JESUS CHRIST.

The Historical Evidence of His Existence

CRITICALLY REVIEWED BY HUDSON TUTTLE.

The necessities of the Question and they have established the fact that Answer Department, which, assisted by Paul's epistles—so-called—are older the spiritual teachers who have honored than any of the gospels. me with their guidance. I have attempted to make instructive, preclude discussion. For as there always are con- a historical romance, and if he would

like courting defeat, and yet as he has first writing of the gospels at 60 to 80. thrown down the glove, I must perforce This confusion arises from absence of accept the challenge or allow the reader to conclude that the evidence is all on

his side.

I will not enter into an analysis of the motives which actuate him in putting forward views which have been repeatedly overthrown by most eminent scholars, and are considered questionable by even leading churchmen. The human mind is subject to reaction. We see men who in the prime and vigor of their lives are radical and progressive in their views, as they grow in years, instead of going on, turn back, and perhaps at last call for a preacher and die in the arms of the church they scorned. We have seen every reform and every

We have seen every reform and every advance in science met with antagonism zeal against honesty.

even after general reception. Occasionally there appears a writer, even now, denying the laws of gravitation, or the lunar theory of the tides, and Darthelman he generally appears a writer and the graph of the constant was not founded on the gospels, but the gospels grew out of the now, denying the laws of gravitation, or the lunar theory of the tides, and Darthelman he gospels are well as a few seasons are the constant of the c tists occasionally arise, now, after evolution is an established system of crea-clergyman. tion, and deny the entire scheme, even the generations are constantly taking takes back to the savage. To me it ductions, but little of them older than seems that my old-time friend, Coleman, the Maimonides. has been seized with atavism, and gone complished in the past century. I am glad that he is a "worshiper of truth," to him he will receive it. Evidently he synagogue, who fixed its creed and its has been led astray by some theory por-law."—Maimonides, p. 298. has been led astray by some theory porhaps, and has not given the matter the

attention required The subject of dispute is this state-

"Mohammed is, of all religious lead-ers, distinctively historic. Jesus Christ Testament. There is not an authentic as the passage concerning the "execuhas no historic being outside the New sentence, or even word, in the histories is called Christ." of his age concerning him. His birth, brief life and death are enveloped in myths borrowed from old religions, until his existence, even, becomes questil his existence, even, becomes ques-tionable. Not so the great prophet of confidence in his statements, which con-Now, as for Mohammed, his life falls

has been written by modern methods. Mr. Coleman quotes from encyclopedias he will find a full and impartial biography of the great prophet of the Moslems, and the Arabic authorities on learning, and impartial honesty equal to Gibbon. We are presented by this great master of history a vivid picture of the rise, in the beginning of the seventh century, of a great religion, which for a time threatened the existence of Christianity and rapidly exceeded it in number of its converts. We see the means by which it was propagated: the fraud, the rascality, the force. There whom Mr. Coleman quotes with great is the time-old pretense of help from satisfaction, however great his learning, God; the prostitution of spiritual gifts to the basest selfishness; the formation of a priesthood: the subjugation of the as Talmage does the Bible. believing people; the actual growth of a holy book, the Koran, from the remembered sayings of the prophet, what had been written down at the time on smooth stones and shoulder-blades of sheep, brought together, compiled and sanctified into a book which is sacred, even to the letter. All this passes di-rectly before us, and shows how in a comparatively enlightened age a great religion may start up and grow in luxu-

If this be so, does it not furnish a key to unlock the mysterious rise and progress of the older faiths which originated in the night of the past, when the masses were densely ignorant?

What evidence is furnished by the New Tostament of the existence of writers of profound plety and learning. Jesus? Mr. Coleman says: "John is a The Rev. John W. Chadwick, who historical romance, nothing more. But would have pressed any outside evi-the first three gospels are genuine his dence in his effort in support of Christory—history derived from contempo-tianity, despainingly says: "For knowl-rary sources." He says that we have edge of the man Jesus, of his idea and the testimony of Paul, who "was per-his aims, and of the outward form of his sonally acquainted with many who had career, the New Testament is our only seen Jesus, the head of the church at hope." Then he further says: "The Ierusalem." "The testimony of Paul is Christ of Paul was not a person but an renuine history." He surely has mis-idea; he took no pains to learn the facts anderstood the "higher critics," for about the individual Jesus. He actually

cussion. For as there always are conflicting views, every answer might lead to a discussion of great length. To every answer I give my best thought, and the highest inspiration given to me; and having done this, I can usually do no more. To my statement that there was no historice evidence of the existence of rived at the conclusion that Matthew I leave (the existence of the New Tests (the existence of the statement of the twitten one hundred and thint.) Jesus Christ outside, the New Testa- was first written one hundred and thirty ment, Mr. Emmette Coleman made a to one hundred and fifty years after lengthy reply which demands attention. Christ. Uhlthorn says that the synop-Mr. Coleman is credited with vast researches in O Oriental and antique history, and as having a remarkably complete private library at his haud. To written about 130 A. D. Volchman dates enter the lists with such a champion is Mark at 70 or 80. Holtzman places the effect written of the government of 60 to 80. data, but all scholars agree in making the writing so far removed that it must have been from tradition. Not until the

the lunar theory of the tides, and Dar-winism is constantly overthrown by some THINKER some time ago were treated to unknown minister of the gospel or pen-ny-a-line reviewer. More incompre-lensible, men distinguished as scien-Higher Classics in New College, London, and for many years a distinguished clergyman. No scholar has ever brought to the subject as profound to the substitution of creation by direct knowledge of ancient literature as he will of God! How shall we account for has done in his "Rise of Christendom." such darkness in the midst of light? The general conclusion he has reached is that all arcient history that has come nation, by the law of atavism, whereby down to our times is either monkish generations are constantly taking forgeries, or has been so shamefully to ancestral types. The purest changed or interpolated as to be untrustbred race of cattle, for instance, will worthy for any purpose; and the Tal-now and then produce a scrub, and the muds, quoted with so great confidence, most moral families have one child that are really comparatively modern pro-

He says: "It is only in Spain, and dur back several generations, and forgotten ing the eleventh century, we move out all that learning and criticism have ac- of the legendary mist into historic daylight and can pass in review a long line of scholars whose work is crowned by as he avers, for when truth is presented the great rabbi, the true Moses of the

TESTIMONY OF JOSEPHUS.

I confess to surprise that Mr. Coleman discards the passage in Josephus about Jesus as a forgery! It has for centuries Christians, and has just as much support tion of James, 'the brother of Jesus who These passages, quoted with so much

satisfaction by Mr. Coleman, have been a source of vexation to genuine scholars flicted with authentic history. Prof. Now, as for Mohammed, his life falls Johnson says that "The Antiquities" in the province of modern history, and were produced by Basilian monks probably in some monastery of Southern -an easy way to get erudition, but not always safe. If he will turn to Gibbon's to controvert his conclusions. Of the Decline and Fall of the Roman Empire identical passage referred to by Mr. Coleman, in which he makes a display of Greek, evidently to awe the English reader, who, not understanding, is too reputation for vast research, accurate apt to think that a world of wisdom is Prof. Johnson says: "It proceeds from the Basilian forge, and has been flour ished in the face of the world as historic evidence by a long series of Basilians and Benedictines. The student may trace in it the same style that appears in othes notorious forgerles"-p. 414.

RABBI WISE,

accepts the passages in Josephus, the same as that writer, and the Talmuds of dogmatic beliefs, the consecration as a whole, without question, the same of a priesthood: the subjugation of the las Talmage does the Bible. The testimony of such a man is of no more value than that of the gospel minister regarding his holy book. Prof. Johnson had the learning and the courage to trace these Jewish records to their source, Prof. Johnson and, by quotations too lengthy for these columns, exposed the fraud. He says: "Between the years 1,000-1,200 falls the first period of Judaism and most of its important literature"-p. 293. EVIDENCES OF THE EXISTENCE OF CHRIST OUTSIDE OF THE NEW TESTAMENT,

> Mr. Coleman says sententiously Jesus Christ has a historic evidence outside the New Testament?" In this he is diametrically opposed to a host of Then he further says:

poasted that the apostles had taught him nothing. His Christ was an ideal conception evolved from his own feeling and imagination, and taking on new at-tributes from year to year to suit each

new emergency."
M. Renan says: "The Christ who communicates private revelations to him (Paul) is a phantom of his own making."

There is nothing in the writings of the "Early Fathers" explanatory of the gospels. The student of history finds no more trace of the man Jesus than the

traveler finds the will o'the wisp he chases over the quaking bogs.

Yet with his strange atavism, Mr. Coleman brings forward this pagan testimony, of which Prof. Johnson says of Tacitus: "After all that has been said about the Benedictines and their literary activity, we may now certainly at-firm that this strange piece of mythol-ogy was their production. . . It is the monks who write under the notorious names of Tertullian and Jerome, who direct our attention to the work. . . . The writer thinks in Catholic phrases".—pp.

And of Pliny, whom Mr. Coleman wheels into service, Prof. Johnson says: "The supposed correspondence of Pliny with the Emperor Trajan is not to be found in any extant manuscript. It was added to the collection by Alders. The fraud should have long ago been discov-ered. One cannot read the first two sentences without feeling that this is the writing of a man unaccustomed to think in classical Latin. He probably thought in French." He then instances barbarisms most flagrant, and concludes:
"The letter is, in fact, one of the most
glaring and impudent fabrications in the long series."

Of Suctonius, Prof. Johnson wrote while yet a minister in an orthodox pulpit, and filling a professor's chair in a college where the youth were educated for the Christian ministry: "The man-ner in which the references to the Christianii and their tortures under Noro are inserted amidst irrelevant matter in Suctonius, betrays interpolation." In his later works he is more pointed, and Sulpicious Severus is referred to in the note just partly quoted, in which he says: "Severus has a description of the torture of the Christians almost word for word identical with that dom of the pagun world, and set up be-lief, blind faith against knowledge, and of Tacitus. This was probably the source of the interpolation." Of Celsus and Porphyry, all that is known of them or their writings are pretended passages quoted by monks to which they replied.

These brief passages, which on their face bear the marks of interpolation and forgery, are all that Mr. Coleman offers. It is the best anyone can offer. They have been offered by the Christian devo-tees since they were forged, for that was the purpose of their forgery. Knowing as we do the character of the monks and priests who were the "conservators of learning," from the days of Paul until the discovery of printing, we ought not to give credence to anything which has come from their false hands.

The greatest historic event of all ages the advent of God, and his crucifixion, must have called the attention of the brilliant writers of antiquity, and vet searching carefully their pages, only few pussages thrust in, entirely disconnected and irrelevant, written in a different style, with the thought of a later age, is all that bear testimony. Cut out these, which no critical scholar dare pronounce genuine, and the writers of antiquity are as silent over the great episode of Jewish history as they are of the life of Columbus. The Jewish nation itself, which looms so colossal in the pages of the Bible, scarcely receives mention in Roman history. They were people unruly, rebellious, turbulent, and required constant watching and the relentless blows of the legions. Imbued with the belief that they were under the protection of their God, they rushed in rebellion against the most overwhelming odds, and provoked the harshest treat

ment by their mad zeal. A STRANGE BLUNDER.

I confess to great astonishment at the following assertion of Mr. Coleman: "A careful search of the world's literature by me has failed to show a trace any where of the idea that Jesus never lived. until the close of the eighteenth century and beginning of the nineteenth. when a few cranks gave birth to the mytho-zodiacal theory of religions, etc." The fact is that the great sects of the Gnostics, imbued with eastern mysticism, in the age immediately after the apostles, denied the personal existence of Christ, reducing him to an Æon, and that he had little or no contact with their corporeal nature. Even the New Testament itself mentions this controversy, which divided the early Christians as to the existence of Christ as a verity or as an ideal. I. John, iv., 2,3, 'Every spirit that confesseth not that Christ is come in the flesh is not

II. John, 7 says: "For many deceivers are entered into the world who confess not that Jesus has come in the flesh." Even then the existence of Christ as a man had been denied.

Tertullian, the much-quoted Christian writer, is made to say: "I maintain that the Son of God was born. Why am I not ashamed to maintain such a thing? Why! because it is itself a shameful -I maintain that the said God died. Well, that is wholly creditable because it is monstrously absurd. I maintain that after having been buried he arose again; and that I take to be absolutely true because it was manifestly

impossible. Does not this vehement and wrathful denial show that the opposite had been

Paul was right in his conception of Christ as an idea. His Christ was the Christ-Idea, as old as the belief in God and the necessity of a mediator. - It has passed through varying forms in Assyrian, Chaldean, Egyptian and Indian re-ligions, and with its wast accumulation of mystic traditions and embellishments, appears in the colossal image of the Messiah in Christian faith. It has descended over a devious path. The blood of animals has stained its altars; rivers of gore have flowed from the myriads of human beings it has led to sacrifice; and persecution has lifted its red hands to heaven in its behalf-not in vain. . Mankind could not journey over any other

man himself, and passing of the Christ-idea into the perfection of humanity. That there was a man Jesus, around whom the traditions and myths, in the hands of Paul, aggregated and grew into form is probable, but the Christ of the gospels, of the church, of Christen-dom, is an idea which has grown and ex-panded with the wants of each succeed-

ing year.

Mr. Coleman has great erudition; he is honored by membership of learned societies, and has made the best argument possible, but when the light of truth is turned on his statements, they disappear like wisps of log in the light of the sun of morning.

CYCLES OF TIME,

And the Civilizations that Pertain to Them.

All Inclusive Breadth of Spiritualism,

The following is a synopsis of the discourse by Mrs. Cora L. V. Richmond, under the influence of her guides, at the Northwestern Camp, Sunday, July 12th, the subject being formed of two questions sent up from the audience:

Question: "Is it true that each cycle of time has its dufficient which present

of time has its civilization which passes away, and after a period of rest to the earth or planet new forms of life appear and progress from lower to higher conditions? Please explain the meaning of a cycle of time." Also a question pertaining to the lost arts.

ditions? Please explain the meaning of a cycle of time." Also a question pertaining to the lost aris.

It is known to all men of science that there is not only the revolution of the earth upon its akis, there is not only the revolution of the planets around the sun, producing the solar year, but there is the larger revolution of the planets and the sun around the more distant center; that revolution around the more distant center is one of the larger cycles of the ancient astronomers. As you have the yearly cycle and the lunar cycle, so you have these larger cycles.

The cycle of the planets around the more distant sun is, of course, many thousands of years. These cycles were called zons, meaning a definite, but very extended period of time. An zon is not "eternity," but is a large cycle of time, i. e., the revolution of the solar system with the sun around the more distant sun.

There are cyclerating changes that seem

There are certain changes that seem to culminate in particular directions. There is what is known in astronomy as the "precession of the equinoxes," which caused by this larger motion around the more distant sun supposed to be near "Alcyone," one of the Pleiades. This and government. Every phase of existence seems to based upon three things: growth, perfection, or maturity and ecline. This applies not only to individuals and nations, but to the whole

human race.
The periods of human history (the great periods) can only be cycles subdivided. Those periods of human history were denominated smaller and larger cycles. They each have their beginnings in primitive knowledge; in each the race is borne forward to the culmination of knowledge, and then declines. Accompanying each there is (or each cycle has) a distinct system of intelli-

There is no doubt that there have been many periods in past history that have reached greater perfection in certain directions than, the present period, but each cycle brings added forces and the present cycle hasnot yet culminated.

These cycles of time include three culminations: the culmination of physical power; the culmination of intellectual growth, and the culmination of the love of beauty in the imagination. The intellectual power must have culmin ated in Egypt; for the imagination you

must go into ancient india.

The race does ind go back to the primal beginnings between these culminations, but each won begins one degree higher than the preceding one began. It will not be long, however, that the human race will turn back to Egypt, Greece and India. Those great ations hold the wonderful knowledge of the past. You are passing through a cycle which brings you to the day when those things which were known only to the scholar, the recluse and the hermit, will be known to all. Mythology is taught in every school. The boy is an astronomer, and may compute the distances of the planets in the starry heavens that shine above his head. But you are now in the midet of a utilitarian age, of an age of the recognition of materia facts, of an age that has forgotten the beauty and humanity of the mystics. You have taken nature in her external form: you seek her outward form and she gives you nothing else. You seek geometry, astronomy, and forget the astrology that included the spirit of the stars. You seek her themistry, and the rare alchemy of the spirit is denied you. You must turn unto the altar of the spirit, not unto the altars of the old, but unto the altars which in this cycle are bringing you unto the shrine of the

You have reduced your astronomy to such physical laws that there is no room for the realm of the spirit, and you have reduced your religion so that there is no room for the wonderful meaning of Om. Nevertheless the universe does not

forget its purposed.

Nature brings you the nemesis which overtakes you. In the midst of this Brahm the good, Brahm the wise, Allah the great. Om the infinite, Jehova the wise and perfect, the eternal God, smiles out upon you through the starlit heavens, and through the wonderful atmosphere of ether ministering angels bend above you.

Meanwhile, when Christians have buried their dead within the sepulcher, when materialists have buried their forever, the power of the Spirit-world, the wise, the good, the beneficent, the kind: those mystic voices which came to. road. The end is the Mess abship of Buddha beneath the trees, those angels others governs our manners. Sterne.

who taught Ramesis, come to keep watch and ward over you.

In this culminating cycle astronomers will have solved the mysteries of the heavens, chemists will have traced the

alchemy of the spirit. All forces will be at your command. Egypt will have yielded up all her precious secrets. There will be nothing you do not understand. The earth will have completed that vast millennial cycle; you will have no more wars, for you will have no more emoluments of earthly power, and the law of self-government will be the gov-

In this great culminating age, the culmination of all the culminations of the past; the lives of those who have served humanity and loved mankind bet-ter than fame, will be revered. History only gives you the account of

lives that have slain or enslaved mankind. The inner history of the human race is being recalled to-day. You will turn by and by and prize Plato more than Cæsar, and you will love the man in the present century who has talked for humanity and acted for humanity, more than you admin. Nameleen You more than you admire Napoleon. You will make more of the one who serves his fellowmen than of a warrior. He who has done more to serve humanity will be most revered. You will love William Lloyd Garrison, Wendell Phillips and Abraham Lincoln, more than all the heroes of all the battles, and today you are rapidly reaching this cul-

When the mighty secrets of Free Masoury went out from Egypt, there also went all the secrets of physical science, all the mysteries of the Master Builder of the Universe.
We do not need secret orders to-day

to reveal the mysteries of the realm of science. We do not need a special pledge of fraternity to make us kind to one another. No one should do more for a Mason than he could do for any other human being. We are approaching the culmination of the teachings of What Christ learned on the Mount

of Transfiguration, and taught upon the Mount of Olives, you learn here in these wonderful groves and beneath this il-lumined tent. We are each of the mystic ties of the spirits. We meet on the common level of human existence. We are all in the mystic circle of Om. are all in the secret of the occult universe, and understand the meaning of the fires of the Parsee in the living flame

of immortal life. When this ago culminates man and woman together will stand upon the cit-adel of the new humanity; when this age culminates State and church together will form the human government of the world. Not a united church and State: but a State devoid of selfishness. a church devoid of terror. The earth sages, the planets will speak to you across the spaces, and on forever through all the wonderful cycles of time, the earth shall be redeemed and glorified by the divine and perfected

numanity.

Question: Why reject politics from

the spiritual platform?

Answer: We should like to know why? We have never rejected politics. We think any subject of human interest should be discussed on the spiritual platform. We are not like the old lady who, during the war of the rebellion, said to the friend who complained that politics was discussed too much in her church: "Come over to our church where we have neither politics nor religion."
It is right to discuss anything that

has reference to the welfare of the hu-

More About Lyceums.

To the Editor:-I am pleased to see articles in previous numbers of your paper pertaining to the educating of our children in the philosophy. Mr. Bonney has said so mapy things that I have said and would again, that, of course, I har monize with the general idea that it is exceedingly necessary that we wake up the philanthropic side of our sleepy na-

I commenced this work with a lyceum in my own class-rooms at Oakland, Cal., over thirteen years ago, and was led into the public work as a result. At all the camp-meetings there is but little attention paid to this branch of the work. It would seem to an ordinary intellect that if two or three lectures a week at each camp-meeting were voted to questions pertaining to the manner of introducing our religion to the rising generations, it would be as profitable as is the usual wrangle over the fraud or not fraud in the physical manifestations. It is almost impossible for an outsider to discover any system or order of work or unanimity of purpose Cassadaga, thanks to the persistency

at our camp-meetings. of good M.s. Skidmore, has paid more attention to this work than any other camp, hence its stability and powerful influence throughout the country. As soon as some of our wise heads wake up out of their phenemenal nightmare, it may be that there will be time for a remark upon this the most important of all the branches of Spiritualism, Let us have young people's papers,

magazines, and entertainments, schools, and every possible invention brought into our work. We have, at 617 Clark street, Chicago, a school that promises to be very interesting, every Sunday at 2:30 p. m., followed by tests and remarks, to which we invite all. I and remarks, we make a market am with Bro. Bonney.

G. F. PERKINS.

Experience is by industry achieved, and perfected by the swift course of time.-Shakspeare. True statesmanship is the art of

changing a nation from what it is into what it ought to be.—W. R. Alger. Sleep lingers all our lifetime about our eyes, as night hovers all day in the

boughs of the fir tree. - Emerson. To have a respect for ourselves guides

ECHOES FROM CAMPS.

Workers, by Moses Hull.

This is only July 25. The camping eason has hardly begun yet; but I have already been on four camp-grounds, and talked to several thousand people. In this epistle I shall say little of any other halts than those made at the various general summer rendezvous of Spirit-

My first stopping-place after leaving New England was Ashley, Ohio. The camp at Ashley is not so large as many of the other camps, but there are very few better camps—few where there are more live and intelligent workers. The Spiritualists of Ashley and vicinity have ived so that they have gained the confilence of their neighbors Everybody believes in and respects their intelli-gence and integrity.

The camp at Ashley, called Woolley

Park Camp, has been running, I believe, six years. This year it will perhaps be better than ever before. They are better prepared to entertain the public than they have ever been in the past. A few new and beautiful cottages have gone up, and more are in process of construction. I was called there June 21, to field. It is a question whether he can aedicate their new auditorium. At the be starved out of that or not. He is a

last camp-meeting they decided that the tent in which they had held their meetings had served its day and generation, and they would let a newer camp have it, and would build an auditorium; so they put a new sawmill on the grounds, and cut down such trees as could be as well spared as not, and made their lum-ber of them, and built as fine an audito-rium as there is at any of our camps. There are a few larger pavilions, but none better or more adapted to their work. Indeed, it would serve as a good pattern for other camps to follow.

An immense rain fell on Saturday before the dedication; also on the after noon of the day of the meeting, but the auditorium afforded a perfect shelter. The large audience seemed to enjoy all that was done. Many are now anxiously waiting for the time of the camp to the resolutions; they would be good for

come; they want more.

Not only was the auditorium dedicated on that occasion, but Bro. J. J. Beard, of Columbus, had built a cottage so that he could come to the annual gatherings and bring his sons and daughters and their children. Brother and Sister Beard think if Spiritualism is good enough for them it is just about good enough for their children and grand-"Alcyone," one of the Pleiades. This you can prove by astronomy. That will yield its secrets, the sunshine will is clearly manifest in human life is that there are cycles of human growth — cycles of experience in which there are culminations of art, science, religion of humanity. Mars will send you mest are culminations of art, science, religion the pass beyond the earth to do the work are culminations of art, science, religion the pass beyond the earth to do the work are culminations of art, science, religion the pass beyond description. They have a very fine auditorium—there is no better anywhere. Everything looks favorable for a great the exercises were done at the auditorium. Others will be dedicated during the pass two weeks: but to-day the pass two weeks: but to day the pass two weeks: but to day the pass two weeks: but the camp in August and September.
An excursion from Columbus and way stations helped to swell the crowd. Ashley band volunteered its services and gave some as good music as is often

heard. Taking it all in all the meeting was a success and a prophecy of a grand

I said I had been at four camps: I ought to have said five, for the meetings at Bluffton, Ind., on the 27th and 28th of June, were large enough to be called camps. Hon. Levi Mock, the man who engineered the meetings, is one of the best known men in Eastern Indiana; and everybody who knows him knows that he is a Spiritualist: his light shines con-When he wants to convince his friends that he is not a fool, he sends for a first-class medium, or speaker, and invites them, as Philip did thaniel, to "come and see." When he extends such an invitation they come.

He can use Casar's language: "Veni, vidi, vici." Judge Mock's life has been such that everybody respects him and his opinions. Two of our meetings were held out of doors, and to say the people came by hundreds is to put it mildly. Some may have come to make fun, but many heard that which convinced them that there

are more things in heaven and earth than they ever dreamed of. Mr. Mock had Lizzle Bangs at Bluffton once, and she convinced or confounded everyone who saw her wonderful manifestations My next objective point, after delivering the funeral discourse over the remains of my old friend, Dr. D.W. Allen of Hobart, Ind., was Woolley's Summerland Beach Park, at Millersport, thirty miles east of Columbus, Ohio. I spoke

there on July 4 and 5. Mr. Woolley, of Columbus, Ohio, has bought a beautiful piece of ground on the bank of what is called "The Reservoir," which I understand is said to be the largest body of water in the State of Ohio: there he has built a large and elegant hotel, and there he, with the aid of Prof. D. M. King and Mr. Wandell, is endeavoring to establish a camp meeting. I am fully convinced that with wise management, a successful camp can be established at Summerland Beach Park. Considering the rain weather, we had large audiences; and

the interest could by no possibility have been better. I cannot take my leave of this meet ing without saying a word for Mrs. Klein, of Van Wert, Ohio. She had been lecturing there over a week when I got there and, I believe, was to stay an other week. I like her talk very much she is truly an inspired woman. that does not necessarily endorse all that she says. It is not necessary to do that. Her thoughts are such as are thrown upon her brain by her spirit guides; and are far ahead of much i purports to come from the spirit-world. and intelligent. Besides that she leads her hearers up-not down.

From this camp I went via St. Louis to the camp at Island Park, Winfield, Kan. Bro. Beckwith, hearing that I was to pass through St. Louis, persuaded me to stop off one night and talk to the people. It was good to meet the old friends. I enjoyed this meeting and handshaking more, I think, than the people enjoyed my talk.

The Winfield camp was formerly held

at Derry, Kan. It was a good move to take it to Island Park. Winfield is a

beautiful little city, surrounded by a good country, and Island Park, right in the city, is one of the most beautiful spots in Kansas. The camp was inau-His Itinerary Extends Across
the Continent.

Notes of the Various Camps and

Workers by Moses Hall

Sport in Rausas. The camp was inaufgurated and has been run mostly by W. P. Sailing, of Derry. Now an organization has been completed which takes much of the work from his entirely too busy hands. The camp was larger this year than it ever was in Derry; next year it promises to grow to enoughly the promises to grow to enoughly the promise to grow the grow the promise to grow the promise to grow the promise to grow the promise to grow the grow the grow the promise to grow the gro year it promises to grow to enormous

The mediums in attendance and who took part in the work were Mrs. Dr. Hutchinson, of Kansas City; Mrs. Hammond, of Topeka; Mrs. Powell, of Law-rence; Mrs. Mott-Knight, the slate-writer, and Mr. Gillman. There were writer, and Mr. Gillman. There were others whom I cannot name. The speakers were Capt. H. H. Brown, late of the Unitarian church; Prof. Connett, Mrs. M. Theresa Allen and myself. Capt. Brown is well known to most of the progressive thinkers, and needs no words from me. Prof. Connett was once a physician and surgeon; then he entered the Congregational ministry, where he preached acceptably until he outgrew his creed. Seven years of preaching, reading, writing and thinking placed him where he could no longer believe his own preaching. He then left the church and went to the Unitarians. He took a church in Beatrice, Nebraska, and went to preaching; but he had made a fatal mistake—he had welcomed dangerous truths and the leaven worked and made him work until he was com-pelled to leave the Unitarian pulpit. Now he is in the Spiritualist lecture sound man, a growing man, and should be patronized by Spiritualist societies

be patronized by Spiritualist societies everywhere.

Mrs. Allen, the wife of J. Madison Allen, is a good, honest and deserving woman. Her very presence impresses one with her integrity. She is generally kept busy, for which I am glad.

Winfield was rather the busiest camp I ever saw. They never failed to have three discourses each day, heade, they three discourses each day; beside, they had two public seances and no one knows how many private seances every

Capt. Brown made an able speech and introduced a series of resolutions on the efforts of the State Medical Association to prevent clairvoyants and others from curing the sick. The resolutions passed without a dissenting vote. I wish I had

every camp to copy.

Next year Mrs. Hull and the writer of this are to be at the Winfield Camp from July 10 until the 24th. How many of the other speakers are engaged for next year I do not know

On the 21st I landed at the Grand Ledge, Mich., Camp. This is the second year of this camp's existence. The grounds are beautiful almost beyond declouds are gone and the prospect is for

Mrs. Robinson, of Port Huron, has been the principal speaker until I came, She delivered one discourse after my arrival and it was good. She is not only a good speaker but a good woman, and everybody likes her and enjoys her ser-mons. She is a woman who makes friends of all who come into her atmosphere. Her sermons are well-worded and her tests good. She is now engaged as pastor of the Port Huron society for the third year.

There are several good mediums here. Dr. Mansfield, of Cleveland, is a slate-writing medium, and it is said is doing a good work. I have had no sitting with him, but I hear nothing but good reports from his work.

Mr. Maybee and a Mr. Goodman. physical mediums, are doing some business here.

Mrs. Lindsey, of Grand Rapids, and Mrs. Russell, of Grand Ledge, are giving tests in the audience, as well as giv-ing private sittings. Mrs. Coffin, from Grand Rapids, has just arrived. She is reported to be a good medium. I speak every alternoon. To-morrow, Sunday, I speak in the forenoon and the afternoon, My presence here has revived the talk of a training-school for workers in the cause. That school will yet materialize, and many think Grand Ledge is the place for it. Why doesn't some rich Rockefeller among the Spiritualists

start such a place to train our workers? I start from here on Monday morning, the 27th, to Onset, Mass.: then the next week, back to Ohio. I go half across the continent six times this season. Thus I give nearly every penny of my wages to the railroads. I am sorry, but I could not help it. Moses Hull.

THE CALL.

'Come," said a voice to a poet, as he sought an elusive rhyme, One night when the world was sleeping, in the heart of the sweet May time:

O. how can I come?" he answered, "let me alone, I pray, For the verse which I now am weaving the hearts of men will sway,'

'Come," said the voice to a statesman. as he stood in the senate hall, And men moved on at his bidding like troops at a bugle call: "How can I come?" he answered, "my sun at its zenith stands-

Before it sets forever my name shall be known in the lands. "Come." said the voice to a mother.

with her children at her knee, Dreaming how safe and happy their life by her side should be: . "O, I cannot come," she answered. "I pray you, let me stay— For how can I leave my darlings to wan-

der far away?" No other word was spoken, but the poet left his pen;

The statesman's name was heard no more upon the lips of men.
And the children found no mother, though they called with sobbing breath.

the voice which spoke all must obey-it was the voice of Death! NINETTE M. LOWATER. Rock Elm. Wis.

A REALIST'S VIVID VIEW OF HELL.

To THE EDITOR:—I enclose a clip- is utterly irreconcilable with any such his misfortunes. This puts him into Sheol." This is the most diabolical reproduced. literature ever placed before the people of the ninetcenth century. It is not overlooked in this learned work. burning with rage and anger, yet fit for a product of the Dark Ages; Under the caption of "The Company without any power of revenge." but it shows to what means the priest of the Damned" one author says: will go to scare the ignorant into join- "They will be like thorns, always justified the purpose of his labors,

PICTURE AUTHORIZED BY THE ARCH-BISHOP OF DUBLIN,

Hell, for some mysterious reason, interest to the human mind. The interest is purely academic. For that reason the news that hell has been opened to Christians, and that elaborate descriptions and pictorial representations of its characteristics are now available, must be welcome.

The facts are set forth by that learned Jesuit, the Rev. Fr. Pinnamonti, of the Society of Jesus. They are indorsed by the Most Rev. Archbishop of Dublin. The late Bishop of

ping from the New York World, en- state of affairs as is portrayed in the a rage; he tears the cards, he foams titled "A Realist's Vivid View of pictures and realistic descriptions here and storms, and cares not what be-

Even the status of society in hell is venge himself. The damned shall be

ing the church and paying the priest pricking and tearing one another in to forgive his sins.

F. J. L. pieces. In what passion do we now Christians from entering into the and then behold some sick people pains of hell. when not served according to their mind? What fury is that gouty person in when handled a little rougher has always been a subject of profound | than ordinary? And yet this is but a



Maple Dell Park Camp.

The gamester who has lost all his

money at play bears nothing so im-

patiently as the being upbraided with

comes of his life, if he can but re-

In truth the pious priest has fully

Almost continuous, heavy rain during the first week of the session at Maple Dell Park, has done much to prevent the attendance from being as large as it would undoubtedly have been otherwise, but in spite of this fact the audiences have gradually increased in size and toward the latter part of the week there were several arrivals from distant States, in addition to those coming from the sur-

rounding territory.

A great deal of interest has been manifested in the conferences, and judging accordingly it would seem that the campers were determined not to let the wet weather dampen their ardor... Mrs. Laura Holton, of Chicago, is giv-



them intolerable."

ditions ever painted. Few, indeed,

judgment upon a work of the kind.

tion of a religious person who, having

Sienna, speaking to our Savior, said

much more: 'That, rather than behold

again such a frightful, infernal form,

she would choose to walk in a road all

of fire to the day of judgment.' Ac-

cording to this, one of those monsters

of the place he is in; yet in hell they

will be without number. But what

those poor wretches; learn to trust

(From U. S. Journal of Medicine.)
Prof. W. Il. Peeke, who makes a specialty of Epilepsy,
has without doubt treated and cured more cases than

He publishes a valuable work on this disease which he

sends with a large bottle of his absolute cure, free to any sufferer who may send their P.O. and Express of dress. We advise anyone wishing a cure to address, Prof. W. H. PEEKE, F. D., 4 Cedar St., New York.

of the devils in these terms:

"My soul is removed far off from peace; I have forgotten good things." -Lam. iii., 17.

"Why is my sorrow become perpetual and my wound desperate, so as to refuse to be healed?"-Jer. xv., 18.

"The bars of the earth have shut me up forever."—Jonas ii., 7.

Philadelphia, Dr. Kenrick, years ago gave his indorsement to the work, and it is now issued in the archdiocese of Philadelphia, among others, bearing the "Imprimatur." The "Nihil" Obstat," to quote another form of approval in Catholic literature, is signed by the Rev. C. P. Meehan.

From these valuable sources we find that hell is characterized prominently, first, by its intensity; secondly, by its stench, and, thirdly, by its heat.
Under these heads the information is decidedly definite. A glance at the of Dante himself. It is rather surther than the condition is decidedly definite. A glance at the origing that his effort should have a condition in the c pictures here reproduced from the book will even more graphically than words convey an idea of the pangs and tortures of the damned. The pictures were prepared under the supervision and with the approval of the Archbishop of Dublin.

Says the learned author on the subject of the fire kindled in hell:

"If a little flame of our fire so much frighten us, if we cannot bear ever so little awhile the flame of a candle, Giles, That, had it not been for a securing such a treat as these performflames whose violence exceeds all particular help of God, he could not ances are proving to be. imagination? O, thou who has not as yet repented for the sins thou committedest last, thou knowest by faith that if thou wert to die at present thou wouldst fall into the eternal furheart to lay down this book before thou beggest pardon from thy heart for thy sins?"

This is unpleasant. There are also iron bars in hell which the damned soul will vainly essay to break through. The expression on the countenance of the damned will be distinctly agonized.

The one little-known fact with reference to hell, made known in this religious work, however, has to do with its stench. The author goes on to wicked spirits say to every one of

"Consider how much the horrorgof thyself to traitors. Fool, that deservthis prison, so strait and obscure, est always to have been chained, who must be heightened by the addition of couldst so easily have saved thyself the greatest stench. First, thither, as by restoring those ill-gotten goods, by to a common sewer, all the filth of the breaking off that lewd practice, by earth shall run after the fire of the one hearty sorrow, and thou wouldst last day has purged the world. Sec- not do it; why dost thou now com- So the monster and Jonah could neve ondly, the brimstone, itself con plain? Thou wert theyself the octinually burning in such a prodigious casion of thy misfortune. Curse God quantity, will cause a stench not to be and die; but die so as never to end borne. Thirdly, the very bodies of thy misery, and toil on never to rest. the damned will exhale so pestilential a stench that, if any one of them were to be placed here on earth, it would be enough, as St. Bonaventure observed, to cause a general infection."

In view of these particulars, no one will feel surprised that the Pope has so promptly condemned the work of that eminent Catholic philosopher, St. George Mivart, who had the temerity to put forth a work entitled "Happiness in Hell." The idea of happiness

"I was a brother of dragons and companion of ostriches."—Job xxx.

"I am cast away from before thy eyes."-Psalm xxx., 23.

"My end and my hope is perished from the Lord."—Lam. iii., 18.

shadow of the despair of those ing good satisfaction as musical director, ing its second annual session, under the wretches, which will prove so torment and her musical seances and public psy experienced chairmanship of B. O'Dell, ing to themselves and others; their chometric readings are awakening of PawPaw. Reaching it by a quiet very howlings and groans will make much interest. The work of Miss Cole as teacher of

there are who could contemplate such being rapidly pushed to completion.

horrors and not be impelled to do Since our last letter Johnnie Starr,

everything possible to avoid them. the boy medium of the Hocking Valley, prising that his effort should have re- his education is very limited. He has prelates who have indersed it are tion to exercising these phases of his widely known in church affairs, and mediumship is giving many successful are in every way qualified to pass trumpet seances. Numerous non-be-The leading members of the Vernic

assistance of home talent are presenting dramatic entertainments in the au-"The sight of a devil is so terrible ditorium every Saturday evening. The that St. Francis, after having seen company is exceptionally strong and the one, assured his companion, Brother management are to be congratulated in

A telegram from Dell Herrick anhave beheld such a monster, though for never so few moments, without appointment for last Sunday morning.

A telegram from Delt Herrick and ration as well as ardent worker.

Anna L. Robinson, a popular worker, who opened the session Sunday, July 19, who opened the session Sunday, July 19, and Mrs. Kline took the place on the for never so few moments, without appointment for last Sunday morning, expiring.' St. Antonius makes men- and Mrs. Kline took the place on the program. Her guides discoursed on the subject of "Diplomacy and Strategy." seen the devil, said 'He would freely in the afternoon Hon. O. P. Kellogg go into a flery furnace rather than see contrasted the old religion with the new, nace; how canst thou then find in thy him any more.' St. Catherine, of and the large audience gave him the closest attention. SELIM. Mantua Station, Ohio.

> Michigan State Spiritual Association.

The third annual convention of the cording to this, one of those monsters Michigan State Spiritual Association alone would be enough to make a hell convenes in Lansing, August 10, 1896, at of the place he is in; yet in hell they the A. O. U. W. Hall, across from Hotel Downey. Every arrangement is being made for the delegates and the friends, will it be when reproaches and scorn as meals will be served in the hall; also are added to the sight of them? Thou entertainment will be furnished free for art at last caught in the net, will those those desiring to remain over night. MAY F. AYRES. State Sec.

Couldn't Assimilate. Once a whale, we are told, swallowed Jonah of old

Before he was rightly dissected. But old Jonah was orthodox as he could And the whale was a liberal creature

you see. agree
And Jonah was promptly rejected.
—New York Press.

Devil's Lake Camp, Mich. Despite the inclement weather a large number have arrived, while nearly every train brings new recruits. Dr. Johnson and Dr. Hammond are giving us food for thought, while our sweet singer, Mrs. Sanborn, of Grand Rapids, brings us en rapport with the higher spheres. James Prof. W. II. Pecke, who makes a specialty of Epilepsy.

Riley, Frances Ruddick and others will make money, as any person can sell any living Physician; his success is astonishing. We have heard of cases of 20 years' standing cured by him.

It is trusted the light of truth to those in dark
Casey & Co., 1143 St. Charles street, St. D. P. HUGHES, Sec'y. ness.

> Other men are lenses through which if you can give them your whole time. we read our own minds.-Emerson

Central New York Camp. CASSADAGA.

We are now in the second week of our new camp, and have proved to ourselves that this camp is a success. An election has been held and a camp association formed, with D. B. L. Robinson, of McLean, N. Yn as president; H. C. Sessions, vice-president; and James Carr, the Freeville postmaster, as trons-urer, and a board of fifteen has been chosen as a board of trustees, with Mr. A. C. Stone as secretary. This board of fifteen will have charge of the affairs of the association in the future. This central portion of New York is now thor-

oughly, awake to the fact that we need a camp right here at home.

Quite a number of Lily Dale frequenters are to be met with here almost every day, and as we close on the first of August, they will visit their old favorite camp during that month. The four or five old workers that have aided in establishing this camp feel proud of their work, especially Bro. H. C. Sessions, Mrs. S. A. Walter, J. W. Dennis, Mrs.

Augusta Armstrong, Frank Ripley and others, and we all hope to yet see a camp in this locality that will be the equal of any camp in the United States. This is a very central point. The Le-high Valley Railroad has two lines that center here and cross each other, one running east and west, the other run-ring north and south. During the day sixteen passenger trains pass and stop at this station. Sometimes there are five passenger trains here at once, and three times a day there are four trains at the depot at once, as they meet and

pass each other here.

The attendance at camp is good, and Sundays we have a crowd which is ex-cellent for a new camp; but next year, when we are in a better financial condi-tion, there will be more speakers and mediums of the different classes. All speakers and mediums that wish engagements for next year, can address Dr. B. L. Robinson, McLean, Tompkins county, New York, and it would be well for them to apply early in the season. The next year's meeting will be held from the last Saturday in July and con-

tinue two weeks in August. Bro. Frank T. Ripley has been our test medium so far, and he has done well for us, always giving us a good lecture before tests were given. I hope to see him in Buffalo on our platform the coming winter. We have an excellent choir for both instrumental and vocal music, led by Mrs. Augusta Armstrong, with Mrs. S. A. Walters, Mrs. Elliott and others, with Ripley as organist. They give us good music.

J. Frank Baxter will be with us next Sunday, and we expect a crowd. Any number of people can be accommodated here, comparatively cheap, too, for we are in the midst of a grand agricultural

Sunday, July 26, there were over 200 wagons and buggles came into town and camp, showing that this locality can camp, showing that this locality can support a camp without any trouble, for nearly 1,000 people attended camp on that day, which is good for a beginning. Elmira, Waverly, Cortland, Owego, Groton, Alpine, Newark, Dryden, Moravia, Auburn, Tillata, Rochester, Syracuse, Freeville, Bipghampton, Locke, and Malcon returns there were within and McLean are towns that are within thirty miles of camp. There never was a better place located for a camp than this one, for it is a hot bed of Spiritualism and has been so for years.

There is a large hall here that was built by the Spiritualists several years ago where we hold our meetings in bad

weather. There are over 30,000 of a population within thirty miles of this camp, and that is enough people to support a good camp without outside help.

Grand Ledge Camp.

Michigan is credited with the most Spiritualist camps of any of the States. Among the oldest is Haslett Park, one of the three within a short ride of the capital city. Island Lake and Riverside Park are the other two, growing in popularity and evident prosperity.

The latter is the younger, now

row from Grand Ledge, through a mile of enchantment of river and wood among hem intolerable."

elocution, oratory and the Delsarte system of physical culture is especially delimagines himself transported from the and realistic portrayal of infernal con-serving of commendation. Among the world of traffic and travail, and easily improvements for this season may be en rapport with the subtile forces of the mentioned a new bath house, which is universe, and beyond the contemplation of the fact of the solid basis of the coal vein permeating the ledges underlying the camp, which has been opened for has arrived in camp. He is only fifteen mining at various points-one belonging

The fine, large auditorium held good mained so long in obscurity. The been clairvoyant and clairaudient for audiences in spite of adverse weather something over two years, and in addi-during the four days of Moses Hull's lectures. The fact of his deductions from the Bible in support of the phenomena, is not new to his friends, but continues to astonish those to whom his claims first appear. Hand in hand his Lea Company are spending exhortations to seek for higher things of hell, the learned investigator treats their vacation in camp, and with the than mere physical demonstrations, has

Tuesday, the 21st, Mrs. A. E. Sheets returned from her eastern camp engagements and opened the conference She brought good reports of the work in New York and Ohio, and as the resi-dent vice-president of the Grand Ledge Camp Association, is an accepted inspi-

conducted the Children's Day services and drill Wednesday, going to Island Lake on Thursday.

The first use of their new seance-room

is dedicated to the independent slate-writing by Dr. W. A. Mansfield, of Cleveland. So far he has given surprising satisfaction. He holds three public seances weekly, during his stay from July 23 to August 5.

Monday is recuperation day. This second week is virtually a woman's week, work. Wednesday was Woman's Day, and was opened by Mrs. A. E. Sheets. "What the Ballot Means to Women," and "The New Man" were discussed by Mrs. Martha E. Root, of Bay City. Mrs. N. M. Russell, of Grand Ledge, is proving herself one of the reliable test mediums. Mrs. T. T. Jackson, of Grand Rapids, and others are present and join

Rapids, and others are pro-in the test seances.

L. V. Moulton, Dr. V. C. Batdorf and Lyman C. Howe are to be among the workers before the close, August 19.

Ice Cream Now Made in a Minute. I have an ice cream freezer that will freeze cream perfectly in one minute; as it is such a wonders growd will always oe around, so anyone can make from five to six dollars a day selling cream, and from ten to twenty dollars a day selling freezers, as people will always buy an article when it is demonstrated that they can make money by so doing. The cream is frezen instantly and is smooth and free from lumps. I have done so 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 Louis, Mo., will mail you complete in-structions and will employ you on salary

WM: MO.

Events and Topics of Much Interest.

Noted Speakers and Their Living Thoughts.

An innovation of the season, a leading event early in the week just passed, was a pioneer's reunion, held in the auditorium, Hon. A. Gaston, the associa ion's president, presiding.

Seated on the platform were over fifty persons who have been identified with the work at Cassadaga for ten or more years, many of whom gave interesting reminiscences.
The venerable Jeremiah Carter, for

many years gatekeeper here, and one of the most extensively known Spiritualists in this section of the country, by special request, told how, in the year 1877, he heard the voices telling him to establish a camp at Cassadaga Lake, and how, trusting in the guidance of these intelligent forces, he had been enabled, with their assistance, to overcome opposition and ridicule to the extent of tarting the movement which has resulted in the leading spiritualistic as-sembly of the world. If the Doctor's prognostications of Cassadaga's future levelop in proportion to those he was inspired to give in 1877, the camp is to-day only in its incipient stage.

Another pioneer, especially interesting, who took a prominent part in the exercises was Mrs. E. L. Watson, of California, who in 1880 dedicated the C. L. F. A. grounds. Her glowing prophecies at that time, recalled by many, have been more than fulfilled.

A trio of old ladies bordering on four score and ten, the first to take up a per-manent abode on the undeveloped territory of the C. L. F. A., gave graphic descriptions of brush-burning, wood-chopping and the planting of young maple trees that now constitute so much

of the beauty of the grounds.
It is the intention of the management to have a pioneer recention each season. this first having proven so enjoyableand of seeming profit to the younger re-cruits, who may find help and encouragement through these living examples of indomitable courage and persistent efforts toward the accomplishment of a fixed purpose "Men and Women," was the subject

of the closing address delivered by Mrs. E. L. Watson, to a large and appreciative audience, who, at its close, tendered her an ovation. In a most delicate and comprehensive manner the question was handled by the lady, many pronouncing it one of the best lectures ever delivered on our platform.

"Men and women," said the speaker, "are angels in embryo—the material out of which they are to be evolved, though at present the process is not very rapid; but the growth of the angel will increase in proportion that light is thrown upon all subjects relative to their interests. In its present misconceptions love is to woman the tragedy of life. The relation of man and woman should be as sacred a subject as the soul to the spirit, and man to God. The doctrine of Abraham Lincoln that 'no man is wise enough to rule over another man, applies equally to woman.
"In all society a shadow called 'social

evil' exists because there are two moral standards; the only remedy for this evil is the establishment of the equality of the sexes, making the same act equally wrong in both. Just so long as we have a man-made government, just so long will moral, industrial and matrimonial wrong be done woman. "We shall never know an ideal govern-

ment until the franchise is granted woman-until we live up to the principle that wrong done to one is a wrong done that one human being should be de-stroyed to gratify the desire of another; when man reaches the highest possible trayal of a pure, loving woman. In the future a ballot in the hands of woman will be more effective than the Bible—then the song of a redeemed humanity will be the grand anthem in which the angels will join."

Wednesday afternoon, Geo. A. Fuller, of Worcester, Mass., completed his en-Mr. Fuller has a strong magnetic influence over an audience and in his earnest presentation of "The Needs of the Hour, from the Standpointof Spiritualism," he swayed the people. to the pulsations of his own heart, that seems large enough and of sufficient brotherly instincts to recognize all humanity as his own kindred. Mr. Fuller advised Cassadaga and Spiritualistic organizations to adopt the motto of Dean Stanley: "I seek to make Westminster Abbey the seat and center of the religious world of thought," and they would become the beacon lights of the world, leading in advanced thought

and reforms.

Hon. L. V. Moulton has delivered two public addresses, upon "The Vibration or Wave Theory of Sound and Light" and "The Relation of Spiritualism to

Science and Theology." Mr. Moulton is also giving a special course of lectures in Library hall on "Social Economics," that are proving of great interest to those seeking informa-

tion along these lines of thought.

Mr. Moulton is a power on the platform, and it is regretable that his entire time, talents and energy are not devoted to public work. But, alas for the rapid advancement of the cause. there seems to be a discouraging lack of proper appreciation of such talent, among

many of our people.

Mrs. H. S. Lake has discoursed twice upon that very prolific topic of Spiritualism, treating the same with all her old-time vigor and style, which is dis-tinctly original in thought and express-

It is a noted and encouraging fact that the phenomenalists are not here in force, as last year and previous seasons, and are not seen flocking nightly to the seance-room or to the auditorium for public tests. The mediums complain of meagre patronage, while the lec-tures and classes are more largely attended than ever before in the up ward trendof intellectual interest man ifest in the higher educational movement that is sweeping over the camp.

Mme. Ianthe Vignier, late of Paris,

gives instructions in Delsarte and dramatic expression. Count De Ovies, a native of sunny Spain, is holding large classes in soul development, character-reading, psy-

chometry and psychology.

The Countess De Ovies, a brilliant young woman of American birth, reads the palm, also teaches the art. Miss Hattie Danforth, one of Cassada-

ga's favorites, also gives instruction in palmistry.
Prof. Pratt gives class lectures and drills on phrenology.
Music, dancing, painting and a score of other useful things are being success-

fully taught this season. During the past week a young peo-

ple's literary society was organized by the chairman, George H. Brooks. The recent delivery of a hydro-cycle hoat, the invention of L. V. Moulton.

has created more universal interest than any other occurrence of the week. This boat is propelled in the same manner as a bicycle—a very unique affair, and cer-tainly a novelty in this section—being

the first of its kind to arrive, and only the twelfth turned out from the manufactory. Bleyelers and others who have experienced the privilege of a ride on this water-wheel, pronounce it a decided

The weather of late, though unduly moist, does not dampen the outhusiasm of the optimistic Spiritualists who have unfurled their banner and pitched their tent at fair Cassadaga for the season. SHIRLEY BELLE.

WITH THE SPIRITS.

Visit to the Lookout Mountain Camp-Meeting.

MRS. RITCHINGS' LECTURE-MRS, THOM-

AS, THE MEDIUM, GIVES SOME RATHER STARTLING MANIFESTATIONS -THE MEETINGS TO BE CONTINUED THIS WEEK. The Sunday law, says the Chattanooga Times, which excludes one kind of spirits had small weight with the immense

crowd of believers and curiosity seekers who congregated at Natural Bridge, Lookout Mountain, to hear about an other mystery, if not so much Sabbath breaking hilarity.

It was a noticeable fact that all classes, denominations and colors were represented at the inauguration meeting of

the Spiritualists, at their mountain hall. The manifestations, prayers and lecture, new and strange doctrine to those who do not know the "spiritual telephone," were listened to with interest. Several were wholly converted to the cause, and others to the extent of de-

claring them to be wonderful. The meeting opened with an impressive prayer addressed by Mrs. Dr. Wynatt, to the "Great Spirit of Infinite Truth and Wisdom." On the platform, whence Loveland's orchestra discoursed splendid music, were seated President Robinson, Mrs. Dr. Wynatt, Helen Stuart Richings, lecturer, and Rev. Anna E. Thomas, medium.
Mrs. Wynatt's prayer was followed by

Mrs. Richings' lecture on "What Spiritualists Know and Believe." Mrs. Richings is a delightful talker. She argues her side of the question with the adroitness of the proverbial Philadelphia lawyer, and her delivery is eloquent and pleasing. She explained the objective and subjective forces of life, spiritual and physical, and the mastery of the former, as the science of Spiritualism. She said the God of the Spiritualists was a spirit of which every human soul is a part, and without which God and creation are imperfect. Eternal salvation for all and eternal progression, immortality and duality of nature were likewise declared by her to be the sali-ent points of the religion of Spiritual ism, which she believes to be the outgrowth of the Christianity of the nine teenth century. There is no bottomless pit in her creed, neither is there 'rest on the other side of Jordan's wave." Every spirit is constantly being made more per

fect after death.

Mrs. Richings held the attention of her audience throughout and was greeted with great applause at the close of her lecture.

MANIFESTATIONS.

The main interest, however, centered in the manifestations of Rev. Anna E. Thomas, the medium, Mrs. Thomas has been specially called here to give these seances, and has a national reputation. A strikingly handsome woman, she presents an attractive appearance on the platform. She is heartily in love with her religion and considers it the perfect one, made up of the best of all other re-ligions. She has been a medium for ten ears, and in her trumpet seances materializes the voices of the spirits, so that departed ones may be plainly heard by those desiring to communicate.

Yesterday afternoon she invited anybody to hand her a piece of jewelry, after having been blindfolded. vas presented to her, and after a few minutes, she read the character of the owner. After that a spirit would come before her. Thus one time she saw a spirit as it had died in a fire, and then the names Susie and Lockwood in succession. A lady rose in the audience and said the name Susie was not correct, but that Miss Lock wood had died from the effects of a gasolene explosion, Again she heard the name John and

Morris in succession and something about a dying blessing given in Hebrew. A prominent Jewish merchantanswered that he understood it.

Other tests were given, recalling spirits of prominent citizens of Chattanooga who died recently, and the audience was so enthused that it saw Mrs. Thomas retire with regret.
President Robinson announced that

Mrs. Thomas will give private and pub-lic seances all week, and Mrs. Richings closed the meeting with an eloquent benediction. Lookout Mountain, Tenn.

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LIFE WORK

CORA L. V. RICHMOND

COMPILED AND EDITED BY

HARRISON D. BARRETT. With portraits representing Mrs. Richmond in 1857, in 1876, and in 1894.

OUTLINE OF CONTENTS:

CHAPTER I. Parentage-Place of Pirth-Childhood-School Experiences-First Mediumistic Work, etc. CHAPTER II. Hopedale-Mr. Scott in Massachusetts-Removal to Wisconsin-The Ballou Family-Adin Ballou's Work-Work of Spirit Adin Augustus Ballou's Work-Work of Spirit Adin Augustus

CHAPTER III. Oulna—Her Earthly Life and Tragic Death—Her Mission in Spirit-Life. CHAPTER IV. Other Controls—The Guides. CHAPTER V. Work in Cuba, N. Y.—Buffalo Pastorate
—Workers in Buffalo—Thomas Gales Forster—Sarah
Brooks—Horace H. Day-Reimoval to New York
City, 1856—Philadelphia—Boston—Baltimore.

CHAPTER VI. Work in New York City.

CHAPTER VI. Work in New York City.

CHAPTER VII. New York City (continued). Prof. J.
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York Editors and Clergy-Other Places in the East
-Meadville, Pa., 1861-Hon. A. B. Richmond,
CHAPTER VIII. Washington, D. C.-ReconstructionSenator J. M. Howard-George J. W. Julien-Gen.
N. P. Banks-Mettle Colbern Maynard-Statement
of Geo. A. Bacon.

CHAPTER IX. England-Robert Dale Owen-George Thompson-Countees of Catthness Mrs. Straw-bridge-Mr. and Mrs. Tebb-Mrs. Nosworthy-J. C. Ward-Mrs. Sister-Andrew Cross, SHAPTER X. Work in England (Continued in Three Subsequent Visits.) CHAPTER XI. California Work, 1875—Other Visita— Letter of C. M. Plumb-Letter of Mrs. John A. Wilson. WHEOL. CHAPTER XII. Chicago Work, 1876 to 1895.—First Society Chartered, 1869.—Complete Account of Work in Letters and Statements of Members of the Society.

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"THE NEW MAN."

The He-Idea Must Be Rele- the very citadel of human life of its pur gated to the Limbo of Things Outgrown.

Evolution of the New Man.

OF A NOBLER HUMANITY.

If all men look with wonder and aversion upon the New Woman (not knowing what kink may take her next), certain it is that all intelligent women to-day gaze with disapprobation upon man as he is and has been in the past, hoping that a New Man will soon materialize to take the stand beside his sister, the New

THE HE-IDEA.

Now, my masculine readers, I am of the feminine sex, and I have gazed back over the regime of mankind; over the reign of the great He-idea; over the supremacy of the great He god who usurps and claims undisputed sway over the whole world to-day; over the great He-I Am, the most vainglorious lord who ever set himself to rule over the dynasties of earth; over the great big-heads and swelled heads who pose as adminis-trators of justice in legislatures and in our halls of learning, to the exclusion of

Oh, how tired I am of all this muscu-Oh, how tired I am of all this musculing so hard to get their bills through linity which pretends to know all and do all for the suffering of carth, and especially to make the legislature, only to be defeated and laughed at, at last, by their male opposibly. cially for women; who enact laws nents, the self-elected gods of the uni-(without our consent) which govern us and deprive us of our children, our ed in woman's battle for the ballot and rights, and otherwise cast us into misery. the raising of the age of consent, tell of

A SINCERE PRAYER.

How long, oh Lord, shall these bigwigs, these self-appointed judges, with the long ears and braying voices, inter-est themselves in our behalf, to our un-utterable misery! Deliver us, oh Lord, from the rank He-ism existing to-day in his efforts to uplift her, and through the universe, and raise up a New Man who shall, by his ability and true justice, give us hope for the future. Give us a New Man who shall be noble enough to shoulder his share of sin and degradation, and not allow his female partner to bear his burden of folly and her own beside. Let such a man refuse to enter society while it closes its doors upon his female victim. Let him protect her from the world's scorn, saying:

"Nay! Ye shall not laud me for the same fault that she commits! If she has sinned, so am I equally guilty and will suffer the penalty. Ye shall not cast her into lower depths-else I go down with

her."
Think of such a man, ye holy angels; think of a man with sufficient nobility to say this, instead of assisting society to kick her down lower! I am sorry to say that there is in the men of to-day an element and a sentiment which is vile, and which actuates our legislators to li-cense feminine infamy, thus assuming that the buying and selling of women's bodies is just and good, and something for our modern civilization to be proud

AN INFAMOUS BILL.

the city to appoint three commissioners dance on Friday evening, and Saturday to grant permits to keepers of houses of evening given to rest and recreation.

Sunday, July 26, brought another hundred and fifty dollars to five hundred dollars per annum. The said commissioners to receive the sum of five thousand dollars per year each as salars."

nerves of a stone image!

MEAN-MEANER-MEANEST.

money (more often at man's solicitation) they took their departure in the darkis of an immoral and low order; but the ness and one of the most awful storms man who ofters here gold is lower than that ever came to this part of the counshe is. And the great He-judges and try; but they were people of that firm legislators who enact laws aiding and character that do not lack courage to abetting this traffic in female bodies, dare and stand by their convictions. are meaner and lower than the buyer We have five more Sundays and weeks and seller! All the decent women in in which to continue the good work, and smite them from their seats of learning out our programme, which appeared in and cast them out of the temples of so- a former number of THE PROGRESSIVE

woman's body contains the cradle of complished,

Woman's body contains the cradle of Sunday, August 2, we will have Mrs. Anna L. Robin the human race and all life originates in her; for that reason the feminine organism should be revered and worshiped. But, on the contrary, to-day the seat of human life is vilely bought and sold, Stuart Richings and Dr. A. B. Splaney, and degraded with unboly traffic! All and August 23, Edgar W. Emerson, both true souls must mourn in secret over the morning and afternoon, and more to desolate waste of what should be held come.

BASE BASER-BASEST.

nature, enacting laws to aid and abet such a horror. Baser civilization which grins, pats its own head approvingly with our newly-discovered sciences, our electricity and our X rays," and, I may stranger to his audiences as to the Lake, say, our deplorable, pitiful ignorance but from his first appearance upon our cred function! Small are we, and meaner and baser and more barbarous than! the wild savage of the forest who never, Lockwood so ably presents. Mrs. Helen in his state of nature, trafficked in the Palmer is also another able lecturer who in his state of nature, trafficked in the bodies of his dusky sisters. Shame on us-shame on our miserable, pitiful ebullitions of the frontal region termed the brain that we enact laws to put money into the public coffers at the expense of female degradation and misery! July 26th, and after thoroughly interest-And may the good angels help along the ing the very large audience who had ashandful of earnest suffragists who are working so eagerly to have a voice in the finest lectures delivered this season, the legislatures of the land. Heaven he gave a remarkable test seance, every help them to vote—quick! It cannot one of the tests being recognized. come soon enough to stem the tide of State by the He gods in power to-day.

WHO IS TO BLAME? Thousands of women are held in the leash of infamy and vice. It won't do for men to whine, "Well, now, the wo-men are had because they like to be." and other excuses. No. sir! The gaunt, bare fact remains, that it is men who pay women to be bad, and not vice versa.
This one fact is proof sufficient where
the blame lies. The fact that man offers gold and that whole streets in our large cities are set apart for these women's dwelling places, speaks for itself. The gaunt, bare truth is before us. Man is a robber. He offers inducement to woman and thus robs thousands of women of virtuous lives, husbands, homes and offspring, for if she was not induced to enter on a life of shame, undoubtedly she would have become the wife of a

fond husband. ROBBERS.

work to evolve a new being in masculine shape who shall be a light-bearer and a say in condemning tones, "Release from the bonds of infamy these tender wo- ical pictures, based on Bible texts, tend the bonds of infamy those tender wo ical pictures, based on Bible texts, tend men whom ye have enthralled: release to induce unconfrollable levity. It is a them, ye robbers! Ye have robbed the book for the freethinker who wishes to rest from busy cares, and drive away would-be wives when ye set up your ennui. Price, in strong board covers, bominable system of infamy; robbed \$1: cloth \$1.50. For sale at this office,

ity and decency."
This is the New Man, my readers, whom I would evolve from the mass of chaotic senility and feebleness which passes for masculine brain and ethics of The New Woman Demands the law and good judgment in this age. A man who does not usurp the good things of life, nor puff himself out with vanity by reigning over the earth as the great EVA A. CASSELL SPEAKS IN BEHALF He-god of all; but a New Man who grants that woman, as the other half of the race, shall have a voice in the laws which she is compelled to obey, and voice in setting aside nefarious laws which declare, by licensing infamy, that it is a wise and fitting thing that the sacred reproductive function of the race shall be bartered and sold by base men and women. A New Man who shall stand amid his fellows, with condemning eye, and declare it a heinous crime for one of his kind to offer gold to a woman; who shall legislate laws which shall imprison and punish him for so doing, instead of licensing the evil work o their hands. A New Man who shall sweep aside the obstacles placed by his ignoble brethren in the path of the earnest suffragist.

A SAD SPECTACLE.

One almost weeps to see these noble women crawling on their knees at the foot of man, begging, supplicating him for the ballot, which is theirs by right of birth, being born equal with man. Step by step have they pushed on, workthe barren wastes within their micro-scopic souls.

But let us hope that the advent of the New Man will bring also to his brethren a higher conception of what is due to woman as the other half of the race that man may understand her and lend her the human race.

EVA A. CASSELL.

Island Lake Camp, Mich.

TO THE EDITOR:-We feel that our camp-meeting is well opened, and with good prospects for a beneficial and successful camp in a financial way as well as intellectual and spiritual. We have with us already a large number of the leading speakers and mediums of Michigan, and several other States are also worthily represented.

Our opening and dedicatory address on "The World as It Is," on July 19, by to criminals.

Mrs. R. S. Lillie, was exceedingly grand and appropriate, and in spite of the very inclement weather we had a good-sized and appreciative audience, as that most worthy representative is sure to bring

The week following was filled with a very interesting variety of exercises, consisting of a mental science and occult class by Mrs. Curtiss, alternated with conference for morning entertainments, and able addresses each afternoon by Mrs. Lillie, Mrs. Eva Payne Hopkins and Giles B. Stebbins, and with public The following bill is now pending in the New York legislature:

"It shall be lawful for the mayor of novel and intensely interesting, with a

The spectacle of a civil magistrate a determination to see and hear her. with the proceeds made by selling women's bodies is enough to palsy the nerves of a stone image!

Every seat was taken, and many standing, expecting something wonderful, and judging from appearances, and the conversation that followed the day's ening, expecting something wonderful, and judging from appearances, and the conversation that followed the day's entertainment, none were disappointed, and with an expressed determination to hear her at all succeeding appointments, MEAN-MEANER-MEANEST.

The woman who sells herself for hear her at all succeeding appointments, land ought to rise en masse and it is hoped and believed that in carrying THINKER, very much good will be ac-

JOHN S. PHILLIPS, Secretary.

Base human nature! Baser masculine Lake Pleasant Camp, Mass, Prof. Wm. M. Lockwood, the popular physicist and experimentalist, closed his course of six lectures with us July 27th. The Professor had never visited Lake Pleasant before, and was as much a steadily increased, as has the interest in the new line of thought which Prof. has been promulgating the faith among us during the past week, and her efforts have been ably seconded by Oscar A. Edgerly, of Newburyport. Mr. Edgerly occupied the rostrum in the forenoon of sembled to hear him lecture, by one of of the tests being recognized. We feel that we have cause to congrat-

masculine irresponsibility and feebleness of mind manifested in affairs of such able advocates of the cause, and such able advocates of the cause, and hope that they will be with us again

The speakers for the week, commencing July 27th, will be Mrs. Clara Field Conant, Mrs. Frances Holmes and Mrs. R. S. Lillie. Mrs. Lillie and Mrs. Conant will be welcomed back to the old camp by many friends who have heard and profited by their lectures here in former years. Mrs. Holmes is a new speaker here, but we know from reports that have reached us that we have a

pleasure in store for us in her lectures. More campers are here than ever before so early in the season, and are still coming from all directions. Surely the popularity of our beautiful religion is most surely established when so many strangers visit the camps devoted to its promulgation.

At a meeting of the directors of the New England Spiritualists' Camp-meeting Association on Tuesday, Mr. J. B. Hatch, Jr., of Boston, was elected a di-Let us have a New Man, by all means; rector in place of A. W. Caswell, reletans in very shame set ourselves to signed. ALBERT P. BLINN, Clerk.

"Old Testament Stories Comically

CHARACTER-BUILDING.

Cultivating the Higher Side of Life.

Inducing a Love of the True, the Beautiful and the Good.

Is the solution of the criminal problem to be found in the kindergarten movement in the slums?

This question is agitating the minds of many who make such matters a study. It is answered in the affirmative by a large number. Such persons hold that these schools for little children do more to check crime than all the penitentiaries and reformatories in the country. It is on the principle that "an ounce of prevention is worth a pound of cure" that this position is taken. "As the twig is bent, the tree is inclined," also say the adherents of this proposition. Every kindergarten established in the slums takes away a certain number of candidates for the reform school and the penitentiary.

Looking at it from different points of view, four prominent Chicago people, who have studied the matter, voice this sentiment. They are a judge, a kindergartner, an inspector of police, and the chief of police. The chief of police qualifies his statement, but believes in the principle. The others unqualifiedly believe in it. They believe that the little groups of children, playing, working, and singing, are absorbing and disseminating an influence for good which decreases crime. They believe that the children themselves, with their otherwise vicious surroundings, would naturally grow up with criminal inclinations. They believe that the training given them while they are so young arouses the good within them and gives them a start in an upward direction, which they are likely to maintain. An improvement in the child cannot fail to have an improving influence in the home, and thus it spreads.

Mrs. J. N. Crouse, director of the Chicago Kindergarten College, and well known as a kindergartner throughout the country, says most decidedly that kindergartens will do more than anything else to put an end

DIMINISHES CRIMINAL CLASS. "Most certainly I think so," said Mrs. Crouse. "The truth of this is shown in both theory and practice. The theory of kindergartens is character-building. Kindergartners hold A Letter from Helen Temple that everybody has certain instincts, some more developed than others. It velop the good instincts and suppress in England, have not found time to write as I should this is done. Children naturally vicious have some good traits-a love of music or the beautiful in art, perhaps. Through these they are appealed to, and other good qualities developed, until they are entirely dif-ferent persons. They realize that of life, and they strive in that direction.

found by actual statistics that the proportion of kindergarten graduates from the lower classes of society who finally are convicted of crime is very slight indeed. Taking the same number of children from the same grade of society, the proportion which grow to be criminals is very much greater. "The influence on the homes in the

slums is also poticeable. The interest of the children in pretty this arguses the parents to try to beauting the homes. When Miss Susan E. Blow, the well-known kindergartner, started her work in the slums of St. Louis she was laughed at. After she had been working for some time, property-owners came to her from every part of the city and offered her rent free if she would establish kindergartens in their localities. They did this because the presence of the school was found to improve the locality to a marked degree. Here in Chicago, in 'Little Hell,' we have one kindergarten, not a very large one and lack of veneration for our most sa- rostrum the number of his auditors has either, which furnishes a chance for considerable study. Seven of the fathers of the children are in the penitentiary, and two of the mothers are in asylums. Yet the children are interested in elevating things, and if they are kept under such influences by the schools they stand an excellent chance of becoming good citizens." Judge Oliver H. Horton, of the

Circuit Court, has devoted considerable study to crime and criminals, his official position giving him exceptional opportunities for this.

SAVES MONEY FOR THE STATE.

"I am thoroughly convinced," said his honor, "that the greatest factor in solving the criminal problem is found in this kindergarten movement, and the progress of education in general. Taking it is a mere matter of dollars and cents, it costs less to educate a boy in the right direction than it does to punish him for a crime. I believe in the State assuming control of kindergartens and schools, especially in the slums, and compelling the attendance of all children of suitable age. Our present law is not sufficient, and it is not enforced as it should be. When we have this compulsory education of every boy and girl, from the time they are first capable of being influenced, we shall have a better generation of men and women, and crime will be comparatively a rarity. I believe that in this lies the salvation of the race."

Inspector John E. Fitzpatrick, of the Central Division of the Chicago police, agrees with Judge Horton and

Mrs. Crouse. "Education is one of the agents of civilization," he said. "Any form 12!

it in the ordinary sense will certainly decrease crime. Kindergartens shape child's character when he is most

easily influenced, and are therefore a The Northwestern Campmost important factor." Chief of Police John J. Badenoch

goes a little further. of good in decreasing criminal tendencies. But I believe there ought to be a some industry of the Northwest, will take deep root to be some indenture law. By this and produce a bountiful crop of spiritual these same boys, perhaps naturally food that will flow in great abundance to vicious, when they get to be older, the camp of 1897. can be found out and made to work. Minnetonka we shall commence the man work of clearing, building and beautify trade and form habits in them which | ing the grounds there at once, so that

tions.' Such works as these, as set forth property (from memory) which has been by the Chicago Evening Journal, designed for and surely tending to the signed for and surely tending to the since June, 1895, a little over one year. welfare and betterment of humanity, and whether done by liberals or church | —including a large assembly tent; about people, are worthy of all praise and resultation. Those who have given furnished complete with stove, cooking emulation. Those who have given their time, their efforts and their means to this enterprise are justly entitled to be enrolled among the gen- ladies' auxiliary building, which under uine saviors of humanity.

To save and uplift the fallen is well, is a good and noble work, worthy the this season, and turning over this year highest talent, the purest heart, the \$319, and retaining \$70.84. They also is a good and noble work, worthy the most spiritual mind; to save the guile- own 103 sheets, 116 pillow-slips, 107 comless, the innocent, the yet pure, from danger, from exposure to evil through untoward conditions, this also is a glasses, etc. We also own about 100 single and outle work and a noble service for bumanity.

Hence it is a pleasure to present to the Spiritualist readers of The Pro-gressive Thinker the foregoing is all paid for except \$2,000, which can sketch of the work and the workers engaged therein. Perhaps this objectlesson in practical good works may excite the pure minds of some of our own household of high spiritual faith to noble resolve and action in some concrete form of human service tending to human salvation here and now, in the present world, and the unfoldment of that spiritual element that aligns with the higher life of the noble and good who have passed to the heavenly labors of the Spirit-world. JAS, C. UNDERHILL.

Hammond, Ind.

TRANSATLANTIC.

Notes of Visit and Work in England.

Brigham.

like to have done, but now, in this strangely beautiful place, there is a little space for rest and I will improve it. I know you have some readers who re-member me, and would, perhaps, welcome a few words telling of my labors in a new field. My friend, Miss Cushman, and I sailed

ferent persons. They realize that away from New York in the sunshine of there is enjoyment in the higher side of life and they strive in that directions are seemed to consider our inexperience and was very good to us, so we were able to be on deck all day, every At the landing station we were met by

Mr. John Lamont and Mr. J. S. Chiswell-two perfect representatives of true English Spiritualism and hospitality. We were taken at once to Mr. Lamont's home, a most delightful and restful place after the constant motion of the ship. I could hardly think I was not dreaming, when I looked out into the little garden where the rich, velvet wallflowers were blooming, and the dear little English

daisies were starring the grass. Several friends called on us there, and next day we went to Daulby Hall, and listened to Mrs. Ellen Green, a graceful and earnest speaker, and an excellent clairvoyant. We were given a most hearty welcome by the audience, and

spoke a few moments. On Tuesday we went to Manchester and were given there a public reception in a large hall, and with the brilliant and eloquent Mrs. J. S. Chiswell to preside, and Mrs. Emma Hardinge Britten, (whom Americans will always remember and admire), Mr. and Mrs. Wallis, whose names are household words in England, and who are loved as much as they are admired, and many other well-known and highly-valued speakers and workers, we were given a welcome in which the large audience joined and which will never be forgotten. Mr. and Mrs. Wallace have been more than kind to us, arranging for meetings all over England, and making their home a home to us whenever we could be with them. After a charming visit with Mrs. Britten in her beautiful home, we went to Mrs. Wallis's and remained until Thursday, May 30th, when we went to London and were the guests of Mrs. E. Dawson Rogers, the very genial and intellectual editor of Light. On May 1st we were given a reception at the rooms of the Spiritual Alliance, and felt that these new friends were indeed most kind.

I remained and lectured in London I remained and lectured in London four Sundays, and dur interest in the kind and earnest people and the wonderful city grew all the time. Most of our time while there was spent in sight-seeing, coming back at hight to Florence House, the home of Mrs. J. J. Morse, which is near the beautiful Regents Park, and is presided over by the celebrated lecturer's kind wife and daugh. brated lecturer's kind wife and daugh-

We have since then been in many places in Yorkshire and Lancashire, and have seen the English and American flags draped togethel to make our wel-come more perfect. We have seen places of great bueaty, and in the smoke and toil of the crowded and busy cities have found hearts just as eager to receive the light.

I have never known at spiritual meet-

ings such enthusiasm. Spiritualism means so much to them. I wish we could have in our meetings in America such singing and (thanks to Mr. Wallis and others) such songs to sing.

We are coming home in October, and

nearest our hearts. Every Sunday is engaged until our return.

Mr. John Slater is here and busy every moment, and wherever he goes a wave of excitement and interest follows him. The late conference in Liverpool

showed by the great interest manifested

how earnest the people are. After a few days' rest by crag and shining sea, we shall be away and at work again. HELEN TEMPI Douglass, Isle-of-Man. HELEN TEMPLE BRIGHAM, again.

A GREAT SUCCESS.

Meeting.

"Most of the criminals are children of illiterate parents," he said. "This form of education is certainly most important, and works a vast amount important, and works a vast amount important, and works a vast amount in the said workers who have taken part and helped to make the said the said to said the said workers who have taken part and helped to make the said the said the said to said the said the said to said the sa

At our beautiful grounds at Lake will keep them in legitimate occupa- we can transfer our camp property there this fall.
The following is an inventory of the

I'he society had no capital to start with, but we now own between 50 and 60 tents utensils, etc.; one dining room, with dishes, silverware, etc., with a seating capacity of about 100 when crowded, a the management of Mrs. Aspinwall last year turned over to the association \$285, retaining \$69.34 in their treasury for use forts, 103 pillows, 38 mattresses, 80 tow-els, 5 pairs blankets; also glassware, 600 chairs, with all necessary tables, benches, etc., all clear and free from debt, and a beautiful tract of land of run for five years at seven per cent.

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in value, and we confidently expect this year's issue will advance from twentyive to fifty per cent. Mrs. Richmond, Prof. Barrett and Lyman C. Howe are stockholders, and as they are visitors at all the prominent camps, their judgment ought to be good.

The old and new board of directors are conservative business men, and have given me all the aid in their power to make the Northwestern camp what it is to-day. We want all the friends who can and who want a safe and permanent investment to take stock with us as we intend to build and own a fine hotel on our grounds for the accommodation of all visitors. All shares of our stock are ten-dollar certificates, full paid, nonassessable, and we propose to make them interest-bearing. Friends, let us hear from you. The great Northwest wants you and the Northwestern Spiritual Camp wants you to help make it the banner camp of this country. Address S. N. ASPINWALL, 2433 Fifth Ave., So., Minneapolis, Minn.

Chesterfield Camp, Ind.

President Parkison is one of those men who seem to feel it his duty to be a father to all, and most people call him Uncle George. He has been present at all the meetings since camp opened, but not like most presidents, for, like Pat, "he is spacheless," but moves about and keeps everything in harmony.

Camp opened on the 16th ult., with

short speeches from Mrs. Luther and Mr. Sprague. Miss St. Omer arrived in time, but was too sick to appear, but was able to lill her date on the 17th, but we could see she had passed through severe affliction. She won the hearts of her hearers by her eloquence, and presented our beautiful philosophy in such a winning manner that draws people to us. After her lecture she gave us the grandest exhibition of psychometry, of its powers of penetration into our lives, conditions, temporal and spiritual. She gave us tests of spirit presence, and communications, without a failure of recognition.

On the 18th E. W. Sprague spoke with eloquence. He also spoke on the 26th, his subject being "What Has the Bible Done for Woman?"

On the 24th, Miss St. Omer was handed a subject for Sunday afternoon, the 26th, "Woman Her Own Savior," which through her guides was a masterpice of eloquence. She proved clearly that in woman was the coming of great reforms and that the dead past had lost its hold, and the present was the time

for action C. E. Wright, of Michigan, lectured yesterday on "The Problem of Life," which was very well received. Mrs. Luther was on the rostrum and gave a speech of twenty minutes, which was an evidence of her returning health.

Miss St. Omer concludes her engage ment here to-day, and will fill a two-weeks' engagement at Ashley Camp. She had to reluctantly decline a call to fill Mrs. Luther's engagement at Clinton Camp, Iowa, owing to her engage-ment at Ashley.

Prof. Lockwood's engagement is for Sunday, August 2. Mrs. Luther also lectures Sunday morning. Mrs. Alice Howard is billed for two lectures.

The weather is now delightful, after fourteen hours of the worst thunder and electric storms ever seen at the camp. Heavy rains and hail were sandwiched in. Major Bitters and wife leave for home in the morning. Some are going, some are coming-keeping up an equi-A large company is expected the next

two Sundays, The camp closes Sunday, the 5th, and considering the heavy rains, it has been a grand success. MARY HOLLAND.

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I read how one of your subscribers made money selling dishwashers: I ordered one, and my lady friends charmed, as they hate dish-washing. My brother and I commenced selling them, and have made \$1,700 after paying all expenses. We don't canvass any. Our sales are all made at home. People come or send for them. The Mound City Dish Washer is the best dish washer on the market. Our business is increasing and we are going to keep right on until we make ten thousand dollars. We sell from five to fifteen machines every day, and some days more. The dishwasher is lovely, every housekeeper wants one. There is no excuse to be poor when so much money can be made selling dishwashers. For full particulars, address The Mound City Dish Washer Co., St. Louis, Mo. They will start you on the road to success .- A READER.

"Mahomet, His Birth, Character and Doctrin." By Edward Gibbons. This is No. 6 of the Library of Liberal Clas although we shall leave our dear friends sics. It is conceded to be historically here with regret, still our own land is correct, and so exact and perfect in every detail as to be practically beyond the reach of adverse criticism. Price, 25 cents. For sale at this office.
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SATURDAY, AUGUST 8, 1896.

Somewhat Prophetic.

It would be a great delight to be a denizen of this earth when the 20th cendescribed in Young's most vigorous tury, soon dawning on the world, shall have rounded out its full period, and another millennium shall burst on the No doubt many a sinner has been Nightrace. The aged love to recite the wonders in discovery during the last fifty ravings of poor Altamont. We quote years. Those little past middle life briefly for the delectation of the Chrisnarrow the period to the last twenty-five tian reader: years; while still younger people looking out upon the discoveries of to-day really feel the last ten years have Remorse for the past throws my marked the principal period of the thoughts on the future. Worse dread

world's advancement in true knowledge. The earnest student should ever bear in mind that each preceding age has me, thou wouldst struggle with the marbeen the stepping-stone to the one that tyr for his stake, and bless heaven for followed. Each fulfilled its destiny, and the flames! That is not an everlasting

years with no means of defence or as-sault save the rude club he picked up in the forest, just as does the orang of to-if it hide me from thy frown." day. Then came the sling, a powerful welpon in the hand of the expert, which could attack and defend at a distance. The bow and arrow marked another era, and arrows, followed, where exhausted, by swords and battle axes Gunpowder had not yet come into use for war purposes.

It does seem as if the 19th century had witnessed the culmination of human genius in the arts and sciences, and in establishing mechanical and manufacsupply human needs; but the coming century will be no less marked. Though there may be no new worlds to conquor, there are discoveries to be made in the law governing mind and matter which will make the inventions of the present seem but pupuets in the hands of the Other Franklins, and Morses, and Edisons will come upon the stage who will lead in their generation as have the men named in theirs.

We have an abiding trust in the human race, and have no apprehension that the sources of supply of lumber, of fuel, of light or of food will fail; on the contrary, now unknown sources of sup ply will spring up as they are needed. man will go on from age to age making new conquests over nature as ever new demand is developed.

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It is believed to be a fact that Herbert Spencer's philosophy takes rank with that of Darwin and Huxley. To-day he stands at the head of the world's living philosophers. His publications are too profound to be popular, yet with the ablest scholars they are everywhere welcomed as authority on any subject he has reviewed. It seems at times during his literary career he despared of success, and would have abandoned the field of research but for the pecuniary aid from without on these occasions. How sad that the world's ablest thinkers and noblest benefactors must struggle with adversity and poverty, perchance go under, for want of a little assistance during critical times in their labors!

The American publishers of Prof. Spencer's works abandoned the enterterprise after bringing out two volumes.

An illustration of the failure to sustain authors who make investigations conflicting with popular prejudice may be coted in the experiences of the French author Jacolliot. His bible in India was a very scholarly production. It gained an English translation, and was published in New York. Sectarian bigots assailed it and its author with such malignity the publisher was compelled to abandon the enterprise to save himself from financial embarrassment, and the book is long since out of print. Possibly the author in his first edition was guilty of some errors which a revised edition would have corrected, for he was probably misled by corrupt translations of the Sanscrit. Those errors are common to the first editions of most books. Jacolliot wrote a second volume to correct errors and strengthen his positions but failed to get a hearing among English readers. He was a man of grea learning and ambitious to tell only the

Humanity gains nothing by making martyrs of her scholars. A truth wi survive however bitterly assailed, while a falsehood carries with it the seeds of

It Is an Innovation.

It is told of a preacher of Rockford. Ill., that he is in the habit of sending bills to the patrons he serves on funeral occasions. Is this an innovation on oldtime customs? Lawyers are members of court, and are feed for their services in babels of justice before such court, laugh every time. Dan Rice, while in behalf of justice before such court. Preachers are intermediators between the Court of Heaven and man. As they are supposed to be especially favored by the heavenly powers, why should they not be generously compensated for ask-ing the judge to deal leniently with dangerous rival than the ideal of highest their clients? Those who think long strength, of most powerful life. It is the prayers will change the decrees of the maximum of the savage,-Novalis.

Great Judge, and make his sentences more merciful, ought to come down with a generous purse for such benefi-cent action in behalf of dead friends. "Those who dance must pay the fid-dler," is a familiar maxim. It follows: Those who do not wish to pay the clergy for piping, and have no confidence in their ability to change the decrees of fate, will probably dispense with their prayers and escape their

A Real and an Imaginary Death-Bed Scene.

Who is not familiar with the poems and hymns of that brilliant Christian scholar of the last century, Wm. Cowper? His father a clergyman, and his associates through life highly exemplary, we find the poet a model of purity and devotion. Tender, affectionate, and timid to a fault, the reader is shocked to learn that he imagined himself doomed to endless woe. This so preyed on his mind he shunned society, and was prompted on several occasions to attempt suicide. The unpardonable sin, of which he was taught there is no | Encyclopædia of Death, and Life in the forgiveness in this life or in the coming | Spirit-World, in paper cover, as a gift one, seemed to fill him with despair. Says a recent writer:

"No picture of a death-bed scene ever equaled in horror that of William Cowper, though a pious, sincere and devoted Christian. All his life he was subject to insane rayings; but they assumed a more aggravated form as he neared the end; the yawning gulf of hell he fancted was waiting to receive his departing spirit. His lamentations, and pathetic appeals to a frowning God, almost crazed them to leave the room."

Who has not read the death-bed scene of Altamont, as portrayed by Dr. Young? It was published as a reading lesson in the school books of two generations ago, to illustrate the miserable death of an unbeliever. Though a work of fiction, it is cited as a fact, and many a skeptic has been pointed to this awful scene, style, as the fate which awaits the unregenerate soul about leaving this life. ened into the church after reading the

"My soul as my body lies in ruins: in scattered fragments of broken thoughts. of the future strikes it back on the past. I turn and turn and find no ray. Didst thou feel half the mountain that is on

each brought forth those great inventions which made succeeding ones possible.

To illustrate: Man lived millions of the contract of the contr

Young inquired on one occasion: "Who can write the absurd like me?" He knew his own worth in that direcand a big one it was, surviving until tion, and it is well represented in his rimodern times. The great battle between the French and English at Agincourt, so late as 1415, was fought with per, born, educated, and living a practical Christian life, in his wild, insane ravings about an angry God, and the fiery hell that awaited his miserable soul, eclipsed the imaginary scene, and shows what a frightful death a believer can die. The real infidel may well exclaim: Oh, God, save me and mine from the wretched death of the believer Cowper.

Not Hostile to the Church.

upon the church because of their worthy actions, of which it is conceded they have many: but because of their false claims, their egotism, their intolerance. their oppression, their abuse and persecution of those who do not believe with them, their superiors in all the human virtues. Churchmen assume there is no real goodness outside of their fold; that belief in their creed is the highest evidence of a pure life. The houest observer knows these claims are false; they know the pretense of greater good-ness is specious, with no foundation in fact; that belief is no part of morality; and when accompanied with the doctrine of vicarious suffering is an absolute hindrance to a laudable life, because it shifts to another the consequences which naturally flow from mis-

Churches are well enough. They serve a very good purpose in the social economy, like Masons, Odd Fellows, Pythians, etc., and there is little doubt their organizations will continue long after the pernicious dogmas which now characterize them and divide them into sects shall be eliminated from their creeds. An endless, sulphurous hell; a material heaven whose streets are paved with gold: an ivory throne with a feeble, repentant, three-headed God on that throne: his subjects the basest of the race, cringing slaves who believed sole ly to escape the tortures of the damned; these all discarded, and the churches remodeled and converted into societies for teaching and encouraging virtue, assisting the fallen to rise, the vicious to reform, the sick, disabled and infirm to live, then the church will be a benefaction to humanity and it will have no

An Over Estimate.

That able journal, the American Investment, gave birth to the following paragraph:

"The preacher, Talmage, sells his ermons for \$7,000 a year. Some of them are worth about seven cents per

The editor places too high an estimate on Talmage's productions; for they are really without value. Blatant demagogy is a curse. Instead of being rewarded at the rate of "seven cents a cord," their injurious effects on public morals cannot be measured in dollars

An acquaintance protested to his village editor against the weekly publication of such silly trash in his columns. The reply:

"You don't read those sermons in a proper spirit. They are attempts at floonery; from a man who only sees the ridiculous, and cannot express himself in other language. Thus viewed, place is given to them with pleasure, for we consider them as the exhorta the ring imitating a Mormon elder, never made such exhibitions of low wit as does our own and only Talmage."

The ideal of morality has no more

Hon. Warren Smith Replies to His Gritic.

INDUCEMENT

NEVER BEFORE

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BY

ONE PAPER.

An Unparalleled Offer.

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In order to do it we must make a great

financial sacrifice. We will send out The

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among your friends.

It contains 400 closely-printed pages,

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will get this book and THE PROGRESS-

IVE THINKER for three months. If pos-

Advertise this offer, Spiritualists,

We wish to do a philanthropic work.

pædia of Death have been sold, and the

great mass of Spiritualists have been

in modifying the views of people in re-

been great. Send in your orders at

to rejoice. You would not take \$2 for

Any one of our present subscrib-

ers who will send us a new three months'

(extending it not less than six months),

"As the demand for this volume of

the Spirit-World has been very large,

and realizing the great good being done

through its instrumentality and THE

PROGRESSIVE THINKER also, we extend

the above terms for a few weeks longer,

thus allowing all to avail themselves of

Jonah Outdone.

It is stated by a journalist that the

London Daily Mercury of July 12, 1804,

gave publicity to the following whop-

"An enormous whale is said to have been stranded off Flamborough Head in the year 1259, in a state of dreadful ex-

haustion, with a church steeple sticking

out of its mouth. On cutting up the sac-religious monster, which could not be

performed so quickly as to prevent his convulsions from setting all the bells a-

ringing, the whole congregation were found in the body of the church, in-closed in the body of the leviathan, in

the very act of singing psalms, and the parson in the vestry was taking a glass of wine before the sermon."

The story of Jonah is a commonplace

affair along side of this Munchausen.

Brother Talmage will add a little color-

ing when he repeats, it, to make it more

THE MESSIAH.

The Chicago Tribune says: "The

prospect of a marriage or two between

nmates of the Schweinfurth 'heaven,

coupled with the confession of this wretched 'Messiah,' should serve to

deal a final blow to an institution only less disgraceful than Mormon polygamy

pecause less extensive in its operations

For years this creature has been living

in open defiance of human and divine

laws, obtaining from the credulous

their property and from the innocent their virtue. Indicted by the grand

jury of Winnebago county for repeated

offenses against the statutes of the State

he has evaded trial until the last mo-

ment. Now by marrying the woman with whom he had offended he seems

"But his reported agreement to we

Mrs. Tuttle, alias Lady Aurora Israeli,

the chief 'angel' in the Rockford estab

lishment, bears with it the dissolution

of Schweinfurth's carefully constructed

preached that there was neither mar

riage nor giving in marriage in this moral lazaretto, finding by such doc-trines victims would fall the more read-ily to his hand. His transgression of

this fundamental principle must serve

to open the eyes of his dupes to his real

character. He is willing when con-

fronted with the rigor of the law, to

sacrifice any doctrine, however carefully

inculcated. But that is not his only of

fense against those whom he has de

"From time to time during the exist

ence of this pestilential home in Rock-

ford, children have been born to the

misguided women sequestered there, to the scandal of the entire community

of these were mothered by Mrs. Tuttle

the woman he is about to marry, and

one each by Mary Weldon and Maggie

Test. Now comes a former occupant of

the 'heaven,' happily restored to his right mind, with a detailed account of

confession made by the arch-impostor.

in it he not only acknowledges himself

to be the father of these four children

but acknowledges himself to be a swin-

dler whose sole object in enticing men

and women into his meshes was for the

sake of the property they might bring

"If after this the fifty occupants of

the Rockford house remain within the sphere of Schweinfurth's influence they

deserve all the evil he may bring upon

It speaks well for an article when the

onger it is used the better it is liked.

Such is the case with Ayer's Hair Vigor.

People who have been using it for years

could not be induced to try any other

varied moods, "from grave to gay, from lively to severe." It is a book to be

such perfect satisfaction.

From the beginning he has

likely to escape justice altogether.

'heaven.

ceived so long.

the terms offered.

can each have a copy of the book.

it if you could not get another copy.

Church Arraigned.

He objects to my statement that so touchingly alluded. OF DEATH, AND LIFE IN THE SPIRIT murderers were almost universally of sible, get your friends to unite with you. Many thousand copies of The Encycloloud in its praise. The good it has done murderer, was a "man of God;" it in heaven." gard to the change called death has was there that he learned that Lot— These convict Christians were also an old, drunken, incestuous moral rejoiced to know that the conversion once. When you receive the book, and have carefully read it, you can not fail that David-a vile murderer and caused more joy among the angels in adulterer-was "a man after God's heaven than that of ninety-nine just own heart." It was there that he be- men who had neglected to boom the came convinced that "all manner of hallelujah business. Criminal prodsins shall be forgiven," except one, igality is necessary to the enjoyment and that the that believeth and is of the benefits of the Christian resubscriber with his own subscription baptized shall be saved." It was ligion; it is emphatically a religion for there, with his victims, that he sang bad characters, but has little consolathe Encyclopædia of Death, and Life in with sweet pathos and much satisfac- tion for the good and true, but in-

> all-all the debt I owe." If such training as the above would supplemented by the study of religious books at home, many of which voice the sentiment of the Bible teachings above referred to. As a sample, the "great and good man Luther," in his "Table Talk," states that if a man has sufficient faith in Christ, he can commit murder and adultery every hour in the day, without in the least degree impairing his chances of salvation. Wondrous faith to sanctify murder! How consoling to the hardened griminal, but how unfortunate and dangerous to the safety of the innocent!

ILLUSTRATION.

To further illustrate the influence of the Christian religion on evil-doers. I would cite the execution of Mr. Brown a few years ago in my own State-Tennessee. He was convicted of cold-blooded murder, and stood on the scaffold, about to be executed. On either side of him, with Bible and hymn-book, stood an ordained minister of the gospel. By one week of energetic wrestling with God and the aid of a fountain filled with the blood of a murdered Christ, they claimed that they had transformed this doomed culprit from a vile murderer to a fullfledged "Child of God," who was now ready for his harp and crown; and Brown was ignorant and mean enough to believe all this silly clerical twaddle. He was ecstatic over his narrow escape from hell, and yet manifested no remorse over the fate of his victim, as such matters don't count for much with a new convert to the Christian faith. Before this newly-made saint

the scaffold to the "pearly gates," he addressed the spectators as follows: "I thank God I committed this crime; had I not done it, I might never have felt the necessity of repentance; but, blessed be God, I am saved: I feel the witness of the spirit that I am a joint heir with Christ and am at the depot with a through ticket to heaven, and am going through without stopping, glory to God! I hope to meet you all in heaven, where the wicked cease from troubling, and the weary are at rest." And thenwell, then, a Christian sheriff jerked this "child of God" to Abraham's malodorous bosom, at the end of a

started on his triumphant transit from

hangman's rope. What does Brother Tompkins think of a religion that will inspire a scene without. These poor babes Schwein-furth has termed, with characteristic blasphemy, 'Holy Ghost children.' Two like the above described? I can devoutly say: D-n such a religion.

I ask pardon for being profane; it the Sunday-school that I first learned does not the Christianity of Spain, of a God that damned people.

taught that our !!Heavenly Father" this nature-hating fanatic of Judea never taught these God-defaming doctrines, such a thing as profanity would be unknown; but as it is, Christ is directly responsible for the shock- tive truths of nature will require viging, profane language so universally used in this and other Christian lands. dressing for their hair, because it gives | The Japs have no profane words, and errors. their sea-captains had to learn sufficient of the English to enable them to cuss the sailors in true Christian thousand murders had been comstyle

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her reasured and richly enjoyed by all who rinted and bound. Price \$1. For sale

SCORCHING CRITICISM. ish "Phillip the Faithful;" Torque-mada, the infamous inquisitor; Calvin, the Protestant heretic-roaster; and Henry the VIII., the adulterer and Bible Teachings and the wife-murderer, were all extremely and lamentably religious. I would commend to Brother Ira the history of To the Editor:—In your issue of Henry the VIII., as that royal libthe 4th inst. Mr. Ira Tompkins essays ertine and uxoricide was the founder. to criticise my article of May 30th. of the Episcopal Church, to which he

SAINTLY SINNERS. the Christian faith. The reports of To further prove the religious charexecutions in the daily press corrob- acter of the criminal classes, from the orate the correctness of my assertion, hundred statistics at hand. I would Out of scores of others, I would refer refer to an inventory taken a few him to the recent case of Durant, years ago from the Tennessee State prominent in Emanuel Church, of Prison. Out of \$73 convicts, 870 San Francisco. This religious zealot were of the Christian faith, while outraged and brutally murdered two three of them refused to commit innocent girls-Minnie Williams and themselves. Among this flock of Blanche Lamont. The horrid double sanctified prison birds were two conmurder was committed within the vict preachers, who held "divine church edifice, certainly a fit place for service" every Sunday and ladled out such a tragedy with that old charter free saving grace to the brethren in of murder—the Bible—lying on the stripes. They dwelt with great stress altar. It was there, in the Sunday- and loved to rehearse the "old, old school, that Durant learned that he story" of the "thief on the cross," of was "innately vile and prone to evil whom revivalist Moody said: "In the as the sparks fly upward;" it was evening he was the vilest sinner on there that he learned that Moses, the earth, in the morning the purest saint

leper-was a "righteous man," and of one old, beef-necked reprobate tion the blessed hymn, "Jesus paid it sults them by branding their "righteousness as filth and rags."

Some good people believe the Bible not qualify a man for a criminal ca- and have faith in the Christian rereer I do not understand the English ligion, but no good people practice language. Durant's Sunday-school the cardinal doctrines of either. They and church education was no doubt are simply good in spite of their re-

By way of disparaging the condition of the Pagan, our brother declares that we would not exchange our civilization for that of any Pagan nation under the sun. I would not be willing to trade off our scientific discoveries made by infidels in spite of the bitter opposition and persecution of the church; but I, with millions of Freethinkers in America, would be extremely gratified to give the last vestige of Bible and church religion in exchange for the Pagan's matchless system of moral ethics, and would also be willing to give the \$700,000, 000 worth of untaxed church property in America to boot. The only obtection we would have to a deal of this kind would be that it would be outrageously injurious and unkind to and without a single basic fact under-

'Christianity is responsible for all crime, it is also responsible for all the good done in the land." This simply implies a deficiency in that part of the brain from whence emanates cor-

BENEFICENT INSTITUTIONS.

rect logical conclusions. He also refers to the "beneficent

institutions of Christianity." Is he certain these beneficent institutions are of Christian extraction? Where were the beneficent institutions of Christianity in Europe during the time intervening between the fourth and seventeenth centuries, when the Bible and the church dominated the civil law? During all that dark and fateful era of thirteen hundred years, Christianity produced not one beneficent public institution, not one philosopher, astronomer or chemist. Was not thirteen centuries sufficient time for it to demonstrate its merit, had it possessed any.

Christianity, during this long, dark night of ignorance and cruelty, was too busy inventing instruments of torture, burning libraries and hunting down and burning heretics and scholars, to have any time to study the conditions and encourage the arts of civilization. The unfortunate insane of that period were chained in iron cages and treated like wild beasts. Such were the legitimate results of genuine Christianity when unabridged by the benign teachings of infidelity.

POINTED QUESTIONS.

I would ask our critic why Christianity never manifested any spirit of goes to proventhat I, too, have had beneficence or even common decency, Sunday-school itraining and have not until the world produced a Voltaire yet entirely outgrown it. It was in and a matchless Thomas Paine? Why unabridged by the teachings of in-If the "Loying, Jesus" had not fidelity, foster free schools and other "beneficent institutions." Where is had provided a 4straight gate and the civilization and progress of Chrisnarrow way" leading to heaven, "and tian Russia and Armenia-moral few there be that find it;" and a plague spots on the face of the earth? 'wide gate and broad way" leading to It is just as reasonable for a feverhell, with millions, rushing headlong breeding swamp to foster good health, therein to their eternal doom. Had as to expect the Bible and Christianity to encourage good morals or conditions of spiritual growth and progress.

To eradicate crime and render the public mind receptive to the redemporous iconoclastic work by way of denouncing and exposing superstitious

Why did not Brother Tompkins deny or account for my statement that ten mitted in this Christian country during Our critic claims that ninety-nine the year 1895? Instead of wasting (criminals) out of every hundred have time and paper in giving us over a no religious faith whatever. In this column of second-hand poetic genlove genuine poetry, and especially by he exposes his ignorance of facts. uflexions, why did he not controvert Spiritualists. The volume is tastily The warst original of which his tastily and the controvert of The worst criminals of which history my statement, made upon Christian gives any account, including the fiend- authority, "that Christianity" pro-

us be honest!"

TEMPERANCE.

graciously let up on me, and vigorously jumped with both feet on the "demon drink," "King Alcohol," and the "God Bacchus." He blames this trio for all the ills that do so sorely afflict humanity, and urges that we all unite and make war upon the common enemy; tells us that "the sentiment of the entire Christian Church is bitterly opposed to the sale, traffic or use of intoxicating drinks."

How dares the brother make such

utterly groundless assertions in the face of existing facts? New York City has 1,500 churches and over 7,000 saloons. Chicago numbers her churches and missions by the hundreds, and yet over 6,000 saloons do dulgence, and in response to this dea paying business within her corporate limits. This nation is under the religious training of over 80,000 min- remedy is simple: Educate man in isters and half a million Bible-class relation to his wondrous mechanism, and Sunday-school teachers, and yet Christian legislation covers the liquor traffic with the majesty of the law. Evangelist Moody, in his Gospel Light, page 487, gives a practical illustration of how the good Christians of Chicago "bitterly oppose the whiskey traffic." He informs us that "at meeting of prominent Christian workers" they had four kinds of liquor, and that an elder of the church persuaded one of the young ladies present to fill up on booze, until she was maudlin drunk. The elder no doubt had an object in making the young lady drunk. The character of this object is esthetically set forth in the 19th chapter and 31st verse of the divinely-inspired Book of Genesis.

The Rev. Sam Small, a revival spawn of the notorious Sam Jones. preached in Farwell Hall, in Chicago, February 4, 1886, and said that he 'would prefer a drunkard as a teacher in the public schools to an infidel,' and a congregation of two thousand Christians applauded this infamous expression of a clerical mountebank. I do not blame or censure Chris-

tians for any moral delinquencies of which they may be guilty. Men or women who honestly believe themselves "innately leprous with sin, from the crown of the head to the soles of the feet," and accept Noah, Lot, Jacob, Solomon and David as their moral examplars, must have a good deal of hereditary merit in their make-up not to go wrong, and I would compliment this class rather than conare too weak morally to withstand the tegrity, I only have a feeling of pity priestly delusion that causes them to See.' accept a religion unnatural, immoral to be a gigantic hindrance to the the bishops became subject to Peter, world's intellectual and moral prog- as the Pope invites them to do, their

SILLY AND INSULTING. The constant appeal of Christians

for supernatural aid is silly and an insult to the intelligence of the age. A few years ago there was held a prohibition election in Texas. The Christian Church had labored for a hundred God and the efficacy of its religion, and having signally failed, it now the enactment and enforcement of secular law and a vigorous application of the policeman's club. On the day of this election hundreds of honest and devout women assembled in the churches of the cities of Tennessee for a season of devotion. At precisely 8 o'clock a. m. they commenced a vigorous assault on the throne of grace, and for eight hours the air was burdened with the sweet incense of prayer. Many of these Amazonians were personally interested, as they had husbands and sons at home who were too pusillanimously trifling to keep sober, and they wished by legal enactment to fence them out from the saloon. These devout sisters put in the day telling God that a great moral conflict was being waged in Texas, and explained to him the urgent needs of the hour and his duty in the premises-called his attention to the fact that he could control the Texas cowboy to vote for prohibition, and abjured him to do it.

At night these faithful workers placed themselves in easy communication with the telegraph and anxiously awaited tidings from the seat of war. In due time on the wings of the lightning came the news that the Devil and naughty saloonkeepers had turned down God and his prayer-making legions by 125,000 majority.

NOT A PROHIBITIONIST.

If I were a Christian I would quit asking God to boom the prohibition cause. I once read in the Christian's Bible: "Thus saith the God of Israel, Drink ye and be drunken, and spew and fall and rise no more!" It strikes me that a God capable of propagating a command of that kind would not make a very efficient auxiliary in pushing a temperance campaign. In fact, when I learned that he rode into St. Louis on the crest of a cyclone (vou know "he plants his footsteps in the sea and rides upon the storm") and swiped forty churches and spared the saloons, I about made up my mind that he was radically on the side of the liquor traffic.

DEMAND AND SUPPLY.

duced fourteen criminals to where its outrageous system of supernatural Paganism produced one?" Why did religion and relies on supernatural he not refer to my statement, also agencies for reform, just so long will predicated on Christian data, that "in | the saloonkeeper mix his fancy drinks converting the Pagan to Christianity for his Christian customers, and the we increased his liability to commit scarlet woman will continue to excrime 550 per cent?" Come, Ira, "let asperate the good Christian wife by clandestinely entertaining her husband at Madam Rahab's old stand. The Before Brother Tompkins reached saloon and brothel are not the dause the bottom of his second column he of man's depravity, but man's depraved condition is solely responsible for the existence of both the saloon and house of ill-fame.

Demand and supply ever go hand in hand, and are dependent on each other. The perversion of man's appetite calls for intoxicants, and the inexorable law of demand and supply answers with the saloon. Correct man's perversions, and reduce his appetites to their normal condition, and you will eradicate all craying for intoxicants, and the saloon as a supply will perish for want of a demand, and will know no resurrection.

Man's perverted amativeness creates an inordinate demand for sexual in. mand the seducer's victim hangs out her scarlet flag on Smoky Row. The teach him the benefits and pleasures of a truly natural life, place him in harmony with the laws of his being, and you will eliminate all lustful desire from his nature, and the brothela supply to a perverted demand-will cease to exist.

I hope what I have written will cause Brother Tompkins and all other apologists of a man-degrading religion to see their mistake, and that they will no longer compromise with error. The fertile field of the human mind is covered with noxious weeds springing from the foul seed of error, sown in the night of ignorance by priest and clergy. Come, sturdy brothers, let us shoulder the grubbing-hoes, enter the field, grub up the poisonous growth and prepare the ground for the reception of truth! It is sheer nonsense to waste precious grain by scattering it amongst stumps and thistles! I enlisted years ago in the reform cause, and ever have done and am still doing what I can to make it cheerful for the orthodox mourners.

WARREN SMITH. Jonesboro, Ark.

The Old Fossil Pope.

The last encyclical letter of the Pope seems to have put an end to the proposed union of the Anglican and Catholic churches. We are indubted to the New York Sun for its own and the opinions of the English press on the subject. It says:

"The conditions are the complete and unhesitating acceptance, not only demn them; but for the millions who of the primacy but of the paramount and absolute preponderance of the distempered influence of the Bible Pope over all professing to belong to without forfeiting their moral in- the Christian Church; the entire submission of the heart and minds the and deep commiseration; yet would intelligence and conscience of Chrisloathe, denounce and condemn the tendom to the decrees of the Papal

English papers say:

"The English people, as they have lying it. As long as the church keeps recently been showing, are not greatly the Bible on her altar and draws her in love with sacerdotalism on the part Our brother further states that if inspiration from it, she will continue of their own bishops, even as it is. If

flocks would mutiny outright. "Coincidently with the pitiable spectacle of a considerable body of the clergy treating secretly with England's implacable enemy for peace, at the price of truth, the laity are fast coming to view their spiritual guides with grave suspicion and distrust. years to reform men by the power of The cleavage thus created between the laity and the clergy is ominous of such results in the future as no proposed to make men moral through | Christian patriot can contemplate

without apprehension." Verily this is the people's advent, and while the clergy may, and we think many of them will, pass over into the great head and fountain of sacerdotalism, very few of the people will follow them, because they are fighting for freedom which truth alone can bring to them. They have too little of that even in the Anglican or any other Protestant Church, and is it likely they will go to the church of "the holy inquisition," where all their liberties must be surrendered to the usurper of divine and human power over the conscience.

The voice of Rome is unconditional

The voice of the people is, No surrender; and vox populi vox dei (the voice of the people is the voice of God.)

"Religious and Theological Works of Thomas Paine." Contains his celebrated 'Age of Reason," and a number of letters and discourses on religious and the ological subjects. Cloth binding, 430 pages. Price \$1. For sale at this office. "Hypnotism Up to Date." By Sydney Flower. In the form of dialogue and story, the author presents very successfully a condensed account of hypnotism its theory and practice up to date. Price, paper, 25 cents. Sold at this

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

"The Woman's Bible. Part I. The Pentateuch. Comments on Genesis, Exodus, Leviticus, Numbers and Deuteronomy." The contrast between the thoughts of these brave women and the 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 o the brightest minds of to-day. For sale

at this office. Price 50 cents. "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 Just as long as the church holds to and woman. Price 50c.

SEEKING FOR TRUTH.

John Fiske on Scientific Progress.

Unless it be Herbert Spencer (says the Chicago Tribune), no modern scientific scholar is better fitted to write a general resume of "A Century's Progress in Science" than John Fiske, and the interest that attaches to his article in the July Atlantic on this subject is in accordance with that fact. He traces the broad outlines of advance in pure science from the days of 1774, when Dr. Priestley's discovery of "dephlogisticated air," or oxygen, marked the final emergence of chemistry from alchemy, down to the latest work of Pasteur and Koch.

Before Priestley's discovery all combustion was accounted for by Stahl's doctrine of phlogiston-a fire principle that was supposed to escape from all burning substances. When somebody discovered that zinc and lead and other substances grew heavier in burning, the scientists promptly concluded that in some cases phlogiston must weigh less than nothing. In fact, this wonderful stuff "exhibited a skill in facing both ways, like that of an American candidate for office." Into this state of things Priestley's discovery of oxygen came like a bomb. No room was left for phlogiston. "Men's thoughts were dephlogisticated from that time forth."

13.

From the advent of Priestlev's oxygen and of Lavoisier's use of the balance in chemistry, Prof. Fiske dates the discovery of the fundamental truth of the indestructibility of all matter-the principle on which modern chemistry rests. In astronomy the same methods of scientific accuracy him. gradually prevailed, until in 1845 Lagrange and Laplace, by their simultaneous discovery of Neptune, through pure mathematical reasoning, "furnished for the Newtonian theory distance of a star. Within three years Bessel had done it, and it is already a third of a century since Kirchhoff and Bunsen even supplied the data, through the spectrum, for a stellar chemistry. "A still more wonderful ability to measure the motion of a at last to the same decay." mote to be otherwise reached by any dissolution and decay.

acceptance of the theory of organic from Dr. Tyndall." evolution on which all the science of to-day is built.

comprehensiveness and depth."

Then he passes on to the undulatory the practical applications of this new force, but remarks: "In this region. I suspect, we are to look for some of the most striking disclosures of the future." Then he dips into the science of comparative philology and ethnology, and mentions numerous accepted facts which sixty years ago would have been scouted as idle vagaries. The point he makes is that we have at last come to a period where the law of dynamic development is seen to pervade everything. This, he operations; we know little or nothing and experience, and thus be qualified holds, is the grand scientific leap of

of evolution." dignity of man, whose persistent seek- cells in the hemispheres." ing for truth has been thus grandly rewarded.

Frogress.

PROF. GOLDWIN SMITH UPON THE EVIDENCES OF ANOTHER LIFE.

His Views Criticised.

his definite knowledge.
Some—not all—of the general ar-

clude that the writer meant to answer and the same. the question he proposed in the title in the negative, but that he dare not ing the feelings of the Christian bethe popular Christian sentiment; but he is not so considerate of the Spiritualist with his indubitable proofs.

The Spiritualist has not much practical interest in the speculative reasonings which those less favored than he higher concept of being. That the are perforce compelled to indulge if they take any interest whatever in the for the philosopher, and for no mere question, since "another life" beyond analyzer or dissecter of physical tissue the grave is to him a living, present, manifestation according to the law and order of nature and of human individualized personality, which personality, though intangible and imperceptible to the bodily senses, is as osophy, because it cannot carry us real to the intelligence of man as are across the chasm which separates the the forms of the material world around phenomena of mind from those of

Like so many materialistic scientists and withal superficial or prejudiced reasoners, Professor Smith dogmatises with the freedom of the theologian, summarizing his case upon the grandest confirmation known in the most inconsequential data and the whole history of science." In forgetting to state or to give effect to 1836 Comte declared it was impossible that part of the evidence which is to perform the feat of measuring the really probative and decisive of the For example, he declares: issue.

"Soul and body, we know, are inture being one, enfolded at first in the in any wise come in contact with the comes to us from the happiness of divisible from each other, man's nasame embryo, advancing in all its material expression, we do not feel or others, rather than the lower, selfish parts and aspects through the same know that we have cognized the result of spectrum analysis is our stages to maturity, and succumbing reality itself, and if the tree, the in our sense of the term. We believe

wave lengths of the light which it emits." The writer also speaks of the coveries and of science in general. In triumphs achieved through the ap- other words, we are told science and of the imponderable atoms of which plication of the photographic plate to evolution have demonstrated that these are formed, there is a still more the telescope, revealing the existence man's nature is one, that it is of ma-subtile reality or power by which all of countless stars and nebulæ too re- terial origin, and that the end is but things—the grand and beautiful in

We do not know the superior ad- permitted, nay, compelled to be." But if chemistry and astronomy vantages which the learned professor were in a backward state a century has enjoyed, not afforded to other a difference between man and animals. ago, it was still worse with geology. scientists of eminence, but it is at He says of man: "He alone is con-Here, too, the antagonism of the the- least consolatory to reflect that minds sciously moral; he alone is religious; ologians was slower in dying out. The ever to be revered in the scientific he alone is speculative, looking before complaint against Newton that he world and among mankind in general, substituted blind gravitation for an have, in common with the most en- of beauty and expresses it in poetry intelligent deity was nothing compared lightened philosophers and illuminati and art; what is lust in brutes in man chase of Christ, than the reward of

when Priestley dephlogisticated chem- a different conception of the relation istry educated men were still to be of the soul to the body than that of found who could maintain with a the professor, because he held that sober face that fossils had been created | "the passage from the physics of the already dead and petrified, just for brain to the corresponding facts of the fun of the thing. But the writings consciousness is unthinkable. The of Buffon were preparing the way for chasm between the two classes of phescientific geology, and the new science nomena is intellectually impassable.' won its first great triumph in 1830 | We can gather from this expression with Lyell's proof of slow geological that to Tyndall it was not quite inchanges as opposed to the old catas- dubitable that the body and mind trophic theory. It was a new and were inseparable and one in nature. powerful thought that if we could Professor Huxley, who, on the other have come to the earth on a visit in hand, declared that he was not a mathe Carboniferous Age we should have terialist, coincided with Professor found things going on in the same Tyndall in the foregoing statement. measured sequence of sunshine and Said he: "I know nothing whatever, rain as is to be seen to-day in any and never expect to know anything, daisied field in June. It set men to of the steps by which the passage thinking on the line of the continuity from molecular movement to states of of causes, and the natural though consciousness is effected. I entirely revolutionary result was the birth and agree with the sense of the passage

Professor Huxley, appreciating the tendency of some men of science to Prof. Fiske traces the advent of materialism, makes in his Lay Serevolution down through Linnæus and mons, in reproof of such tendency, Cuvier, Baer and Huxley, Spencer the following comparison. He there and Darwin. He shows that Spencer says: "But the man of science, who, had the evolutionary idea long before forgetting the limits of philosophical the publication of the "Origin of inquiry, slides from these formula Species," but that he lacked the idea and symbols [of phenomena] into of natural selection. Prof. Fiske is what is commonly understood by maevidently inclined to place Spencer terialism, seems to us to place himself above Darwin. He says the work of on a level with the mathematician it claim to have done so, presented by Spencer is "beyond precedent for who would mistake the x's and y's the complex and subtile phenomena with which he works his problems, of mind; nor is it yet at the end of its for real entities—and with this further empirical investigations respecting theory of light and the modern dis- disadvantage, as compared with the physical organisms. How, then, shall coveries in electricity. He passes over mathematician, that the blunders of the latter are of no practical conse- and science that the ultimate and funquence, while the errors of systematic damental basis of soul and body is materialism may paralyze the energies one and the same, and that both alike and destroy the beauty of a life."

stitution of man:

the century. "Whatever else the company them-cannot, in fact, de what is not known, although it be philosophy of future generations may tect the difference between the nerve- purely a matter of observation. Ocbe, it must be some kind of philosophy element of a brain exhausted by ex- cupying this position, the learned ercise and incapable of further func- professor pronounces the following It is in keeping with the character tion, and that of a brain reinvigorated judgment with regard to the wellof the author of this wide-visioned by sleep and ready for a day of en-known phenomena of Spiritualism: article that he sums up the whole ergetic function; and we know nothing triumph of science as emphasizing the of the intricate connection of nerve- call for notice. They have been often

server of natural and mental phe- reavement pining for communion with The above illustrates the fact that nomena, deduces certain conclusions the lost. Spiritualism, it should not the world is advancing to a higher from the data at hand, and this he be forgotten, had its farcial origin in plane. The advent of modern Spirit- does with a degree of accuracy and table-turning. Apart from the miracpalism was one of the great factors of validity commensurate with the com- ulous resurrection of Christ, and

his faculty of ratiocination. All men, Professor Goldwin Smith prints an in so far as they possess themselves article in the July number of the of true data and correctly interpret ism, with its millions of adherents, Forum under the title, "Is There them, are true scientists, but when Another Life?" It is the wail of one departs from the purely intelmodern skepticism and need not lectual office of determining what are greatly disturb either the sincere re- the facts and what they imply, and ligious believer with his restful fuith indulges speculation in the interest of or the rationalistic Spiritualist with preconceived notions as to ultimate problems, no matter what his scientific ability, he is no more a scientist than guments which have ever and anon the veriest tyro. In the world of been adduced in support of the prop- ultimates one man's guess is as good osition that man is an immortal being, as another's. If, as John Stuart Mill are taken up for discussion by the learned professor and disposed of and soul or spirit are in the final mainly in the negative; and, so far as analysis, it is the sheerest presumpcan be gathered from the tenor and tion for one to assume, from the drift of the article, one would con- scientific standpoint, that they are one

Science does not determine general conclusions which involve final probunequivocally do so for fear of wound- lems; it professedly and in reality deals only with the visible, tangible liever, or in some manner offending and ponderable elements and forces of the phenomenal world. With these it stops, and where it leaves off philosophy begins. In order to explain the phenomenal world we must get behind it, and subsume it in some soul and body are one is a question and of mental states and functions. "No physiological explanation,

says Professor Knight, "of mental states and processes is worthy of serious regard in the domain of philmatter. We must get behind these physiological states and processes altogether. To tell us-as the physiologists do over and over again-that the brain is the organ of mind, and that molecular changes in the brain always accompany mental acts, is to explain nothing.
"We infer that in the world of

causes there must be an unmanifested entity in order that there shall be within the world of phenomena a manifestation. Whan we touch, or mountain, the rock and the river have nature and the noble in man alike, are

Prof. Smith does, however, discover and after; he alone feels the influence to the abuse that was lavished upon of the ages, recorded another verdict. alone is love; he alone thinks or well-doing in any other department of geologists for disturbing the accepted Biblical chronology. At the time when Priestley doublogisticated show withstanding.

The evidences of the senses and of conscious rational experiences of such as Socrates, with his demon or familiar spirit, down through the ages to the with the supposed dead, count for naught as against the fiat of Darwin and the scientist as interpreted by the learned Canadian professor; and if we were compelled to accept his dictum as the pronouncement of evolutionary science, those of us who, having regard for science as the exact statement of truth, have also knowledge of the positive evidences afforded by phenomenal Spiritualism, would be in a perplexing quandry indeed. But does the theory of evolution contradict the personal immortality of man? We opine not, if we understand that theory aright.

Dawinism discovers human life first as an embryotic manifestation, and all it sees of that life as it develops, grows, declines, and at last vanishes from view, is as the manifestation in subjective, it knows not what. It knows nothing and pretends to know nothing of the underlying principle, or subjective cause, of personality. It has not solved the problems, nor does one say that we know from Darwinism are perishable?

The learned physician, scientist and But the learned professor, knowing philosopher, Dr. Henry Maudsley, in thus much, may be suspected of quire of thee, but to deal justly, and Body and Mind," thus speaks of the knowing most anything. He assuredly state of our knowledge of the con- is a highly favored mortal, who, perched upon the pedestal of his own "We know nothing of the occult egotism, is able, with an almost ommolecular movements which are the niscient eye, to take in at one glance, physical conditions of our mental as it were, all that other men know of the chemical changes which ac- to say just exactly what is known, or

"Nor can spiritualistic apparitions enough exposed. Nothing is proved The scientist, like the ordinary ob- by them but the fond credulity of be-

dead, no one has been seen or heard from after death. That evidence, which alone could be absolutely con-clusive, has never been afforded."

It may be doubted if human egotism ever before prompted learned ignorance to the expression of so much error in so few words; but Spiritualcomposed of all classes of minds, not only of those in the ordinary stations of life, but of those schooled and trained in the learned professions, in politics, science, art, philosophy, religion and literature, will no doubt survive the shock of the learned professor's invidious and self-stultifying impeachment. A. M. GRIFFEN.

RELIGION.

First Ceremony, Next Dogma, Last a Good Life.

Its Essence Found in Ethical Culture.

I do not like the word religion. It means to bind again, and implies a broken bond between God and man that needs to be united anew. I much prefer ethical culture, Religion has too much the tendency to a belief in the necessity of a change in God and his attitude toward man; ethical culture implies the need of cultivating an already possessed faculty of man, and implies an altogether subjective change. An education of the ethical part of man is what is needed. In all our acts there are two conflicting motives, which may be well called the higher and the lower. The desire to gratify the passions or appetites of the body, or the lower ones of the mind, such as pride, vain glory, a desire for admiration or power. These, on one hand, contend with the desire to follow the higher and nobler, to forego the things that involve the loss of happiness or virtue in others; to forego the outside admiration of others for the inward high opinion of for future good; the higher joy that gratification of self. This is religion it to be simply a higher education, star through a slight shifting in the This we know, says the learned all the appearance of reality to our and that it is possible, in varying degrees, to all sane people. We believe God's attitude or forgiveness has no more to do with it than it has with a good education.

The well-educated see more and understand hiore of the world around us, its past history and present development, its future possibilities and hopes, or prospects; the ethically educated see and enjoy more the grandeur and harmony of the universe, the joy and life of all living things; they love more and are more delighted with love in others. This happiness is no more a special gift of God, or a pur-

The fact is established that hamanity has reached the ethical plane, and its future efforts are to be exerted on that plane; its future advance must be on the altruistic side present epoch of open, notorious and of our nature. The morally fit are to requent communication of the living survive. The lower orders struggle for physical survival, the higher for ethical.

Religion cannot be taught in the old way, saying, "Save thy self;" it must be, "Save thy brother." To study books and authors, geography and wars of olden times, is not promotive of religion any more than to learn a list of authors and books is literary culture. To become acquainted with the best that has been done and said—the highest ideal, the present types of humanity that have existed in fact or in imagination, is religious culture. To learn to admire the highest, to bow in heart before the noblest, to strive to emulate the grandest, to form ideals of our own and strive to realize them in our daily life, is religious practice and religious growth. The child that goes home the objective world of a something from Sunday-school with an effort to obey mother and be kinder to baby, and more helpful to all, has started out on the religious life, has been born into the higher kingdom, and is beginning to have a religious experience.

It is not belief in this or that dogma, but the breathing of a higher atmosphere, the striving for a higher life, that is to be prized.

Lincoln, the man of action, believed that religion donsisted in love to God and man. Haxley, the man of science, said: "If my so-called religion takes away from the great saying of Micah, 'And what doth the Lord reto love mercy, and to walk humbly with thy God, " he wantonly mutilates, while, if it adds thereto, I think it obscures the perfect ideal of religion.' Religion has a well-defined growth, or evolution: First, ceremony; next, dogma, and lastica good life. The lowest is form, the next creed, the last practice. A man must first do the will before he can know of the

doctrine. The childish age accepts, without doubt, all that is told it; the next is an age of doubt of all things; the last and highest is to accept the result of experience-of one's own experience

R. B. MARSH, A. M., Editor of the Unsectarian.

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MRS. WYMAN A MEDIUM

Her Controlling Spirit is Dr. Frank Montgomery.

ACHIEVING SUCCESS AS A SPIRITUAL-ISTIC MEDIUM-SHE BECOMES ONE AGAINST HER EARLY CONVICTIONS AS A METHODIST-DESCRIBES HER SENSATIONS WHEN THE SPIRIT FIRST ADDRESSED HER - RETICENT RE-GARDING HER WORK, BUT NEIGH-

TO THE EDITOR: -- As an illustration showing the trend of the secular press in giving Spiritualistic news, we take the following from the Chicago

Although she has tried to keep the fact secret because of her extreme dislike of notoriety, it is well known among her friends that Mrs. Alfred C. Wyman, No. 1650 Dewey court, is achieving great success as a Spiritualistic healing medium.

She claims to be possessed of a strange power by which she is not only able to locate and cure diseases, but often able to describe their For more than a year she has been

treating patients, beginning with members of her own family, and now her fame has spread so that strangers come to her from all parts of the town and oftentimes the country.

Mrs. Wyman is of Canadian birth, and is about forty years old. Her hair is slightly gray, her features refined, and her brown eyes large and bright. Her husband was for years

Naturally reticent, when Mrs. Wvman tells her story at all, she does so

modestly and quietly.
"All my life," she says, "I have been gifted with a power of foreseeing events. I knew I was going to lose my oldest child three weeks before he died, although the doctor assured me ourselves. To follow conscience, to he was in perfect health. I foretold follow the higher rather than the a great many things which afterwards, lower; to deny present gratification to my own astonishment, came to pass, but I called my convictions presentiments, and my family called me nervous and imaginative.

"It was less than two years ago when the 'spirits' began to show them selves to me, and I thought I was going insane. I was afraid to be left alone a minute, and fought all winter against the 'power.' But after nearly going into a decline a down-town doctor, who is a believer in Spiritualism, advised me to give up, and make use of the power so miraculously bestowed

"So we gave up housekeeping and came here to live with my father and mother. My people are all Methodists, and I was brought up to believe that Spiritualism is an immoral invention of the devil, so you can imagine how I felt when I realized I had become a medium.

"My father, who at the start was skeptical, is now a thorough convertlikewise my whole family."

CHIEF CONTROLLING SPIRIT.

Mrs. Wyman says her chief controlling. spirit is that of Dr. Montgomery, who died nearly fifteen years ago. Her acquaintance with the medical spirit began in this way: She was sitting beside the couch on which lay a cousin who was ill, when suddenly a man's arm and hand, with the monogram "M. F." on the cuff-button, appeared between them. Then the whole figure appeared and a voice announced:

"I am Dr. Montgomery, who was with the Bellevue Hospital, New York."

Mrs. Wyman and her friends were inclined to disbelieve the statement, and to prove it to them the spirit announced its name, "Frank," and dictated a letter to the warden of Bellevue Hospital, asking if a Dr. Montgomery had ever been connected with the institution. The spirit also told them, as further convincing proof, to keep the knowledge of the name "Frank" to themselves, and ordered them to send the letter at once. Cornelius L. Clancy, a druggist at

No. 1249 North Clark street, who had filled many of the prescriptions ordered by the spirit doctor, sealed and sent the letter and was the first to read the answer. It was to the effect that a Dr. Frank Montgomery had been connected with Bellevue Hospital from 1879 to 1882, but the authorities had lost all trace of him and did not know whether he was living or dead.

There are other spirits which, Mrs. Wyman says, she sees and talks with, but this medical shade is the most important one.

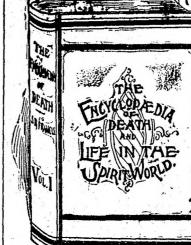
Mrs. Wyman says she sees them all the time, and often in the street cars has to close her eyes to determine whether the passenger across the aisle is a live man or a dead one. If it is a spirit she can see it with her eyes closed.

She tells of many miraculous warnings given her by these spirits, and says she always comes to grief if she fails to obey their instructions.

She will say little about her work, declaring it will speak for itself, While she herself says nothing about it, the neighbors tell of long and able sermons and dissertations she gives while "under control."

The time is near at hand when every secular paper will be devoted in a measure to Spiritualism. The Tribune is usually "flippant" in speaking of spiritual phenomena, but is gradually falling into line. X.

Dandruff is an exudation from the pores of the skin that spreads and dries, fall out. Hall's Hair Renewer cures it. On Roscoe Conkling. Delivered before the New



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This is a work of great value, written by one of the keenest, most powerful and most truly religious minds of the day. It is particularly a work which should be put lint the hands of those who have freed themselves from the dogman of orthodoxy and from the dogman of methodoxy and from the dogman of methodoxy and from the dogman of method in from its wind and senses are not the whole of life.

The chapters reveal a new method in psychlo and aplictual research. They show vivid glimpses of a singendous moral common that will supersede moral confusion; that only verifiable tenets can survive, and the childhood period of faith and fancy will be superseded by knowledge and facts. For sale at this office, Croth, \$1.25. . . Paper, 50 cents,

"THE WATSEKA WONDER." To the student of psychic phenomena, this ramphled is intensely interesting. It gives detailed accounts of two cases of "double consciousness" namely Mary Lurancy Vennum, of Watseka III., and Mary Reprodia, of Venango county, Pa. Fersals at this office. Price 15 coats. and the poor devils. Now, God's poor

atonement, and expect to sneak into heaven on the crutches of God's grace,

and at the eleventh hour be jerked to Jesus by the neck, even if in the heat of

uncontrolled passion the last act of their

lives is murder. All of this class are

most emphatically the Devil's poor. The

Mammon, and laid up his treasures in

hell. He expects to squeeze his way into heaven with his gold on his back,

through a needle's eye, or, like a thief

Alice K. Simmons writes from Minne

apolis: "I have been an investigator of

Spiritualism for some time and I have

never found anything so instructive and

satisfying as the system of inspirational

development given through the guides of J. C. F. Grumbine of Geneseo, Ill.

my expectations. I have never yet been

disappointed with an experiment; have

been able to read rocks, twigs, names

have seen faces, landscapes, heard

voices, and learned to perceive and pro-

tect myself as an individual spirit. I sat in circles for two years with but very

little satisfaction. I am very enthusiastic over true Spiritualism, but with

the fraud and evil attending this beauti-

ful religion, it takes courage to work in

the cause. I sincerely recommend Mr.

Grumbine toushie readers of this paper as an intelligent; pure-minded teacher."

uine good time, but on account of rainy

ance as we would have had. Our speak-

ers and mediums did a great amount of

good and gave general satisfaction, so far as I could learn by observation and

assured we left a good impression on

Annie Wagner writes from Omaha,

Neb.: "Mary L. Goodridge, of Port-

land, Maine, assisted in our meeting in

though the weather was warm and sul-

try the hall was crowded with eager and

anxious enquirers, and all went home

feeling convinced of the nearness of the

Spirit-world. Names and messages were

given, in every instance correct, by the little guide Lottie. We hope Mrs. Good-

ridge will remain with us, as we need such workers in Nebraska. We also hope that the Spiritualists of Nebraska

will wake up to their duty and organize

societies. At present we have no char-

tered society in the State. So far every effort in that direction has been a fail-

send us their good thoughts as we need

a doubt as to the success of the effort in

tending from San Bernardino's

Baldy to Table Mountain in Mexico.

But the country in this vicinity is much

would cost more to bring it to the small

farms than the land is worth. There

mestic use is caught in cisterns during

Hammatt has a capacious cistern and a

worked or aged medium, and that such is needed now and will be still more re-

uired in the future, no one can deny.

Why will not some wealthy Spiritualist interest himself in the matter? Full in-

ormation can be obtained by address

James Wright sends the following

from Omaha. Neb.: "The First Society

of Spiritualists meet at 25th and Indiana

streets, off 24th, at 2:30 p.m. All worthy

The Chicago Chronicle of Monday

Spiritualists' State Camp-meeting yes-terday by the death of Professor F. M.

Davis, of New York, one of the best-

known Spiritualist workers and musical

directors in the work. His death was

tragic. He had just closed his day's

work and gone to his cottage. The

saw him fall across the bed dead. Heart

failure was the cause. His people in

New York have been notified, and will

arrive at Anderson to-day to take charge

Dr. Adah Sheehan, whose lectures are

always impressive and eloquent, desires to announce that she is open for lecture

engagements for the coming season, and

also for next season's camps. The Doctor has been confined very closely for

the past year to her home practice, carrying forward a project of her spirit guides and counselors. She can now be

addressed for engagements at Elsinore

Gate and Russell streets, Eden Park,

The Kansas Freethinkers' Association

will hold their sixth annual convention

applied for. Board and lodging for the six days, \$2. Good speakers and good

music have been secured and a good time

to be expected. For further information

address G. W. Jones, secretary, Everest, Kansas, or Etta Semple, president, Ot-tawa, Kans. Would be pleased to have

Frank T. Ripley acquitted himself well at the Central New York Camp-

meeting. He is engaged for next year.

J. Brown writes from Chesterfield

Camp, Ind.: "Please inform your readers that Miss St. Omer vindicated her-

self from the charge of being a Roman

Catholic. After her closing lecture she made an explanation and stated she

never was a Roman Catholic, although

she had been educated by the sisters in

music, fancy work and languages, and

that neither of her parents ever were.

as many attend as possible.

Cincinnati, Ohio.

friend staying with him followed,

"A gloom was cast on the Indiana

mediums are kindly invited to call when

ing Box 42, Encinitas, Cal."

passing this way."

all the help we can get."

We ask all friends to the cause to

the minds of the thinking people."

Kasman Hall, Sunday evening.

weather did not have as large an attend

The Spiritualistic Field-Its world that accepts the doctrine of the 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 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 ac

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

Woolley Summerland Beach Camp Meeting at Licking Lake, thirty miles east of Columbus, Ohio, commences June 28, and ends August 2. August 1, 2 and 4, Hon. L. V. Moulton will lecture at Lake Brady.

August 5, 6, 7 and 8 the veteran worker, Moses Hull, will lecture at Lake Brady.

Dr. Phillips is at the Clinton Camp. The Doctor is popular as a psychome trist and healer. August 2 will be a galaday at Clinton

Camp. The opening address will be made by the President, Alonzo Thomp This camp has grown into especial prominence and significance. August 2, Dr. P. T. Johnson will lec-

ture at the Devil's Lake Camp Meeting. August 3, Mrs. Mitchell will lecture there. August 4, M. F. Hammond will occupy the rostrum. August 6, Mr. Hammond will lecture again. The Northwestern Camp has closed

having proved a great success. August 1, Mrs. Marian Carpenter lectures and gives tests at the Grand Ledge (Mich.) Camp.

August 2, Dr. W. A. Mansfield will give a public independent slate-writing seance at Grand Ledge Camp. August 4, Eva Payne Hopkins of

Owosso lectures at the Grand Ledge Camp Meeting. August 5 is Woman's Day at Cassadaga. Rev. Anna Shaw lectures.

S. Weil, of Bradford, Pa., lectures a Lily Dale, August 8.

Mrs. Cora L. V. Richmond will lec-ture at the Lily Dale Camp, August 6. August 2, Dr. W. B. Mills gives tests

at the Lake George Camp-meeting. 'August 5 and 8, Mrs. Reynolds lectures at Lake George Camp. She is regarded as an excellent test medium. Lyman C. Howe brings an excellent

report from the Northwestern Camp. He has bushels of praise for Mr. Aspin-August 8 is the opening meeting at Temple Heights (Me.) Camp-meeting. There are many excellent speakers on

Our friend, Oscar Edgerly, will lecture there. August 1, J. W. Dennis lectures at the Freeville camp, N. Y. Subject: "Why Do We Advocate SpiritCommun-

August 2, J. Frank Baxter lectures at

the Freeville (N. Y.) camp. It closes on that day. Great expectations of the success of the Parkland Camp, Philadelphia, is entertained. Mrs. Cadwallader is one

of the leaders pushing it ahead. Hon O. P. Kellogg is chairman at Haslett Park camp. August 2 he delivered the opening address.

Park Camp. Wednesday, August 5, there will be a this locality—she has not received much

Tyman C. Howe passed through the city on Wednesday of last week on his

way to Lily Dale. He lectures there the 4th and 7th. The Verona Camp-meeting,

opens August 1st. During the week fol-lowing there will be addresses by F. W. Smith, Mrs. Peyser and Mrs. Juliette

August 6th, an address will be given by Mrs. M. J. Wentworth at the Verona Camp.

Mrs. M. C. Donnel will deliver an ad dress on "Metaphysical and Spiritual Healing" at the Verona Camp-meeting, August 7th. August 2, 3, 4 and 5, Mrs. Lillie will

lecture at Lake Pleasant. Geo. H. Brooks seems to be giving excellent satisfaction as chairman at

Lily Dale Camp. August 6, Mrs. Tillie U. Reynolds lectures at Lake Pleasant. She will be followed by a seance by Mrs. Pepper. August 8, Mrs Clara Field Conant will lecture at Lake Pleasant.

August 2, 4 and 6, F. A. Wiggin will lecture at Onset, Mass. August 7, Carrie E. S. Twing will

lecture at Onset. The camp at Vicksburg Mich., will open August 7. D. P. Hughes, secretary, writes

Owing to the inclement weather during the first week of the camp, Devil's Lake Camp will be continued one week with added attraction, not ending until August 17th.

Mrs. N. M. Russell gives tests at the Grand Ledge Camp-Meeting, August 4. At the Grand Ledge Camp, J. Frank Baxter lectures August 5, 6 and 8. He also gives tests. August 7 Rev. G. S. Bradley lectures.

The Sunapee Lake Camp-Meeting opens August 2 with Edgar W. Emerson and Mrs. S. B. Craddock. August 6, Mrs. S. E. Hall will lecture. Mrs. Craddock and Mr. Emerson take an active part the first of the camp.

Cottages are to rent by the month or for the season at the National Spiritualist Camp-Meeting, at Parkland, Pa. Apply to Mrs. Falmer.

The Spiritualist Camp-Meeting at Redonda, Cal., opens August 2. S. D. Dye will deliver the opening address He will be followed by J. J. Morse, J. M. Peebles and W. J. Colville.

August 4th, our old friend, Dr. Geo. W. Carpender, will lecture at the campat Forrest Park, Ottawa, Kansas, August 21 to 26 inclusive. Railroad rates meeting at Redonda, Cal. August 6. Prof. Loveland will lecture. August 8, Mrs. Julia Schlessinger will lecture on "Organization."

Joseph Smith is unfortunately in the poor-house at Preston, N. Y. He is undoubtedly superior, from a moral and spiritual standpoint, to thousands who are out of it. He writes: "I avail myself of the present moment to speak to you again. I did not expect you to deviate from your usual custom to discontinue THE THINKER at the expiration of subscription, which was May I. Well you will get your dollar-your material dollar-and also your spiritual dollar, for inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me. I have the promise of honey due me for hard labor rendered before I came to the poor-house. Now. you know there are three kinds of poor, amely: God's poor, the Devil's poor,

and the cloud of suspicion which rested are those who tread closely in the pathway of that ancient pauper, the great Nazarene, by obeying the laws of their being, physical, social, intellectual, moral and spiritual. The Devil's poor is composed of the whole Christian over her is lifted, and she stands high in the estimation of the campers here."

ITEMS FROM LIGHT, LONDON, ENG. "Dalziel's Agency" is responsible for the following telegram: "A remarkable case was on trial this morning before the Recorder of New York. William Macdonald was brought into court charged with having entered a house for the purpose of committing robbery. Macdonald was positively identified as the burglar by a number of persons who found him in the house and attempted poor devil is the poor millionaire who has worshiped God at the shrine of to capture him but without success. Macdonald, in his defense, proved an alibi with, the assistance of Wein, the distinguished scientist, who swore positively that at the exact moand robber, climb up some other way. Now, God's poor is the only class that will ever reach heaven; that is, know of ment the robbery was said to have been committed Macdonald was placed in a hypnotic trance by him before a large that love, peace and joy! and consequent harmony which St. Paul says constitutes heaven. We have preaching every Sunday by a Baptist minister. I quite often drop a progressive thought, which startles him equal to a dynamite bomb." audience in a public hall, five miles from the scene of the burglary. A question asked of this witness as to whether it was possible for the spirit of Macdonald to wander elsewhere while his body remained in a state of trance in the hall, vas, after some hesitation, answered in the affirmative. The testimony on both sides was not only so conflicting, but so startling, that the Recorder adjourned the case until he could obtain the testimony of a number of scientific experts. We have since heard that Macdonald has been acquitted." The teachings are something out of the usual order. The mild, sweet influences and the soul-education were far beyond

"Chiero" is in London for a few weeks only. We called on him at his rooms, 157 New Bond street, and were extremely interested in his wonderful collection of photographs of hands, and in his reading of our own. A visit to Chiero would surely cure even an Alderman of any old-world desire to convict a sincers person for practicing palmistry-J. Elmer sends us a suggestive note on

"Presentiments," He say: "Whatever opinion one may hold regarding many apparently supernatural occurrences ery few persons positively deny the reality of a great deal that Spiritualists declare is due to spiritual influence. Mrs. S. C. Teacy writes: "I have but just returned from the camp-meeting at Winfield, Kansas, where we had a gen-Orthodoxy would not dare to refuse to believe incidents so similar to those recorded on the pages of their sacred Scriptures, and so they have various methods of explaining them. It is pleasing to note that by many Christians Demonology and Spiritualism are not asserted to be identical. Most Christians now believe the occult events to conversation with those who at first be due to divine interposition, and this were rather opposed to our peculiar way of presenting our religion, and I feel explanation of the supernatural is so near that of Spiritualists that they may gladly welcome any book written to illustrate this theory. In 'The Guiding Hand,' a collection of instances proving 'Divine guidance,' gathered together by H. L. Hastings, of Boston, a prominent Christian editor and author of America, many incidents are given which are well deserving the attention of Spiritualists."

There is a question which is continually finding its way to us: "Is it right to attempt to develon the faculty of mediumship?" We have never any hesitation as to our reply in normal cases; but where the medium, or candidate for mediumship, is over-excitable or nervous, or in very poor health, we recommend caution, or try to deter, just as we should advise any one in any department, to avoid overtaxing the strength. But in cases where mind and body are in a fairly healthy condition, we feel no difficulty in saying: Go on.

W. N. Slocum writes to The Medium, Mr. William Haughton appears to have been the recipient of (to him) reas-Los Angeles, Cal.: "Being a visitor at the Mediums' Home, Encinitas, I write onable indication that there are to say that there are no mediums here yet, excepting Mrs. Hammatt, who has dedicated her 160 acres to the Home, and horses in the spirit-world, and inferentially probably other animals desirable to human spirits. May I inquire if any of your readers have had any indicaand devotes her life to the work of making it of future service to old and infirm tion of the existence of savage beasts in mediums and an asylum for orphan chilspirit-life? If one kind of animal exists dren of Spiritualists. Mrs. Hammatt is an honest, self-sacrificing woman, unselfishly devoted to the work in which J. S. H.

she is engaged. She is also a woman of Without attempting to disprove Mr. Jerry Bricker will act as agent for THE PROGRESSIVE THINKER at Haslett manager, but for some reason—perhaps my ideas concerning mediumship, made by him in his letter of the 29th ult .ideas which, I humbly submit, exist only in his matured imagination—I maintain or abroad. The climate here is good. that my letter of the 20th simply stated The ocean beach (2 miles distant) is what are, unfortunately, established pleasant, the scenery grand, range after facts. Fraudulent mediums certainly pleasant, the scenery grand, range after range of mountains being visible, exdo exist, and will continue their work of deceit as long as they find it so remarkably easy to satisfy some of these "impartial critics," who, before any broken, there being little arable land in any one place. There is an abundant phenomenon whatever is produced, are already satisfied as to its reality. And vater supply in the mountains, but it until such steps are taken as are suggested by Mr. Robinson, or the adoption of other fraud-proof conditions, decopare no running streams near here and few wells. Most of the water for dotion will still be practiced, and we shall be further subjected to these annoying exposures, and the cause of progress the winter, and sometimes it does not hold out through the summer. Mrs. hindered. I further maintain that honest mediums would not suffer by submitting to such test conditions as would act water-cart which can be used in case of as a safeguard against deception, but, on the other hand, would find it a dis-tinct advantage to be protected from necessity. Notwithstanding these drawbacks, there is the foundation here for a successful Home, a refuge for the overseizure and rough usage. - J. Watson.

An instrument called a mono-telephone has been invented, responding only to messages transmitted on a certain note. Twelve such telephones may be inserted in one circuit, each respond ing only to messages forwarded through the transmitting instruments attuned on the same note, and disregarding the messages forwarded through the transmitters attuned on the other notes of the octave.

Last Sunday night, at Daulby Hall, Liverpool, a public meeting was held, in which Mr. John Slater took an active part. The audience was asked to send up written questions, articles, etc.; amongst them I sent up a question which Mr. Slater took jin his hand. He said, amongst other things, "You have a child who has passed to the other sphere; she is leading you onwards in thought, feeling and life. After she passed away a ring, taken from her finger and given to her mother." He said, "Is not your name George?" Correct.

Man may be compared to a multiplex instrument, comprising a series of mono-telephones constituted of vitality in discrete degrees of being, one only of which being temporarily developed into func-tioning; the others being germic or la-tent. According to the degree or pitch, or note of the responsiveness which is unfolded into functioning with him, will be the plane or planes of the universe with which he may be brought into conscious relation.

On Thursday, I had a private sitting with John Slater, at which the control dealt almost wholly with my past and future spiritual life. In beautiful descriptive language he spoke of my ardent desire to realize my spiritual life, and greatly to my surprise, the various phases which I must pass through finally to become a perfected spirit sensitive, so that I shall look into the world be yond, be thus clairvoyant and clairaudi ent. The first form I am to see, and the first voice I am to hear, is that of my daughter Agnes.

Nicolo Tesla, the well-known electrician, says that he is satisfied that he has a machine which, when perfected, will enable him to make practical experiments in distributing electric wayes about the earth, so that messages may be conducted to all parts of the globe simultaneously. He believes that electric waves may be propagated through the atmosphere, and even the ether beyond, a disturbance of the waves at any point being instantly felt at every other earth cover it, and its passage through point along them. He declares that he the air was instantaneous. This was believes that the transmission of news the spirit, the divine part of man. Then it is being swe ought to do all for other that which preceded.—Publius Syrus.

shout the earth by electric waves in the place of wires is no longer a dream.

Just a word to those peking a private sitting with Mr. John Hater. Go there leaving commercialism outside the door; but take inside with you pure intent, with the ardent desire uppermost in your mind to be helped ancouraged.

Teligion became higher in its conceptions. Said he!

"Plenary inspiration is progressive inspiration. There can be no evolution without first involution. Spiritualism as held on the 25th, Hudson Tuttle addressing the large assemblage of relatives and friends. Why should the church reject Spiritualism? It is like the exiled officers of the National Bank, of the your mind to be helped, encouraged, and strengthened in that which is of suand strengthened in that which is of supreme importance to you, viz., your spiritual welfare. Then will you draw around you influences corresponding to your thoughts and desires; and as truly as "unity is strength," so surely shall you receive added power. Words of guidance and hope will await you, and an eternal joy, all of which will help to make the pathway of life the easier, and its burden the lighter.

ITEMS FROM HARBINGER OF LIGHT

MELBOURNE, AUSTRALIA. The Uebersinnliche Welt (Berlin) reports the delivery of two lectures on mediumship, its essence, its scientific importance and its future, before large and cultivated audiences in Warsaw, by Professor Dr. Ochorowicz, the cele brated psychologist. He declared, with all the weight which such a statement would necessarily carry with it from so eminent an authority, that mediumship is an undeniable fact, in spite of all de-nials; and that, as such, it could not possibly be opposed to nature. The Estrella Polar (Mahon) quotes from El Globo, one of the leading jour-

nals in Madrid, the report of a somewhat remarkable lecture, delivered in the Athenaum of that city, on "The Philosophy of the Marvelous," by Dr. Sanchez Herrero, one of the leading scientists in the Spanish capital. The gentleman is not a Spiritualist, but he is evidently on the way to become one. He discussed the phenomena of magnetsm, hypnotism, and somnambulism; and after dismissing the various theories which have been propounded to explain them, and rejecting that of unconscious cerebration as untenable, and that of the intervention of devils as preposterous, he fell back upon that put forward by Spiritualists as "entitled to greater respect than all the previous ones." The truth is gaining ground, even in scientific circles.

The Moniteur Spirite et Magnetiqe exultation to two recent triumphs of scithese is the demonstration by Colonel de Rochas, of the polytechnic school in that city, in conjunction with Dr. Dariex, editor of the Annales des Sciences umship of Eusepia Paladino, under the most rigorous test conditions. The second is to be dealt with in the following

Grief, sorrow, who shall say into what great and wonderful blessings these re-solve themselves. Many changes in hu-man nature result from these afflictions, changes unremarked by human eye, but all clearly visible to us, and knowing, we

bless God for these lessons. In time to come be, never ill, never weary, always ready for the glorious possibilities of your vocation, hasten to reach the goal, and pass all your trials and wearlness, the splendor of that Immortal Light shines brightly through the gloom, trust all that is well, that in His keeping it is impossible to fall short of the desired aim. -Gilgit.

"By whose authority," asks Florence Marryat, in The Spirit World, "was it that the ministers of the established church declared Spiritualism, but a few years back, to be a religious fable, and now almost all of them confess it to be a truth, and many preach it from the pul-The priests of the Catholic church know all about it, but from the beginning they have determined to keep it within the circle of their own authority. The Roman Catholic church is a mass of Spiritualism-she teems with so-called miracles. The men and women who have witnessed them have been transformed into saints for their wonderful powers, but the knowledge must not be disseminated amongst the masses. The reason is obvious. The people would learn too much.'

In a lecture on Symbolism delivered by Mrs. Besant, in India, she thus referred to "the triple thread," an emblem worn by Brahmans who have control over body, speech and mind: "It conveys to the eye that sees it the idea of a man of perfect self-control, whose body can never betray him, and whose senses can never conquer him; whose speech can never soil nor hurt one ear on which it falls; whose speech will be self-controlled, used only when there is something to be said which is worth saving, never used for an unkind word for the Brahman is the friend of all crealures, and his speech must always help and must never wound. beautiful ideal of self-control I have copied and hung up in my bedroom, to e to me an every morning monition. To t mediums particularly should aspire.

Have confidence in your interior nature to carry you upwards to whatever standard you may have raised for your attainment._ What man requires is to eradicate

from his nature what false impressions have been artfully implanted, and to develop the true nature of man. The general improvement in the Ly-

ceum lately is gratifying to the workers and those who attend. The Melbourne readers of The Harbinger who do not attend these services are missing much that would most certainly be of interest "Summer Group" discussions are especially worthy of note, as also is the choir for whose excellent numbers Mrs. Freedman is to be thanked. Visit-ors are always welcome, Mr. Elliot, the worthy conductor, being especially pleased to see them.

It is in that interiors truth of natural principles that the germ of all advance-ment of individual and mankind has its origin and growth. Man's life is not for himself alone.

Man has not the provision of all surrounding nature to control all solely to his selfish gratification, but his life is, when properly applied, common property, and for the universal good. Science has engendered materialism and that only aggravates the cupidity

which is the curse of our epoch. And while "dogmatic religion" has conducted us to absolute power and despotism; materialism ends, logically and inevita-bly in anarchy and hihilism." What, then, can save modern civilization from falling into chaotic rhing Nothing but Spiritualism; which substitutes a rational faith, founded upon incontestible evidence, for blind, baseless beliefs.

Lake Brady Camp-Meeting The meeting here Sunday was very

largely attended, notwithstanding the

threatening weather.

Rev. J. C. F. Grumbine, of Geneseo, Ill., preached in the morning, his subject being, "Revolution and Evolution Compared." He spoke of the ancients worshiping the four elements—earth, in fire and water, until they discovered. air fire and water-until they discovered there was something greater than all, something fire would not burn or water would not quench. Neither could the

ject Spiritualism? It is like the extled prince who was hiding from his enemies. He heard shouting and rejoicing and thought it was the mob coming to slay him. He used every effort to keep them at bay, but finally had to surrender him-self. Then instead of enemies come to destroy him, he discerned they were his friends and loyal subjects, who placed the crown to which he was rightful heir, upon his head. Thus Spiritualism comes to crown the church with proof of that immortality which it has already accepted on trial."

Mrs. Elizabeth Watson was the afternoon speaker. She proved herself to be as fine a speaker as the reverend gentleman who had preceded her, and followed him in the same train of thought. Said she:
"Why should we reject the testimony

of the Bible? We can take Moses' word, for much that we accept as truth depends upon human authority. True, the Bible has been revised again and again by those who made no claim to inspiration, still its truths remain as authority. We should take truth for authority, and not authority for truth. There is no hell except what a man digs for himself, out of which he must climb by his own efforts. Men come here and go the rounds of all the mediums, courting their spirit wives. Why didn't they court her while still in the body? These lousehold angels might be cherished here and now." These speakers still continue.

Lake Brady has a colored medium, Mrs. S. Thomas of Chicago, She is carrying Spiritualism into the colored churches of the South and West. She is a fine itinerant speaker, and still holds membership in the African Meth-odist church. To-day she went under control of a little negro girl and sang in the lyceum, to the great amusement of the children. She gave the name of her control as Sunlight Nancy.

The Children's Progressive Lyceum is quite a feature at Lake Brady. Arrangements have been made for an Indian party and camp-fire. Materialization is the most remarka-

ble phenomenon, and the most difficult to believe, of any on the camp-ground, and yet it is the most sought after. The materializing seances are usually crowded and people are often turned away.

A party of wealthy Canadians are now

Psychiques, the Baron De Wattering, Professor Sabatier, and Procureur General Maxwell, of the genuineness of a large gentleman, last night at Mrs. Archer's seance introduced his spirit on the grounds, who keep the mediums busily occupied. One of them, a very wife, who stood scarcely taller than Trixy, the cabinet control. The gentleman stretched out his arm and his spirit wife stepped under it. Said he, "She does this as a test. It was a way she had of measuring her height when in earth-life." He held out a diamond sol-itaire he had on his finger and declared she told him things connected with it no one knew but himself.

Imediately after this form came one calling herself Atlantas and claiming to have inhabited the supposed submerged continent of that name. She was very tall, of a majestic appearance. Another ancient spirit followed her, wearing a turban and a long flowing beard. His robe had an oriental appearance and he gave the name of Keptus. A gentleman present claimed him as a guide. Several forms seemed to come out of the floor, some distance out from the cabinet. Trixy would scold and pet by turns the spirits inside, encouraging themselves known. Then her voice would break as with tears, and she would declare she could't get them all fixed up. "Why," said she, "here's one big woman, she's so awful fat, I can't materialize stuff enough to dress her in." Some one asked Trixy to come out. She answered fretfully, "I can't, I ain't fixed. I

haven't even got a face." She soon appeared, however, but was veiled and pretended she had some-thing pretty to give Aunt Jinny, as she calls Mrs. Donovan, the assistant of Mrs. Archer. Some one said: "Did you step on it, Trixy?"

Said she, "No, you know my foot isn't made that way! It wouldn't hurt me if

"How do you travel?" some one asked. "I just scoot through the air." Mr. Dell Herrick, chairman of Lake Brady Camp, has been on the sick list for a few days, but is now recovering. Dr. Schermerhorn has made an efficien chairman during his illness. In this connection we must say good health has been the rule so far this season, notwithstanding the uniform dampness exposure to which many have been sub-

A benefit was given Miss Maggie Gaule, last evening, but the same was fully returned to her audience in messages and tests from their spirit friends Mrs. Archer is the only materializing medium of full forms now at the camp, but she fully sustains that part of the phenomena. She has held five seances during this past week and all

were crowded.

Mrs. M. S. Crilly, known as the prophetess, is here. She is said to read a life from the cradle to the grave. Mr. Pettibone still continues his seances of materialized hands, and to some

this phase is more convincing than full form, because done in the light. We are now in the midst of the fair preparations, and Woman's Day will be upon us August 13.

It is already woman's day, as her work at the fair testifies. Marguerite Ziemer and Warren G. Richards, two of Cleveland's most gifted elocutionists, gave a splendid entertainment here that was highly appreciated.

MRS. M. McCaslin.

Passed to Spirit-Life.

Brother George J. Dunmore passed to spirit-life, Sunday, July 26, at the home of his sister, Mrs. Eunice Thompson, at Clinton, Iowa, at the age of 53 years. Death resulted from heart trouble after an illness of several months. He was fully conscious to the last and felt as

sured of a life beyond. The funeral

services were conducted by Brother J. A. Bailey, of this city, a bosom friend of the deceased. Departed to a higher life from his home in Sandusky, O., July 24th, 1896, John S. Cowdery, in the 63d year of his

age. He was born in Freedom, Cataraugus

county, N. Y., December 13, 1833. In early boyhood he came with his parents to Lake county, O., and in 1854 the family moved to Margretta, O. In 1868 he became a resident of Sandusky, where, in connection with his brothers, he commenced the manufacture of school cray ons, and built up a large industry in which he continued until his death. He was also connected with other large business enterprises, and zealous in his

efforts to push the interests of the city He was a Spiritualist by organization, and no one ever had the cause more closely to his heart. He made it a part of his life, and a noble example he furnished of what a Spiritualist ought to be. Just and honest to the letter, his word as good as his bond; gentle and affectionate: a friend in need, who

semblage of relatives and friends. Beautiful wreaths were sent by the officers of the National Bank, of the electric road of which he was a director, and friends.

Mr. Cowdery was from the first a zeal-

ous promoter of the Lake Brady Campmeeting, and as long as his health permitted was an earnest worker.

Passed to spirit-life, on July 21, 1896 at Midland City, Mich., Thomas Lillibridge, He was born in Boston township, Summit county, Ohio, in 1821. He leaves a wife, who has walked by his side for fifty-two years, and three children, a son and two daughters, to await heir day of departure from the body; Mr. George W. Lillibridge, of Midlan City, Mrs. Emma Carter, who is a wid-ow, and resides with the parents, and Mrs. R. L. Richardson, of West Bay

The funeral services were held at the residence on Friday, the 24th. E. Worden White, of Flint, Mich., delivered the address. B. L. RICHARDSON.

THE CAMP-MEETINGS.

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

The Fourteenth Annual Camp-meeting of the Mississippi Valley Spiritualist Association commences at Mt. Pleasant Park, Clinton, Iowa, August 2, clos ing August 30. For full circulars and particulars address Will C. Hodge, 710 Prairie street. Milwaukee. Wis 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, a 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.

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

LAKE PLEASANT CAMP Will commence July 4 and continue to Aug. 31. For full programme, address A. P. Blinn, 603 Tremont street, Boston, Mass.

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

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 Mich. CENTRAL NEW YORK CAMP will be held at the Riverside picnic-

grounds 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 accommodations address H. W. Roe, Freeville, N. Y.

CHESTERFIELD GAMP ommences July 16 and closes August 10. Persons desiring full programme can se-cure the same by addressing the secretary, F. J. Macomber. Anderson, Ind. DELPHOS, KANSAS.

This camp opens August 7 and continues seventeen days. For full and comprehensive information concerning the camp, address A. D. Ballou, M. D., who will furnish circulars. MAPLE DELL CAMP

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

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

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

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

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

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

Commences August 2 and closes September 6. For full programme, addres W. H. Wilkins, secretary, Felchville,

NATIONAL SPIRITUALIST CAMP MEET ING. Parkland, Eden postoffice. It com-nences July 12 and continues to Septem-

REDONDO, CAL.,

Spiritualist Camp-meeting, commences August 2 and closes August 30. OAK CLIFF PARK

mences August 29 and closes September 12.

We cannot publish full programs fall 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.

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Life of Thomas Paine. By Editor of the National with Preface and Notes by Peter Eckler. Illustrated with views of the eight Pains Homestead and Pains Monument, at New Rochelle, siso, portraits of Thomas Cilo Rickman, Joe Barlow, Mary Wollstonecraft, Madame Roland Condorcer, Brissot, and the most prominent of Painsy friends in Europe and America. Cloth, 75 cents.

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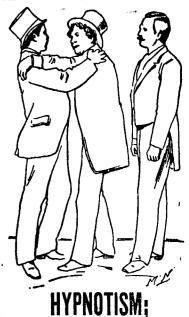
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In this volume the Jews are clearly shown not to have been the holy and favored people they claim to have been. The Messianic ideas is traced to the Backrian Philosopher, 2350 years B. C., and its history foutlined, following the waves of emigration, until it if fully developed into Christianity, with a mythical here at Alexandria, in Egypt, soon after the commencement of the Christian era. 342. 342.

The book demonstrates that Christianity and its ceptral hero are mythical; that the whole system is basid on fraud, falsehood, forgery, fear and force; and this rites, ceremonials, 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 person can read it without instruction and profit, whelle he reaches the same conclusions with the author of otherwise. For all at this office.



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cences. BY CARL SEXTUS. THE BOOK IS largely a record of the facts and demonstration, which the author has seen, heard of or prezented in his wwn experiments. The history of the various phases of the science is succincity presented, and the various theories clearly stated. Many of the experiments described occurred in Chicago. The pictorial illustrations add much to the interest and value of the book, which will be found very interesting to the gameral reader, as well as helpful and instructive to the student. The work is a handsome volume of 300 pages, bound in cloth. Price, \$2.00. For saile at the office of The Progressive Thinker.

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The Coming American Civin Var.

THIS BOOK, BY BURTON AMES.

HUNTINGTON, is written in the interest of humality, of liberty, and or patriotism—a book written for the purpose of calling attention to the deadly dangers that beset us on every side, and more especially to the hostile attitude and the insidious wiles of an ere-present, though secret, unscruptious foether Catholics. Washington's words of warning Litscolies apprehension and the prophecy of General Grant are all included in the volume. Archibishop Ryan, of Philadelphia, in a recent sermon said: "The church tolerates heretics where sho is obliged to do so, but she hates them with a deadly hatred, and uses all her power to annihilate them. Our enemies know how she treated heretics in the Middle Ages, and how she treats them today where she has the power. We no more think of denying these historic facts than we do of blaming the Holy Ghost and the princes of the church for what they have thought fit to do." Every one should read this work. Paper, 809 pages. I will be sent, postpaid, for fifty cents, For sale at this office. The Coming American Civil War.

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

IMMORTALITY. A poem in five cantos "If a man die, shall be live?" is fully answered. B: W. S. Barlow, author of Voices. Price 50 cents. ber of THE PROGRESSIVE THINKER

Through what variety of untried being:

Through what new scenes and changes

Not quite as much now as then; Broth

er Addison. This great poet, whose "dread of falling into naught" was so

great that he fairly "startles at destruc-tion," lived and wrote at a time (1713)

which he could talk to the denizens of

'another and a better world," as the

great German dramatist, Kotzebue

olay of "The Stranger." We are more

highly favored.
O. M. Sutliff, who was one of the

NOW." It was, to me, a very suggestive thought; and, though over forty years

have elapsed, I have not forgotten it.

nature of spiritual being is incomprehensible to us, or by us." That was measurably so when he wrote. But the

the spread of the knowledge of the great

It is a matter of record that the first

distinctively religious paper published in the United States was The Recorder,

published at Chillicothe, Ohio, in 1814

Chillicothe was then the most prom-inent city in Ohio. The first Sunday

paper was the Sunday Courier, New

INHUMANITY.

by six men, flashes athwart my soul-

against one of our unfortunate fellow-

investigation? * * * While we see

that every seventh day a mighty army

Instead, because too blind to see the

Oh! child of crime, where'er you live,

"Let us write and talk more about

prison reform and prison discipline, and

suggest means that may ameliorate the

condition of these unfortunate victims

of crime; until like a stone cast into the

sca, great waves of indignation shall

strike those institutions, where the de-

mon of slavery has left its bloody impress for hundreds of years. F. C. L."

This will do, "for one who seldom, if ever, attempts to write for the press," and I hope it may eventually find its

way into your crowded columns, even though it is considerably abbreviated.

In 1872 the Methodist Episcopal con-

ference enacted rules against dancing

card-playing, theater-going, attending circuses, horse-racing and dancing-

circuses, horse-racing and dancing-schools. The young people now want these rules modified. The stringent

rules, they say, keep young people away who would otherwise attend church. A

prominent clergyman, pending the conference, said it would not modify the

lace's "Ben Hur" will be played at the

Lyceum theater, Cleveland, for the benefit of Emanuel Church—\$25,000 worth of scenery will be used; "Marches and

Dances" form a large part of the pro-

Battery Queen;" another feature will be "The Dance of the Spirits, by four pretty girls." This unique programme will draw shellels into the treasury of

Among other things that leaked out at the Methodist Episcopal conference

C. H. MATHEWS.

"Talleyrand's Letter to the Pope" will

Presto! change: Gen. Lew Wal-

"PRESTOI CHANCE."

Alone in prison-cell to feel

way,

A reader of THE PROGRESSIVE

York, 1825.

thoughti

upon it!"

must we pass?



This Department is under the manage the distinguished author, speaker and medium

Hudson Tuttle. Address him at Berlin Heights, Ohio

J. H. W.: Q. (1) Whenever I think about life and its problems, or the higher knowledge and attainment of the same, I feel a strong inclination to become a speaker, so as to help to propagate truth. Naturally I am no easy talker and do not pronounce my words well, as I am tongue-tied. Is this an indication

that I would be a good speaker?
(2) Is there anything in the claims of astrologers and others to decide char actor by the date of birth, etc? Would it be advisable to rely on this in search for a wife?

(3) In seance the muscles of my arms contract and I sometimes feel a dizziness, and strange fear that I might fall trance and not revive. Shall I

yield to the trance or resist?
(1) There is a desire in all to teach To know carries with it the desire to explain our knowledge to others. It is a rare delight to become a teacher and a leader, but while this aspiration is widely felt, the capability does not often attend it. It requires long and continu-ous study to acquire the knowledge de-manded to become a successful speaker, and then there must be a peculiar aptness, a personal magnetism, without which knowledge is of no avail to interest an audience.

If you desire to become a speakerfirst, how much and what will you sacri Will you give yourself to the What have you to speak about? Acquire knowledge of your subject first That will compel you to give faithful unterance. Without this, depending on the inspiration of the hour, you may become noted for eloquence, and you may become as sounding brass, and meet dis-

Above all, be sure that it is love of "propagating the truth," and not a personal ambition to lead and influence others, that lies, perhaps unrecognized, at the foundation of your desire.

(2) There can be no reasonable doubt

that the planetary and stellar bodies have an influence on the earth and its inhabitants: but it has not been proven that this influence decides character or controls events. On the contrary, the great mass of astrological literature, "calculations," etc., is the veriest rubbish, without foundation.

It would be a hazardous scheme to rely on the sayings of an astrologer in "search of a wife." Better trust to the attractions of a pure and loving heart than all the prognosticators of the

There is no danger that you will not revive from the trance state, and if you desire to enter therein, you will have to lay aside your fear and passively allow yourself to pass under the control of the intelligences whose influence you now feel but resist.

The character of that trance state, and the intelligences that will manifest, will depend on the refined purity and intellectuality cultivated in your past life.

H. J. H.: Q. (1) It is said: "Thoughts are things," yet things may be defined with more or less accuracy, while thoughts range from meaningless reveries to profound, clear-cut ideas. Now what constitutes a thought?

When a child I was taught that every idle thought and word would stand recorded against me. What conditions are necessary to cause thought to ultimate in good or avil?

(3) What is the explanation of the wonderful feat performed by Herrmann, the magician, of permitting six bullets to be fired by six men, in no way accomplices, in the presence of a large audience, and of returning the missiles in good condition to those who shot them? A. (1) To think is to set in motion from the center of spiritual being waves which go out from that center, as vibrations of light from a luminous object, and these are intangible and the very antithesis of any idea we form of things It would be just as accurate to say that the wave of air from the wing of a bird is a thing, as that a thought is a thing. It is a catchy phrase that "thoughts are things," and as such has passed with the drift of similar sayings, yet it will not bear a moment's investigation.

(2) The thought passes away but leaves its impress, and the organization which emanates certain thoughts will at any time, under like conditions, produce them. This is the record. As thoughts come involuntarily, and often against the will, it is difficult to understand how one can be held morally responsible for thoughts that pass through the mind. We call those thoughts which come

from the higher spiritual faculties good, because they are elevating and inspiring for righteousness, and the thoughts coming from † A mingling of desires and passions bad or evil. The cultivation, then, of the higher faculties is the direct method of making a record of good thoughts which mould the character in the path of honor, justice, charity and rectitude.

We are certain that six men cannot fire six bullets at Herrmann, and have him catch them as he would marbles tossed into his hand. He would not allow these six men to use their own pistols, loaded by themselves, nor even a single one of them. The trick is that Herrmann has the bullets in his hand while the cartridges in the pistols are blanks.

Inquirer, Paw Paw, Mich.: Q. What position does A. J. Davis and his works occupy to day among Spiritualists—that is, the intellectual leaders? Is he recog-nized as authority, and are his books considered seriously, or as somewhat visionary productions? Is Mr. Davis

still living; if so, where?

A. A. J. Davis was the pioneer in the great spiritual movement, and his voluminous writings-almost a library in themselves-form a standard portion of its literature. Probably had he remained alone, in the field of clairvoy ance and inspiration, he would have become a leader, and a most surpassing But the era was not destined for individual leadership, as in the past. He opened the way and threw wide open the gates of inspiration. It was discovered that spirit communion was not confined to anointed ones, to a chosen few, but was a common heritage, differing only in degree, and capable, like other faculties, of culture. Soon after Davis had poured forth his inspirations, the rappings, which he had prophesied, came, and clairvoyance and the varied forms of spirit-communion, and his work became blended and lost in the flood-tide which set from the angel-

A disciple of Davis would accept his books as authority, but Spiritualists accept no book or man or spirit as author-, only so far us they express demon-

strated truth. Like all trance or clairvoyant utterances, there are passages in Mr. Davis' writings which are visionary. There | 15 cents.

are passages which are in conflict with science as received, yet when all these are eliminated, there remains most eloquent pages to uplift the mind, and asist in the understanding of the most in-

tricate spiritual questions.

From the beginning Mr. Davis gave a portion of his clairvoyance to diagnosing disease. When the law was passed making it a criminal offense to prescribe for the sick without a diploma, he graduated at a medical college, in order to conform to the law, and opened an office in Boston, where he has for many years had an extensive practice.

It would appear that the fountain of his inspiration for writing is exhausted and his rare clairvoyant gift turned to other uses, as it has been many years since he has published any new book.

SPIRIT PRESENCE.

In waking dreams I sat alone. The evening star shone in the West, The moon anon broke through the clouds.

And gemmed the river's restless breast.

I thought of youth's long-vanished years, Of childhood's home-who can forget That holy spot, though we are old, When life held nothing to regret?

Along the old, familiar path I walked again; the same old trees Above me spread; my long-lost flowers Tossed me their perfume on the

breeze. reached the door, it stood ajar. I pushed it wide, all was the same— The hall, the stairs and window, with The rosebush twined around the

frame. With eager step I sought the room We children always loved the best-Our mother's room—she used to say We were her birds, and this our nest.

I felt I was at home again: I stood and looked with anxious face, When, lo! I saw! Oh! could it be? My mother in her favorite place!

She raised her eyes—they met my own; Quickly I sprang to reach her side.

Ever, as in the days of old, Her arms for me were open wide. I did not dream! My head dropped low, Once more upon her faithful breast; And through my being thrilled the

Of rapturous bliss, of perfect rest. She kissed my brow, put back my hair, And said: "I know it all, my child; With scarce a plank to stay your foot, Your way has been through breakers

'You have been scorned because you snapped The chain of creeds that chilled your youth;

But falter not-God never wrecked A soul upon the rock of truth.

'Tis by an earnest life spent here We build our home beyond life's sea. Be true! For know that right is right, And God is God eternally. O, no!" I cried. "Take me with you;

How can I bear earth's noises more; Since I have heard celestial strains. Your voice of love from that bright

'Be patient, child," she said, "not And clasped my hands in both her own;
"I ne'er shall cease to guard and bless;

You shall not feel yourself alone." One long, deep gaze into her eyes, Then, gently as day fades in night, Or evening breeze along the grass,

She slowly vanished from my sight.

The grave may keep the crumbling form,
Whose whilom tenant now is free! I was not wild! and well I know My mother came and talked with me.

Gibson, Pa., July 23, 1896. SONGS OF THE DEAD.

DORCAS LEONA BURROWS.

With transports of vision and joy unalloyed, Mid rhythmical duties of time.

In regions supernal, afar from the We gather our soul-sweets sublime.

Immured in the earth-winds that sport in the cold, From realms of the crystalline

We sing through the ages with rollicking song, And bid fond adieu to the years.

Departing from caverns of glistening white
To spiritual oceans of foam,

We find 'mid their lilies, so fragrant and The exquisite raptures of home.

Afar on the night-winds of elfin domain, Like lightnings of soft summer skies, With radiant brightness traversing the

gloom, Sweet visions of loved ones arise. Then come in the twilight by rivers of

light,
And breathe the rich perfume of love, And dance on the wavelets, all rippling and bright, To musical thunders above.

When through with the rollicking joys of the blest, And night through the portals has

We glide to the golden-hued temples of rest, And dream the sweet dreams of the dead.

We are rocking on the bosom of the gently rolling waves—
Simply drifting in the starlight to the
haunts of heaven's caves, Where the rainbows sport as echoes

from music on the shore,

And the echo of the rainbows chime as

music evermore; Where the flowers of rarest perfume, acquiescent to the will. Are created from the starbeams-the excess of heaven's fill:

Where the songs of crystal rivers, floating o'er the rocky steep,
Are entwined with wild sky-breezes, - into garlands for the deep; Bathing now in tinted vapors, circling

round some silvery ray, Reveling in the joys of ocean, and the sporting of the spray,
Gathering skeins from colored zephyrs weaving them in garments bright

Chasing shadows from the caverns of the rocks with golden light; There we linger in the twilight till the signal trumpets sound,

Making e'en the highest welkin with their melody resound, Then we hie us forth to labor, with our toil beguiled with mirth. His justice may soon triumph

throughout heaven and the earth. B. Worth Morrison.

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

PEN-FLASHES FROM OHIO.

BY C. H. MATHEWS.

QUEER DOINGS.

TO THE EDITOR:—Some "heart-burning," I am told, was caused at the Methodist Episcopal conference in Cleveland, Ohio, in May, when a proposition was made to elect Rev. W. E. Bowen (colored), D. D., Ph. D., "of African descent, an orator and scholar," to be a bishop. The white folks do not think the time has come yet for such a move. Eternity is a long, long time." That re-One of the funny resolutions oueried: mark seems incompatible as well as in-One of the funny resolutions queried: mark seems incompatible, as well as in "Are women included in our article of comprehensible. Addison puts it thus: religion, which reads: Man is very far "Eternity! thou pleasing, dreadful gone from original righteousness?" and, while this question is pending, let them obey the apostolic injunction, "let the women keep silence in the churches. If they want any religious knowledge, let them ask their husbands at home." The before us, them ask their husbands at home." The resolution, although no doubt intended But shadows, clouds and darkness rest as a burlesque, is yet characteristic of the mental acumen and intellectual standing of that ponderous body of religious soul-savers. It was also decided that "the church should not recognize in any matter of legislation the Christian Endeavor societies, or sanction in any manner the affiliation of these societies with the Epworth League." Is not this proceeding somewhat schismatical? Why not "set bounds to our passions by reason, to our errors by truth, and to our schisms by charity?" The decadence of the Christian church is plainly visible in these grand conclaves. ITS CREED.

The Commonwealth, an up-to-date Populist newspaper, under the heading, "Our Creed," says: "We believe that the church's un-Christlike attitude toward the great social and economic But why speculate on so incomprehenquestions that agitate society to its foundations, is largely responsible for the tyranny, injustice and oppression of huckless that agitate society to its foundations, is largely responsible for the tyranny, injustice and oppression of huckless that agitate society to its foundations, is largely responsible for the tyranny, injustice and oppression of huckless that agitate society to its foundations, is largely responsible for the tyranny, injustice and oppression of huckless that agitate society to its foundations, is largely responsible for the tyranny, injustice and oppression of huckless that agitate society to its foundations, is largely responsible for the tyranny, injustice and oppression of huckless that agitate society to its foundations, is largely responsible for the tyranny, injustice and oppression of huckless that agitate society to its foundations. man government, and the impoverish-ment of the masses.

"We believe that poverty, with measurably so when he wrote. But the nearly the entire catalogue of human dictionaries, as well as the religious of crimes and miseries, are chargeable to the past, must be revised, to fit the bad government. We believe that changed conditions of the world since Christ's gospel of human brotherhood is the advent of Modern Spiritualism. the divine and only remedy for wrongs Nothing but dense ignorance can delay that afflict society to-day."

Well, Christ's gospel has been preached for nearly 2,000 years, and so far from reforming the social system, it has proved itself to be a stupendous filling. The special system it has proved itself to be a stupendous filling. The special system it has proved itself to be a stupendous filling. The special system it has been from reforming the social system, it has proved itself to be a stupendous filling. The special system is now within the reach of all who care to investigate. failure. There is now more need of the 'second coming of Christ" than there was when he came before, especially among the money-changers, who have almost invaded the temple of the living God. The reformation, if it comes, must be brought about by the votes of Spiritualists and others, not bound hand and foot by ironolad church creeds. If that be treason, you can make the most

of it.

WATCH THEM.

About thirty years ago the organization having for its object the putting of their God into the Constitution of the United States, met at Pittsburg, Pa.

Justice Strong, of the United States Substitution of the United State preme Court, was president of the con-vention. His demise, a few years ago, "The sight of that poor victim, held vention. His demise, a few years ago, apparently caused the death of this attempted project, and little was heard of sight, causing me to weep, to know such it until the 11th of March last, when the things are possible. Is not this offense arguments for and against it were heard by the judiciary committee of the kind of tu ficient magnitude to demand house of Congress. The Rev. Jenkin Lloyd Jones, an eminent Chicago divine, made the principal argument of ministers, as they pass through garagainst this attempt at religious tyrnished aisles, to bow around godless anny and usurpation; this dethronement altars and mammon-cursed shrines, of civil and religious liberty, and this where the goddess of fashion smiles enthronement of ecclesiastical dominion upon her devotees, tell me, if you can, and power. The Progressive Think- what they are doing to benefit the poor ER, of May 30, page 3, contains this able victims of crime—these 'spirits in presentation of the question. That prison?' Why is it that leading and number (340) of THE PROGRESSIVE wealthy Spiritualists have not advo-THINKER is especially valuable for fu-ture reference. Preacher Talmage, at heathen orthodoxy that man can be Washington, D. C., devoted a whole ser- controlled through love and kindness mon to this pet measure of orthodoxy, instead of fear and hate? but I opine it will not be done. At any 'Man does not sin because he loves the rate, these religious tinkers will bear watching. Eternal vigilance is the price That follows in the wake of sin and of liberty!

INCONSISTENT.

"There is a ladder between earth and heaven on which angel messengers carry up our prayers to God and bring his andoth lav. up our prayers to God and bring his answers down. Nay! this is but the hope When heart of flesh doth turn to steel, of our dreams; the reality transcends it, And wrought so hard it cannot feel, for God is here, and needs neither lad der nor angel to communicate with My soul cries out, forgive, forgive! So says Lyman Abbott.

Notwithstanding the reverend gentle-man's free-and-easy talk about "the angel messengers," yet, if he were invited to a Spiritual seance, where an oppor-tunity was offered him to receive something more tangible than "the hope of our dreams;" could see the "angel messengers," and talk with them, face to face, he would probably denounce them as "frauds" and "devils" incarnate. A pretty set, truly, to be preaching "salva tion" to lost and ruined souls.

PROGRESS.

"In some dioceses of the Episcopal Church women are now eligible for elec-tion as vestrymen, and the rector of a Church of England parish has recently appointed a woman as rector's warden. The appointment has aroused no opposi-tion." Why should it? That it does not, only demonstrates that Saint Paul's ungallant injunction: "Let the women learn in silence with all subjection," is flouted by the present "generation o (heretical) vipers." Perhaps it may be considered an evidence of progress in 'the Established Church." The will eventually get there. Without their persistent efforts the "Church Triumphant" would soon become a thing of the past.

TYRANNY. The goody-good people and the clergy gramme; "the little premiere danseuse, of Denver, Colorado, finding that many Miss Marian North, will appear as the prefer the theaters to the churches, got the president of the council to have "a distingt understanding with the managers of four theaters, one Sunday, that they should not give performances on the Sabbath." There is an ordinance against it, and those who violate it will be punished. If people prefer the theater to the church, I think they should have the freedom to attend either. To ordain otherwise, is a piece of ecclesiastical tyranny that no free people ought to submit to. In the recent great fire at Cripple Creek, Col, theaters and churches all suffered together. "Providence" didn't seem to discriminate between them.

WARFARE.

The Columbus, Ohio, Dispatch is au-

The Columbus, Ohio, Dispatch is authority for the statement that "the Salvation Army is soon to have a cavalry brigade, composed of both men and women on horseback. During the summer ment be the brigade will reage a dashing." Yet down in Dayton, Tennessee, and elsewhere, they imprison people who work on Sunday. Dr. J. B. Graw, and the brigade will reage a dashing. months the brigade will wage a dashing an old newspaper man, says "it is not warfare along the Atlantic coast, where necessary to do this work on Sunday; I Satan's followers are especially numer-ous." They will doubtless be mar-shaled by "the God of battles." Archbishop Ireland, of. St. Paul, says (Christ's sake." Woe unto you, hypo-

war is the great instigator of patriot- crites! Funny, ain't it? ism, and that if we come to a stage where everything in dispute is to be peaceably settled, we will lose the interest in the affairs of our country in its relation with other governments. This seems inconsistent with the gener ally accepted theories of Christianity. We must prepare for changes.

ETERNITY. An intelligent writer in a recent num. office. Price, 25 cents. NEW ERA CAMP, OREGON,

It Has Proved a Great Success.

June 20th, the opening day at New Era, found the grounds decorated with more tents than ever was known before, and the same untiring interest was man fest throughout the whole meeting. Saturday was informal day, welcome greetings being extended to all. In the vening the hall was well filled lovers of the terpsichorean art. The co-tillion was led by Bishop A. Beals and Mrs. Dr. Ravlin, followed by many merry waltzers.

Sunday, June 21, Dr. Ravlin, on being introduced by our worthy president, thrilled the souls of all of his hearers by one of his logical discourses, and was followed by spirit messages by the guides of the writer. In the afternoon Bishop A. Beals occupied the rostrum. giving an eloquent address, interspersed with poems and songs. He remained with us for one week only, yet made many friends, all of whom were sorry to have him leave. During the week three meetings were in session daily, the

power of spirit being demonstrated stronger each day.

On one occasion, after the singing of "Only a Thin Veil Between Us," by Mrs. Hattle C. Westlake (who, by the way, is one of the heat singures and my way, is one of the best singers and musicians on the Pacific Coast), Dr. Ravlin was highly inspired, carrying his audience far away from tarth, many catching a glimpse of the spirit-world, the veil growing thinner and thinner. As our brother spoke, his son Pliny appeared to him and the audience was 1789), so beautifully expresses it, in his moved to tears as the description was given by the father of his darling boy earlier lecturers on Spiritualism, in Who came to prove that our loved ones Northern Ohio, away back in the "50's," are just separated by a very thin veil described eternity as "one everlasting The song, which is one of Mr. Longley's Now." It was, to me, a very suggestive best, was rendered with so much of the composer's soul in it, that some of the hearers were taken directly to his home, showing how closely we are all united

by spiritual ties Sunday, June 27, Brother Galvanni, of compiled his dictionary, that: "The Portland gave a lecture on Vegetarianism, which was highly appreciated. Mr. Galvanni practices what he preaches, not having eaten meat for ten years. His intellectuality ranges in the upper scales and all who hear him once are anxious to do so again. By request, he favored us with another discourse the lollowing Sunday.

July 4th was a gala day for all. The Declaration of Independence was read by Mr. Shaw, followed by an address by Miss Lewelling, of Milwaukee; a poem by Mrs. Obrock, of Albina; short address and inspirational poem by the writer. In the afternoon a most nificent oration was delivered by Dr. Ravlin. Among other speakers were Rev. G. C. Love, Mr. Caukins, and Mr. Louis Ward, all of Portland, who added nuch to the camp by their able work.

Brother Henderson's spirit pictures and views as presented by a stereoscope, added much to the entertainment of the camp, and last, but not least, was our nediums' meeting, which was kept up by zealous workers during the entire season, the work being a great credit to New Era. Many new mediums were started in their work. Several were ordained, and we are glad to say that New Era has placed in the field four who will be a credit to the cause: Mrs. Ella Royal Williams, of Salem, Oregon; Mrs. Phillips, of Clackamas; Mrs. Kate Obrock, of Albina, and Mrs. Hattie C.

Westlake, of Portland. Saturday, July 11th, being election day, the meeting opened with a full attendance. O. W. Quint was re-elected as president by acclamation; Mr. Fuller as vice-president; W. Jones, secretary Mr. Everett, treasurer; Mrs. H. Erwin

as corresponding secretary.

Due credit should be given to the president and all officers for the able management of the camp, as this has been universally pronounced one of the meetings, both most successful ually and financially which New Era has ever known, notwithstanding a fence has been erecte We most heartily wish many more such years and hope all camps may enjoy the same. All speakers and mediums desirous of coming West next season will do well to correspond with Mrs. Erwin, care of O. W. Quint, Barlow, Ore.

Our cause is progressing rapidly in Oregon and Washington, new meetings being started in many places. A campmeeting under the management of Rev. G. C. Love, assisted by the writer and other mediums, begins on the shore of one of the beautiful lakes at Seattle, Wash., August 9, 1896, where we all ex-

pect to do another good work. I came near forgetting Woman's Day, which proved to be one of the best days of the camp. Rev. Dr. Copeland, min-ister of the Unitarian church of Salem, delivered his famous lecture on the 'New Woman," which won for him great applause, as he took woman from her state of bondage and placed her where she is to be in the near future. Mrs. Georgia Cooley.

Grand Ledge Camp.

TO THE EDITOR:-The first week of our camp has gone with considerable financial loss to us on account of bad weather, but the present week has started with a very bright outlook, as Sunday, July 26, Dr. W. K. Mansfield, the noted homeopathic, clairvoyant physician, of Cleveland, Ohio, gave to an audience of one hundred people in the auditorium, an exhibition of his wonderful slate-writing power. It was a perfect success. The table of the rostrum was made clean and bare; a committee of three-strangers to the Doctor-were chosen from the audience. The committee, upon being seated at the table, on the rostrum, took full charge of three pairs of slates. After cleaning them thoroughly, they were bound firmly together, and then one pair was passed to the audience and held far above their heads. 'I wo of the committee stepped to the front of the plat-form, each one holding high up a pair of the slates. Then a circle by joining hands was formed in the front of the audience connecting with the medium and the committee. In a very few seconds Dr. Mansfield was seized by an influence which completely reversed him -head down!- a brief struggle and all was over. Upon examination the slates even found to contain several messages even the pair that was held so far and high in the audience, contained several The message of greatest general import ance was that from A. Lincoln, as fol-

lows:
"Ladies and Gentlemen: There is no death. We live beyond the grave. We meet to part no more. I love this na tion; my heart aches for the people therefore, I come to urge you to support the man who stands for the principles that will do you all the greatest good in the end. Elect this person; better things will develop later on. This man

is William J. Bryan."
[Other spirits declare most emphatically that Lincoln is in favor of electing McKinley. So take your choice in the messages.—EDITOR.]
Other messages of private interests were received upon the slates and rec-

be found especially interesting to all who would desire to make a study of whom they were addressed.

The Lincoln message has aroused a Romanism and the Bible. The historic facts he states, and his keen, scathing wonderful interest far and wide, and is review of Romish ideas and practices should be read by all. Sold at this being published by the secular press ev-erywhere. The demonstration seemed all the more remarkable because of the office.

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very distressed condition of the elements at the time. A perfect bedlam of rain, thunder and lightning together with an excited audience made the ditions anything butufavorable, but the powers above overgame all. The Lincoln slate was taken to Jackson, Mich., by John Hutchinson, to be photographed

and electrotyped and some Dur camp has the pest mediumistic talent that can be produced. We have Farmer Riley, S. P. Mitchell and John Maybee for materializations; Dr. A. Mansfield, Geo. Goodman for slatewriting and physical phenomena; Ma-rion Carpenter, Mrs. N. M. Russell, Mrs. W. C. Coffman, Mrs. F.V. Jackson, Mrs. John Lindsay, all of whom are firstclass clairvoyants, business and test mediums, and to walk about the camp without a test bouquet pinned upon the lapel of the coat means to be ostracized. J. P. RUSSELL, Sec'y.

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TO THE EDITOR:-Knowing that your the performance of them. readers are all more or less interested in "Chronic Disease."

Dr. C. E. Watkins is without doubt of nature are salutary, and that no resone of the most successful healers now living on earth. His practice extends all over the world, and believing that many would like to know his views on lent, perturbing and injurious medicine, chronic disease, and how to cure same, shall rather seek to wait upon nature we take the liberty of asking you to to pause where they do not see how they "Chronic Disease." C. L. BATH.

THE EFFORTS OF NATURE TO REMOVE DISEASES.

Many authors, particularly the ancients, wrote much on the powers of nature to remove diseases. It was usually called via medicatrix nature, or a certain principle inherent in the system, to expel from it everything injurious, foreign, or extraneous. Some have denied that such an effort exists, while others admit it, and term it reaction, which may be considered an appropriate term.
That it does exist must be evident to

every person the least acquainted with the animal economy. Townsend, in his "Guide to licalth," has the following remarks on this subject:

'The efforts of nature to relieve herself have, in all ages, exercised the attention of speculative minds. It is not my intention here to introduce the 'Archans' of Van Helmont to the patient; but I shall state some facts which will give him an idea of those efforts which nature can exert for warding off approaching evil, for removing what-ever disturbs her economy or functions, and for repairing any injury the system has received.
"When cantharides are applied to the

surface of the body, they first excite a genial warmth, with inflammation of the skin. A sense of burning follows; and nature, distressed, goes instantly to work, separates the cuticle to form a bag, interposes serum between the nerves and the offensive matter, then prepares another cuticle, that when the former with the adhering substance shall fall off, the nervous papillæ may be again provided with a covering.

"If a grain of sand falls into the eye. tears flow in great abundance to float it off, that it may not mechanically injure that delicate and most irritable organ.

"The same reasoning will apply to the operation of emetics and cathartics: for not only is the peristaltic motion either greatly quickened or inverted, according to the urgency of the distress, but both the mucous glands and the exhalant arteries pour forth their fluids in abundance, to wash away the matter that chemically or even mechanically

"When a thorn is lodged in some irritable part, the first suggestion of the For sale at this office. mind is, by the fingers, or by the assistance of the vails, to extract that thorn; but it is perhaps beyond our reach. The design of nature, in the consequent infiammation, is to produce suppuration, and thereby to remove the thorn.

"Should this effort be effectual, she next proceeds to the granulation of new The arteries and the veins, the lymphatics and the nerves, extend themselves, unite, and renew their communication, and, without the assistance of a surgeon, nature effects a cure.

"Supposing her efforts to float off the offending matter, whatever it may be, should be insufficient after the suppura-tion is complete, she then proceeds to surround it with a wall; a hard and insensible callous is produced, or, in the language of surgery, a fistula is formed, and here, as I apprehend, her efforts

"In case of pleuritic inflammation, nature pours forth coagulating lymph, and, without the physician's aid forms a new membrane, supplied. like the renovating fiesh already mentioned, with arteries, veins, lymphatics, nerves, and at this office.

thereby preserves the substance of the lungs from injury."

Van Swieten makes mention of cases

in which calculi in the gall-bladder, being too large for the common duct, had, after producing inflammation, adhesion, and suppuration, found their way by fis-tulous ulcers to the external surface of the body, and thus effect their escape.

Among the most astonishing efforts of nature to relieve herself are those ex-

erted in some cases of extra uterine con-ception. For when a child has been lodged within the cavity of the abdomen, from which it cannot be extracted in the usual way, nature, by inflammation, usually forms adhesion, and in process of time an abscess, so as to eject the fœtus either through the teguments of the abdomen or by the rectum; and this frequently without considerable injury to the mother's health.

Yet more astonishing are her resources in cases of necrosis. For example, some portion of a bone (for emample, of the tibia) to be deprived of anima-Diseases, devotes his whole time to tion; this she envelops with new bone, united at each extremity with the fibres of the living bone. Here it proves a stimulus, and calls forth renewed efforts ANOTHER REASON is that he does of the vital principle. Inflammation is produced, suppuration follows: fistulous openings are formed in the new bones, and the dead portions, if not extracted knowledged by all to have the most by the surgeon, are dissolved by the pus wonderful psychic powers by which and floated off. We have already mentioned, in cases of inflammation, the efforts to relieve herself by resolution ANOTHER REASON is that he has and by suppuration; but when the vital

between the living and the dead. The part deprived of animation is cast off by only the purest medicines and in the sloughing; a kindly suppuration follows, and granulation with a new cuticle comdesired result. Some cases are cured pletes the cure. We thus see that the author of nature has provided a princi-ple which is calculated to remove dis-

ease.
It is very observable in fevers. No sooner is no vious matter retained in the system than there is an increased action of the hearth and arteries to eliminate the exciting cause by the skin or by other outlets established for that purpose. With what propriety, then, can this provision of nature be denied, as it

is by some? A noted professor in Philadelphia or Baltimore ridicules this power in the constitution. He says to his class: "Kick nature out of doors!" It was this man or a brother professor who exclaimed to his class: "Give me mercury in one hand and the lancet in the other, and I am prepared to cope with disease in every shape and form." I have no time to stop here and comment upon such palpably dangerous doctrine; but have only to say, let the medical historian record this sentiment maintained in the highest medical universities in America in the nineteenth century. I am pleased, however, to observe that all physicians

do not coincide with such views.

Disease, then, according to what has been stated, may be considered rather a healthy effort of nature than otherwise, or a restorative process to bring about a

healthy action. The theory of our practice is, that all the actions which we term "symptoms," and which are manifested during disease, are merely so many salutary processes set up by nature, to remove some morbific cause which is present in the system, and that consequently the great such medicines as are found to stimulate

This doctrine recognizes it to be a health, and how to regain the same when | principle, or a law, that medicines, to sick, we copy below a few words from Dr. C. E. Watkins little book on act in harmony with the symptoms; that in a large majority of cases the efforts int these extracts from his book on can assist her, and to offer aid upon all possible occasions. She knows what she is about, and can unite fractured bones, heal up wounded parts, call into action new organs when others are injured or destroyed, and, in short, perorm so much that for centuries the theory of a sentient principle superin-tending the functions of the body has always, more or less, been entertained.
In the Bulletin de Therapeutique (quoted in the London Medico-Chirurgical Review) we have the following: "The art of healing, it is very generally admitted, is one of those branches of medical knowledge in which there exists the greatest amount of errors, defects, and prejudices, and where experience is alike most difficult and deceptive.

> often far greater than we are willing to admit. "And then how little do we know the extent of nature's own curative resources, and how much she will often effect, unaided by, or perhaps even in spite of, the interference of art! In the practice of our profession it should ever be borne in mind that we have to do not only with the existing disease, but also with the conservative and reparatory efforts of nature, which, by itself, is often sufficient to produce a cure. Hence those reputations of medicines and modes of treatment which so rapidly start up and are so quickly forgotten; and hence those false goods of thera-

The mistakes that are daily made are

peutics that to-day are adored, and to-morrow are despised." The one great principle, then, to which a comprehensive review of homoeopathy, "allopathy," hydropathy and all other systems of medicine seems ir-resistibly to lead is, that in all cases and on all occasions nature is truly the agent in the cure of disease: and that, as she acts in accordance with fixed and invariable laws, the aim of the physician ought always to be to facilitate her efforts by acting in harmony with, and not in opposition to those laws.

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What the Editor of the Philosophical Journal Says of Dr. Peebles and His Medical Work.

Having heard and known of Dr. Peebles for years through his books, essays, lectures, psychic gifts and remarkable cures, we called with some forty or lifty others last week at Dr. Peebles'residence, in honor of W. J. Colville's visit. Dr. Burroughs courteously conducted us through the doctor's medical laboratory, the printing plant and up to the 4th story—sky-lighted—where the doctor diagnoses and prescribes now for over 400 regular patients. To some of these he gives psychic treatment only; but to the majority vitalized medicines, not poisons, nor, drastic drugs. Every day ne dismisses more or less cured,

Upon one corner of his desk there lay a pile of letters, probably 75 or 100 or more—the number usually received daily. Looking into his shipping express book we saw that he had shipped that day thirty-eight boxes by express, and a larger number of packages by registered mail. The doctor's business is continually increasing, and for the reason that he cures the sick—he cures them! His charges we know to be very moderate; just enough in most cases to pay for the expenses of medicines, with their compounding and shipping. Though he has five assistants, he attends personally to each patient. These write him every week or ten days, so that he keeps in close magnetic sympa-

thy with each invalid.

Every letter sent out of his diagnosing room (and sometimes over a hundred go a day) carries with it the doctor's aura, or healing magnetism. Some are cured almost instantaneously by his psychic power; while it sometimes requires months to effect cures with others.

The doctor devotes his whole time to his natients, sending out such vibratory thoughts with his medicines, as 'God and the good angels bless you'-"Be of good cheer"-"Your health star is ris-

ing"—"All is well," etc.

Dr. Peebles, so well and honorably known these forty years among Spiritualists and reformers for his benevo-lence, his moral integrity and scholarly attainments, has never found it necessary to advertise that he was honest. Everybody knows it. His articles in the Spiritualist and medical journals are being copied in England, Australia and India. He is now devoting his time and whole strength to healing the sick. His remarkable cures have already been compared to Schlatter's, who is called in Denver and the great West

the "Miracle Worker." Inquiring of the doctor how he could accomplish so much at his advanced age, he replied smilingly—"I keep the commandments—my body is not puffed up with pork and beer—my garments are not saturated with tobacco smoke nor my brain befuddled with whiskey A person's vitality, strength and terres trial magnetism partakes of his foods, drinks and habits."

"An hour in my garden," said the doctor, "and an hour at book-writing in the evening, is my pastime, my rest!" Spirits, through their mediums, are almost continually recommending the sick to Dr. Peebles for treatment, thus recognizing in the higher life his won-derful psychic gifts of healing. There is not a disease a chronic disease—in the whole catalogue that the doctor does not cure, unless it be in the very last stages, at death's door.

The doctor, as is well-known, is one of The doctor, as is well-known, is one of the best educated physicians in the United States, having received both his M. D. and A. M. degrees from the Philadelphia (Pa.) University. This, with his intuition, experience, and paychic gifts, enables him to read or diagnose disease with astonishing correctness—and prescribe with equal wisdom and good, sound medical judgment; hence his unparalleled success. He has hence his unparalleled success. He has hundreds and hundreds of testimonials unasked—("mark well," unasked for) that he has classified in a pamphlet under the caption—"The Songs the Sick Are Singing." Health—good health—is above all price!

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TESTIMONIALI

TESTIMONIAL;

In justice to the cause of thuth and to Dr. J. S. Loucks, and for the benefic of the suffering of earth morisis, and with a heart fail of gratifue to our kind benefactor, we do solemnily and unbesitatingly state the facts just as they transpired... Our boy, Fardner Gorman, was taken also, as the decadful disease, cerebro spinal meningitis, and was comined to his bed about twelve weeks. Buring this time we employed three of our best physicians, but they gave him no relief, and he was so reduced in fisch and worn out that he was a dreadful sight to, behold—nothing hu, skin and bunes, and suffering intensely constantly, and the doctors all told us they could do nothing more for him, and loft him to die, as we supposed, without hope, and we were daily and hourly expecting this to come. But husiness called me to Po'sdam, N. Y., and while talking with a friend, Stephan Grover, we told blim of our boy then dying at home, and ale told us to go and se Dr. Loucks, for he had saved a boy of his son's family from death from the same disease. I went to see Dr. Loucks and told him my story and wanted him to go and see him, but he said he could not go, the distance was too great, it being about twenty miles away, and my sudness and disappointment being so great, he said: "Come with me and we will see what can be done." We went into a ciliar with two toms in it. He told me to all here on he went luto 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 what had caused all this change untill told them. And he could not go, the distance we had and be not be not treat again. If hear continued improving rapidly, and going out to soon he took cold and had a relapse, and again we went to Dr. Loucks, and again he restored bim, and the distance did not return again. He has remained well since. No remedies were used, for we had given up all hopes in this direction. Now this is unexplainable by us, as well as mercelous, and only heing equalle

THOMAS GORHAM.

H. E. IRISH, witness to signature.

South Colton, N. Y.

On the first day of May, 1885, before me came
Thomas Gorham, known to me to be the individual
who executed the above, and acknowledged that be
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I stand in the great forever: I lave in the Ocean of Truth; I bask in the golden sunshine Of endless love and youth. And God is within and around me;

All good is forever mine. To all who seek, it is given: And it comes by a law divine. In the deathless glory of spirit.

That knows no destruction or fall-From the immortal fires of heaven To the plains of earth I call. Who is this I that is speaking?

This being so wondrous in might? 'Tis part of the primitive essence— A spark of the Infinite Light. Blasphemous and vain they may call

What matters it all to me?-Side by side we are marching around, And in time will all agree.

O. I stand in the great forever-All things to me are divine; I eat of the heavenly manna, I drink of the heavenly wine.

In the gleam of the shining rainbow The Father's love I behold As I gaze on its radiant blending Of crimson and blue and gold. In all the bright birds that are sing-

ing-In all the fair flowers that bloom, Whose welcome aromas are bringing Their blessings of sweet perfume; In the glorious-tint of the morning-In the gorgeous sheen of the night, O, my soul is lost in rapture;

My senses are lost in sight. Come back, oh, my soul in thy stray-

Let thy wandering pinions be furled; Oh, speed through the heavenly ether To this prosy and sense-bound

world. They say I am only a mortal— Like others I'm "born to die"— In the mighty will of the spirit I answer: "Death I defy."

And I feel a power uprising Like the power of an embryo God; With a glorious wall it surrounds me And lifts me up from the sod.

That I'm "born toldie"-ah, never! This spirit is all of me: I stand in the great forever-Oh, God, I am one with Thee. I think of this birthright immortal,

And my being expands like a rose; As an odorous cloud of incense, Around and about me flows: A glorious song of rejoicing, In my innermost spirit I hear;

And it sounds like the heavenly voices In a chorus divine and clear. Oh! the glory and joy of living, In the grand inspiration I feel; Like the halo of love it surrounds me With new-born rapture and zeal.

I gaze through the dawn of the morning; I dream 'neath the stars of night; And I bow my head to the blessing Of the wonderful gift of Light.

Oh, God! I am one forever With Thee, by the glory of birth!
The celestial powers proclaim it,
To the uttermost bounds of earth. Ye pilgrims, of varied probation-

Ye teachers and Saviors of men. To your heaven-born revelations, My spirit shall answer: Amen. With you in the great forever, With the children of death I stand:

And this light flowing out like a river,

Shall bless and reclaim the land. Oh the glory and joy of living, To know we are one with God. Is an armor of might to the spirit— Is a blossom that crowns the sod.

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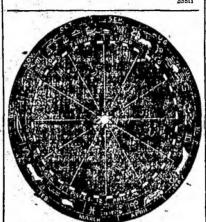
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