thousands of ids, Mich., and ten boats are now being constructed for the Columbia Athletic persons are buried while animation is

this unique purpose is at the back of the

simply suspended, and that life would be restored if the necessary time were given. The physiciane have thirty-four tests for death, and every one of them has been proved to be open to failure. "The only safe test is decomposition. When the body begins to decay it is dead, and no one should be buried until such a condition comes. The mind may be active though death seems apparent. Think of the agony of a person in that roads in Michigan will sell one and onecondition facing the grave!

This is not a new fad with Mr. Giles. When he was 40 years old he began to to make a collection of the records of Madame Parcells has regained her cases of suspended animation and supposed dead persons coming to life. The record is astonishing. He has gone to no special pains in the work, merely recording the instances which came to his of the Spiritualist Gospel Temple will be held at Hygeia Hall, northwest cor-

MANY PREMATURE BURIALS.

"The Nineteenth Century has estimated," he said, "that of every 300 persons believed to be dead taken to the Morgue day-school at 2 o'clock. All are invited in Paris one comes to life. If there have been so many cases made public, think of the number that in the natural Tests and speaking take place at both services by Mrs. E. Raphael and others." order of things have escaped notice. It is not unreasonable to believe that fully as many persons have been buried alive been found to be alive at the last moment."

paring for a great camp-meeting to be held at Redondo, Los Angeles county, Mr. Giles related several personal experiences and others which have come during the month of August. The beau-tiful grounds formerly owned by the woman, named Delia Samuelson, of Chi-Chautauqua Association have been secago, who died recently of consumption. cured for a permanent camp and will be She requested that her body be kept in divided into building lots and sold to a vault for a year and be visited each members of the camp-meeting associaday by her mother and grandmother, and that it be pricked with pins to de-Redondo is a lovely seaport town and termine whether or not there were signs of life. Her request will be compopular summer resort about sixteen miles from Los Angeles, with which plied with as long as possible.

This Hyde Park lawyer is by no means alone in his belief. Some of the best-known citizens of Boston entertain the same idea with regard to premature burial, and the same belief can be found well established in all parts of the world, but Mr. Giles is certainly original in having arranged a death-chamber in his residence.

George T. Angell, President of the Society for the Prevention of Cruelty to Animals, and editor of Dumb Animals. is one of the foremost advocates of deferring burial until it is certain that death has ensued. His own mother was thought to have died and the funeral service was being held when signs of life were detected, and she was speedily restored to health. Mr. Angell is now urging the formation of a society the object of which shall be the prevention of premature burial.

Ladd-Finnican, Mrs. Hendee-Rogers and Julia Schlesinger, of San Francisco. As set forth in the above, there is no doubt but what many persons are buried alive. The two volumes of The Encyelopadia of Death and Life in the The Spiritualists of the State hope to Spirit-World, give more information on that subject and the varied phenomena have a permanent camp soon equaling, if not surpassing those on the Atlantic of death, than all the libraries of the Coast; and this convention will be an world put together. Boston, Mass.

THE LIFE BEYOND.

The star is not extinguished when it A rate of a fare and one-third for the round trip, on the certificate plan, has been secured from all points in Eastern

sets Upon the dull horizon; it but goes To shine in other skies, then reappears In ours as fresh as when it first arose. The river is not lost when o'er the rock It pours its flood into the abyss below; Its scattered force regathering from the

It hastens toward with yet fuller flow. The bright sun dick not when the shadeast of Council Bluffs and north of the owing orb
Of the eclipsing mioon obscures its

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

Take a receipt of the agent when you purchase your ticket, and hand it to the ray; It still is shining on, and soon to us Will burst undimned into the joy of secretary immediately upon arriving at the Park, as nothing can be done in seday. curing reduced return rate until one Thus nothing diesilor only dies to live; hundred of these certificates have been

Star, stream, sum flower, the dewdrop and the gold. Each goodly thinginstinct with buoyant Tickets must be purchased July 30 and 31, and August 1, and thereafter on hope, 70 'E Hastens to put its purer, finer mold.

Thus in the quiet joy of kindly trust We bid each parting saint a brief farewell.

Weeping, yet smiling, we commit their To the safe keeping of the silent cell. HORATIUS BONAR.

Passed to Spirit-Life. Samuel F. Dillon left the physical form the 80th of June to join the loved ones upon the spirit side of life.

Brother Dillon was born in Franklin Co., Penn., 1830. He has been a Spiritualist for more than twenty years, frequently conversing with spirits. He leaves a wife, son and daughter, all of whom are Spiritualists. Dr. Graben-dike officiated at the funeral. Denver, Col.

Lake Brady Camp-Meeting. M. F. Hammond, of Kalamazoo, Mich. and Mrs. Carrie Twing, of Watertown

N. Y., have been the speakers since our last report. Space will not permit a report of these excellent lectures.

Mrs. Carrie Twing spoke this afternoon on "Death, and Its To-morrow." Mrs. Twing is what is commonly called a Christian Spiritualist, holding to a faith in Christianity, but adding a belief in communion with the dead. As evidence of this she announced that in two weeks from to day she is to open a Methodist camp-meeting; she is also a prominent W. C. T. U. worker; still she goes under control like other mediums. gave a vivid description of two spiritsone a Presbyterian and the other a Spiritualist—who passed to the other world near the same time. The Presbyterian, upon meeting the Spiritualist, who had been her neighbor, was overcome by fear and anxiety. "Why," said she, "are you here? Then where am I, anyhow?" She feared she had missed her locality, and got to the other place. The Spiritualist reassured her. said she, "where is my golden crown." It was immediately placed upon her head. "And the harp that was promised me," she added. A harp was given

her; but she immediately remembered she had no knowledge of music and asked them to take it again, also the crown, adding, "It is too heavy; it bur-dens me." She discovered angels were not birds with feathered wings, and that her spiritual friend was the one commissioned to be her guide. From Miss Gaule's tests we give the following examples: "A spirit comes

toward me. In doing so, she gives me a choking sensation. Why, she is clutch-ing me around the throat with her fingers." Miss Gaule coughed and gasped and drew her handkerchief around her throat as though to hide the mark. "This woman hanged herself. It is May. She says you feared, when you saw me clairvoyantly, that I had come to obsess your daughter. I did not, and I was drawn to her by love. I will do her no harm." The woman acknowledged this test. Said she had been frightened by seeing the spirit, in her own home, by the kitchen table. To another person, Maggie said: "Why, you have just had a narrow escape from death. I see a loaded hay wagon and the horses careering. You are in a buggy and the horse becomes frightened. Do you know whose hand drew the rein, when it was within one-half inch of that barb wire fence? It was Charlie. Don't say spirits can do Mich. no good, for Charlie saved your life." This was also acknowledged to be correct though both parties refused to have their names published.

We have a spirit type-writer at Lake Brady, Mr. Hugh Moore being the medium for that style of manifestation. done in full light. He hung a curtain across one corner of the cottage, and sat in front of it wearing brown gloves and keeping his hands constantly in sight to show that he did not manipulate the type-writer, which was placed behind the curtain. Messages were then written out and handed to the different persons present, in every case signed with the full name of departed friends. To all appearance the type-writer is manipulated by the invisibles as it is claimed.

The ladies of the camp have made arrangements for a fair to be held on the 30th and 31st of this month. Many pretty things are now in course of preparation. During the lecture, white fingers throughout the audience, are swiftly and silently fashioning pretty and bright colors into graceful forms for the fair. We are to have a woman's day early in August, when the goldenrod and yellow flowers are ready for the decoration. A graceful archway at the entrance to the grove, directs attention of picnic people to the meetings there. The Children's Lyceum is well attend-

ed and very interesting.

Heavy rains during the past week have interfered with the success of the meetings, also the picnics. No summer resort in the State is better equipped with varied amusements than Lake Brady; but the boating and bath-houses in good weather are the greatest attrac-MRS. M. MCCASLIN.

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

"Cosmian Hymn Book." A collection of original and selected hymns, for liberal and ethical societies, for schools and the home; compiled by L. K. Washburn. This volume meets a public want. It comprises 258 choice selections of poetry and music, embodying the highest moral sentiment, and free from all sectarianism. Price, 50c. For sa e at this office.

"Woman, Church and State." By Matilda Joslyn Gage. A royal volume, of more than common intrinsic value. The subject is treated with masterly ability; showing what the church has and has not done for woman. It is full held at Verona Park, Mo., from August of information on the subject, and should be read by every one. Price \$2, post send to Froeman Smith, Rockland, Me. and has not done for woman. It is full be read by every one. Price \$2, post paid.

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

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastily printed and bound. Price \$1. For sale

at this office.

"Angel Whisperings for the Searcher After Truth." By Hattie J. Ray. A volume of genuine poems, of such fine moral and spiritual tone that all will be pleased and benefited by it. For sale at this office. Price \$1 "The Watseka Wonder." To the stu-

dent of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum of Watseka, Ill, and Mary Reynolds of Venango county, Pa. For sale at this office. Price 15c.

"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 enlight-ened concerning the ways and methods of Rome and its priesthood. Price 15c. For sale at this office.

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

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

## 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-meet ing of the Mississippi Valley Spiritualist Association commences at Mt. Pleasant Park, Clinton, Iowa. August 2, closing August 30. For full circulars and particulars address Will C. Hodge, 710 Prairie street, Milwaukee, Wis., until July 15th; after that, 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 elaborate programme, address Allen F. Brown, 703 Manhattan Block, St. Paul, or Dr. S. N. Aspinwall, president, 2433 Fifth avenue, Minneapolis, Minn.

HASLETT PARK CAMP. Michigan, will be held at Haslett Park, beginning July 30 and ending August 31, and including five Sundays. For a eautifully 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,

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. 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 particulars, address J. S. Phillips, Brighton,

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

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 contin-

CHESTERFIELD CAMP

ues 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 amme and particulars, address D. M. King, Mantua Station, Ohio.

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 ERA CAMP.

VICKSBURG CAMP.

This camp, located at New Era, Clackamas county, Ore., will open June 20 and close July 12. For programmes send to S. 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 J. 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 Penobsoot Spiritual Temple Association will be ASHLEY CAMP, OHIO.

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

This camp opens July 19th, and closes on the 26th. We cannot publish full programs

of all the camps; send to the secretaries for the same, giving full particulars, and much valuable information. To do so will only cost you a postage stamp.

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

Unveiled" gives in condensed form its more important statements and references. It is in stiff board covers, and the price is 50 cents. For sale at this "The Fountain of Life, or The Three

fold Power of Sex." By Lois Wais brooker. One of the author's most useful books. It should be read by every man and woman. Price 50c.

Religion of the Future. By S. Weil Cloth. \$1.25; paper, 50 cents. Better it were that all the miseries

which nature owns were ours at once, than guilt.—Shakspeare. Cowardice is not synonymous

prudence. It often happens that the better part of discretion is valor.—Hazlitt. Those who are formed to win general admiration are seldom calculated to bestow individual happiness.-Lady Blessington.

The heart that has once been bathed in love's pure fountain retains the pulse of youth forever.-Landor.

There is a superstition among many colored people in the South that to meet a frog is a lucky incident indicating that the one this favored is about to receive money from some unexpected duarter.

## 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 cience.
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evolution.

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" THOMAS PAINE " SOME OF HIS NOTED WORKS.

Life of Thomas Paine, By Editor of the National with Pretace and Notes by Peter Eckler. Illustrated with views of the old Paine Homostead and Paine Monument, at New Rochelle, also, portraits of Thomas Cilo Rickman, Joe Barlow, Mory Wollstonecraft, Madeume Roland, Condorcet, Brissot, and the most prominent of Paine's friends in Europe and America. Cloth, 75 cents.

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mythical character of most of the Old and New Testatoent stories and project that the containing the con-Price \$1.50. For Sale at this Office, Researches in Oriental History.

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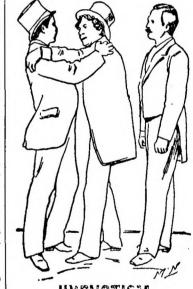
GENERAL DIVISION. RESEARCHES IN JEWISH HISTORY, 2. RESEARCHES IN ZOROASTRIANISM. 8. DERIVATION OF CHRISTIANITY. 4. WHENCE OUR ARYAN ANCESTORS?

4. WHENCE OUR ARYAN ANCESTORS?

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

In this volume the Jews are clearly shown not to have been the boly and favored people they claim to have been. The Messianic idea is traced to the Back trian Philosopher, 2339 years B. C., and its history is outlined, following the waves of emigration, until it is fully developed into Christianity, with anythical hero, at Alexandria, in Egypt, soon after the commencement of the Christian era.

The book demonstrates that Christianity and its contral hero are mythical; that the whole system is based on fraud, falselmod, forgery, tear and force: and that its rites, ecremonials, dogmas and superstitions are but survivals of so-called paganism. It shows vast research among the records of the past; its facts are mostly gleaned from Christian authority, and no purson can read it without isstruction and profit, whether he reaches the same conclusions with the author Of otherwise. For any at this office.



HYPNOTISK Its Facts, Theories and Related Phenomena, with Explana-

tory Anecdotes, Descriptions and Reminiscences. BY CARL SEXTUS. THE BOOK IS DY CARL SEXTUS. THE BOOK IS hargely a record of the facts and demonstrations which the author has seen, heard of or prevented in his own experiments. The history of the various phases of the science is succinctly presented, and the various theories clearly stated. Many of the experiments doserrised occurred in Chicago. The pictorial illustrations add much to the interest and value of the book, which will be found very interesting to the gengeral reader, as well as helpful and instructive to the student. The work is a handsome volume of 300 pages, bound in cloth. Price, \$20.00. For said at the office of The Progressive Thinker.

AN EXCELLENT WORK. DEATH AND THE AFTER-LIFE.

The "Stellar Rey" is 143 whilesophical introduction to the revelations contained in this book. Some idea of this little volume naw be gained from the following table of contents: 1—Death and the After-Life; 2—Scenes in the Summer-Land; 3—Society in the Summer-Land; 4—Social Centres in the Summer-Land. 5—Whiter-Land and Summer Land; 6—Language and Life in Summer-Land; 7—Material Work for Spiritual Workers; 8—Utilinates in the Summer-Land; 9—Voice from James Victor Wilson. This enlarged edition contains miora than double the amount of metter 1a for mer editions, and is enriched by a beautiful froutispiece, illustrating the "formssion of the Spiritual Body;" Cloth 75 cents. Postage 5 cents. Por sale at this office.

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IMMORTALITY. A poem in five cantos "If a man die, shall he livet is fully answered. B; W. S. Barlow, author a Volces, Price 60 cents.



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

Hudson Tuttle. Address him at Berlin Heights, Ohio.

Mrs. Belle K. Stanfield: Q. (1) Is space absolutely dark and intensely (2) If so, whence do spirits derive

heat and light? (3) If spirits inhabit zones, what sup-(4) What is the source of physical

and spirit vitality?

(5) If the spirit is immortal, must not the supply of vital force be inexhausti-

(6) How is spirit vitality arrested and embodied in the physical?

A. (1 and 2) Space is pervaded by an ether through which from centers are propagated vibrations which, according to their length, rapidity and direction, give the phenomena of electricity, light, heat and magnetism—attraction and repulsion. As this ether is a perfect conuctor of these vibrations, they give no indication of their passage until they meet an obstruction, as the surface of a world. Then they are intercepted and the atoms of matter set in vibration and by these the senses become cognizant of the vibrations. Hence it is that interplanetary and stellar space is absolutely cold (devoid of heat), and absolutely dark. These vibrations have no relation to spirit beings who see and become cognizant of spiritual things by spiritual vibrations.

(3) The zones of the Spirit-world are supported by their revolution around their center of attraction.

(4) All vital force as manifested in physical organization is the accompaniment of change in structure, but spirit-vitality is the expression of pure force, and as such its source of supply must be inexhaustible.

(6) Spirit vitality is arrested and embodied in physical being by the long series of progressive unfoldment called evolution. This is the only means of its incarnate expression.

Chas. Bartlett: Q. Is the Golden Rule an infallible guide at all times and under all circumstances?

We maintain that for a being with a spiritual existence and its possi bilities before the Golden Rule has no exceptions. In fact to such a being there is even a higher law of conduct: Do all for others.

A subscriber, Stanberry, Mo.: Q. (1) How can a person not at all mediumis-tic get rid of undesirable influences (2) Are there any good or bad influences likely to come from the talismans

advertised by fortune-tellers? A. (1) A person "not at all mediumis-tic" will not be troubled by will not be troubled by any spiritual

influences, good or bad. (2) You will receive nothing from such tallsmans.

R. M., Gold Hill, Oregon: Q. I was born in the midst of my mother's troub-How can I escape the consequences which I have inherited? A. A belief in such an inheritance is

a notent factor in causing depression of spirits, and great unhappiness. extended observation, we draw the conclusion that this cause has been greatly overestimated. Children are born whose mothers have been wretched in mind or indis-

fered great mental suffering, and at one time, physically, she became so depressed that crysipelas set in, and for some days her life was despaired of. Yet after all this, a beautiful child came, physically healthy, so contented and quiet, the remark was often made that one would scarcely know that a ging forces. The Indian would endure child was in the house. Such instances show the wonderful porsistency of nawith a little parched corn and his pipe. ture against adverse conditions.

Where the child has partaken of the influence of the mother, and has con-sciousness of the fact, instead of excusing and repining, which intensifies the disposition, the will should be cultivated to hold the thoughts above the valley of

Dr. W. M. Forster, San Francisco: Q. Your question and answer department in THE PROGRESSIVE THINKER embodies the essence of common sense with regard to the spiritual question: Why cannot Spiritualists in general use more common sense in connection with such serious questions? I would like the opinion of the department on organiza-Organization that comes from the

necessities of growth is desirable, for it bands all together, and thus is capable of putting forth greater force in time of need. This affirmation does not take into consideration any special form of organization. It is self-evident that there can be no creed or discipline, and the widest latitude of belief must be allowed. Until local societies bind them selves to stand by the action of their delegates, and are restrained to abide by the vote of the central body, that body is like a rope of sand. Take, for instance, the Methodist Conference Why is it a power? Because the individual churches represented are bound by its actions. If the delegates were to go home, each to do in his own church as he pleased, and the church ready to repudiate anything he might have done in the conference, what a farce that assembly would be!

Thus a central organization must have the control of the subordinate societies or it is little more than a subordinate society itself. So distasteful is such representative to Spiritualists that the sub lect has not been broached, and vet such a conference of rights and power by the societies or their delegates will surely be demanded.

A. M. B.: Q. A man and his wife being poor, he dies, leaving her in poverty, say in Chicago, where money daily lost in the streets and gutters: he can tell his widow where to go and find some of that lost money to relieve her need, would such a course on his part be considered mercenary or im-

proper by other spirits? A. In strict justice money that is lost and found should be restored to the owner by the finder, and this holds with spirits as well as mortals. But money lost in the gutter or elsewhere, where restitution to the owner is impossible might well be bestowed on those who are needy, and instead of being considered "mercenary," would be regarded with favor by associate spirits.

of more consequence than a lengthy pedigree leading to the lecherous and dis-

onorable David?
The true explanation is that these genealogies were manufactured by authors who did not consult together, and of course are different.

waltles and olives; a glass of lemonade, with crackers, or bread and butter—

waste products rather than yield it the

CASSADAGA.

ing Day.

the Ascendancy.

SPECIAL CORRESPONDENCE OF THE

PROGRESSIVE THINKER.

The seventeenth annual session of the

Cassadaga Lake Free Association opened

on Saturday, July 11th, under conditions

the number of people on the grounds

and during the intervening months, in

predictions of Cassadaga's certain and

total eclipse, may try to comfort them-selves in the knowledge that while the

leading.
At the opening exercises Saturday af-

ternoon, President A. Gaston introduced the new chairman, Geo. H. Brooks, of

Wheaton, Ill., saying that "those who

were present a year ago and remem-

bered some of the stormy closing scenes,

could not fail to feel, as did the manage

ment, that the skies had brightened and

the atmosphere grown clearer, which

evidences, so early indicated, were ac-

cepted as an augury of .one of the most

harmonious and successful seasons in

The prevailing harmony, good will and earnest determination of the work-

ers to carry forward the cause of Spirit-

ualism, was apparent to all,
For our new chairman he bespoke a

ordial welcome, saying: "He comes to

us filled with the warm enthusiasm of a

young convert. I believe he will do us

good, and in return receive great good,

and possibly, through his development and rich experience at Cassadaga, grad-

uate into a future president of the N.

In response, Mr. Brooks assured the

audience that he was a thorough Spirit-

inches, and that he hoped and asked for

the kindly consideration and help of all

in making this Cassadaga's banner year.

Cassadaga, gave the opening address upon the subject of Spiritualism, follow-

ing with a continuation of the same sub-

ject on Sunday morning. This lady, who is very pleasing and fair to look

upon, by her earnestness and dignified

bearing made a most favorable impres-

number of platform tests that were pro-

nounced accurate, and quite wonderful.

Mrs. Whitney is destined to be popular.

By Sunday afternoon excursion trains

and private conveyances had deposited

several thousand people within our

gates, attracted by the advertised appearance of the celebrated agnostic and

who discoursed in his own inimitable

style upon the "Liberty of Man, Woman

and Child." As liberty is the shibboleth of every true Spiritualist, Mr. Ingersoll found himself right at home, as the vast multitude gave frequent outbursts of ap-

preciation in response to his masterly

thought and keen wit, which hearty ap-

preciation reacted on him in a manner

that he afterwards acknowledged, "up-lifted and inspired." Though the heat was intense and breathing space at par,

the multitude good-naturedly packed

the large auditorium two hours in advance of the advertised hour for the ad-

dress, and while they waited the orchestra gave a concert of popular and classic

That Mr. Ingersoll proved an attract-

ve and winning card goes without tell-

spirit of good-fellowship, and air of in-

dividual liberty and perfect freedom made manifest. When privately inter-viewed, the Colonel said he did not be-

was vastly superior to the orthodox be-

faith; do not expect to be happy in an-

other existence through the atonement of Christ; do not preach the consolation

of hell, and do not believe that God is

an infinite monster; but they do believe

in intellectual hospitality, perfect liberty of thought and speech, and eternal progression in the life beyond. In all

these respects, said the Colonel, the Spiritualists are far in advance of their

orthodox brethren.
Our lyceum and kindergarten begins
Monday morning under conditions most

favorable. The management have, dur-

ing the past months, repeatedly adver-tised through their official organ, The

Cassadagan, the fact that new blood was to be infused into this branch of work

through the introduction of new teach-

ers. Miss Rittenhouse, of New York, and

Miss Moulton, of Grand Rapids. It has

The employment of all this talent for

also been stated that our new chairman, Geo. H. Brooks, who has had large ex-

Ingersoll,

eerless orator, Robert G.

Another new-comer, Mrs. J. J. Whit-

Mrs. A. E. Sheets, a new speaker at

ualist, every inch of his six

the camp's history.

sents the meaning.

H. L., Bridgeport: Q. For some years I have had at times an experience of pictures or phantasmagoria when being in the dark or on shutting my eyes. These mostly take the form of processions, as though coming out of a building or of a vast crowd in the street. Some-times they turn into a phase more fantastic and grotesque and are quite amusing. Have they any spiritual signification?

A. This may be an incipient clairvoyance, the result of spirit-friends attempting to impress the mind, or it may be purely a reproduction of past images real and those pictured by a vivid fancy. The more these processions of pictures are thought of and watched, the more distinct will they become They are especially vivid in childhood and often mistaken by the child for re ality.

A subscriber, New Whatcom, Wash .: Q. Are surgical operations ever per-formed by the use of hypnotism without

A. Assuredly, and there are a multi-tude of instances where severe opera-tions have not been felt by the patient. It is destined to become one of the most helpful of remedies and means.

Progression: Q. (1) Is water from a cometery well, seventy feet deep, fit for drinking?

most flattering, and with every pros-pect of a season of unparalleled success. Even at this early date most of the cottages are occupied, and the hotel registers show a good patronage.
On the opening day there were twice (2) Is lager beer and ale harmful if not taken in excess? Are they good as that were present at the same time a year ago. Those o'erwise prophets who ominously shook their heads last year tonics?

(3) Are tea, coffee and tobacco harm ful, and what are their effects? I was surprised to see that you take the view that tobacco is not.

(4) Is meat-eating injurious?
(5) A leading medium, to the question "Please describe the spiritual body," said "he had no spiritual body, was not a floating nonentity, but his body was as real as our own." What did he

A. (1) If the water was from a well drilled into an impervious sublying rock, carefully cased to keep out the surface-water, there would be no conamination from the cemetery. This however, is rarely attended to with sufficient care, and the entrance of surfacewater may become a prolific source of disease and death.

(2) Beer and ale, as mild tonics, taken in small quantities, at certain times, would be beneficial or at least not harmful. Their excessive use is decidedly harmful in many ways.

(3) The active principles of tea and coffee are almost identical, and are nerve stimulants. Taken in small quantitles, as a single cup at meals, they are refreshing and harmless. But, like all other stimulants, their excessive use leads to nervous disorders, dyspepsia and kindred diseases.

I think the correspondent is mistaken when he says that this department advocates that tobacco is not harmful. I have not the answer before me, it if I remember correctly, the case was of an old man who had used tobacco many years, and who asked if he ought to leave off. As by years of use his system had become habituated to the weed, his at once stopping would give him great discomfort, and probably shorten his life. As the use is not a moral sin, but a sin against the physical being, it was a choice of evils, and I recommended the posed physically, yet happy in disposition and strong in body.

The sweetest, sunniest child we ever about the habit.

Tobacco is a n excessive use highly injurious, the more so in the young than in the old. This may be said of all narcotics and stimulants. In declining age they are less injurious, and often positively beneficial. Tea, coffee and tobacco arrest celldestruction and thereby sustain the flag-

Whatever may be said against alcohol, and no words are sufficiently strong to present the horrors of its abuse, it has its uses, and as a stimulant. Some chemists have decided it is not a food and is not digested, well knowing that it is almost the last in the series, wood-fibre, starch, sugar and "spirits," having the tension of force strong to the last, ready to break and yield all without scarcely an effort on the part of digestion. Yet this intense substance can be assimilated only in small quantities, and a teaspoonful as presented in whisky or brandy, or a small glass of wine, is a sufficient daily quantity, and beyond that it becomes harmful, as incapable of direct assimilation and necessitating its expulsion by the overworked organs of

(4) The teeth and digestive apparatus of man show that he was created for a mixed diet, and the use of flesh with fruits, vegetables and grains, appears to be his proper food. Healthy flesh may not be as concentrated as some grains, but it is more easily digested. Beans and peas are much more nutritious, but so much force is required to digest them that flesh yields much the

The danger in this concentrated force, giving flesh diet, is that the system is continually surfeited. Only a certain amount of food can be well digested, and the remainder must be expelled as waste, or its half-digested products form compounds, incapable of assimilation and more or less injurious, weakening the system and rendering it liable to the attacks of disease. There is no danger of a hungry person eating too much ead, or potatoes, but the danger would be imminent if broiled steak was alone set before him; as a thirsty person would not drink too much warm water, but if obliged to slake his thirst with wine would suffer therefor.

The prejudice against certain kinds of flesh—as pork, for instance—is an in-teresting survival of superstition, having its root in the Bible. The flesh of a healthy, well-cared-for pig is quite as unobjectionable as that of an ox, and when the latter is overdriven and frightened by the strange surroundings of the stock-yard, much less so. With all the "hygienic" writing and lecturing against the pig, and his tendency to scrofula, there has never been a single fact presented showing that the pig is more prone to that disease than the sheep or ox, or that its flesh has a tendency to produce that class of diseases. Of all domestic animals, the cow appears to have the most tendency to scrofula, as exhibited in tuberculosis, and the germs of that terrible disease are excreted in the milk to which the most

this special line of work demonstrates the well-known generosity of the management, and their recognition of this important line of work. The kinderyear endorsed and adopted by the association. While still in the experimental ardent vegetarians do not object. The food of the anthropoid, to which man is with favor by associate spirits.

G. W. Pyles, Indian Territory: Q. I greatly admire the Questions and Answers Department. Allow me one question: How do bibliologists bramonize the genealogy in the first chapter of Matthew, with that recorded by Luke?

According to not object. The classon, while still in the experimental stage, the indications of its successful s

act as chairman.

A. The most plausible explanation of this direct contradiction given by commentators is that Matthew gives.

If one desires a dainty diet with all the result of private enterprise and into the genealogy of Joseph, and Luke that of Mary. If, however, Joseph was not the father of Jesus, what relevancy has a genealogy traced through Joseph's line? Having God for a father is surely of more consequence than a lengthy nedplebeian peanut, olives, grapes, or or- take all the various branches of educa-anges; light-drawn tea, with oatmeal tional work under their charge and immediate direction. CWhile these additional responsibilities are great financial these are instances of the combinations which may take the place of the heavy meals, which burden the system with produce.

burdens, it is considered well worth the cost in the good results it will eventually produce.

Northwestern Camp.

flush of vital force.

It is quite evident that as the race ad-TO THE EDITOR: -Since my last comvances it will adopt a fruit and vegetable diet. To the sensitive the slaughter munication we have been having very of animals is repulsive, and this feeling is destined to become dominant. warm weather in this vicinity. A gentle rain is falling this morning, however, that will be of much benefit, both to (5) To the spirit its form or body is crops and mortals. The work of the not "spiritual," but as real as the earthcamp has moved steadily on, notwith-standing the heat, and the teachings body is to man. It is not a dreamy, in tangible existence, but a reality. This is the intention of the spirit, which, that have fallen from the lips of the vaseemingly contradictory, perfectly pre rious speakers have all tended toward a better living here, and thus creating a better hereafter for each individual soul. This camp has certainly done much good, both in strengthening those who know of our humanitarian religion, and in bringing those into the knowledge who have been awakened to the desire to know, and are carnestly com-Grand Success on the Open-

mencing to seek.

There are mediums upon the ground for nearly every phase of mediumship known to-day, and in many ways is the seed being sown that will certainly The Star of the Camp Is Still in

yield the harvest by and by.
Mrs. Isa Wilson Kayner has been very successful in giving proof to many who have commenced to look into the subject, and have come to a place like this for the first time, that their loved ones continue to live and are able to manifest, and by intelligence prove their identity. Kind words are spoken of her by all who come in contact with ier, and her diversified gifts give her the power of reaching a greater number of skeptics than some others in the field.

I sometimes think that if you could see the class of people that make up the the audiences at this camp you would be surprised. They show the most intelligent and thinking minds of the day. The State University of Minnesota is out a few miles from camp, and some of the professors from that institution are star of the camp's destiny is still in the ascendancy, the ones by which they formed their prognostications were misvisiting the camp looking for "more light," and seemingly willing to accept it wherever they can find it.

The wide range of thought shown in the written and oral questions asked the guides of Mrs. Richmond, show that this is an age of questioning far beyond any in the dawn and growth of modern Spiritualism. The ready answers and the covering of the ground by concise and condensed replies, captivates the audience, that is an evidence that much of the teaching reaches a responsive

The manifestations agiven in the light by Benjamin F. Foster have certainly set many skeptics to thinking that there are powers in existence which they have failed hitherto to recognize. He has a small cloth cabinet placed upon the platform in the large payilion, and sitting so that a curtain falls in front of himself and two others who hold his hands. with an opening to let their heads out for air, and so as to be seen by the audience, bells are rung and thrown out in front, tambourine played upon, written messages passed out by the side of the faces of those sitting, hands are shown, metal coins and pieces passed between bolted slates and again taken out almost instantly, messages and portraits precipitated upon your own handkerchiefs in from thirty to fifty seconds, and the handkerchiefs thrown across the floor. The sitters are changed a number of times, and at one time I was called to go inside the cabinet, and with my hands clasped around his throat, and two other friends holding him by hands, the manifestations came just the same. I certainly believe that we are approaching a time when all the phe-nomena will take place in the light with those mediums who are using their gifts ney, of San Francisco, California, gave a number of platform tests that were pro-

more that they may ask.

I have been given a promise that when fulfilled will do away with a great deal of doubt, and as soon as it can be made good I shall certainly know that all the discipline has been for good, and that my life will not have been in vain. I am receiving unseen assistance that will be of benefit in the days to come.

Sunday, the 12th, was extemely warm, but there was a very large attendance. At 10:30 a. m., Mrs. E. Lepper gave a trance address upon the subject, rejected stone became the stone of the corner of the temple," and it was a very

fine address.
At 2:30 Mrs. Richmond answered a arge number of questions, and then took from the audience "The Cycles of Civilization." and gaze as able an address as has been listened to in many a

day.

The president said that he did not believe there was one person here in the northwest that even with a month for preparation, could cover the ground as well as the guides had upon the instant. She then gave an impromptu poem, which was well received. After her lecture, the "Boy Phenomenon," Prof. ing; it was a case of reciprocity, for while he delighted Cassadaga and the Arthur, the hypnotist, gave a remarkable multitude, he expressed himself as charmed with Cassadaga, the marked exhibition of his powers in hypnotism and magnetic healing, and he was honest enough to give credit before the large audience where credit was due, viz .: To the spirit force and intelligence, saying that the knowledge he had attained was certainly making him a betlieve in Spiritualism, but as a belief it ter man. lief, in that Spiritualists were not begotten; didn't believe in salvation by

At 8 p. m., Mrs Kayner gave a platform test seance in the large pavilion, and was very successful in giving her readings. She gave to many young people that were never in a circle or gathering of this kind before in their ife, some very marked tests, and there were aged people who knew Father Wilson in the days gone by that kept saying to themselves "a chip of the old block," as they told us after.

The camp will remain for two weeks

more, and will still continue to sow the seed. To. T. D. KAYNER.

Ice Cream Made in a Minute.

I have an ice cream freezer that will reeze cream perfectly in one minute; as it is such a wonder a crowd will always be around, so anyone can make from five to six dollars a day selling cream, from ten to twenty dollars a day selling freezers, as people will always buy an article when it is demonstrated that perience as a lyceum leader, and is an enthusiast upon the subject, would certainly render valuable assistance, being and free from lumps. I have done so especially engaged for this, as well as to well myself and have friends succeeding so well that I felt it my duty to let others know of the opportunity, as I feel confident that any person in any locality can make money, as any person can sell cream, and the freezer sells itself. J. F. Casey & Co., 1143 St. Charles street, St. Louis, Mo., will mail you complete in-structions and will employ you on salary garten is a comparatively new enter-prise, having been inaugurated three structions and will employ you on salary years ago as a private venture, and last if you can give them your whole time.

ONSET, MASS.

It is Moving On Cloriously.

The past week at Onset has been one of activity. Each train has brought in in its load of human freight, cottages have been filling up and everywhere the camp has been taking on its customary life. Monday was "wash-day," and nothing

took place on the public rostrum, but with the advent of Tuesday the confer-ences and general lectures, together with seances of all kinds, commenced in regular camp style.
This year's conferences bid fair to be

the most interesting meetings ever held on the grounds. Subjects are taken up and ten minute limits to the several speakers give an opportunity for an expression from many. The directors have concluded, as this is a meeting devoted to the discussion of subjects of a religio-scientific character, that the conferences shall be devoted to the same purposes. While this plan does not suit some who wish to discuss political subjects, it meets with the approval of the majority of the attendants.
Our subjects, so far, have been of par-

ticular interest to the people at large. 'Science of Spiritualism' whole attendance the first day, while 'Mediums and Mediumship" was of sufficient interest to hold the attention of the people three days, and Saturday ended the week with the relation of 'personal experiences."

The talent of the week could not be surpassed: Oscar A. Edgerley, Mrs. Palmer, Mrs. Ida Whitlock and the only Prof. W. M. Lockwood, while Sunday we welcomed Mrs. Jennie B. H. Jackson

Prof. Lockwood's lectures and demonstrations have been of especial interest to the people, and his classes have been well attended. There is a difference between talking of flowers and the love of God and one of the deep scientific liscourses, illustrated by the different kinds of apparatus carried by Prof. Lockwood. No one can talk of 'dead matter" in the presence of the wonderful illustrations he presents. Sunday he presented to the association a grapho phone cylinder that he had impressed with a tribute to Dr. Storer. In the presence of the audience he spoke it into the graphophone and then, revers-ing the action, showed the assembled audience that, though it was nothing but a cylinder of so-called dead matter, through the vibrations of his voice there was stored up in that cylinder the thoughts, words and even the intonations of the voice as perfectly as it was possible to do it. Come again, Brother Lockwood.

was presented by Mrs. May S. Pepper and Jos. D. Stiles. The applause that greets their appearance shows how popular they are with the people. Mrs. Pepper has been engaged to give tests throughout the camp, therefore others who come later will have the opportunity of listening to her and carrying way the assurance that the dead do

"Uncle Joe," as he is familiarly called, gave one hundred and forty names at his platform seance Sunday afternoon. This is exclusive of the names of places and people still in earth life. To the best of my belief, and I watched very closely, only six did not receive recognition. One of the features of his work is in giving whole family histories, sometimes even down to the 'little yellow dog" they had.

This week we expect the camp to fill up with people, and next week will be replete with good things. Dr. C. W. Hidden, A. E. Tisdale, H. D. Barrett and many other good and true workers will be with us, and we indeed expect a feast of reason and a flow of soul. Onset, July 13, 1896. W. H. BACH.

THE LAW OF COMPENSATION.

Spiritualism.

Perhaps to struggling, aspiring humanity, no phase or feature of the spirman beings that we hear little about, creeds have never made provision for and craven might has ever wronged and oppressed. I refer to the humbler class, poor in this world's goods, occupying secluded places and performing quiet simple duties. Shut out from the gay scenes of life by some condition impregnable.

Perhaps the body diseased, or the mind disordered, or by mistaken authority condemned to comparative isolation and disquietude. It is these toilers against fate, these unfortunates, to whom life seems aimless and sunless. For, up to the very near present, no hope for happiness here or hereafter has been given them, save in mere be-

new revelation from the Spirit-world. For it tells us that every pure aspiration, every noble desire, every prayer of the soul for good and to do good, even though the hands are fettered, the power to execute insufficient, is already rewarded. If only to the opulent-to the powerful mentally and physically, who can put their plans into execution was given the crown, then might poor hu-manity hang up its harp on the willows, for but a small portion are thus favored. To every soul, shut in from pleasure by sheer circumstance, living among uncongenial persons and environment whose empty heart but mocks its pos sessor-to everyone bearing a silent seeret burden-to every philanthropic character, who can only sympathize and burn to ameliorate, but is powerless to act all these desires given forth simulta neously register a compensation. Every impulse records added strength, added

capacity. The unseen eye overlook naught, and these hidden pangs are inevitably recompensed. In that higher state of living, when the "mortal shall have put on immortality," when the masks are removed, when we "know as we are known,"how changed will be the scene. Earth's pure-minded, humble souls who were never known among men, whose mission was unseen and unthought-of, but who were patient and true as their station would permit, will occupy the highest positions for very struggles to endure were the re ining strengthening process that makes th m conspicuous in the spirit realms, while those who scorned success and adulation, through ease, may be relegated to the primary school of progression. Oh, yes! Spiritualism, with its divine aws, is a friend to the friendless, and if we live it rightly, our influence will do

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A Pean of a Soul's Unselfish Resolve.

dent.

He is greater than the waves that bore him on the ocean, like the moaning tide of time. He is a double raing tide of time. He is a double radiate polyp, cast ashore in the midst of the foam and spray, and left there to welter among the strange and uncongenial things of life; and in the confusion of it all he found himself. He could not return to the abyss, nor did the mighty billows find him, for the seas had given him up. The sprites had seen, from afar, his polarization, and had come to stoop and lift him from his bed in the deep. His spirit knew the euphony of their voices, and he was won from the loud, clamorous warfare, and the speechless mutterings and monstrous shapes, to the plats and palaces, off among the bright scenes made ready for the neophytes. Like the clavichord of Wolfgang, his harp is heard in the places where the fame of the art is written high, and with Lytton Bulwer he would fain wander among the "weeds and wild flowers," dally with the "Pilgrims on the Rhine," or mourn for "The Last Days of Pompeii." Where the igneous cobbles make terraces for the bannered oaks, unfurled to the laden winds, migrating from the fields ambrosial, he read the preface of a fairy tale of life in a new world. His ears were lent to the notes of the weird strains, and he longed to mount the white chariots whose wheels were gilt with the amber from the skies.

The morning found him a wanderer in the commons of the steppes, near the pillars and peaks of his nativity, and he stood at the parting of the paths, and knew not whither he should go-whether to his plate and bed neath the curling smoke and purple skies, by the mountain stream, the insect's humming wing, the hare-bell's bloom, the leeks so green; or to place his untrained feet upon the winding stairs ascending to a giddy height before him. The former was repose, the latter meant conflict. To do the one DR. G. E. WATKINS. he had but to lose his will; to decide upon the other course took daring.

He seized a cimeter which, accidentally, as it seemed, was hanging there, by the entrance of the stairway. and vowed like this: I will go up hither, though lords and dukes and knights may meet me and seek to bear me down! This was his resolution. The fire of it is still burning and the coals are yet kindling for greater sequies' pyres, for that which con-

of his own century, and, drinking at women wise unto salvation. Homo are the afflicted victims of this partial and a Thoreau, he breathes the soul speak and give up the ghost is well, teachers give this subject thorough the doughty "Bob" was doing any good, as it is claimed by his admirers, so in canopy has widened above his head thus, the greater the exploitation and with sincerity, it will be given them. and the sward has broadened beneath | the grander the triumph. his feet, until all is distance and circumference. There is the booming the death of an avatar, are not worthy diate attention. Yours is an importsound of waves, and white sands glis- of him. Such as do not read the histen in the sunlight, and there are tory of him who gives up all for the voices crying out unto him, but he love of all, may die of madness. If heeds them not, for they are but the I may not write with a stronger hand. clamorings of idlers, and he must and write it higher on the world's work.

lie lightly upon them, whilst with him I write at all? And if they cannot new age of the world find a fond ex- mopers and cannot behold their curses the spirit throngs-try the spirits and mass of the earth's garbage, and their astral beams are illuminating the desthe abodes of men.

up no more. Henceforth he is fired zeal shall be wrung down from the spirits, and they rightly look to mewith a new zeal, and bears another heart in the ranks of men. I will not, says he, go diving into the far depths to bring up pearls, nor will I seek for the nuptial bowers of the universe, wealth from the field or mine, nor and the infant and contemplated ma- tial spirits in all his work here. listen for the trump of fame, nor wait for worship nor the lips of praise. Even the face and form of woman may not woo me. Go! ye fair, with all your gaudy hues and tawdry gems, gathered by the weary hands of hungry souls, nor win my breath to speak your adulation. I am Platonian! Take Casar's weapon and give me his! That has its martyrs, this its conquerors! Love has been crouching and hiding for all the centuries, and greed and hate has had a sword to kill her with whenever she dares come forth. I will not join the ambuscade. nor drill with the murderers of my own mother and my own sister! I have not wounded these who lie here. They may die of their hurts, but death is the gate to glory, and pain is the exit from the realm of darkness to light and joy; the darkness is hell, and the light is beaven.

If they survive, I will write their struggles for bread and raiment; if sword of the spirit shall record their greatest of victories, which is the pages. Price \$1. For sale at this office. they go down in the conflict, this grandeur of humiliation and the life of death. And is this all? Nay! I will be as one in the wilderness, and evoked their ghosts.—Bulwer,

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flames that are to consume all things men and more loving than all women. earnest thought and most thorough and light the world with its own ob- The greatness of men consists in their study. The influence of spirits from bravery to confront and stand for the the lower zones upon mortals is on sumes creates, and in destruction is truth, and the love of women has its the increase, and it is all of a deeliminated that which builds the virtue in that it is bestowed on the praved nature. heroes of the battles for the capture He wanders beside the old manse of the sacred shrine in which is the over these spirits, and is quite as where lie the faded forms of the great code that shall make all men and ignorant of the facts in such cases as the chalice of an Emerson, a Wolcott grapho amote is not enough. To obsession. Why do not mediums and of a litterateur, and rejoices that he but to write the laws and live to make study? Spirits in the higher spheres counted all things but loss for the them read is far better. To live is understand this matter fully, and glory of the incorruptible. He is far | Christ, because it means to suffer for | when lecturers and mediums seek for away from earthly scenes, and the the truth; and the longer one suffers the knowledge with earnestness and

tablet, and should I not fill it with

The springs of the lives of others the light of a greater soul, why should the machinery of existence is set for and will not read, why should one every hour in the day; nor can it be write? Should he do it for play? changed until the revolution of all Better should the strength of the things writes new histories, nor until blind pull down the temple on the the new speech of a new era and a seers and on the giant, if all are importance of higher connections with pression in the lines of his face as he nor their blessings. The smoke is see if they be true—spirits of God or gazes outward and beholds the in- wise enough to ascend, and it is in the spirits of Satan. numerable company who have lighted will of man to compass the universe the world with its own romance and with his thought; and the greatest fed the millions with the imperishable duty and the highest privilege and the ceive, seek and ye shall find." I have bread. These have starred the world mightiest success in the life of a man in the respective role of each, and or a woman is to possess this power their crucible fires have fused the in a high degree and to transmit the perience and I am deeply in earnest. same, in a still greater measure, to a ert isles and driving the shadows from spirit and teach it all things; silence There are thousands who are suffering the beast in his lair, give the heart the He lays down his saber, to lift it wings of immortal thought, and a fiery from the perpetual torment of evil known before, since the choir sang in ternity of all life lay wrapped in the

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OBSESSION.

Some Reflections on This Important Subject.

AN EARNEST APPEAL FOR HELP BY ONE

WHO IS APPLICATED.

To THE EDITOR; I use this heading, not in a strictly technical sense, but more to draw the attention of thinking students to a phase of spirit phenomena which is related to true obsession. In the crude state of any science, while facts are being discovered and -recorded, upon which a strict science is afterward constructed, we are often obliged to use terms and expressions not precisely correct. So the term obsession is used now, as I have used it heretofore, to describe the constant presence or attachment of an earth-spirit out of the body to a mortal in the form. No one can be seriously misled by this use of the term. I know that in true obsession the soul only can discern the fact, as the foreign spirit is blended with the magnetism of the person, and is not visible to clairvoyant vision. This subject of spirit interference, or spirit intrusion, has not received much attention from leading teachers of spiritual philosophy, nor from many of our mediums; but the time has the sky shall be my scroll. If ye who come when they must give this imlive shall see, I am greater than all portant branch of the subject their

The ordinary medium has no power We appeal to the leaders in Spiritual-Those who stand idly and witness ism to give this subject their immeant calling-none greater on this earth-and you must seek soul-light and power.

Many mediums become vain of their power and frivolous. All such are controlled by spirits from the lower zones, no farther advanced than themselves, who come to them under false names and lie and deceive both mediums and those who are anxious to learn the truth about this beautiful philosophy. Let us all awake to the

Remember the wholesome advice and assurance: "Ask and ye shall refelt the great need and vital importance of these things in my own exhope to do something to arouse

son or a daughter. Go nurse the Spiritualists to action on this line. beyond the power of language to tell, trembling edifice where the Supreme diums for that relief which the Nazdwells, and a love eliminated, un- arene so freely gave and so effectively when on earth. He had prepared for his task and received the aid of celes-

> For over a year I was tormented almost to insanity by an evil spiritstrongly magnetic-given up to evil wholly. At length I made my case known through the columns of this journal. Many noble-hearted mediums came to my relief. I was relieved, I thought, for good, but in about three months the same spirit returned and, to my horror, began the self-same practices again.

Is there no help? O, Eternal Spirit, assured his followers that power would diums can have this power for the asking. But it requires much fasting and prayer and faith in spiritual promises. O, may the high and holy spirits aid our mediums in this great work, is my prayer.

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TESTIMONIAL:

TESTIMONIAL:

In justice to the cause of truth and to Dr. J. E. Loucks, and for the benefit of the suvering of earth mortals, and with a beart full of gratifude to our kind benefit cur, we do solemnly and unberliatingly, state the facts just as they transgired. Our boy, Pardner Gorman, was taken sick with the draudful disease, cerebro spinal meninglitis, and was confined to his bed about twelve weeke. During this time we employed three of our best physicians, but they gave him no relief, and he was so reduced in fiesh and worn out that he was a dreadful sight to behold—nothing bu, skin and bones, and suffering intensely constantly, and the doctors all told us they could do nothing more for him, and left him to die, as we supposed, without hope, and we were delly and hourly expecting this to come. But business called no to Potadam, N. Y., and white talking with a friend, Stophen Grover, we told bim of our loy then drings at home forever, we told bim of our loy then drings at home and be told us to go and s e Dr. Loucks, for he had saved a boy of his son's smilly from death from the same disease. I went to see Dr. Loucks and told him my story and wanted him to go and see litus, but he said he could not go, the distance was too groat, it being about twenty miles away, and my sachess- and disappolatment being so great, he said: "Comp with me said we will see what can be done." We went into a cellar with two rooms in it. Hutold me to sit here und he went into the next room and shut the door, and in a short time came out and said to me: "We have treated your boy and he is better, and will get well," and to go bome said find it so, We went hone and found that at the very hour he was treated by Dr. Loucks, his pains all left him, and be rose up in bed and began talling stories to his mother, not knowing what had causedall this change nutil I told 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 restored him, and the disease di

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is open to manking. a was only on the self-self am obliged to.

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what Lucy B. Powers said in defense of the orthodox exterminator: "What Voltaire was to his day and age Ingersoll is to this century. He endures, as did that other advocate of free thought, the shafts of slander and the criticism of the ignorant. For years he has not only believed in independent thought and the liberty of man, but he has taught them with his words of burning eloquence, and has exemplified them with his every act.

lips and has interpreted his understanding of it by his noble life. Charity has he distributed with both hands—that charity which has every man for a brother, every woman for a sister, the whole world for his country, and to do good his religion, which is the fulfilling of the command given in the golden rule of Jesus of Nazareth.

charity of Spiritualists, but they have need of his; those kind, I mean, who go to camp in summer and there talk about the joy in their belief that their dead can return, and who, when going back to their homes, slip into the churches, and for the rest of the year never men-

spirit leaves the body it will be welcomed by such advanced intelligences as Voltaire, Thomas Paine, and may I add, Abraham Liincoln, who will greet him with joy; and he, even if he has not already learned of the truth of the after life, will because of his noble, sincere life—he will find builded for him in that better land a mantion such as no Spiritualist can ever have except by working openly, in, by and through truth and knowledge.

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building, and if we do not work constantly and well, we will not find pre-pared for us ont hat other shore as sweet and beautiful a field of broader action as is awaiting for him." FREMONT POWERS.

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