



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

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## HYPNOTISM AND RELATED PHENOMENA.

### WONDERFUL FEATS.

#### Trance and Sleep-Walking—Spirit Influences.

"O sleep! O gentle sleep! Nature's soft nurse, how have I frightened thee That thou no more wilt weigh my eyelids down And sleep my senses in forgetfulness? Why rather, Sleep, liest thou in smoky curls Upon uneasy pallets stretching thee, Than in the perfumed chambers of the great, Under the canopies of costly state, And lulled with sounds of sweetest melody? O thou dull god! Why liest thou with In loathsome beds, and leavest the king-lings couch A watch case or a common 'larum bell? Wilt thou upon the giddy mast Scull up the ship-boy's eyes and rock his brains In cradle of the rude, imperious surge, And in the visitation of the winds Who take the rutilant billows by the top, Curling their monstrous heads and hanging them With deafening clamors in the sleepy clouds, That with the burly Death itself awake? Canst thou, O partial Sleep, give thy To the wet sea-bee in an hour so rude, And, in the calmest and most still night, With all appliances and means to boot, Deny it to a king?"

Macnab, in his "Philosophy of Sleep," tells of a young woman, who, after a protracted sleep, awoke to discover that her mind was a perfect blank. Her friends were strangers to her. She did not know how to speak or write, or even dress. And the only thing to be done for her was to teach her over again all that she had known. She learned the rudiments of everything as does a little child, and her mind was beginning to again be stored with necessary knowledge. Then after some months she had another protracted fit of sleep, and when she awoke she had become herself again, and was in the same condition she had been in previous to her first sleep. During all this time she had not lost her mind; she had simply developed, unconsciously, her double nature, as in the case of Dr. Jekyll and Mr. Hyde.

Saint Matthew says: "Beware of false prophets." "Ye shall know them by their fruits." Jesus exorcised demons, and performed cures upon the same line of practice as his predecessors. He said that curative virtue went out of him; and the physical fatigue he evidently experienced was similar to that felt by all magnetic healers. Apollonius of Tyana was a miracle-worker, and his historian claims that he raised one from the dead who had been interred three days.

The fakirs in India are innumerable. Alone in the twilight by the roadside, scarcely distinguishable from the dust, motionless and seeming to gaze fixedly at some object unseen by profane eyes, the fakir is a figure both startling and unearthly, and any right-minded horse would refuse to pass him in the dusk.

There is one remarkable fakir whose method of crucifying the spirit is somewhat new. When seen by travelers he is usually crouching cross-legged outside of his hut, with three broad stripes across his forehead, his hair a streaky bronze and his aspect that of a Japanese god. Inside his cell is a modern iron bed with no mattress or springs and instead of them transverse bars thickly studded with iron spikes on which for eight hours a day the fakir stretched himself.

Another devotee had a gallows built on the bank of a river, in a spot exposed to the full heat of the sun, the hot winds and reflected heat from the banks, and here he hung suspended by his heels, his face covered by a prayer cloth and his head with each oscillation passing within a foot of a hot fire kindled beneath him.

STARTLING PHENOMENA. The Society for Psychical Research in England cites the following cases among many:

The Princess di Crisofori says that while dressing for dinner one night she saw a hand waving to her from the next room. At night she heard the voice of Mr. Abbott, a friend in her room, and she remarked: "I'm sure Mr. Abbott is dead." Still later she had a vision of him with a livid mark across his face. "He told me he was dead," she says, "that he had left me some money, and before he died, had wished to make some alteration in his bequest, but the end came so soon that he had no time to do so." It transpired that Mr. Abbott died that very night. The legacy was left as stated. There was also the fact that he had intended making some changes as regarded it, but that the lawyer was sent for, he came too late.

Miss J. was lying at Perth when the Tay bridge disaster occurred. A storm raged that evening while she was writing a letter. Suddenly she was haunted with ideas of death, and by a ghastly realization of human tragedy. The girl seemed full of shrieks. She ran upstairs and exclaimed to her mother that "lots of people," she was sure, "were dying." The disaster occurred about 7:15.

ANIMAL SPECTRA. Animal specters are by no means missing from the statistics of the society. For example, was a certain house, for example, was haunted by a spectral tabby cat, described as a very miserable and unhappy looking creature, and it took its place as a sad and sudden appearing before the cook and causing her to stumble. Mrs. Drew (Mr. Gladstone's daughter) gives correlative evidence concerning a spectral bull seen by Mr. and Mrs. Potter, and which suddenly disappeared.

MISSING CHILD FOUND. A case is cited of an English widower, Mr. R., who, while away from his native island, married a second wife and returned with her to England to take possession of his baby boy, whom he had left with a nurse, and whom he was unable to find on his arrival. One night Mrs. R. saw the sitting room door open. A beautiful lady came in, followed by a common-looking woman carrying a child about a year old dressed in a yellow pelisse. The lady came up to the bed and said, pointing to the baby: "This is Johnny; you will remember Johnny." She smiled and Mrs. R. was just going to answer when the vision was gone. Her husband said that she had exactly described his first wife and that the child's name was Johnny.

SOME DAYS, after returning from Westminster Abbey, they lost themselves in a narrow congeries of streets. Suddenly Mrs. R. saw the common-looking woman of her vision carrying the baby with the yellow pelisse. After discreet inquiry it turned out that she was the nurse that was wanted, and that the baby was the missing child.

IN THESE DAYS of strange Spiritualistic phenomena and startling revelations that come to some people we are reminded of the statements that come to us of wonderful visitations that come to some people in their communications with the spirits and the spirit-world. The faith of these people in what they have manifested to them is undoubtedly larger than most of us have in such things, but now and then there comes a statement of such strangeness, and in which the parties making it seem to be so earnest and sincere, and of such faith, that they are worthy of record, at least, in that part of a newspaper devoted to the current topics of the day, and the chronicling of strange events.

SPRITS IN DREAMS. A great number of instances are on record in the Greek and Latin classics of remarkable dreams, which show how widely the faith in the spiritual nature of dreaming is disseminated, and how many cases in these latter days where remarkable revelations of events to transpire have been made, and time has proved their correctness. And we also have instances where dreamers have been visited by forms, unseen and not to be seen by others, and yet to these dreamers these forms are real, are living, moving bodies.

TWO WIVES APPEAR. And now we have to record the strange visitations that have come to a well-known citizen of Dubuque, one of the proprietors, we believe, of a sawmill on the Outfish. He is now living with his third wife, the former two wives being dead, one of them having died three or four weeks after giving birth to a child, the child dying a couple of months after its mother. This man is not a believer in Spiritualism, and is quite as far from an "ism" as any kind among our citizens. He has been married to his third wife several years, and they have lived happily together, and nothing has come between them to make their lives unpleasant, and he is now in as good health as he ever has been, hence it is the more difficult to account for the strange almost nightly visitations that come to him.

About two weeks since, the first of these visits was made at a late hour in the night, when the house was wrapped in the most solemn stillness. He was awakened from his sleep by feeling the touch of light, cold fingers in his sleep, and saw standing above and bending toward him, from near the ceiling of the room, two forms and the face of his two former wives, and one of the women held a child in her arms. One of them addressed him, and told him to make no noise, else they must disappear. But he was frightened and cried aloud, waking his wife who slept by his side. The spiritual forms instantly disappeared, and did not come again during the night. The next night he occupied another bedroom, but being restless did not sleep much and received no sign of ghostly or Spiritualistic presence. But the next night he was again awakened by the touch of fingers, and saw as before the spiritual forms of his two former wives and the babe in the arms of his mother. Both spoke to him and bade him to stay, saying no more harm would come to him; that they were both ever at his side, and should guide and protect him, and were in constant intercession for him with the Almighty, and urged him to make his peace with God.

Twice since he has been thus visited, but the messages have been different each time. On one of the latter occasions his first wife told him they should all meet after death, and be happy together. The voices sounded as real to him as any earthly voice. The faces were as real, and the forms as distinct as if real flesh and blood, though, as he said, more "spiritual." So positive was the dreamer, or the gentleman visited, that what he has seen he has seen with all his senses fully alive, that he will listen to no suggestion that he must have been dreaming, or that he was having a vision of the dead, but he has thought proper to print a statement of his remarkable visitations, as an interesting addition to the collection of accounts of strange visitations from the "spiritual world."

THE HUMAN COMPOUND. These elements remain loyal to their source, and carry back the soul to worship at nature's shrine, and unless there is greater power in the imperfect thing than in the perfect, that soul must react upon and materially affect the lower realms of the visible universe that so powerfully act upon it. To talk of the unknown suggests something beyond the range of the outward senses, and that something science will not touch or treat of. It only weighs and measures and analyses the outer shell of things which we call matter; puts the cart before the horse; makes the machine creator of the living force, and of the ruling intelligence behind it.

THOUGHT TRANSFERENCE. What is meant by thought transference is perhaps most simply illustrated by the common parlour amusement known as the "will game." It is played as follows: The person to be influenced, or "willed," is sent out of the room; those remaining then agree upon some act which that person is to be willed to accomplish, as, for instance, to take some particular article or piece of bric-a-brac from a table or cabinet and place it upon the piano, or to find some article which has been purposely hidden. The person to be willed is then brought back into the room; the leader of the game places one hand lightly upon her shoulder or arm, and the whole company think intently upon the act agreed upon in her absence. If the game is successful the person so willed goes with more or less promptness, takes the article thought of and places it upon the piano, as before agreed upon by the company, or she goes with more or less directness, and discovers the hidden article. Nervous irritation, excitement, even faintness or actual syncope, are not unusual accompaniments of the effort on the part of the person so willed.

If the game is played honestly, as it generally is, the person to be willed, when she returns to the room, is absolutely ignorant of what act she is expected to perform, and the person with whom she is placed in contact does not intentionally give her any clue or information during the progress of the game. In the more formal experiments the person who is willed is known as the sensitive subject or percipient; the person who conducts the experiment is known as the agent or operator. The sensitive is presumed to receive in some unusual manner from the minds of the agent and the company an impression regarding the action to be performed, without communication between them in any ordinary manner.

MOLECULAR TRANSMISSION. Again, place an iron nail within two inches of a magnet, in a short time the nail is magnetic. In this case we know molecular action takes place between the two bodies; yet we are unable to tell us by its effects; that is, by the nail having a magnetic quality which it did not have before being placed near the magnet. This nail retains the magnetic quality for some time, no matter to what distance it may be removed from the magnet; its molecules are affected by absorbing part of the force of the magnet, so that the connection subsists between the two bodies, so long as the magnetic quality remains in the nail. As we have no sense to recognize the transmission of this quality, we cannot recognize the connection.

BRIDGING THE CHASM. There is a far more intimate connection between terrestrial and super-terrestrial states than most people imagine, and with the rapidly increasing sensitiveness of large numbers of people all over the world, which is a characteristic feature of the incoming era or new age now dawning, the seeming chasm between the so-called two worlds will be greatly bridged. Arndt said in 1816 that he operated upon one of his patients from his dwelling at an hour in which she was not accustomed to be magnetized. Her husband told him later, that she was going about very cheerfully, when suddenly she felt a heaviness in her head and went to sleep upon the sofa. The sleep lasted a quarter of an hour. Arndt had magnetized her so long, and they walked her up.

Dr. Barth magnetized his patient at different times at a distance of twenty miles. When she was engaged in amusement, at the dance, etc., the attempt proved a failure. His wife, who had never yet been magnetized, wrote him once that she was sick. He was twenty miles away, waited until night and magnetized her from that distance, willing that it should be known to her that he was magnetizing her. A letter from his wife crossed his written message—on account of sleeplessness from which she was suffering, she had gone straight to the window, but suddenly became very sleepy and had the feeling of being magnetized by her husband, whereupon she slept soundly all night long. Dr. Barth recommends, in such attempts, to actively impress the person concerned, because through the direction of the thought upon another person the latter becomes aware of the influence. Gauthier says something similar.

A remarkable case of somnambulism is reported from Tromsø in the county of Watford, Ireland. A young man, evidently a tourist, engaged a room at the railway hotel there and retired to rest. About 3 o'clock in the morning some night struggles saw a man in his shirt, holding a lighted candle, raise a window on the second floor of the hotel and deliberately lower himself from it, falling a depth of fourteen or fifteen feet. The fall apparently did not affect him, and, with the candle still lighted in his hand, he walked into the forward room, knocked at a door. Here he returned to consciousness, and was provided with shoes, hat, and an old coat. So dressed he walked to the police barracks and

knocked for admission. The sergeant who had charge of the station, finding that the man was in, pressing him with a cloth and refreshments. Sergt. Tyrrell then made inquiries at the hotel, where he found the young man's luggage, gold watch and chain, and over fifteen pounds in cash.

PREACHES IN A TRANCE. South Carolina is becoming famous for wonders of a psychological character. The latest case reported is that of a negro in Beaufort, Edgewood county, who works upon the plantation of a Mr. Hillyer in that place, and who is mystifying the people in all that vicinity by his queer doings. Every night about half an hour after he goes to bed he enters into what appears to be a trance and preaches a sermon. He is quite illiterate, but without a book and with his eyes closed, takes a text which, by reference to the Bible, is found to be the outward senses, and that something science will not touch or treat of. It only weighs and measures and analyses the outer shell of things which we call matter; puts the cart before the horse; makes the machine creator of the living force, and of the ruling intelligence behind it.

GREATLY DISPLEASED. There are a great many people who are firm believers in dreams, and who are not ashamed to admit it, and a great many other people who will not plead guilty to what they call foolish superstitions, but who yet more than most are pressed by a bad or good dream. To the latter order, according to a paper published at Trenton, a gentleman belonged who some years before buried his father in a temporary grave while the tomb in course of construction for the remains was being finished. When completed the grave was closed, and the other took place, but on the temporary grave being opened, it was found full of water and the coffin was decayed. This being the state of things, the undertaker hastily packed up the bones, placed them in an urn and reinterred them.

The same night the son dreamed that he saw his father's bones in the coffin, and awaking from his dream, he fell asleep again to have it repeated. This happened several successive nights, until at length he mentioned the circumstances to his friends, for, though no believer in dreams, his mind was troubled. One of his acquaintances suggested that perhaps his father's spirit objected to being removed; many hearts have been more likely, all the bones had not been collected; and this last hint led to a search and to the finding of a bone which had escaped notice. It was at once interred with the rest in the urn, and since that night the son's slumbers have been undisturbed, the ghost, his grievance settled, appearing no more.

LIGHT AND HOPE. The light from the mountain peaks of the Summerland is falling gently and beautifully upon the waste places of earth; the mourners are being comforted; the hearts of many hearts that have hitherto been desponding. While we bid farewell to the passing year, and our thoughts linger upon its pages, let us wipe every falling tear; while we cherish the memory of those who have passed from our outward sight, let us be ready to go forward joyfully in the work that lies before us. Let us be prepared to fight the battles of error and wrong with the weapons of truth, and march on in the ranks of progression toward the better land.

THE MOQUI INDIANS are few in number, and dwell in the mountains of Arizona, about one hundred and fifty miles from Fort Wingate, the nearest military post. So ignorant of all matters outside of their own little villages are the Moquis that they believe that they are the only people in the world, with the exception of the four companies of United States cavalry that appeared on the occasion of their first outbreak. The appearance of these soldiers at this time simply astounded them, as they had no idea there were so many white people in the world.

Gov. Solomai made a visit to Washington with two Moquis about ten years ago. The sights the old chief saw then were so marvelous to himself and companions, and the existence of the Washington seemed so ideal, that his ambition on his return was to introduce some of the ways of the white people in his own tribe. On his return to the village he commenced to relate to his fellow-citizens the wonders he had seen. He described the immense numbers of people, railroads and gigantic buildings.

But he could not convince his companions that he was telling the truth, and they finally thought him crazy. Consequently they held a meeting, and decided that the proper thing to do with Solomai was to confine him in a hole. He was kept there some time, and when finally released, resolved that it was dangerous to talk too much. His two companions, awed by his example, were afraid to corroborate his statements.

A NOVEL REMEDY. A Virginia gentleman, during an athletic exercise one day, felt a sudden pain in his chest, and, feeling some internal injury, sought for a neighboring plantation, where he made provision to medical skill to prescribe for him. The negro, having administered a dose with the utmost confidence of a speedy cure. No relief being obtained, however, a regular physician was sent for, who on arriving inquired of the negro what he had given. Sambo promptly responded: "Rosin and alum, sir."

"What do you give them for?" continued the doctor.

"Why," replied Sambo, "de alum to draw de parts together, and de rosin to solder 'em."

REASSURED. A good story is told of a timid clergyman just arrived from a trip abroad. Coming home the weather was alarmingly tempestuous. The wind blew a

hurricane, the vessel rolled, and the parson took fright. He left his stateroom and staggered along to the office of John Kavanagh, the purser, and told him what he was, and said: "I'm sure, Mr. Purser, you'll pardon me, but I feel so dreadfully agitated. Kindly inform me, we are in any positive danger?"

Kavanagh replied: "Come with me a moment," and he led the way to the forecastle. "Now," continued he, "bend your ear down there, and tell me what you hear." The sailors were swearing in their happy-go-lucky, unconscious way. "How shocking! What language!" groaned the parson, trembling from head to foot.

"Now, do you for a moment think that those sailors would go on in that profane fashion if there was any real danger?" asked the consoling Kavanagh. "True, true," replied the parson, somewhat calmed by the assurance. "One may sometimes pluck the sweet flower of comfort from the vile cloak of sin. The ways of Providence are indeed inscrutable," and back he crawled to his room, in a degree reassured.

Two hours later the storm had increased in violence, the wind raged and howled more wildly, and huge waves broke over and seemed to submerge the great ship. The parson was out of his room again, more scared than before, and was seen silently, nervously fumbling his way along the wet deck to the forecastle. He was deadly pale, and trembled with excitement. He listened. The sailors were shouting, and a tremendous oath amid the din reached his ear.

"Thank heaven," murmured he. "They are still at it. They still blaspheme. There is no danger yet, the Lord be praised."

CURED BY A "SAINT." On the authority of a member of the medical profession, the British Medical Journal states that a devout woman, afflicted with an ulcerated stomach, visited St. Winifred's well, and was duly cured by the saint. She returned home, boasting that she could "eat anything," including even "pigs' feet." Whether she actually indulged in pigs' feet does not appear. If properly cooked, they are a harmless delicacy; but, anyhow, the lady was suddenly seized very ill at tea-time. The doctor who was called in "diagnosed perforation of the stomach," and the next day the poor lady died. One of the first requisites, I take it, in estimating the value of all "cures," whether miraculous or otherwise, is the subsequent history of the cases. This is supplied with great effect in the above case. To be sure, perhaps, it should be told that the saint does not insure against pigs' feet in cases of ulcerated stomach.

EQUAL TO THE OCCASION. A clergyman of the Church of Scotland took much interest in the progress of a Highland student, and valued him as much as he could in his studies preparatory to getting a license from the Presbytery. In one thing, however, he was deficient. Both minister and student were much exercised as to how to overcome the difficulty. Neither knew anything of Hebrew, and how the young man was asked to read Hebrew, and without it sorely puzzled them both.

At last the clergyman saw his way clear as if by inspiration. "Take your Gaelic Bible," he said, "and when you are asked to read Hebrew, go on reading from it."

of that precept? "Render no man evil for evil," he said. Have you faith in that rule of action? If not, you have no faith in him who gave it. If you have, then why so constantly violate it? Show your faith by your works. He said to the woman taken in adultery: "Neither do I condemn thee; go and sin no more." Have you faith in Christ? Then why give the lie to that faith by despising, condemning and imprisoning the adulterous woman? Show your faith by your works. We insist that they who daily and hourly disregard, and persistently violate these great, leading and really divine principles of human action, whatever their profession of faith, show a lamentable lack of faith in them, and in him who gave them, and who, by his life, proved their efficacy and divinity. In the meantime let us individually take the lessons from the Angel-world, and do the work which our hands find to do, and which will bless ourselves and our fellow-beings. Many of us are in responsible positions and have others dependent upon us, and hence may be compelled, for a time, to move on in the old channels, but as we see that there are better ones, we can use our influence to bring about the time, not only for ourselves to get into them, but help others in the same direction, so that we may realize indeed in truth, "Thy will be done on earth as it is in heaven."

"God of the mountain! God of the storm! God of the flowers! God of the world! Breathe on our spirits thy love and thy healing; Teach us content with thy fatherly dealing; Teach us to love thee, To love one another, Brother his brother, and make us all free; Free from the shackles of ancient tradition."

INDIAN MONKS. The Indian monks, called Phoenicees, do not shave much, but amuse themselves between prayers by pulling out their superfluous hair with tweezers. They command the streets, in long yellow robes, early every morning, with a wooden bowl to receive the alms and victuals of the faithful, and carry a triangular bag, with which attention is called to the fact that the cupboard of the monks is bare.

WORK OF THE DEVIL. The aborigines in their astrology ascribed most of their maladies to demons. What matters it, however, whether the Devil or "devils" are blamed for the ailments and mortality of men? The day certainly will come when science will be able to trace every illness to which the Adamic race is subject, to the poison which an infernal, god-antagonizing power was permitted to infuse into creation and the creature. It already demonstrates that healing and restorative means for every ailment were left on earth for man to seek and make use of; and also that not until divine revelation came to man could the existing remedies be judiciously applied and scientifically classified. The conception that devils were the cause of sickness was, therefore, only erroneous in so far as these beings were materialized.

Martin Luther, who must be credited with being the founder of the religious emancipation of modern times, asserts that "pestilence, fevers and other maladies are undoubtedly to be regarded as the despoiling work of the Devil," and nearly all the theologians of the following centuries maintained the same doctrine, adding the Sinphases as Malaria, Yaws, a being burdened with eighteen uncanny visages, representing the various stages of this dreadful contagion.

Before the discovery of iron, and not less than eight thousand years ago, the territory of what is now China, Korea and Japan was occupied by a brown race, either Malay or Malay-negroid in character. This is pointed out by tradition, by ethnology, anthropology and archaeology. The brown people bore the same relation to eastern Asia as did the Iberians and Lapps to prehistoric Europe. While of a low grade intellectually, they had mastered nearly all the primitive arts. They had domesticated the buffalo, dog, cat, monkey and the banyan tree. It may be questioned if they had tamed the horse or cow. They lived in huts, tilled the soil, and understood pottery. As a race they were split up into innumerable clans and tribes. They were perpetually warring among themselves, using as arms weapons made from wood and stone. They worshipped fetiches and devils, practiced polygamy and polyandry, offered human sacrifices to their idols, and were altogether pretty respectable savages.

CARL SEXTUS. (TO BE CONTINUED.)

WORK ENOUGH TO DO. We know not what awaits us, Of our future we are certain; There's work enough to do, There's work that brings good tidings From spirit-realms to this; There's work that makes conditions For future joy and bliss. There are many all around us Who grope in error's night; We can dispel the darkness By bringing in the light. There's much to be accomplished By willing hands and brains; Bright is the worker's pathway With labor's happy gains. There's work enough for all men Who've willing hearts to work; And God will be the future To those who duty shrink. All toilers are rewarded With whatever they have won; And heaven will give glad welcome To all with work well done. STEPHEN H. BARNSDALE.

### DR. ADAM SHEEHAN. Her Views of Materialization.

I see there has been a discussion going on relative to materialization, and its value to our cause, some going so far as to say there is no such thing. To me materialization is a fact in nature as palpable as the earth itself, and I have never had a doubt of its truth. If independent table-writing is a fact (a form of materialization) there is no valid reason why the spirit who has learned the law by which the message is made to appear upon the surface of the slate may not also make himself a visible presence under proper conditions, but to accept materialization as a fact does not imply a belief in the power claimed by any individual who comes along claiming to produce the phenomena, without the most thorough and painstaking investigation. We must learn to be more careful in our statements concerning the things we witness, and which we call spiritual manifestations as they necessarily belong to and influence the world for or against our cause.

Frauds and pretenders abound, and live by their nefarious practices, assisted too often by good, well-meaning Spiritualists, who are woefully ignorant of the means employed to deceive and defraud them. And not only are they robbed, but they assist the rascals to continue their practice in other fields by writing for publication a glowing account of the manifestations taking place in the presence of the wonderful Mr. and Mrs. Medium, and by and by, when the aforesaid wonder is exposed, the good Spiritualist who has rushed into print to indorse him or her does one of two things: He stubbornly refuses to believe that exposure anything, but a plot to injure the medium, sends the abused individual money and letters full of comfort, or denies and renounces Spiritualism in toto, declaring the whole thing a fraud.

I believe our relief lies in education and generalization, and by this means we will finally remove every objectionable feature that confronts us to-day. The very fact that mediums have found a protection in the national organization, and may bring their grievances to that body, and if worthy receive attention and consideration from this great organization, who must know who it protects, and who is led to such a right investigation that their report may be relied upon by spiritual societies and individual Spiritualists who keep abreast of the times and our movement.

Spiritualism is the grandest light of the age, and does not depend for its existence upon any one phase of phenomena, or upon opinion of them, collectively gathered, as it can only be relied upon less than a dozen sciences, and a brief acquaintance with one or two persons who claim mediumship. Spiritualism requires more of man than mere belief, based upon what he thinks he sees. We do not know all its meaning to man. We are children who bask in its sunlight, too often unthinking, happy and careless of the lessons.

To me it is solemnly grand, the anthems of all ages. The history of all races, the struggles of all souls in their upward striving, lie slumbering on her bosom. To teach her philosophy is a privilege; to give voice to her messages to mankind is to walk in the shadow of death and proclaim eternal life. Whoever enters this "Holy of Holies" will not be greatly disturbed when the trickster meets exposure, since they know that exposure is inevitable. There are no secrets in nature if man demands truth, and sooner or later the Angel of Deliverance that sleeps in the stone will come forth revealed in all her purity, stripped of all the rags the unthinking have clothed her with. The hard knocks are all necessary to make the chips fly, and there are many who know that there is a spiritual Spiritualism that transcends any and all religious plans of salvation.

I wish to send greeting to my friends scattered throughout the country, and announce that I am open for lecture engagements for the coming season; also next season's camps.

I have been confined very closely for the past year to my home and practice, carrying forward a project of my spirit guides and counselors. The work is done, I am happy to say, and I return to the lecture-field with great satisfaction to myself.

Address me at Elsinore Gate and Russell street, Eden Park, Cincinnati, Ohio.

LIGHT. Let there be light! The words were spoken long ago, But down the ages still they flow; The double meaning they convey Finds echo in our hearts to-day, For not alone to outward sight Was the command: "Let there be light," But on the inner senses fine Good meant for light to shine. Let there be light! Light that shines from sea to sea—Light that shall make mankind more free From Superstition's galling chain—From Ignorance and vice and pain. Oh! let that light so clearly fall That it may help us, one and all, To see in each a brother man, Not bound by any creed or clan. E. N. TUPPER.

The mother's heart is the child's schoolroom.—Becher. Our possessions are wholly in our performances.—Simms. Calamity is a man's true touchstone.—Beaumont and Fletcher. There are follies as catching as contagious disorders.—Rochefoucauld. Striking manners are bad manners.—Robert Hall. Fortitude is the marshal of thought, the armor of the will, and the fort of reason.—Bacon. Into the composition of every happy enters the thought of having deserved it.—Joubert. Wherever the tree of beneficence takes root, it sends forth branches beyond the sky.—Saadi.







## THE CLINTON CAMP.

## It Opens Under Favorable Conditions.

PRESIDENT THOMPSON DELIVERS THE OPENING ADDRESS—HE EXPRESSES HIS THOUGHTS IN POETRY.

LADIES AND GENTLEMEN:—It is again a duty devolving on me to make you an opening address.

In the midst of so much intelligence, so much talent, so much ability of all kinds, it seems presumptuous in me to take much of your time, this morning, in the opening of our camp; but then our cause is one, supported on the grand pillar of Truth, and who need fear where foundation is laid there, that everlasting support. You and I, each may have our opinions, but when they rest on the sure foundation of truth and justice there is nothing to disturb us. Our cause underlies all religions, and makes all mankind one, and of kin, not all equal, but all progressing toward the standard of excellence.

It is through consciousness, which is part and parcel of the soul, that we reach into the infinite fields of nature, where we are but school boys and girls walking along the silent shores of the infinite.

We may fail, but those following after will take up our cry where we have left it, and move on to yet grander victories.

I shall therefore ask your indulgence while I read you some thoughts on the "Voice of Nature Speaking to the Soul of Man."

## QUANTO FIRST.

O'er nature's works there stands a sentinel,  
Whose lips, though sealed, in eloquence they tell.  
Their Maker's praise, who doeth all things well.

'Tis Silence reigns supreme, remote and near,  
And holds in secret that to man most dear.  
Upon the silver wave of ocean strand,  
Among the starlit depths of Heaven's band.

She rules supreme:—mid ether holds her way,  
And penetrates to depths of space away—  
To regions whence the mist of mystery  
Ne'er rises up to let in light of history.

She sounds his grandest praise in silent notes,  
And when she loudest speaks she is most mute;  
To understand her ways, seek Nature's book,  
Take lessons where you may of babbling brook.

If murmur here disturb fair Silence reign,  
Seize on the sunbeam—ask it whence it came,  
Or whether flies?—to what remoter scene  
Is gathered up its essence so serene?

Whence speeds this silent ray upon its way?  
Where rests its silent work at eve of day?  
Is garnered up this quivering beam on high,  
To light new worlds and deck another sky?

Is lost in depths of space and found anew,  
A point of motion or an atom too?  
The questions asked of her disrobed of dust,  
But echo answers still in Him to trust.

Who wondrous paints the flower its varying hue?  
Or seals up sunshine in the morning dew?  
Or spreads the blushes on the maiden's face?  
Or clothes her in a woman's matchless grace?

Ask time to sing a song of days of yore,  
How then he launched his boat from primal shore,  
And sailed adown its stream 'mid chaos wild,  
Nature's firstborn, but not her fairest child.

Sad Silence looks adown with kindly eye,  
But deigns not speak about this mystery.  
For she doth babble not of Nature's plan,  
Nor condescend to tell when time began.

The space that wraps the universe around,  
Imagine where its end, if it be found,  
The depths of ether which it holds in place,  
Hath it a fountain whence it flows in space?

Here Silence rests and points to Deity,  
As great first cause of all Infinity.

## CANTO SECOND.

Thy still small voice whose echoes sound along,  
The corridors of Time, whence chaos strong,  
Leaped from thy womb,—it comes whence darkness reigns,  
And order had no place in thy domain.

The past holds in its breast the hidden seeds,  
That lie as diamonds in the blackest fields,  
The present lures us on to delve adown,  
For knowledge from Creation's lowest round.

O'er the fields of earth, 'neath lowest shed,  
A brilliant light is seen from Nature's bed,  
And round each stratum glimmers still a light,  
Revealing one First Cause, who sealed up Night.

And chained her fast adown to Chaos' reign,  
That fled away at sight of primal star:  
Her robes disordered and her tattered train,  
Loomed hideous black, as order 'gan to reign.

For well she knew that order was Death's knell  
To all that rot in Chaos' hell,  
And darkest fiends in hideous shapes surround  
Her darkened trail, and monstrous noises sound.

As they retreat low down to farthest verge,  
Where scarce is heard above the faintest dirge,  
They speed away to further depths of space,  
Again to find a final resting-place.

Where order holds o'er all there is no God,  
Proclaiming once for all there is a God.  
Vain, vain the search in space confines again,  
A spot to find where Chaos supreme reigns.

For this would be to limit power above,  
And place the Devil on the throne of love,  
To dictate laws for man and woman;  
But, then, these laws themselves are born of heaven.

And since high born they be, their laws  
Are forces on and on the primal car,  
That ne'er can rest till furthest point is gained.

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"The New Earth











## GENERAL SURVEY

## The Spiritualistic Field—Its Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in 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 official interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

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

Madame Bourgeois, the brilliant pianist, of Chicago, is now at the Cassadaga Camp to remain the entire season.

Mrs. Isa Wilson Keyner is at Clinton Camp, where many will be glad to greet her and enjoy her mediumistic work. J. H. McMillen writes from Portland, Oregon, and expresses his pleasure in the cause of Spiritualism, and hopes that the cause of Spiritualism is spreading over this Northwest coast. Orthodox sneers and falsehood cannot down it—it has come to stay.

Dr. Lucy Barnicot has removed to Boston, Mass., and can be addressed for engagements at 175 Tremont street, Boston, Mass.

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J. W. Dennis writes that: "Woman's Day was very appropriately celebrated at the new camp at Freeville, N. Y., by Mrs. Augusta Armstrong of Buffalo, N. Y., who brought in a large number of people. The mediums are doing a grand noble work in converting many to our harmonious philosophy, and Chesterfield camp is proving to be a grand success in every way. Address me at Jonesboro, Ind."

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Geo. W. Walrod, inspirational and trance speaker from England and Canada, is now at Denver, Col., en route to the Pacific Coast. He proposes after filling engagements in the Western States, to take a professional tour through Canada, where he is at present recruiting health and strength at Denver, Colo., letters on business may be addressed to him there until further notice. Societies in Colorado or States west requiring his services should write to him. He is open for mission and revival work. Address him at the Granite Building, 1225 Fifteenth street, Room 15.

"Mrs. M. Bates writes from Joliet, Ill.: 'A few weeks ago, Mrs. Lee Norie Claman, of Chicago, came in our midst. A meeting was held at the home of Mr. Pettis. A good crowd was gathered there; a fine lecture was given by her control, Evelyn John, and at the close many beautiful messages from loved ones, every one of which was recognized. Such an interest was awakened that it was decided at once she must come back the following week, which she did, and we have had meetings once a week ever since. The Fourth of July the Methodist church was thrown open for us to go in and hold two services that day which we did, with great success. It was startling to the skeptic to hear the messages given, names and dates in full. At this time we decided as our crowd had increased, to move to the new hall. The old hall was too small for the cause of Spiritualism is spreading over this Northwest coast. Orthodox sneers and falsehood cannot down it—it has come to stay."

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## QUESTIONS AND ANSWERS.

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

### Hudson Tuttle.

Address him at Berlin Heights, Ohio.

J. J. Arcadia: Q. How shall I investigate Spiritualism?

A. To the many inquirers who have asked for information as to how best they may acquire a knowledge of the phenomena of Spiritualism, I have repeatedly answered that the means were in their own hands, that they need not go far away, but gather their own household or a few sympathetic friends together, form a circle and that they would surely find someone of their number susceptible to spirit influence. Then whatever phase appeared they could cultivate it, and the result would be more satisfactory than by any other method. The following passage from a letter, one of many, shows the value of this method. It is from an active business man of Madison, Wisconsin, whose name I cannot give, as the correspondence is private:

"I took your advice, formed a family circle, and have in a short time received all the evidence I want of reality of spirit return. My wife has developed into a writing medium, and also speaks in unconscious trances. We received communications at our first seance, and many spirit friends wrote messages through her hand. Now they seem to take full control of her."

The home circle is the "prayer meeting" of Spiritualism. It is not wise to wait for opportunity, but make the opportunity. The friends in spirit life are as anxious to make their presence known as we are to have them, but they cannot unless we make right conditions. First of these is the harmonious circle, and an earnest union of thoughtful purpose—prayerful, for no other word so well expresses the desired state.

H. T. Olsen, Chicago: Q. Some fifteen years ago, continuing from the beginning of winter till spring, at any time there were rappings on my bedroom window, lasting from midnight till 4 o'clock a. m. I could not or did not receive answers. Were these rappings of spiritual origin, and how can I learn what they meant?

A. The preceding answer applies to this correspondence.

The spirit found the difficulties besetting the way of communicating its earnest desire insurmountable and discontinued its efforts. The urgency then best felt may have passed. On all these subjects he will gain the information he desires by the prescribed means.

D. A. V., Green Bay, Wis.: Q. Why in my mediumship do I remain for years without advancing?

A. Because of your unwillingness to walk before you can run; to learn the alphabet before you read. One of many phases you long for, and perfect yourself in that. It is asking too much of spirit friends to do for us what we should do for ourselves; to give us instruction we can as well gain in books, or by clairvoyance show us what can be better seen by the physical eyes.

Edwin Poole, Onset, Mass.: Q. I read with much interest your instructive replies to questions each week in THE PROGRESSIVE THINKER. I wish to propound one now, but have a little incident to speak of first that made up the question. I have a friend, in whose veracity I have full confidence, who is an amateur photographer. Being engaged in other business for a livelihood, he has little time to spare for photographic work, but all his spare time from regular work he could easily use to the satisfaction of the picture he has taken. He has been successful in photographing cats, dogs, etc. A few months ago he had an order from a lady to come to her house to take a picture of her cat. He was prompt in attending to the matter and obtained an excellent likeness of the cat, lying on an extension table. But when he developed the picture he was astonished to find on the same negative the picture of a large dog sitting up back of the cat, his forelegs showing up as plainly as the cat itself. My friend is not a Spiritualist, and far from attributing this result to anything spiritual, he concluded the picture must have been a reflection from something in the room. He was curious to find out what had caused it, and so proceeded to the facts he was allowed to thoroughly examine the room, but failed to find any cause therein, for this strange phenomenon. The lady had no dog, had not had one in the house for a year, she said. My friend, mystified, took the negative to show to the people who lived there. These people were not Spiritualists. On the contrary, they were very much opposed to Spiritualism. When the man looked at the negative he exclaimed: "Why! those are Dan Robinson's legs!"

"Why?" Dan Robinson? asked my friend, whom I will call S.

"It's a dog that used to belong to the folks across the way," replied the other, whom I will call A.

"But how came his picture on here?" queried S.

"Why, the dog is dead!" exclaimed A. "Well, what about that?" said S. "How came his picture on here?"

"There is a story that connects them together," said A. "When this cat was a kitten, she was driven up a tree by three dogs, who stood at the base, barking furiously. Dan, a large dog across the street, took in the situation, crossed the street, and dispersed the cat's tormentors, and the cat recognizing his friendliness came down and henceforth they were firm friends until Dan died. I don't know how to account for this picture, but those are Dan's legs!"

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that will permeate the system? If so, how?

There is no patent magnetism-generator, and all claims of "developers" of this power may be safely set down as pretension. The strongest and best "magnetism" is gained, by perfect health and spiritual purity.

H. R. Arcadia, Fla.: Q. What is the explanation of the statement of clairvoyants regarding the "circular internal respiration"? Is the blood subjected to an auto-oxygenating or electrolyzing current?

A. There is no fact in physiology more perfectly demonstrated than the oxygenation of the blood in the lungs, and probably by absorption of air throughout the circulation.

Any other theory or supposition, whatever may be the source, shows ignorance of what has been done in the study of this subject. The electricity which is supposed to be the cause is only an effect of chemical changes, and has been wonderfully utilized in the battery of the electrical cell and ray.

The circulation of blood through the lungs is referable to well understood processes, and the term "circular internal respiration" is a meaningless phrase. Of "auto-oxygenating," simply meaning that the blood is self-oxygenated, there can be no objection except that it explains nothing, and the fact is better expressed in simple English words.

### LOOKOUT MOUNTAIN CAMP.

#### To Stockholders and Spiritualists Generally.

Lookout Mountain Camp-meeting Association of Spiritualists met on July 21, with a full quorum present and by proxy.

Report on grounds showed that it was divided into three parts, namely: Three acres, more or less, set apart for Hotel Block; three and one-half acres for spiritual grounds in perpetuity; the remaining seven acres, more or less, into lots for sale or lease.

Report of indebtedness: Debt reduced to twenty-four hundred dollars, at 6 per cent interest, for which a new note was given, payable in 1898, and a lien on Hotel Block as security.

Now under consideration: The leasing of Hotel Block for hotel, or sanitation, under the management of the most progressive modes of healing, from which the association will derive an annual ground rent, to pay all expenses, and it is hoped, to pay a per cent on the stock.

The attendance at the camp-meeting was quite large, and the very able ministrations of Mr. J. H. Robinson, Mr. J. H. Robinson, Mrs. Annie E. Thomas and others were highly appreciated by all persuaders of those present.

New life and interest has taken hold of all people here, in spiritual philosophy, and we hope for success hereafter.

JERRY ROBINSON, Pres.

### TEMPLE OF THE MAGI.

#### A Vision and the Interpretation.

I was very much interested by the description of the Temple of the Magi, in THE PROGRESSIVE THINKER of July 18. It brought to my mind a circumstance that occurred about a year ago between Prof. J. S. Loveland and myself.

Some two years ago the Professor was taken sick with a gripe. I went to see him, and he seemed to be very doubtful of his recovery. I told him he would get well and come before the public a brighter and higher unfolded man on account of his sickness; that it would be about a year before he would get around again.

In about a year he came back to Sumnerland, and sent for me to come and see him. He was able to be out of bed part of the time. The first time I went to see him, at 10 o'clock a. m., I sat on the side of his bed, holding his hand, and the image of a deer appeared before me, and I saw as was temple, impressed on my mind to feed it for him.

The next day while I was holding his hand, I was impressed to say: "You are a Master Mason—made one by man-made laws. We will initiate you into the coming Spiritual Masonry of the Brotherhood and Sisterhood of Humanity; and then I will as was temple, before me, and the Master coming out of an inner chamber, with the most beautiful robes on that I ever saw. The robes seemed to be made in capes, each one glittering with gold and diamond fringes.

Then I was impressed to say: "We will finish your initiation the next time you come." The next day at 10 o'clock, I took him by the hand, and the same image of a perfect man with the same beautiful robes came out of the same room, and the image of a perfect woman by his side, with the same beautiful robes that perfectly resembled the Master's. They were impressed to say: "You are a Master Mason—made one by man-made laws. We will initiate you into the coming Spiritual Masonry of the Brotherhood and Sisterhood of Humanity; and then I will as was temple, before me, and the Master coming out of an inner chamber, with the most beautiful robes on that I ever saw. The robes seemed to be made in capes, each one glittering with gold and diamond fringes.

Who are those two perfected beings I saw, if they are not the bride and bridegroom of the Temple? and the human body is their home, and when the temple is finished, and the human soul is kept trimmed and burning, we can see the golden stairs that nature's laws have built, that lead up to the upper chamber where the bride and bridegroom of the Temple live.

But the cords of selfishness hold the most of the human family bound to the lower rooms of the temple, and it will be a long time with many of earth's pilgrims before they will find the golden stairs that lead up to the Master's room, where the dual nature will be robed with garments of purity. But sad experience will wean all of Mother Earth's children in time, and the golden stairs will remain there for them to climb out of darkness when their idols fall to have any more attraction for them; for the soul is immortal, and the idols are built out of their own earthly fancies and will pass away like the child's toys as soon as sad experience causes them to outgrow them. But the crucifixion comes before one, and the crucifixion—the end before the blossom.

A. C. DOANE.

### A Great Chance to Make Money.

I want to tell you of my wonderful success. Being a poor girl and needing money badly, I tried the dish washer business, and have cleared \$200 every month. It is more money than I ever had before, and I can't help telling you about it, for I believe any person can do as well as I have if they only try. Dish washers will find the money in the water. The Mound City Dish Washer Co., St. Louis, Mo., will give you all necessary instructions, so you can begin work at once. The dish washer does splendid work; you can wash and dry the dishes in two or three minutes without putting your hands in the water at all. This business and let us know how you succeed.

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

## "SOUL GENESIS."

Considered from the Standpoint of Psychic Experience.

Commented to Dr. Hudson and A. M. Griffen.

In connection with Dr. Hudson's and A. M. Griffen's philosophical discussion of "Soul Genesis," I will give my experience in connection with the same subject. It is more of a practical experience than a theoretical investigation.

Ever since we—that is, myself and myself—have been investigating Spiritualism, we have received communications through mediums, purporting to come from our children in the spirit-world. As in our over thirty years of married life we had not, to our knowledge, been blessed with any children, we always refused all communications of a contrary effect. In one of the sittings of our little circle, one of the members—a gentleman with most remarkable clairvoyant and clairaudient powers—gave me several communications from a very bright female spirit. The spirit was of an unusual cheerful disposition; she exhibited at least a hundred different classes, if we are continually shocking their innate sense of refinement.

If profanity is not a thing to be deplored, why should we be so averse at hearing our little ones repeat the same words that we may have uttered in their presence? We cannot expect to gain adherents at least among the children if, in the lycium, for instance, they were to repeat some of these big "swear words" that some people think so necessary to use in order to give proper emphasis to that which they are saying? Would we feel like inviting people of culture to come and hear the higher laws that govern his being, will do or say anything that will put him on a level with ruffians or brand him with the stamp of rowdism. Let us each appoint himself a committee of one, and try and rectify this error into which so many have unthinkingly fallen.

Flint, Mich. IRENE GAY.

### ISLAND LAKE CAMP, MICH.

#### It is Prospering, with Good Lectures and Mediums.

TO THE EDITOR:—The first two Sundays of this the second annual meeting of our camp has come and gone amidst rain and sunshine, for we have had a little of the latter and a great deal of the former on both occasions.

The exercises of the opening Sunday were devoted to the opening of the dedication of the auditorium, a neat and tasteful building, handsomely decorated with bunting, and an abundance of cut flowers. Music by Prof. Hudson, assisted by Prof. Walker and Little daughter as violinist, with the singers, made a happy sound in our ears.

Mrs. Lillie, the perfect speaker for such occasions, spoke with great power and eloquence, dedicating the building to the highest good toward the uplifting of humanity, reminding us that it is because of man's mistakes that sometimes our temples are turned to other than the original use. In the afternoon the lecture was entitled "The World As It Is," so replete with thought, spirituality and practicality that we heard the remark in tones of appreciation, "There is only one Mrs. Lillie."

The second Sunday was as ably filled by Mrs. Annie L. Robinson, another of our favorite speakers, in her own initial lecture, giving conviction and content to her hearers.

Spirit messages closed the work of this day, all of which were recognized, and full names were in most cases given.

The intervening weekdays have been pleasant, the lectures given by Mrs. Lillie, Clifton and Mrs. P. H. Hopkins. The conferences have been thought-provoking, highly interesting, though at times soaring beyond the ken of ordinary people.

Most of the campers of last season are here, with some new ones. We welcome all, and hope to see every one of the old ones again. Welcome!

Mrs. Augusta Ferris is at her cottage home, giving sances to the satisfaction of the large majority. We are blessed by her presence and the true work she presents.

Mrs. Nellie Padgham, one of the speakers for the coming week, was among the first to arrive, and her sances, giving phenological readings; Prof. Walker, astrological readings; Mrs. Everett, magnetic healing and readings; Mrs. Curtis, classes in mental science; and with others coming, it seems we are fully equipped with variety of talent. Our good first president, James H. White, and family, with us, and many more of the good and true ones that make it possible to endure the sorrowful shades of life everywhere.

Every one agrees that this place is the best of all for a camp, and one ventured the remark that he wondered how the Spiritualists "stumbled" onto such good fortune.

We replied: Because of the effort of a very few in the beginning when the road was the roughest and hardest to travel. But, be that as it may, the work is begun, and increasing in power for good.

Let the Spiritualists not specially identify with other camps come and see if this is not the place for a summer sojourn by the side of this beautiful lake, often reflecting the surrounding scenery as though it would intensify the beauty of the already beautiful spot.

EFFIE FIELD-JOSSELYN.

### Lake Pleasant Camp-Meeting.

The twenty-third annual camp-meeting of the New England Spiritualist Association commenced at this place August 2, and will continue until September 1. An extra session has been held this year during July, with speaking most of the week, and on August 1, Prof. W. M. Lockwood, of Chicago, who gave a course of scientific lectures; Mrs. Helen L. Palmer, of Portland, Me.; Mr. Oscar A. Edgerly, of Newburyport, Mass., and Mrs. Clara Field Conant.

Among the speakers for August are Col. R. E. Ingerson (who lectures Sunday the 9th, 10th and 23rd), Mrs. T. U. Reynolds, Dr. C. W. Hidden, Mrs. Frances Holmes, J. Clegg Wright, Mrs. Sarah A. Byrns, Mrs. Helen Stuart Richings, Mrs. Carrie E. S. Twing and J. Frank Baxter. Mediums who will give tests from the platform are Edward Foreman, Mrs. May S. Pepper, Mrs. Ida E. Downing and Edgar W. Emerson.

The cottages are nearly all occupied. The hotel and boarding-houses are doing a good business. There is a fine grocery store, a meat market, a dry and lacy goods store, bakery, and several other places where the campers can get what they need. The air is cool and bracing, and the water cool and delicious, and everything is favorable for a very successful season.

M. W. LYMAN.

## A HABIT TO BE AVOIDED.

Profligate Language Is Akin to Rowdism.

While I do not wish to criticize any mode of action, or question the right of speech, it seems to me that it would look more respectable, to say the least, if Spiritualists would refrain from using profane language, especially in public. Though we do not deem it "wicked," as our orthodox friends do, yet it is a low coarse habit, and one that adds no laurels to one's crown. I have heard men that were ardent Spiritualists—those who were looked upon by the community at large as being leaders in our cause, use language—and that, too, at public gatherings—that would have been more in keeping with the expressions that I have heard uttered in the presence of ladies and gentlemen.

If we would have people look upon our philosophy as a religion, and respect it, we must act in such a manner as will command respect for ourselves as well as our principles. We cannot expect to gain adherents at least among the children if, in the lycium, for instance, they were to repeat some of these big "swear words" that some people think so necessary to use in order to give proper emphasis to that which they are saying? Would we feel like inviting people of culture to come and hear the higher laws that govern his being, will do or say anything that will put him on a level with ruffians or brand him with the stamp of rowdism. Let us each appoint himself a committee of one, and try and rectify this error into which so many have unthinkingly fallen.

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M. W. LYMAN.

## DEFENSE OF DEATH.

[NOTE.—It is to be regretted that mankind looks upon the simple change called death as one of the most terrible events, that can possibly befall us; therefore the author has personified Death, and invested him with all the higher faculties and attributes of man, placed him before an audience of the world to plead in his own defense—to more clearly define his mission in the grand order of nature, and also assert that he is a true friend instead of an enemy.]

I stand before thee, denizen of the earth, To give thee weighty reasons, and to ask thee To reverse thy cruel and unjust aspersions On my name. Hear me! for the joy and peace I bring thee While on this earth, and in thy hour Of final dissolution. All nature hath decreed That from the womb of Mother Earth The moving, swelling, bursting bud Shall issue forth to life and beauty; And when maturity is reached— Whether it be man, the highest type of all, The horse, the ox, or bird upon the wing, The frail aralia of the rocky wood, The brittle aspen trembling in the breeze, Or monarch oak of centuries old— All, all must commence the retrograde From whence they came. The indestructible atoms, Composing all bodies—animate and inanimate, The gentle touch of my magic wand Shall in time release from each other, And like the hushed and cold body, Following each its own magnetic path, Shall be attracted and return Each to its own great fountain; Thence to be again disseminated For the billionth time. Why, then, shouldst thou fear Death, thou silent sage? When I am absent kind? Thou callest me "Cruel Death," "Insidious, treacherous enemy," And "King of Terrors." And shriketh from my approach As from some hideous fiend In demon form, to do thee harm. Yet mother's fondly arm Enfoldeth thee with love Than mine. No mother lull Nor wailing cry and tones of love, Nor wiles away its tears with plying hand, As I do thee. When bodily and mental agony assail, Unnumbered beings then have called for me— Have pleaded that I would bring to them That sweetest sleep. Naught else could give. Think, then, of thy condition. Did I not heed thy pleading cry? Think of the torture of the coming hours; The days—yes, months and years Of agony untold: Were it within my power to turn from thee, I cannot do so. Be the monster painted by thy hand; Who thou wouldst fall, when duty called!

And whether I come to thee Swift as the lightning's flash, Or gently as the dew at eve (When pain and anguish rack thy fevered brain) And earthly aid is powerless to relieve, Or whether I greet thee On the swiftly-rushing train When life and (old friends) Ride side by side, I come, thy spirit's accoucher, And am thy first, thy last And truest friend.

FRANK A. HOWIS.

### HASLETT PARK CAMP, MICH.

#### The Fourteenth Annual Session Opens in Good Form.

TO THE EDITOR:—The grand old park, the quiet lake, the rippling crops and the lowing cattle in the neighboring fields, as well as the whole-souled and hospitable managers of Haslett Park Camp, all seemed to be doing their level best to give the "Welcome" to the "Welcome!" August 1, to the audience which assembled at Haslett Park Camp for the opening of the fourteenth annual session of five Sundays.

The floral decorations on the platform were plentiful and tastefully arranged; the music was in charge of Miss Daisy E. Hildreth, and the patriotic sentiments of the people were appropriately manifested in the formal opening of the morning session by the singing of the choir. Chairman O. P. Kellogg delivered a brief address of cordial welcome, after which he gave a short address, his subject being "The Old and the New."

In the afternoon we listened to an address by Mrs. Julia M. Walton, of Jackson, Mich., one of the old pioneers of Haslett Park Camp. Her subject was "The New Heaven and the New Earth." The subject was well handled.

The attendance for the day was fully up to the expectations of the management, though the heavy rain and the further fact that the farmers in the surrounding country were a week behind with their crops, kept away many who will be in attendance a little later in the season.

JERRY BRICKER.

### AU REVOIR, BUT NOT GOOD-BY

On July 28, at 10:15 a. m., Mrs. Ada Foye took her departure for Chicago, the home of THE PROGRESSIVE THINKER, and of the society she returns to serve. To say that we in Los Angeles regret the circumstance, would be almost too hackneyed an expression, for since my residence here, of over twenty years, I can truthfully say we have never received the public ministrations of any medium with the marked combination of such accurate mediumistic power, such integrity of purpose, such dignity of character and loyalty to duty. It has been my happy privilege not only to have enjoyed her public offices, but through daily intercourse and association, to have observed and felt the same nobility of character. Our sorrow at parting was a little increased by the fact of her debilitated condition. We know, however, that her society will receive her with open arms, and within the circle of their sympathy and spiritual appreciation we feel certain of her complete recovery. Truly, our loss is their gain. ELLA LUCY MERRIAM.

### "Cosmian Hymn Book."

A collection of original and selected hymns, for liberal and ethical societies, for schools and the home; compiled by L. E. Washburn, and illustrated by one of the most successful mediums that ever lived. 161 large pages. By M. K. H. Price, 50 cents. For sale at this office.

### MEDIUMISTIC EXPERIENCES

OF JOHN BROWN, The Medium of the Rockies, with introduction by J. S. Loveland. This is the history of one of the most wonderful mediums that ever lived. 161 large pages. By M. K. H. Price, 50 cents. For sale at this office.

### MIND READING AND BEYOND.

By Wm. A. Hovey. 300 pages, with illustrations of the subjects treated upon. Price \$1.25.

## A UNIQUE BIBLE PICTURE-BOOK.

OLD TESTAMENT STORIES COMICALLY ILLUSTRATED.

Exposure by Exposure. Ridicule. Facts. By WATSON HESTON.

The Stories Humorously Told—And Hard Facts Given Concerning the Origin and Authenticity of the Old Testament—A Page of Text to Each Picture. 400 Pages. 200 Full-Page Pictures.



