

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

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DELIVERED AT THE LILY DALE SPIRITUALIST CAMP

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The Logic of Natural Phe- movement of inert and inanimate mat-

and sounds

Of her existence, she is wisdom's self." -Street's Poems.

NATURAL PHENOMENA.

All natural phenomena are mani-fested to us through the senses; they are the only avenues through which a knowledge of objects or events can reach our consciousness; and although the cause of the manifestations may be hidden in nature's boundless laboratory, yet the effects are plainly visible. Thus wo see that a blade of grass grows day by day through the energy called vege-tative life, yet what that life is we do not know. We see an apple fall, as did the great Newton, and we call the force that draws it toward the earth the at-traction of gravitation, yet science can not tell us what gravity is, or what

causes it. We know that the attraction of matter We know that the attraction of matter senses than is intellect. It is true that for matter molds and forms alike the dewdrops and the orbs in stellar space, not intellect without life, and where it yet how, or when, or wherefore, are un-solved enigmas. We know that there is be observed, it is certain that life is a love among atoms of matter called there also. The faintest raps that con-chemical affinity, that unites an acid vey intelligence are positive evidences and an alkali in a marriage embrace, of the presence of both life and a human and an enmity whose antagonistic force mind. The marks of identification of and an enmity whose antagonistic force mind. will divorce them: but what these con- personal intellectuality are more plain will divorce them: but what these con-personal intellectuality are more plain tending powers are, science has not dis-and certain than those of physical for-covered. We know that electricity, by mations. Men are nearer alike in body a force called induction, begets magnet-than in mind. As in the celebrated ism, and that magnetism by a similar Thehborne trial in England, men have law becomes the parent of electricity, often personated other men from a re-and the great unsolved problem is: semblance in form and features, but "What are these mysterious forces that never in mentality or intellectual ac-are interchangeable?" and that under quirements. different circumstances and conditions. If an intelligence manifests itself to us may become either parent or offspring. by any means, its personality is de-Around us on every side we see the efternined by proof that is absolutely fects of natural laws which are as won-conclusive. Therefore, when a human derful to our senses as any so-called intellect with its peculiar mental charspiritual phanomena, while their pri-actoristics makes its presence known to mordial causes are beyond the reach of us either by raps, vocal sounds, or writ-sciontific researches or investigations. ing, no fact can be made more clearly

but the causes of few." THE MYSTERY OF LIFE.

Mankind recognizes the former and retains its personality if it can re-through the evidence of our seuses, member incidents of the past, and re-

"Nature is man's best teacher; she un-folds Her treasures to his search, unseals his but a mandate of the monarch, human

Her treasures to his search, unseals his eye, Illumes his mind and purifies his heart; An influence breathes from all sights and sounds We know, that all phenomena that manifest intelligence are "sui generis," They cannot be counterfeited. There is no spurious coin among the circulating media of human thought. There is no similitude of the human mind, and when we see it manifested by pen or planchette, or hear it in the raps of tongue or table, we know that we cannot

of the heart and lungs. No special pleading by faith or petti-fogging by hope will avail to change the decision of that great tribunal. It is certain that a belief in spirit visitabe deceived in the nature of the force that causes the phenomena. If intel-lect, memory and love control the un-seen forces, then they must be phenomena of a human soul, for they can ema-nate from no other source. There is no power in the universe that can simulate tions and manifestations is a recorded fact for all ages, and among all people, and to-day so-called modern Spiritual-ism is permeating all Christian organ-izations. In a covert way it is whisthem. The only mint of the human mind is the human soul, and there can pered in many a sermon from orthodox divines. Church members secretly visit be no counterfeit of either its impress or the pure metal of its coinage. the seance-room and there find confirm-

PERSONALITY AND INTELLIGENCE.

atory evidence of the basic facts of all creeds. The great religious acrobat Life is not more apparent to the and sensational evangelist, Dr. Taimage, in a recent sermon, speaking of death, said: "The apparent feeling of uneasi-ness and restlessness at the time of the Christian's departure the physicians say is caused by no real distress. It is an unconscious and involuntary movement, and I think in many cases it is the vision of heavenly gladness too great for mortal endurance. it is the only heaven, breaking in upon the departed spirit. You see your work will be done and the time for departure will be at hand, and there will be wings under you, and song let loose on the air, and your old father and mother, gone for years, will descend into the room, and your little children, whom you put away for the last sleep years ago, will be at your side, and their kisses will be on your fore-

The eminent sayant Lacono says: | apparent to our senses. It matters not "We know the effects of many things, that the casket that once contained it in earth-life has long since been given to death and decay, the soul surely lives

while the latter are only made apparent late them through any physical phenom-by a process of inductive reasoning. ena, however insignificant they may apa process of inductive reasoning. ects can be proven by the testimony pear to those unacquainted with the observers, while causes are the enact An orthodox friend remarked to me

of past superstition, whether carved in marble or enunciated in the articles of faith of creedal dogmas. What are the facts to be investigated? Is the question of educated thought, and faith and hope to have no place in the laboratories of marble or enunciated in the articles of faith of creedal dogmas. What are the forgiveness—as a lawyer argues his case in court? Why is it deemed import-ant to call in the services of a trained we are the articles of the course of the course of the trained the addition of the services of a trained the addition of the services of a trained and the addition of the services of a trained and the addition of the services of a trained and the addition of the services of a trained and the addition of the services of a trained and the addition of the services of a trained the services of a trained and the services of the service of the service of a trained and the services of the services of a trained the service of the serv medium, a minister of the gospel, to exeither scientific or mental research, Faith has no scales in which can be accuercise his learning, logic and eloquence to convince the Divine mind that the rately weighed the testimony of the senses, but is rather the dust in the cup cause of his client deserves immediate of the balance, to be removed before facts are placed therein, lest it gives a false impetus to the despending scale; consideration and a favorable decree in the court of equity, in heaven, whose mem sessions seem to be contemporary with the revival meeting, on the earth, with and f long extended vacations between? Is it life. while hope is but an idle wish, often prompted by personal desires and self-ishness, and whose gratification would true," I asked, "that be injustice to the world.

IMPORTANT QUESTION.

There is an eye whose glance pervades All depths, all deserts and all shades: That there is an ear awake on high Is there a life beyond the awful mys-E'en to thoughts whisper'sere they die.' teries of death? is the all-absorbing question of sentient thought, and noth-

REVIVAL MEETINGS.

ing but facts will ever answer it to the "And if the basic facts of all religions conviction of reason and reflection. The evidence of facts must be proven by the are true, why do the orthodox churches and creeds deem it necessary to have certain conditions and mediumistic in-fluences surround their revival meeting experience of the senses; no other wit-nesses can truthfully testify in the case, and when the testimony is before the court of the human mind, the verdict before they can hope for a 'pouring out of the Holy Spirit,' as they term it, and the forgiveness of sinners? Is it not true will be as involuntary as the movements that there are instances of individual conversion where the seance-room was the darkened, silent closet of prayer, where the petitions of a contrite heart have invoked the sid of unseen spirit power and received it? We do not know, with certainty, from whence comes this power, or all the laws and conditions that control and surround it, but we do know that it is not of this material world

"We believe it to be demonstrated spirit-llfe, and this theory will account all so-called spirit-manifestations, whether they occur in the seance-room, the closet of prayer, or around the 'anxious seat' of religious revivals. What we know of psychical laws teaches what we how or psychical laws teaches us that there is an increased force in the concentration of mental energy, as there is physical power in united physical efforts." Here our interview ended, but it was suggestive. The realm of mentality is as boundless as an even and most be evened by laws

as space, and must be governed by laws as fixed and certain in their operations as those that govern the kingdom of matter. The search after those laws, the study of their effects and potentiali-tiese constitutes the whole volume of spiritual philosophy. Itseeks for "truth for authority not authority for truth." Truth asserts itself and requires no endorsers in the intellectual marts of earth. It asks no adsistance from hope and faith to establish its claims, but it is willing to aid them in their dark and uncertain investigations. Here, as. in all researches after cause and effect, we must reason from the known to the ure that you have known and I have unknown, from facts to the logical conclusion to be drawn therefrom. We witness certain phenomena and cated the reappearance of those long

their explanation is apparent; science has investigated and discovered the tions laws that govern them. The source of these laws is unknown, yet have their operations been formulated and their power calculated with unvarying accuracy. We observe other occurrences of like character and logically attribute them to the same cause. The mental effects produced by certain events are nearly the same in all minds. The dif-ference is only in degree. The knowl-edge of a great catastrophe happening to the inhabitants of a certain locality causes a general emotion of commiseration or horror. The feeling of sympathy for the suf-fers of the Johnstown flood was alike all over the world where the tale of woe was narrated. There was a difference only in the degree of intensity of the emotions, not of the kind. The result of a murderous battle or the ravages of a deadly pestilence; the effects of an earthquake on land, or a storm at sea, produce 'nearly the same feeling in all minds. Therefore, we know that the kingdom of human men-tality is governed by general laws as fixed and certain in their operations as tiòn. those that control the material world.

They have but dropped their robe of clay To put their shining raiment on; They have not wandered far away-They are not "lost" or "gone." and women are truly made better through their influences. It is not that mysterlous, mythical essence called Born into an unending bliss, They leave us but to come again, With loving words and fond caress "The Holy Ghost," that produces these beneficial results. It is more probable To soothe our grief and pain. that it is the "ghosts" of our dead who still retain their friendship, loves and Fhough disenthralled and glorified, They still are here and love us yet The dear ones they have left behind memories of the past, and who, from their spirit-home, bring comfort, hope and faith to those once dear to them in They never can forget. And sometimes, when our hearts grow

PSYCHIC FORCES.

faint Amid temptations fierce and deep, All psychic phenomena are similar in Or when the wildly-raging waves Of grief or passion sweep, their nature and nearly alike in cause and effect, and we can well understand that in the various camps founded by We feel upon our fevered brow

the believers of orthodoxy and Spiritual-ism there is a concentration of psychic forces operating through the various forces operating through the mediumistic influences, yet modified by surroundings and conditions. If there is a spirit-world, and if, under the un-changeable laws of the intelligence that governs the universe, the spirits of the dead visited the earth in times past, they must be able to do so to-day; and when hundreds of honest, earnest seek-ers after truth congregate together in camp or seance-room to invoke their presence, we can well understand that the conditions must be favorable for manifestations.

The Christian world believes in spirit visitations of the past and of the pres-ent. Sacred and secular history record these events of bygone centuries, while the rustle of angel wings amid the whis-pers of spirit voices are often heard by ears growing cold and senseless in death; and eves forever blind to earthly visions see the ethereal forms of spirits waiting for the soul that is passing away. This is a universal belief and is properly made the theme of consolation by ministerial lips, both in public and private funeral oped, the face bearing all the marks of an old man. The head was covered with

obsequies. If spirit visitations are facts, it is evi-dent that conditions are as necessary to coarse hair, aud on the face was a strag-

their return as to their passing away, gling beard. "Dr. Kendall stated that the baby's and while they often visit their earthly head was perfectly developed in every way, even to the bones, which were hard and brittle, as with the case of ad-vanced years. He did not have a great friends in the silent closet of prayer or the congenial seance of home and fire side, yet it is certain that the camp affords favorable conditions for a greater variety of manifestations, and more opportunity to study the case, as his atpowerful exhibitions of spirit force than tention had not been called to it until the private scance and mediumship. Just as the psychical force necessary to the evolution was complete. During the time he was watching it, however, he searched in vain tor a parallel case." religious revivals is more strongly evolved at comp-meetings and in the circle of prayer around the altars of the churches than in the workshops or marts of trade. What the oreeds call the secular press says: "Robert Montgomery was working in his chamber in the Winamie colliery conversion seldom, comes to men while engaged in their business; neither is it neident to political meetings, Fourth of July celebrations or public festivals; but

about two weeks ago, when, according to his story; he felt the presence of something supernatural. It was some t is the result of concentrated religious ervor focused at places of cognate conminutes before he could see anything, ditions. So it is with spirit manifestabut then he managed to discern the dim At a "spiritual camp" all thought is outline of a man with a warning finger

directed to the future world; all the upraised. He spoke to the "shape," but public lectures, invocations and confer-

UNIVERSALISM.

Considered a Dead Issue by Orthodoxy.

NO. 354

Having Performed Its Mission the Enemies Think It Should Now Expire.

While the thousands of Christian Endeavorers were in enthusiastic session at Washington, says the New York Sun, a large convention of the Young Peeple's Christian Union of the Toung Pee-ple's Christian Union of the Universal-ist church was in progress at Jersey City. The youthful optimists, so far as the future world is concerped, repre-sented eighteen States and reported that never was the condition of the society so prosperous as now. It seems that, for instance, branches exist in every Southern State except Louisiana, and that a Universalist minister is supported at Atlanta as a Southern mission ry of the union.

This report of the progress of Universalism is surprising, for the denomi-nation has largely dropped out of public Baby Dying of Old Age. The following item comes up from St. Louis, and beats the record of curios-ities so far enrolled: attention during receut years. Former-ly it was made conspicuous by the attacks upon it in which orthodoxy so generally engaged. The Universalists "Physicians of this city have discovered a remarkable phenomenon in the person of a child 8 months old which were treated as religious outlaws by the orthodox pulpit because they denied everlasting damnation: and the history died of senile debility. The child was Herman Robert Burch, son of Enoch Burch, a fisherman who lives in a little of our American polemics contains the records of many notable contests against them as pernicious infidels, who rejected cabin on the bank of the Mississippi river, just opposite Bellefontaine cemedoctrine fundamental to Christian the-"The child, which was brought to Dr. blogy. Because they did not believe in hell they were singular among Chris-tians. The separation between them Randall, of the North Side dispensary two weeks ago for treatment, was a monand such churches as are now represtrosity. Its body had ceased to grow after birth, but the head was fully develsented in the Christian Endeavor Soci-

ety at Washington was complete and ir-reconcilable. The two classes of religious opinion were diametrically opposed A Presbyterian boy, for instance, looked on a Universalist boy as little less than a heathen. Not to believe in hell was regarded as the extreme of religious perversity. To deny heil, it was argued, vas to deny the Bible and allrevealed religion, and to invite the everlasting pun-ishment so wickedly rejected.

Now, the spirit pervading the Uriversalist Convention at Jersey City and the Christian Endeavor Convention at Washington was the same. The two might have met together without there being any discoverable line of separa-tion between them as to the matter of hell. Not a word was said at Washington which could have offended the sens-ibilities of the Jersey City Universalists. Hell was not even mentioned in the Christian Endeavor Convention. The young people were not terrified by descriptions of the lake of fire and the everlasting torments of the damned. The love of God was dwelt upon, but

His anger never. Under such circumstances the contin ued existence of the Universalist Church

is an example of the persistency of an

organization when the reason for it has

passed away. It is now defending a citadel against which there is no longer

any attack. Protestantism generally

has abandoned the doctrine of hell. It

is preached no more in the Protestant

pulnits of the refined sort. Perhaus its

terrors may be made to influence some

rough Baptist or Methodi-t camp-meet-ing at the West or in the South, but it

is a word which is not deemed polite at

Chautauqus and Ocean Grovê, and is used only by violent preachers whose bad taste is deemed reprehensible. Here in New York it is rarely heard in

church, but is relegated to the use of

the profane solely. The issue made by the Universalists,

accordingly, is now dead. Nothing re-mains for them to fight over. The pres-

ent and real issue is as to the author-ity of the Bible, upon which depends the whole fabric of Protestant faith; the

doctrine of rewards and punishment, and

every other dogma and conclusion of

theology. Of course, if the Bible is the

human production which Dr. Briggs

calls it, nothing remains in that system

for the doctrine of hell to stand upon

onable examination as to whether it is

stone doctrine of a few years-only a

few years ago-and now they would mo-nopolize the Universalists' stock-in-

trade and have that little band of "het

erodoxy" merge into orthodoxy. Why

not turn the merging act the other way and let the Universalists swallow up or-

thodoxy-the doctrine of all being the

same-and make one grand and great universalism of all? The name conveys

broad ideas, and the victor should surely maintain the name under which the vic-

tory was won. Farthermore, the lead-

ership that has done so much to make a new and a better God—a God on the

we can feel them, we can see them in the shadowy twilight as they flit to and

fro; we can hear their soulful whispers

of observers, while causes are the enactments of nature's unknown senate, whose laws govern all movements and the other day that he could not believe formations of matter. The mysteries of that the spirits of our dead would stoop human life have evaded the research of so low as to communicate with their science, yet inductive philosophy teaches earthly friends by raps on old tables and us that its continuity is not more improbable than its present existence. his intellectual countenance when he The great mystery of life is before the uttered this profound argument against The great mystery of life is before the latter before the period way and the period way and the grave. The well-known phenomena, and I was com-wonder is that we live now, not that pelled to acknowledge its force and me chall continue to live beyond the logic with the remark, "that it was we shall continue to live beyond the logic with the remark, phenomenon of death. We witness the strange, it is true; almost as much so as present effect called sentient life. We that a spirit should communicate with do not know its cause, and we know no reason why it should not continue be-vocal organs of Balaam's old and faithyond the casket and the tomb, and if it ful servant." can and does prove its existence beyond the grave by the same evidence we rec-

ognize of this life, how can we doubt or disbelieve?

MESSAGES RECEIVED. We receive through the clicks of the vulgaris," yet they most vehemently telegraph a communication from a dis-tant friend. The operator interprets the through the hands and lips of their meraps of the sounder to us; they narrate diumistic friends and neighbors. They memories of the past, relate facts known believe that such occult phenomena only to ourselves and the distant friend. have occurred in times past through the We recognize them, and know that that unchangeable laws of an immutable God friend is living and communicating and yet deny that they can occur to

with us, and upon this knowledge we act day. in the most momentous atfairs of life. The priesthood of to-day claim to b There is nothing in the mechanical de- the only mediums between man and fumessage by the innate evidence it pos- time, lest infidelity might draw an inwe would. Then we receive a similar sacred desk or pulpit.

message purporting to come from a iriend who has "passed away." We have the same innate evidence of its of spirit communications. They seem genuineness that we have of the one to forget that in accordance with a transmitted by the mysterious throb-bings of electricity. Yes! even more, for this last communication is written thirty years worked with his reputed in the handwriting we remember so father at the lowly calling of a carpen-well. We recognize the mental charac-ter, and, while on his holy mission, conteristics of the deceased, the peculiar forms of expression not observable in the telegram are there, and added to this is the well-known signature whose form is indelibly impressed upon our memory; all these unmistakable evidences of versonality are there, and the thinking mind cannot but be convinced that the friend still lives, and that the mouldering form in the grave is but the cast-off raiment of this life exchanged for the glorious habiliments of immor-

tality. In scientific inquiry philosophers do an interest. As Prof. James T. Bixby, not ignore the evidence of visible facts in the Arena for Norember, says: "The modern mind is thoroughly "The modern mind is thoroughly be and the available for the second the seco recognizing them, they search for the laws that govern and created them. The eloquent tongue is but a clod of senseless matter that raps the air in senseress matter that raps the air in mands to be shown the real facts in recognized vibrations to which language every realm. All the traditions of his-has affixed a meaning. "Yes" and "no" tory, the laws of science and the princi-are but different numbers of vibrations ples of morals are overhauled, and the or raps on the membrana tympani of the ear, which English-speaking people have agreed should be an affirmation or negation; yet the phenomenon is not clease its investigation when it comes to different from the raps on the table by the frontiers of religion. It deems no some unknown living force. It is not more mysterious than that which moves bar, no pope or scripture too venerable the tongue: and when both are governed to be put in the witness box and cross-by intelligence that has human charac- examined as to its accuracy or authorteristics, how can we doubt the parentsge of one more than the other?

CANNOT BE COUNTERFEITED.

If we hear human intelligence manifosted by tongue or raps, or see it in the and has no respect for the sacred images

AN "ASINUS VULCARIS."

The credulity of orthodox Christians will permit them to believe that the spirit-world can and has communicated

with men through the lips of an "asinus

vices of the telegraph line or office that ture life. They seem to be alraid to ad-carries conviction to our minds. We mit the possibility of the mediumship form our opinion of the truth of the of the past occurring at the present sesses of mutual knowledge, memory or vidious comparison between the medi-affection. And we could not doubt if ums of Balaam's time and those of the

It is common occurrence for orthodox Christians to sneer at the plebeian mode lief of their creed, their Savior, a God. sorted with Magdalens and fishermer depending upon the charity of the public for his daily bread. But what avails the sneers and sarcasm of bigotry and creeds if the facts exist?

Till they can rail the seal from off the

bond They but offend their lungs to speak so

Under the enlightenment of advance ing thought it is impossible to-day to sience inquiry, or stille the investigation of any subject in which the people feel an interest. As Prof. James T. Bixby,

wide-awake and has quite thrown off the leading strings of ancient timidity. It looks all questions in the face, and demands to be shown the real facts in foundations on which they rest relentlessly probed. And our- modern curiosity can see no reason why it should dogma too old to be summoned before its

ity." Such is surely the spirit of the age in which we live. Science is a RELENTLESS'ICONOCLAST,

"Your glorified loved ones will hear that you are about to come, and they will say in heaven, 'May I go down to show that soul the way up? May I be the celestial escort? May I wait for that soul at the edge of the pillow?' And the Lord will say: 'Yes. You may fly down on that mission.' And I think all your glorified kindred will come down and they will be in the room, and although those in health standing around may hear no voice nor see arrival from the heavenly world, you will see and hear. And the moment the fleshy bond of the soul shall break, the cry will be: 'Fol-low me up this way! By this gilded cloud, past these stars, straight for home, straight for glory.'"

heads, and you will see gardens in full

bloom and the swinging-open of shining gates, and will hear voices long ago

husbed. Iu many a Christian depart-

known, there was in the phraseology of the departing ones something that indi-

deceased. It is no delirium, no delusion,

but a supernal fact.

These utterances of Dr. Talmage. when shorn of their tinsel rhetoric and gaudy verbiage, are simple

AVOWAL OF THE FACT

claimed by Spiritualists. They assert a spirit-life wherein the spirits of those who have passed away have a knowledge of the things transpiring on earth. That they remember and love those who were dear to them in this life, and that under certain conditions they can return to earth with their consoling influence, and accompany the departing soul to its future abode of supernal bliss. And when the time comes, as it surely will, when the beautiful philosophy of Spiritualism can be enunciated in all the pulpits in the land without danger to the tenure of "Othello's occupation," it will be the religion of the world. Then,

and not until then, will the true millendium come. "Then shall death be swallowed up in victory, and all tears wiped away from all faces," and all mankind shall know 'That if a man die he shall live again",

"And that Death is the crown of life: Were death denied, poor man would live in vain. Death wounds to cure: we fall, we rise,

we relen: Spring from our fetters, fasten to the

skies, Where blooming Edens open on our sight,

The king of terrors is the prince of peace."

AN INTERROGATORY.

Many persons who deny the logic of so-called spiritual phenomena often ask: "Why is it necessary for those ask: desire communications with the who. spirits to go to a medium, or a seance, or a spiritual camp-meeting? Why do not the spirits come to us in our everyday life, and during our daily avocations -if they can come at all?"

This interrogatory was recently propounded to me by a good brother of an orthodox church. The tone of the question was a compound of honest inuiry and sarcasm, and the interrogator vidently thought it unanswerable. Yet, with a humble suggestion of a lack of information on my part, and a desire to become enlightened I ventured to reply. "Why do you hold your prayer-meetings, your revivals and camp-meetings?" inquired. "Why cannot the kind Father above forgive his disobedient and repentant children during their daily walks and avocations as well as at the 'mourners' bench,' or during the supplications of a prayer-meeting? Is it nears the most sllent whispers of the

CONVERSION OF SINNERS.

There is in the realm of relig-ious thought and experience a phe-nomenon known as "The Conversion of Sinners." A wage of mental reformation commences at the center-a so-called "religious revival"-and spreads over the country as if carried on the wings of the wind. It is peculiar to certain localities, conditions and seasons of the year. In the rural districts it never commences in seed-time or harvest, nor anywhere in the summer months except at camp-meetings, where there is a con-centration of the sychical force of me diumistic ministers, and willing and receptive minds. There can be no doubt of the good effect produced by these mental cyclones in purifying the moral atmosphere-that without them would become poisonous from the exhalations of men, and their sordid lust for gain. All religious revivals of greater or les

magnitude are the result of a concen-tration of mental forces and spirit power focused at, certain points favorable to their development. There must be an opportune time, a congenial place and conditions, and cognate environments. In country districts or rural hamlets it would be impossible to inaugurate a "revival" in having, harvest or fair time. But the winter comes. There is

comparative rest from physical labor for the artisan, and the farmer and his family. A noted medium-"called an itinerating evangelist" appears on the scene and commences to hold his serv ices or evening meetings. The semidarkness of candle or lamp-light affords better conditions then does the glare of day. Heartfelt prayers are uttered, sacred music produces mental harmony. There is a concentration of many mind in invoking spirit influence, and in ac-cordance with mature's unvarying psychical laws it comes. Affectionate spir-its of the dead hover on angel wings over the seance. A loving mother, whose prayors in behall of a wayward son availed naught from her earthly home, now touches with spirit-fingers the obdurate heart, of her sinful child necessary to forgiveness that the peni-tent sinner should utter his wail of woe that mocked at these before." Conver-In a stentorian voice to reach the ear of sion follows and the penitent sinner goes a Being who knows all secrets, and who forth "regenerated" a better man, with new resolves, new purposes, new hopes human heart even before the tongue and aspirations. Accompanied and hath given them utterance? Why is it overshadowed by a spirit influence

ences but serve to concentrate the aggregate force of human mentality words the one absorbing enigma: man die, shall he live again." Th ⁱ'If a The eloquence of inspiration, voiced in song and sermon, is directed to and enters into the great problem of death and a life beyond. Spirit influence, presence and manifestations are invoked-and unless nature's laws and phenomena bear false testimony to inquiring man, they come with their heaven-born influ-

ence, wlping away the tears of mourn-ing grief, soothing the aching heart of affliction and gilding the darkening cloud of death with the sunlight of demonstrated immortality. They reinforce

the evidence of faith, and the testimony of hope, and with whispered words of memory and love assert the glorious

truth that there is no death, only transi-F. L. McCreery asserted a logical

deduction from nature's varied phenomens in his beautiful poem, entitled "There is no death." to which, in conclusion, I call the attention of my audince.

THERE IS NO DEATH.

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

There is no death! the forest leaves Convert to life the viewless air; The rocks disorganize to feed The hungry moss they bear.

There is no death! the dust we tread Shall change beneath the summer

showers, To golden grain, or mellow fruit, Or rainbow-tinted flowers.

There is no death! the leaves may fall, The flowers may fade and pass away-They only wait, through wintry hours, The warm, sweet breath of May. There is no death! the choicest gifts

That heaven hath kindly lent to earth Are ever first to seek again The country of their birth;

And all things that for growth or joy Are worthy of our love or care, Whose loss has left us desolate,

Are safely garnered there. Though life become a desert waste, We know its fairest, sweetest flowers,

Fransplanted into paradise, Adorn immortal bowers. The voice of birdlike melody

That we have missed and mourned so

long, Now mingles with the angel choir In everlasting song.

There is no death! although we grieve When beautiful, familiar forms That we have learned to love, are torn From our embracing arms.

An awful form stalks through the land. With polsonous breath and tread, It steals our best loved ones away,

And then we call them dead.

Although with bowed and breaking heart, With sable garb and silent tread,

We bear their senseless dust to rest, And say that they are "dead."

There is no death! they have but passed

Into the new and larger life Of that serener sphere.

he said, a peculiar chill in the air, which penetrated to the marrow of his bones. He at once left the mine and told his friends that he had received warning of death, nor could any argument convince him that it was merely a case of hallu-cination. He could not be persuaded to return to the mlne. A couple of days after he had seen the apparltion roused to leave his bed, and, although a physician told him he was not ill, Montgemery could not be convinced. Al-though no sickness manifested itself he grew weaker and died."

Sees Vision of Death.

A dispatch fram Wilksbarre, Pa., to

Their gentle touch, their breath

Their arms enfold us, and our hearts

The dear immortal spirits tread-

Is Life-there are no dead! F. L. MCCREERY.

Grow comforted and calm.

For all the boundless universe

And ever near us, though unseen

balm:

THOUGHTS RETROSPECTIVE.

As through the past I look in swift re-

treat To pictured days and hours, where glee-

ful stand The mists of Moments bright, with yonder hand

Of Time and Fate advancing, yet so sweet.

The joy unconscious of those youthful days,

That even now I quaff the memoired wine-

And find it but a phantom that is mine-And sighing, chide my heart the while and there is no longer any use in talk Ing about it, except as a matter of spec-ulation purely. If it is not revealed from God, it is simply a subject for reas-

it plays So willfully and wantonly with what is just

The dear, dead rose of old youth's happy

play: Yet, oh! the past is not so far away! What matters now! The precious bloom probable or not that men are to be punished everlastingly for any offence of commission or omission. Universalism, as a distinct issue, is

is dust. out of date; Briggsism is the current in-fidelity, and its reach is infinitely wider. A time has past, and we can barely

speak-To say in brief, 'tis true some years have

This from one of the secular press with orthodox proclivities, is a very lib-eral acknowledgment of the great turn past Since, joyous blooming-tide, I saw you in the tide of orthodoxy, from the ram-pant, creed-bound, hell-fire and brim-

last-Yet I, across a chasm, sadly seek

Companionship with all the old, free,

happy times. When all the morning sunshine at my

feet But seemed to vie with careless joys

that beat Impatient pinions, keeping stroke to tuneful chimes

That crowned my girlish fancies in their spell,

The while I watched the blue and curling smoke

That floated the horizon, snake-like, to provoke

The dreams that charmed me, ere they

bade farewell. ELLA GIBSON MAGOON.

a new and a better God—a God on the latest plan of religion—"the new God— are the more competent to present this hell-less and devil-less religion. Spiritualism is fast being adopted and advocated in the pulpits of our land, and it looks to-day almost imperative that we, too, should look to our laurels or be lost, swallowed up, merged into Theology. There are few advanced Resentment is, in every stage of the passion, painful, but not disagreeable unless in excess; pity is always painful, yet always agreeable; vanity, on the contrary, is always pleasant, yet always disagreeable.-Home. Theology. There are few advanced pulpit orators that are not preaching, often unconsciously, and often otherwise, that "they, the dead, are all around us;

Reason elevates our thoughts as high as the stars, and leads us through the vast space of this mighty fabric; yet it comes far short of the real extent of our corporeal being .- Johnson.

as they lovingly speak to us, and we know they are around us." There is no opposing brutal force to the stratagems of human reason.-These men see whither the masses are L'Estrange.

Who ever saw old age, that did not applaud the past and condemn the pres-ent time?—Montaigne.

They could neither of them speak for rage and so fell a sputtering at one another like two roasting apples .- Congreve.

drifting; so many pews are empty; so many dues are unpaid; salaries are not so large and very hard to collect; collections are extremely light; there is something wrong with old attractionsthey no longer attract-there must be

CONTINUED ON PAGE 2.

Beyond the mists that bind us here.

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WHAT HE BELIEVES. Bible or Testament were inspired any more than the writers of any other book, we are all inspired in all we do, in exact proportion to our aspirations, in-telligence and other surrounding cir-Fragments of a Liberal

cumstances. It seems for me nothing short of an insult to intelligence, reason and justice, to expect a matured and in-It Includes Some Things He Does telligent person to accept the Christians' explanations of the Bible as fact, in the

If this life is continued beyond the act. I attribute to Jesus Christ great credit for doing all in his power to elevate humanity above the level of superstition, ignorance and all manner of sin as it ex-

Isted in his day. I think he was far ahead of his time in evolution; I regard him as being a prodigy, perceiving the laws of nature as other prodigies have the laws of music and mathematics. I can't believe that he has any more to do with the ruling of the universe than any other dead man. I believe that if it was in the power of him or any other good man, the laws of God (Nature) would be written in the firmamont, on the clouds, and on the flowers and foliage of the trees and grass; and the birds would speak and sing them from every bough. I don't believe that anyone should believe anything that is absurdly unreasonable and unjust. I believe that I have good reason and

evidence for believing all that I do. J. G. SMITH, M. D.

THE WOLF AT THE DOOR.

[The following poem is taken from the Evening Press, Ogden, Utah.]

Poverty, thou art a dread and direful The strifes inspired by thee are those that loudest ring O'er history's sample page.

No common man am I, but one of liberal mind; Doomed none the less to feel In this broad land, with millions of my

alien kind. The print of fortune's heel! My years of stalwart strength have run

to four-score now-Of penury and distress-These shrunken limbs, these palsied hands and wrinkled brow;

They are my witnesses. For two-score years I've lived upon your

nation's soil Earning my bread in sweat; ccustomed early and accustomed late

to toil In sunshine and in wet. They wrought the glowing metal at

forge; breast bare They tilled the untilled land, Where once your giant forests kissed

the neighboring air The homes of culture stand.

The wilderness I've made to blossom as the rose Through long and bitter years. nsensible in summer's heat or winter's

snows

To changeful atmospheres. They dug the mine; laid the rail; the iron horse With his metallic roar

They've driven like a whirlwind on his fiery course, From east to western shore.

Your halls of classic song where music wakes to lyre, Cecilia woke of old.

Your temples, too, where learning and where art inspire With myrlad works untold Bespeak both one and all the patient

workman's skill; His strong and threless arm That chiseled out huge blocks of ragged

stone until They bore a pleasing form.

when the sere

GHOSTS PICTURED.

Some Strange Stories of Experiences Had in the Spirit-World.

Wax.

love of truth. on the back of the hand." At last, however, a gliost seer has sakof, the most distinguished Spiritual-

100

spoken opposition to the theories ad- which have become materialized vanced by Schopenhauer's successor, through moulding vanced by Schopenhauer's successor, Hartmann.

M. Aksakof's book in reply to Hartmann is entitled, "Animism and Spiritualism," or, as some would translate it, "Animism and Spiritism." In addition to this work, the Russian specialist has plunge itself into the wax and remain to this work, the Russian specialist has written much about mediumistic phe-nomena and the materialization of phanthere for some seconds, after which it must plunge itself into the cold water and repeat the operation several times. In this way the materialized hand is quickly enveloped with a glove of wax toms, and has also written critical sketches of several renowned mediums. among them being Eglinton, Eusapia Paladino, Kate Cook and Mme. de l'Esof a certain thickness, and when it is withdrawn from the water it leaves in its place a perfect mould, which can be perance. As for his reputation, suffice it to say that he has for years been in communication with such well-known specialists as Zoellner, Crookes, Richet, filled with plaster. The mould, after being melted in boiling water, leaves a plaster cast, in, all respects similar to Wagner, Lombroso and Carl du Prel.

M. Aksakof is now in Parls, where he is being lionized, and where the utmost the object which occupied the mould. "The remarkable feature about this surprise is expressed at his wonderful materialized hand is the cross stamped phost stories. Told by a younger and in the back. Thereby hangs a curious tale. M.*Reimers, who sent me the hand, had as his medium a very stout dence, but told by a veteran graybeard woman. On the evening when he oblike Aksakof, they make a strong im- tained the hand, he had enveloped her prossion even on those who are most in- in a tulle sack, which covered her head and arms. A belt, fastened around her ned to be skeptical. How strange, for example, is this cird tale. "The Spiritualist movement egan to interest me in 1855," says M. ksakof, "but it was not until 1870 that began to study the question seriously. a trance, a noise was heard in the water study of phenomena forced me to and the assistants found in the vessel e conviction that we were in the pres- filled with cold water, the mould, still nce of a new science, which would be warm, of a left hand, on the back of ole to furnish mankind in a longer or which was the form of a cross, which M. orter time with a solution of the prob. Reimers had formerly given to a phantom that had appeared to him under the name of Bertie. The plaster cast of m of existence." EXISTENCE OF PHANTOMS. this hand was taken immediately after He went on studying, year after year, ward. id finally obtained what to him was a "Now, you see that this hand is small ear proof of the existence of phantoms and elegant, whereas the hand of M. Reimers' medium was large and vulgar. ghosts. Eglinton was the medium, id lav in a trance. Around him sat There cannot, then, be any suspicion of ksakof and a few other earnest Spiritfraud. Moreover, her fingers were much longer than those on Bertie's lists. The only light in the room me from a small alcohol lamp. Sudhand. As for the cross, though it may seem incredible, it is a fact that M. Reienly a large, white object appeared nove Eglinton's head. At the same mers has never seen it since the day oment was heard the sound of blows. that he gave it to the phantom. Are he surprised spectators lit some magwe not bound to conclude that the phansium and got ready a photographer's tom carried it off?" mera. Meanwhile Eglinton slept Other marvelous stories are told by ith his arms crossed over his breast. M. Aksakof, and it is plain to see that he believes thoroughly in the world of nd while they watched, lo! on the left oulder appeared a third hand, covered spirits. He admits that there are many ith some white drapory, and on the orchead appeared a fourth hand. An difficulties in the way of such a belief, but **he** maintains that they only make istant later a tall, masculine form, othed in snow-white raiment, and the problem more interesting. He is perfectly willing to listen to all objec-tions, but until he is persuaded to the earing on the head a turban of the me color, made three or four steps contrary, he is determined to remain a to the silent room. firm believer in the reality of Spiritual-Those present thought that the phanism. m was the ghost of Abdullah, Eglinn's spiritual guide, or guardian angel, UNIVERSALISM. ho had already shown himself at se nces in St. Petersburg. But M. Aksa-of quickly saw that it was not Abdul-CONTINUED FROM PAGE 1. h. for Abdullah was a one-armed be more alluring attractions elsewhere. g, and the two arms of this phantom The God of wrath used to force collec ere plainly visible. As though to leave tions and obedience to the mandates of doubt on the subject, the ghostly visthe church through fear. The God of or ostentatiously folded his two arms love tries to coax and love it out of the across his breast, after which he courte members; but they love their gold more ously saluted M. Aksakof and disapthan their God; _(it) is tangible, and has an intrinsic value as a purchaser—a conpeared. A new form appeared some seconds troller-a conveyor to them of the neceslater near Eglinton-the form of a tall saries of life, and no God ever did or human being. Slowly it approached had the power to do so. Universalism killed their devil and the sleeper and placed its left arm around him. No stir made Eglinton, so profound was his trance. M. Aksakof knocked hell out of the Bible; now our spiritual philosophy-the X ray of all was only a few feet away from this vistruth, religious for scientific-is throw-ing its bright light through every winitor, and was able to study it at his ease. The phantom's beard was black, its eyedow, door and skylight of every whe dow, door and skylight of every church, and into every chome-sye, upon the homeless who in rags and filth must roam the streets, by day-and night in sleepless search for, cast-out crumbe-

Eglinton, surrounded by white ghostly forms, which the on the whole sufficient ly distinct, though their features cannot be distinguished. But the fact that ghosts, or forms of some kind, did ap-near to Equinton on this occasion has They Come from Woolley pear to Eglinton on this occasion has been preserved for all time by these photographs. If other words, accord-ing to M. Aksattof, here is a clear proof Park Camp, Ohio. TO THE EDITOR :- Do not think I have of the materialization of phantoms. just been resurrected from the dead, and have determined to report through

A PHANTOM'S HAND. But there is even a better proof than

the columns of your widely-read journal. that furnished by photographs. Let M. Aksakof tell the story. "These photo-graphs are good?" he says. "but we did I have been active nearly all the time at Onset, Lake Brady and Mantua (camps I have attended) I found report-HARTMANN-EASY METHOD OF MA-not consider them sufficient. Our aim TERIALIZING UNCANNY OBJECTS was to have a convincing answer ready SEEN AT SEANCES IS EXPLAINED BY for those sceptics who might say that we ers on the grounds and knew you would receive detailed reports of the respective HIM-EGLINTON'S NOTABLE TRANCE | were the subjects of hallucination. We meetings. I wish to say in brief, that therefore conceived the idea of obtainthese camps, though not as largely ating in material form a single member of a body, and after that the entire body tended as many previous seasons, owing to bad weather and the stringency of the times, have not lacked in interest in any direction. I have heard it remarked that without an exception, the lectures

seeu ghosts, but are utterly unable to give the slightest proof of the truth of their statement, says the New York This materialized member is it their statement, says the New York ter cast of a hand. M. Aksakof keeps Herald, the result being that they are it on his writing table, and the ordinary either regarded as victims of a delusion observer would take it for a paper-or as conscienceless Munchausens, in weight. A notable fact, however, is the

"We first," continued the Russian, "obtained the impression of the hand in come forward who gives a clear proof of "obtained the impression of the hand in his statement. He is M. Alexandre Ak- soft clay. Then we obtained new impressions on paste and on smoked paper. ist in Russia and a director of psychical But the most conclusive experiments in studies in Leipzig. No man is better this direction and those which do not adknown in the occult world than he is, mit of any doubt, are assuredly those mainly on account of his sturdy and out which consist in reproducing forms

M. AL'EXANDRE AKSAKOF REPLIES TO HARTMANN-EASY METHOD OF MA-

-MARVELOUS STORY OF A FIRM BELIEVER IN THE WORLD OF SPIRITS.

whom imagination is stronger than the appearance of a cross stamped in relief

Moulding a Phantom's Hand in

face of positive evidence that it is not a

grave, I believe that it can only be true by being the result of fixed and unchangeable laws of nature. And I firmly I as firmly believe in God; not as a person, but as a power by which the universe is controlled and this life continued. I faithfully believe that God is for man-not man for God. I abhor the justice and intelligence of a God posing as the eternal source of all that is just,

true and good, that would have anyone worship him, or has any favors to show or bestow on anyone. I feel that I have well-founded reason to believe that there is a power in all living to conquer death; in other words, that what we speak of as death is only a birth into a higher, purer and eternal life. The word death can only refer to the material, to a disintegration of the elements that enter into the composition of the body-the mortal home of the

real man, the spirit. I believe that everything that has ever had a self-recognizable life con-tinues to live; that there is an everlast-

ing, never-dying pattern in spirit form of everything that has ever possessed life in material form; that spirit doesn't I as much expect to greet those that I

Thinker's Creed.

Not Believe.

believe that life is continued.

2

know and have known in this life, be-yond death's door, as I expect to pass through that change called death. I believe that the same mind and

spirit that we now have will go with us, and that we shall know each other as we have known each other in this life. 1 believe the resurrection is the death

of this body; and when our material eyes are closed in death, our spiritual eyes will open in life eternal.

I don't believe that death changes us more than to free the spirit of that which pertains to this material life, and unfolds to us a greater knowledge, lifts the veil that we may comprehend God. the laws of nature as they are.

I think the realm beyond the grave will be common to every soul that lives or has ever lived. No heaven or horo-after existence could simulate completeness without the presence of all whom we have loved in this life, and that regardless of all their faults or imperfec-tions; for the good are half-bad, and the bad are half-good, it has been wisely said.

Our imaginative power cannot pic-ture a heaven that will satisfy the long-ing of the soul of a just and intelligent human being, and leave out one of those we love or have loved in this llfe. We want our father, mother, brother and sister, our children-our boys and girls; the infant, and every soul that has ever loved us or we have ever loved in this life. I abhor the selfish and heartless man or God that can speak of a heaven that leaves one of them out. Why should I care for a personal God and Jesus Christ that I have never seen or cared for in this life? I want my loved onesmy friends-those I have known and loved in this life, and those who have loved me.

I don't aspire to ever see a heaven with a personal God in it and a few select that I have never known or cared for in this life.

But do you say we are changed? If so. why shall I care for the difference in a heaven or hell, if we are to be someone or something else when this life is ended? In the heaven I aspire to there will be no personal God, no king, no priest, no slave. It is not an officered institution: but there will be a greeting of those gone before us, not as flesh and blood but in spirit form, and we shall know each other, not only as we have appeared to be in this life, but as we

You asked me wherefor and for what I've done all this? To win myself a name? To climb, footsore, the steep and dizzy precipice Where sits the goddess Fame?

Perchance for wealth or independence, And yellow leaf is shed?

Among the lecturers are Dr. Ada Shee-han, O. P. Kellogg, Moses Hull and the "For this operation two vessels are necessary, one with cold water and the other with warm water, on the surface writer. Dr. J. H. Randall is at present visiting the camp. He has given us one interesting talk. Probably he will re-

Maple Dell Park, Mantua, O. More will be said of this later. I desire to say that a fine lyceum was organized with the assistance of "ye scribe." The lyceum must succeed, as it has enlisted a good number of bright, active children and a splendid corps of workers. I do not care so much to report the other meetings in which I have been a participant, as they will be heard from in other ways, as I am desirous of getting a few words into the current issue of your journal concerning the meeting now in session on these beautiful grounds. I do not understand why no details have been written concerning the meeting unless everybody has left the work to someone else. If so, they have learned once more that when work

delivered at all these places have been

par excellence; that the subjects treated

have been of general interest, and cal-

culated to arouse the best thought of our deepest thinkers. The trustees of the association at the

close of the late meeting in Mantua, de-

cided that the long-talked-of "Spiritual-

ists' Workers' Training-School," should

be instituted on the beautiful grounds of

ECHOES

is left to everybody, it is never done. I will not go into details here concern ing the beauty of the ground, fine accommodations, etc., we have at Wool-ley Park-only this: There are ample accommodations for all who desire to come here. Many improvements have been put upon the grounds since the meeting of last season—among them a magnificent auditorium, and several commodious cottages. Trees have been put out around the woodland homes. Flower-beds have been made. The rains have made the lawns beautiful and the lawn-mower, used almost every morning, makes the grass plats look like one extended lawn. The restaurant is under the management of a family of

Spiritualists and the comfort of boarders is earnestly looked after. This is my third season here, and I know of no camp that has made so many improvements (with the exception of Mapie Deil Park) as has this one. The management have endeavored to secure good talent in every direction.

main a few days and put in a laboring

among them Mrs. Davis, of Columbus, O., bids fair to be a good worker in the cause. I understand phenomenal medi-

ums are expected later in the meeting. I have not learned who they are. I will

not trespass further on your space only

to say there is no reason why this camp should not be woll patronized by the

Spiritualists in this portion of the coun-

try. No better accommodations can be found anywhere for the money than

here. Furnished rooms can be secured

at moderate prices and board furnished

by the day or week at the restaurant.

Tents can be secured and there are

good facilities for boarding one's self.

There is plenty of good water, good air, good food, and lots of good people at Woolley Park Camp.

oar. Some young mediums are with us.

make-believe or deception in that realm. Those who in this life have lived most just will be the greatest in the life beyond; and to be just and do all the good we can is the only true happiness in this life.

heen

Thora

When we have progressed until we have outgrown the Christian Santa Claus story of God, Jesus Christ, heaven and hell, we can then realize how glo rious, it is to be just and true in all things in the sight of man, for the sake of man, and in the name of man and We can then behold God as he justice. and his will shall be done on earth as in heaven.

It is not and has never been right to do wrong, and it has never been wrong to do right.

I fully believe in Josus Christ-not as a God, but as a man. 1 believe he was the Son of God, just as I believe that every other man is the son of God. 1 believe that he had a material father, just as every other man has a material father: that there is no hocus-pocus in the laws of nature. I believe all that the laws of nature. I believe all that was ever written of him that is of good report. 1 believe that he comprehended the laws of God (Nature) as no other man has over done. I can even believe that he healed the sick, and that it is possible that he raised the dead, and that he did many wonderful and good things. I think he did so by the power of fixed and unchangeable laws of nature. But I don't believe that Jesus Christ ever intended that there should be a single crime committed in his name. I can't believe that he ever willed there should be anti-knowledge institutions, called churches. to practice all manner of crime, from murder down, in his name: to dwarf the intelligence and progress of mankind, to crush the spirit of justice and retain humanity in ignorance and superstition.

Superstition is not religion; belief without some evidence is ignorance. There is no justice in sacrifice; make restitution, reparation-undo the wrong and we make the greatest, the most honorable and just cfort in human

power to right the wrong. As long as we believe that wrong can be righted by prayers, forms and confessions, just so long the spirit of justice and intelligence will remain crushed. and ignorance and all manner of sin will thriv

1 believe that if Jesus Christ were living at this time he would be regarded to leave the house. People hear about by the churches as one of the most repugnant infidels the world ever knew.

The time is certainly near at hand when men will feel that it is no mean compliment to be called infidels. The word in its true meaning is a man who has outgrown the unjust and myth-ical old stories of the Bible. An infidel is one who realizes that justice, science and intelligence are supplanting injustice superstition and ignorance. An infidel is a person who is the proprietor of a mind and dares to use it in think-

ing and reasoning for himself. Infidels are they who have brought this world to its present state of intelligence and progress, and they only are unveiling the great laws of nature and making the world wiser and better.

I believe the New Testament in the main. I can accept all that is in it that is just and reasonable. I regard it as being the result of an effort of a superstitious and ignorant eightcen-hundredyears ago people to record a biography of a wonderful and good man; but I don't imagine that the writers of the phy.-Voltaire.

	And yellow leaf is shed?	11K
	Was it for any such I labored, year by	pro
1	year?	cli
	Not so-it was for BREAD!	Ĭ
	Bread was my children's cry; by day, by	wo
	night their cry;	beg
	And oftener it was mine.	Ak
	Myscanty recompense at times would	Ιb
	scarcely buy	My
'	A rich man's glass of wine!	the
	R rich man s glass of white:	
	Behind me skulks a wild and wolfish be-	ene
	ing, whose	ab!
1	Weird face is lean and gaunt,	she
	Surnamed by those whose bleeding	len
	footsteps he pursues-	
ł	The demon horror-Want!] _
	The poor man's cry ascends, or waking	an
)	or asleep,	cle
	For some o'ermastering hand	or
	This foremost persecutor of our race to	an
	sweep	A
	Forever from the land.	
1	The wants of nature must and will be	ua
'	satisfied-	cai
•		de
,	And satisfied with bread!	ab
	Our starving millions, toiling humbly	mc
	side by side,	Th
;	Can, must and will be fed!	ne
	Beware, ye rich, in purple and in linen	ca
	fine!	wi
	The poor man lies in wait.	
	His patience will not last for two-score	Ar
•		sh
5	years, like mine-	wi wi
	His step is at your gate!	for
	Beware, ye magnates, gloating o'er your	ins
•	hoarded spoil!	clo
	The poor man's heart is sore.	we
	Beware! But doubly so, ye tillers of	
	the soil-	Sar
	The wolf is at your door!	int
		1 '
J	And ye that rule o'er five and sixty	tor
•	millions, when	l tor
L	Will ye hear their mutterings?	wh
I	The stars presage one more will fill the	an
l	chair, and then	ko
	The people shall be king!	lai
	Sweep with the besom of destruction-	
	sweep, O God,	in
,	This foul plague from our shore,	we
	This four mague from our shore,	no
•	That those who weep, as wept the Naza-	ito
,	rene in blood,	ac

May smile and weep no more. ABRAHAM LINCOLN (in spirit).

A Chance to Make Money.

In the past three months I have cleared \$600.75 selling dish washers. I did most of the work; my brother helped some. I expect to do better next month. as every dish washer sold advertises itself, and sells several more; I don't have the dish washers and send for them, they are so cheap. Any lady or gentleman can make money in this business, as every family wants a dish washer. Any of our readers who have energy enough to apply for an agency can easily make from \$8 to \$10 per day. You can get full particulars by addressing the Mound City Dish Washer Co., St. Louis, Mo. Fry it and publish your success for the benefit of others. C. A. D.

In parts of Austria and Italy there is a superstition that the human saliva is a cure for blindness. The idea probably originated in the miraculous healing of a blind man recorded in one of the gospels.

Mental pleasures never clog: unlike those of the body, they are increased by repetition, approved of by reflection, and strengthened by enjoyment,-Colton. The discovery of what is true, and the

brows thick, and its eyes, piercing and hard, were fixed steadily on the magnesium light during the few seconds that it remained burning. This experience cost Eglinton dear Not for a full hour could he recover his

again; teaches all these by objective, the possession of M. Aksakof, portray tangble, knowable demonstration. Yes, indeed, there is another allure-ment that appeals to the reason and dis-



As one attraction the present season, ve have with us Mr. Skinner, a superb violinist from Columbus, Ohio, and his daughter Myrtle, a fine pianist. A lyceum is already under way and a genevaliv interesting time is expected. Ŵe expect large acquisitions to our numbers next week. More anon.

MATTIE E. HULL.

Island Lake Camp, Mich. This is also camp week across the

lake. Five regiments of troops are in camp there, with the effect of increasing our numbers at the regular weekly dance and also at our meeting for religious services, showing that all classes, under certain conditions, are willing and anxious to improve all opportunities for investigation and receive the benefit that is sure to come from all honest

searching after the truth. The public seances of Mrs. Augusta Ferris and Mrs. N. M. Russell were very much appreciated.

The 22d brought E. W. Emerson to the platform, to the great delight of ali, apparently at his best; and on Sunday, with a new control of powerful influence It was universally recognized to be the grandest effort of Mr. Emerson as a lecturer, and also with the tests that followed. Filty-four descriptions and names were given in as many minutes, and all but eight were recognized a once, breaking the record along this line The days following were fully occu-

pied by a lecture on Tuesday, by Mrs. Jennie Rosenbergor, and Wednesday and Thursday by Mr. Wm. C. Ferris, of Chicago, and Mrs. Dr. C. W. Burrows, of Detroit, both conceded to be as interesting as any of the season.

We expect Mrs. Anna L. Robinson for Sunday. August 30. and we all know what we expect. This will be the clos-ing lecture this season, and I think we can without fear of contradiction assert that we have had the longest list of talented speakers that was ever put upon programme for a camp-meeting in Michigan, if not in the United States. Thus ends a very interesting and in every way prosperous camp-meeting. J. S. PHILLIPS.

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gens 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.

"The Religion of the Future." By S. Weil. This is a work of far more than ordinary power and value, by a bold, and teaches that there is a home beyond the grave, not built, with gold, but by untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth, \$1.25; paper, our lives—as oun life is here will our home be there—that perpetual justice reigns, and no one can crawl away from it-that our loved ones whom we call 50 cents dead are living, and we will see them

"The Occult Forces of Sex." By Lois Waisbrooker. Three pamphlets are embodied in this volume, in which quest ment that appeals to the reason and dis-solves superstition and dispels the dark-discussed from the standpoint of an advanced social reformer. Price 50c. ness of theological dogmas. These peo-

ple want the earth, the sun, moon and "Cosmian Hymn Book." A collection stars, and no doubt hope, by preaching some of our philosophy under the name of Presbyterianism, Methodism, etc., to and the home; compiled by L. K. Washsnyllving Physician; his success is astonishing. We retain their advancing members, their barn. This volume meets a public any living Physician; his success is assonianing, we retain their database in the second with a large bottle of his absolute care, free to any sufferer who may send their P.O. and Expression for the whole world—her foundation for the solution. For sa e form any sufference of the second withing a care to address. From W. H. FERKE, F. D., & Cedar St., New York

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TIER IN THE STONE

meutions for its not a spiritualist-he eve-mentions for its as "droubers of a new super-sition," etc., its which he manifests the usus andum so the "scientific class," yet he says again. "There is a true and respectable idea in Spiritualism and regards as proved with the its of containing between superhumans and the inhebitants of Farth; and he goes on to relate instances of fact in evidence. There is, on a Spiritualist, a maintest discreptancy in the authors's ideas, but the well-read mind will readily select and arrange the presend cors, and out of the whole will the not only good means culture, but much valuable information. The author holds the theory of reinconation. Price \$1.50. For sale at this office. Ingersoll's Great Address On Thomas Paine, at the late Paine celebration in New York City. Price, 6 cents; ten copies for 50 cents, Real Life in the Spirit-Land. Given inspirationally by Mrs. Maria M. King. You will not become weary while reading this excellent book. Price 75 cents.

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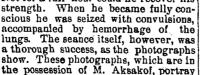
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SEPT. 5, 1896

SOME REFLECTIONS ON VARIOUS THINGS. THE OTHER SIDE

As Viewed by a Leading

Light.

TEXTS FROM SHAKESPEARE. In religion What damned error, but some sober

Will bless it and approve it with a text.

Or as the heresies that men do leave Are hated most of those they did deceive. For, as the old hermit of Prague, that

rong as the old hermit of Prague, that never saw pen and ink, very wittily said to a nece of King Gorboduc, "That that i. is; for, what is 'that' but 'that,' and 'is' but 'is?"

And do as adversaries do in law, Strive mightily, but eat and drink as friends.

It is one of the beauties and excer-lences of that palladium of spiritual and intellectual liberty, THE PROGRESSIVE THINKER, and the principles it so in-about it, save the name. It was simply a political ecclesiasticism, that sought talligently and eminently represents, a political ecclesiasticism, that sought free discussion of those themes possessing a common interest to its readers; thereby proving the truth and wisdom of its pertinent and eloquent motto:



"Progress [or evolution] is the universal law of Nature, and thought the solvent of her problems."

In offering a few reflections anent my honorable brother Smith's "scorching criticism" of my comments on his first article-"An Indictment of the Christian Church"-while admitting some of the propositions of my learned brother, I shall not undertake to controvert or disprove others that I do not admit; but, in the main, shall content myself with an endeaver to deduce from the theme here discussed a profitable and suggestive moral.

There can be no doubt that horrible and atrocious cruelties were perpetrated during the Dark Ages, and even since, in the name of the Christian church; and among other representatives of the church at this time was that moral mon-strosity, Henry VIII, who persecuted, punished, beheaded and burned both Protestant and Papist, and among his victims was the scholarly Sir Thomas

through Smithfield, rivulets of blood were seen trickling from the coffin and polluting the ashes of the Christian martyrs here burned. What has not humanity endured for

the sake of opinion? And here I would ask, is it in consequence of the courage of one's convictions, or is it simply the pride of opinion? Which? But, at all events, it is probably in consequence of this martyrdom for opin-ion's sake that Brother Smith and myself are able to ventilate our views as

freely as heart can wish to day, without the fear of being burned, although we may possibly dread scorching. It hardly seems possible that any sys-

tem of religion so atrocious and cruel to humanity could ever have been founded on the teachings of the gentle Nazarene, whom Earnest Renan calls the creator of the "divine religion of Humanity, and the Law of Love." One whose teachings, as revealed in the Sermon on the Mount and elsewhere, and whose high moral code Thomas Paine says has never been excelled.

neither the principles nor the practice of the founder of that great altruistic religion of practical love and benevo-lence, that to-day is properly recognized as Christian.

REPRESENTATIVE MINISTERS.

As a practical exemplification of this I will cite extracts from two of its foremost or representative ministers; one personating its liberal or progressive element, and the other voicing its more onservative or orthodox character.

Professor David Swing, so long the pride of Chicago, but since passed to the other side where the many mansions be -was one of the world's foremost progressive thinkers, whose fame and whose influence was cosmopolitan in extent, has this to say of that divine solicitude of love which is the greatest factor

in the Christian religion to day: "While there is no chemistry that may properly be said to weigh and measure sentiment, it seems probable that the thought that I love another is not so inspiring as the thought that another loves and deeply cares for me. This thought or sentiment is undoubtedly the most potential, the most power-ful and influential in the spirit temple. When that good father Marquette re-vealed his loving care and solicitude for the Indians they became morally trans-formed, and showed it ever after in their lives. No red man in the forest,

no African negro in bondage can resist the power of this solicitude. It under-mines like a wave; it rends like an earthquake; it binds like a chain; it inspires like music; it cheers like a sun-

And even that champion of orthodoxy, Rev. Talmage, whose personal charac-ter I do not greatly admire-has this to say regarding practical Christianity: "I could see as plainly as the nearest man to this platform, the old Bible story re-enacted; and I said to our group under the tent: 'One drop of practical Christianity is worth more than a whole sea of ecclesiasticism, and that good Samaritan had more religion in minutes than the minister and the Le-

vite in a lifetime. * * * * "And to me, the most accursed thing on earth is sectional and sectarian prejudice; and I bless God that I live in America, where Gentile and Jew. Protestant and Catholic, can live together More, who was his Lord High Chancel-ler, a stanch Catholic, who won for his great national crucible, the differences ler, a stance Catholic, who won for his unthankful king the title from the Pope of "Defender of the Faith," and who in the end was repaid for his lovalty by sal brotherhood; and that the question which the lawyer flung at Ohrist, and which brought forth the incident of the good Samaritan: 'Who is my neighbor? is being answered thus:

THE PROGRESSIVE THINKER.

of the church and its more advanced and liberal representatives to-day.

MONSTROUS CRIMES. Individual professors of that faith who are guilty of monstrous crimes and are guilty of monstrous crimes and misdemeanors only show how much more powerful are the natural passions and innate depravity of some minds than are the moral and religious teach-ings of any form of faith or belief. But to say that these moral delinquencies are the legitimate result of the teach-ings of that successful the teachings of that system whose founder even went so far as to place licentious thoughts and conceptions on a par with

sensual acts, is such a monstrous perver-sion of the spirit of truth and fairness as to "Invert the attest of eyes and ears, dependious func-As if those organs had, deceptious functions,

Created only to calumniate."-Shakespeare.

CURSE OF REFORMS.

It seems to be the curse of nearly all eforms, that, mixed with au honest advocacy of ever so righteous a cause, there has nearly always been associated with it a personal passion and prejudice or an apparent malignant aninosity inseparable from controversy that is not only inclined to distort the truth while it at the same time robs a just argument of its beneficent and legitimate end, which is not only to conrovert, but to convince and convert.

A striking illustration of this may be seen in the very phrases used in the paramount political issue discussed to-day; one side being represented by the silver lunatics," and the other by the 'monometal monomantacs."

STRIKING OBJECT LESSON. In concluding the final summary of

what I have to say upon this controvert-ed question, I would like to cite, as a striking object lesson, the strong paral-lel or analogy existing between Profes-sor Goldwin Smith on the one hand and Honorable Warren Smith on the other, toward the respective themes they represent, in THE PROGRESSIVE THINKER of the same date-August 8th, 1896.

PROF. GOLDWIN SMITH AND SPIRIT-UALISM.

In Mr. A. M. Griffen's masterly criti-cism of Prof. Goldwin Smith upon the "Evidences of Another Life," it would appear that the learned professor, after exhausting his large logical brain in discussing the conundrum or problem of man's continued existence beyond bank and the shoal of time-after this exhaustively quoting from Darwin, Tyndall, Huxley, Spancer, and other materialistic philosophers, he arrives at last at a most lame and impotent con-

In this lame and impotent conclusion he pays this slighting, inconsequent and contemptuous compliment to the phe-nomena and philosophy of modern Spiritualism:

"Nor can spiritualistic apparitions call for notice. They have been often enough exposed. Nothing is proved by them but the fond credulity of bereavement pining for communion with the lost. Spiritualism, it should not be forgotten, had its farcial origin in

table-turning." "Apart from the miraculous resurrection of Christ, and Christ's miraculous raisings from the dead, no one has been seen or heard from after death. That evidence, which alone could be absolute conclusive, has never been

DARWIN'S PROOF.

The first paragraph above quoted show upon the very face of it the result of a weak and shallow judgment, ap-parently based upon second-hand or hearsay evidence alone, and is entirely

hearsay evidence alone, and is entirely unworthy of a scientific professor who essays to discuss a great problem from Insufficient and superficial data. It must appear to the candid reader a self-evident fact that the professor here does not speak from personal knowledge and experience, but gets his knowledge from others who are as ignorant of what they discuss and as prejudiced as the learned professor himself. But suppose this able scientist had

A SPIRITUAL PLATFORM. First. It has evolved from out the mists of doubt and speculation, by a fa-miliar and practical domonstration of its The trouble is that too many of our speakers and mediums are troubled with the "big-head." Many of them have been taken from the humble walks of life; they have been forced into the position they now occupy, and the old workers have been educated by the truth, a sublime assurance and a glorious certainty. 10 Second. It has as a practical science and philosophy, by proof achieved by suc-cessful experiment, forged a key that has opened the dark vault of the invisispirits. They never would have been known to the world if it had not been

ble and revealed to mortal eyes that rare and radiant gem called immortal-Third. It has

'Rolled back the heavens; blown ope' the iron gate 1911 Of Death and Lethe, sphere confused lie Great heaps of ruinous mortality,"

not to swell up too large, for what has been done can be done again; and here and above these dead bones it has resurcomes in the great lesson for the camps. These same old workers should advocate rected a new spiritual' science and phiosophy that preaches and demonstrates the education of all workers, no matter a continuous and eternal ever-ascending state of being. - Every old worker to day well knows

state of being. Fourth. It has relegated to the rethat he or she is not speaking to the future rewards and pupilshments and a judgment to come, other than those based upon natural logical cause and effect. It demonstrates that our lives are day for rhetoric and grammar than a continued series of rewards and pun- there was twenty-five years ago; and ishments, and that every day we live is with the increase in intelligence of the a day of judgment; also that our lives as audlences, so has also been the increase lived here are the gauge or passport to in the capacity of the speakers. Per-our moral conditions in the higher, fu-haps this is the cause of the aforesaid ture life. Fifth. It also teaches that the higher 'big-head," but these are the ones who

should be willing to teach others. But they ought not to become teachers by life and the higher happiness consist in an ever-increasing endeavor in climbtelling the new workers they need edu ing up the golden stairs of progress and cating; they must set forth the fact that audiences are not willing to hear the advancement, and assisting others to climb, who by mistake have been tread-English lauguage murdered, neither do they desire to hear old straw re-threshed, or to continuously listen to the ideal of a future life, to say nothing ing "the primose path of dalliance" until it has proved to them a road guarded with thorns and beset with of the present.

lurking adders. Sixth. It teaches that all, however Some might ask: "What, then, ought they to talk about?" Answer: A high ow in the scale of being, are, in consoorder of spirit influences will find enough to talk about, and this same edu-cation will fit not only the medium but nance with an inherent impulse or law of nature, evolving to higher conditions of wisdom, goodness and happiness, by their own noble endeavor, and the the spirits who use the medium. If the eternal law of progress and evolution in the very constitution or soul of things. And, finally, Spiritualism teaches that it should be the aim of all to assist humedium be made to understand that only the highest order of philosophic or scientific thought will be accepted, then the law of supply and demand will be manity to become wiser, better and hapexemplified. pler here that they may be the much more so in the great, vast, and eternal

Of course, some will say: "Many workers now in the field will be crowded ont." Well, then, let them make prepa-ration and come in before it storms. EPILOGUE AND MORAL. I find that Moses Hull is not the only "Truth orushed to earth shall rise

for the spirits, and to day, if the spirit-force should be taken from them they

would become helpless wrecks, stranded

like a vessel on the rocks. They have

done their work, and done it well; no fault is to be found with them; they

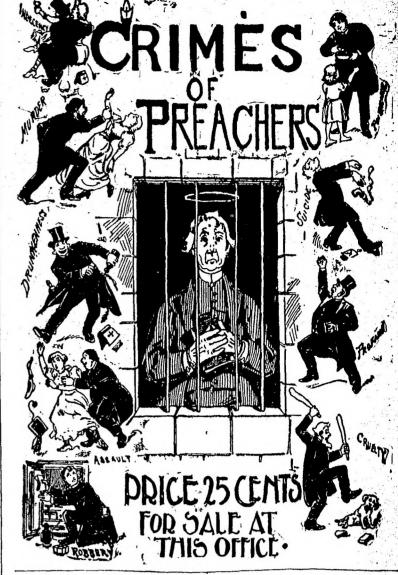
have made Spiritualism what it is-all honor to them for it. But they ought

one who advocates a school for mediums The eternal years of God are hers; the thought is on the .increase; not only But Error, wounded writhes with pain, And dies among her worshipers." with those who often hide their faces when they hear some idle prattle which is called spirit teachings, while they are sitting before an audience, but "Then heed not the shaft, too surely by many who compose the audiences, and just as sure as Spiritualism continues to thrive, just so sure will the time come The foul and hissing volt of scorn-For with thy side shall dwell at last The victory of endurance born." -Bryant. IRA GALE TOMPKINS. 191 Lafin St., Chicago, Ill. there shall be a school for mediums es-tablished, then a higher education and teaching will be presented by the spirit-world; then the great good of the camps will be apparent, and instead of all the great and best thoughts being given at the large camps as they are now estab-lighted, the same grand thoughts can be found in the general outdoor meetings advocated above, and the expense which ECHOES OF CAMP LIFE. Spiritual Missionary Writes

It has been my pleasure to visit several camps this season, and loan readily see the great good accomplished at these same camps, as well as the need of the schools. I have heard a great deal of discussion of the subject, and I TO THE EDITOR - The echoes of camp life are still ringing, and the ques-tion comes: Of what bood are camp-meetings? Spiritual camps are a growth believe all has been in advocacy of the schools.

of the last part of the nineteenth cen-tury, and those who have attended the camps of the so-called Christian sects, as they were known for the their earlier days, well know the trials of the manoise my plain talk, but it will all be re-

ceived in a friendly spirit, It has been my pleasure, to aot as chair-man of Devil's Lake Spiritual Camp this season, and I do not believe there has been one camp in the country that Burdsall, on the shore of one of the most beautiful lakes in southern Mich-igan, whore we will hold another next and would like to make arrangements



the medium, a communication was written to him. I hardly think any other spiritual camp can boast of having a Baptist minister with part of his congre gation as guests. Surely, "the world do

move Devil's Lake Camp closed on Sunday, August 16, and I accompanied Bro. Johnson to Toledo, O., where I hope to locate for one year. On Thursday, Au-gust 20, I had the pleasure of address-Ing a large open air meeting of the Maumee Valley Spiritual Association, of which Bro. F. D. Dunikin, of Avery, O., is president. There was a large delegation from Toledo, including Mrs Dr. Jamieson-a regular M. D., and a fine psychometric reader. She read many handkerchiefs, and by so doing gave many fine tests. There being a little misunderstanding in the call of the meeting, it was continued to the next day, when another good-sized audience assembled, and Bro. Dunikin gave one of his best inspired lectures, and

Mrs. Jamieson gave more tests. This meeting wrs really called to take under consideration the proposition to buy or lease the old court house near buy or lease the old court house hoat Maumee City, one of the oldest public places in Ohio, now vacant and idle, to be used as a place of meeting; but be-cause there was a lack of enthusiasm on the part of those who have a plenty of this world's goods, and there were not the project fell through, and a hall was selected in the village of Perrysbury, a I hope this article may be the means the project fell through, and a hall was of calling out the thoughts of others on selected in the village of Perrysbury, a road between Toledo and Maumee. Thus a good thing has been lost because the purse-strings of the rich would not loosen. How long, O Lord, how long? I will speak in G. A. R. hall, Toledo,

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when there will be a weeding process; and when camp managers all agree that there shall be a school for mediums es-

advocated above, and the expense which is such a great burden to day will be re-duced to the minimum. And Makes Some Valuable Sug-

the subject; I presume some may oriti- good-sized village on the electric rail-

on Sunday, August 23, and for the Mauhas done more to advance our cause mee Association on Sunday, August 30. than this camp on the grounds of Mr. I am still open for engagements for any Sunday or week-day or night, also

the end was repaid for his lovalty by the loss of his head. "But," says Charles Dickens, "it was as dangerous to be this fellow's friend as it was to be his enemy," and he further says: "He was probably the most detestable villain that ever drew breath: a most intolerable rufflan, a disgrace to human nature, and a blot of blood and grease upon the history of England."

SIR THOMAS MORE'S UTOPIA.

Reference has here been made to Sir Thomas More for the purpose of introducing a most pertinent and suggestive illustration of the theme here discussed. His character was most bonignant, and besides "he was a scholar and a ripe and good one," and in the early part of career he wrote a book depicting an ideal state of government, which he en-titled "Utopia," thereby adding a new INFIDEL!TY THE CREATER FACTOR OF word to the English language. PROCRESS.

"Among their many salutary princi-ples," he says: "It is one of the oldest laws of the Utopians that no man ought to be punished for his religion, it being a fundamental principle or opinion among them that a man cannot make himself believe anything he pleases: nor do they drive any to dissemble their "Every man may endeavor thoughts. to convert others to his views by the force of amicable and modest argument, but whoever adds reproach or violence to persuasion is to be condemned to ban- the religion of the Jews, who taught ishment or slavery."- Chambers' Cyclo-pedia of English Literature.

Such tolerant views were extremely the whole body of reformers who opfare in that intolerant age, and, alas: posed the corrupt Catholic church of for the frailty and inconsistency of poor their day. human nature, the author of these

This was a period of evolution, and infidelity had crept into the bosom of the in advance of his age. holy Catholic church. It was the time The great and good Franklin was holy Catholic church. It was the time The great and good Franklin was of the Reformation, and William Tyn- charged with being an Infidel - and was all, "a clergyman of great piety, learn- so regarding some of the tenets of or-ing, and gentleness of disposition, had thodox Christianity. Yet this great made an English translation of the New humanitarian, and wise altruistic phi-Testament Scriptures, but so violent lesopher did take some stock in the was his persecution by the Catholic teachings of Christianity and the Bible; Church, that he was compelled so take in proof of which, as a text for his own refuge in Germany with Luther, where be remained.

Among the most bitter and virulent of , Paul: his persecutors was Sir Thomas More. who wrote several volumes of controversy against him, employing such violent language as the following:

thee these heresies, but thine own Phillipians iv, 8. ather, the devil, who is in hell. There should have been more burned by a great many, than there have been within this seven years past, the lack whereof, I fear me, will make more be burned within the next seven years com-"--Chambers.

Is not this

A PITIFUL PICTURE or commentary on the bigotry and intolerance of human nature?

one of the most amiable and genial gentlemen in the kingdom, who even made clous, and far-reaching if they had been a jest of death at the time of his execu- supplemented by a generous concession ion, saying to the sheriff:

safe up [to the scaffold], and as for my surely is in the Bible, in spite of its er-coming down, let me shift for myself." { rors, and also in the Christian church. And what was the fate of this bloated despite the offensive dogmatism and the despite the offensive dogmatism and the hard his Nemesis even here. false accretions that in the early days of king? He had his Nemesis even here,

and the body of this tyrannical monster | the church were associated with it. I last became a loathsome mass of dis-But those days are past, and the sen-base and corruption, worse than a thou- timents above quoted are a fair and just sand deaths: and when death ends it, exposition of the trend of modern and his bleated carcass is being borne thought entertained by the great body

"My neighbor is the first man I meet in trouble; and a wound near at hand calls louder than does a temple ten miles away, though it covers seventeen acres, and is of such vast proportions."

UPLIFTING HUMANITY.

And here I would ask my honorable brother if this kind of sentiment is not more uplifting to humanity, and more conducive to the improvement and betterment of mankind, than are acrimonious accusations and intolerant tirades against the faith of those whose educa-tion, intelligence and moral honesty is at least equal to our own?"

Perhaps'i may regard it as a compliment to my intelligence, and as an accretion to my logical brains, that I do heartily congratulate myself on being able to agree with my honorable and learned brother and even go a step further in one important and significant particular, viz: That all the great steps in the world's progress and civilization were made or inaugurated by Infidels. Jesus Christ, the founder of Christianity and the law of love, was an Infidel to an entirely different-an opposed creed. Martin Luther was an Infidel, as were

Thomas Painc, the great apostle of ble sentiments proved himself to be in our liberties, was an Infidel, and a mar-the end a most intolerable bigot. tyr, too, for a hundred years after his death, because he lived a hundred years

> guidance, in his daily walk and conversation, he quotes the following from St.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lent language as the following: "Our Savior will say: "Thou art ac-cursed, Tyndall, thou son of the devil; for neither fiesh nor blood hath taught there be of any virtue, and if there be any praise, think of these things."—

THREE IN ONE.

I profess to be a Spiritualist, an optimist and an evolutionist, but I am not an extremist nor an agnostic.

While I greatly admire the eloquence of Col. Robert G. Ingersoll, and think the cause of truth and progress is great-ly indebted to him for his services in knocking out the superstitious superstructure of the Bible and letting it rest squarely upon its own merits the same Aside from this, Sir Thomas More was as any other book, I think his teachings would have been ten times more effica-

and a righteous recognition of the gen-"I pray you, master lieutenant, see me uine goodness and veritable truth there

good has Spiritualism accomplished?"

But suppose this able solentist had seen as I have, written plainly upon paper held in his own hands, and with no visible or material pen and ink, but in characters that are still legible and graphic, this legend:

"The soul lives after that phase of Evolution called Death. Look upward. [Signed] "DARWIN." [Signed]

And when Darwin says in corroboration of this, that "The supernatural does not exist, but that no man knows the boundary of the natural; and that the invisible forces of nature are far more potent than the visible"- would be still disbelieve in disembodied spirit in-telligences, and doubt the evidence of his own senses on the spot, or would he believe, with Hamlet, that thore are more things in heaven and earth than were ever dreamed of in his philoso-

phy? The second paragraph appears to me to exhibit one of the strangest and most inconsistent anomalies of poor human nature. There are thousands of professed Christians to-day who firmly believe in the miraculous resurrection of Christ from the dead, because the Bible and tradition says so, who would not, it is presumed, believe the evidence of their own senses, "though one did rise from the dead" before their eyes, for no better reason than because it is opposed to their preconceived prejudices and opinions.

LAME CONCLUSIONS.

In this symposium of facts, theories and conclusions, I submit it to the conscientious judgment and the considerate common-sense of the readers of THE PROGRESSIVE THINKER, if it is not as perfectly a righteous judgment to take all the contemptible frauds, impositions and misrepresentations that have been perpetrated in the name of Spiritualism as a just estimate and exposition of the most wonderful phenomena ever wit-nessed in the realm of nature, and upon which is founded the grandest practical philosophy of immortality that ever dawned upon the earth, to light and bless it, as to consider the caustic tirades against the Christian Church by the honorable Warren Smith a true and candid reflection of that church to-day, with its thousand institutions of practical benevolence, and its many altruistic, widespread and progressive education-

al tendencies. A PESSIMISTIC CONCLUSION.

perceive, I can but regard the efforts of both these learned and honorable gentlemen as having achieved about the same pessimistic negation; and that their conclusions will be regarded in the sober light of reason and reflection as not only lame and impotent, but as fallacious in argument as futile in effect. The honorable Warren can see noth-ing good in the Christian Church of tolay, and the lcarned professor is oblivious of anything worth his serious con-sideration in Spiritualism.

The laudable object of all controversy is to expose error and bring truth to ight, and in my endeavor to do this, although my ability is not equal to my de-sire, I profess to be guided by the most incere motives and am willing to abide the candid judgtment of my readers. In concluding, I cannot forbear submitting my testimony to the cause this

paper so ably and intelligently repreents. But some will say: "What practical"

But those who have followed the spiritual camps, which have increased in

Interestingly,

gestions.

hereafter,

again,

CBBt-

numbers, and are now held in many of the States, can answer the question at the beginning of this article in many ways-not only by answering that the grand truths of our philosophy are be-ing spread faster than in the demonseances, but that the disturbing element which was expected has failed to show strations as given in halls and private

itself, while on the other hand a more orderly crowd cannot be found in any

gathering in the country. Then the answer comes again in this way: The disturbing elements which are and ever have been in the Methodist camps, are unknown in the Spirit-ualist camps. While the Methodists have to keep up a large police force, and disturbances are frequent, during all the years that our camps have been

in session not one disturbance by the hoodlum element which makes Meth-odist camps so uncomfortable has cocurred, and generally no "arm of the law" is needed for protection. Thus the auswer comes. There is

such an air of freedom among the spiritual camps that when visited by those unacquainted with us, they hear new thoughts, and there is such an appeal to the innate humanity (which everyone carries, however little it may have been developed), that before they are awave they become interested, and, finally, those who came to scoff usually go away if not converted, then convinced that there is something beyond their comprehension, and the result is obtained

that they are compelled to think. Spiritual camps are doing good in in-numerable ways; and while there are some mercenary enough to say that there are now too many spiritual campmeetings, because with so many none of them are able to make them pay financially, I must say I wish the present r was increased two-fold. num

I believe that if every Spiritual society would hold its meetings out in some grove during the heated terms they would not be obliged to adjourn for that season, as they do not, but instead an interest would be awakened that, when the weather became so cold as to compel them to again go? to their halls, they would find an increased interest as well as an increased attendance.

Many who cannot get away from busi-ness to go miles away to camp, because of expense, or can jonly leave home for A PESSIMISTIC CONCLUSION. As far as my feeble logic is able to receive, I can but regard the efforts of were thus established, speakers who are compelled to loaf around the larger camps could be induced to go to such subordipate camps for far less than at other times, and thus^{ic}the good of the cause could be still farther enhanced. But camp-meetings have not reached the height of their usefulness-there are many things yet to be done to enlarge their field, not only to carry our truths to those who as yet do not know, but also to the believers as well, and especially to the so-called teachers-that is, the mediums and speakers.

I believe there should be concorted action between all camps.

and say: "O, yes, he wants us to bind ourselves together. in a creedal system and compel all to subscribe to some formal compact."

Chautauqua—that is, a school for the on the rostrum near the medium, and instruction of its mediums and speakers. while one of his sisters held a slate with

eason, commencing about August 1.

We were handicapped the first week by the rain, so continued an extra week, and while the fipancial part was not Obio. superior to that of any other camp, the work by the spirits and the mortal workers could not be better, and the investigators being numerous, the con-

made sure of immortality, who came there with no surety of it. The lectures of Dr. P. T. Johnson, of Battle Creek, Mich., and Mrs. Eva Payne Hopkins, of Owosso, Mich., ought to be especially mentioned. Farmer Riley, the materializing me-

dium, was with us one week, and the full forms which appeared at his seances brought great consolation to the many who were fortunate enough to get in his circles. I know I saw my father at one of his seances, and talso received a test from a Mason, that Farmer Riley could not imitate.

Mr. J. B. Jonson, of Toledo, Ohio, was there two weeks and held circles almost every night. He usually holds two seances-a light one for physical mani-festations, where spirits show their hands and write messages, while the sit-ters see the hands that write on the tablet, and do other things which are the most convinoing of the unseen power; and a dark one, where voices through the trumpet converse with their friends and independent voices, from little chil dren to adults, converse in tones loud enough to be heard by all present.

At a scance on the grounds the last night of the camp, the father of Miss C. P. Hughes, the secretary of the camp, materialized outside of the circle, so that she handled his clothing all over. He stood by her chair for nearly ten minutes, and kissed her, while she held an animated conversation with him. At the same time, a pug dog, weighing about fifteen pounds, was running around the room outside the circle. I asked the controlling spirit of the medium if he could pick up the dog, and immediately the dog began to yelp, when in-stantly the dog was dropped in a pail of water which stood in the midst of the circle, and a chuckle of exultation came through the trumpet, and at the close of the seance, the poor dog was found crouching and trembling at the feet of its mistress, dripping with water.

This account would not be complete if we failed to mention that grand test medium and clairvoyant, Mrs. F. V. Jackson, of Grand Rapids, Mich. She came among us a stranger, but her honesty soon made her many friends among the campers, and as she has promised to be with us next year, she will surely be the means of inducing many to come, if for no other purpose than to hear the grand tests she gives from the platform to the audiences assembled.

And last but not least, I must mention Mrs. Francis Ruddick, from Franklin, Ind., one of the grandest independent slate-writers in the field, and the tests she gave with the slates on the rostrum could not be excelled; but the best of all was given one afternoon to a Baptist Now, I do not want someone to hop up minister, whom I invited, with thirty-nd sav: "O. ves. he wants us to bind one of his flock, who were visiting the lake that day for a picnic. The reverend gentleman strolled in our camp when I had quite a conversation with No, I want concerted action in this him, and when I invited him with his way, namely: It seems as if every camp people to come to our meeting, he ac-should establish a summer-school, a la cepted my invitation, and took a place

for camp-meetings for the season of 1897. Address, 425 Tecunseh street, Toledo, M. F. HAMMOND



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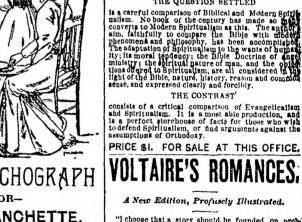
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EATURDAY, SEPT. 5, 1896.

Another Scholar to the Front.

"A History of the Warfare of Science with Theology in Christendom," is the feature of the new faith. title of two volumes from the pen of Andrew D. White, LL.D., president of Cornell University, Itahca, N. Y. The sts be hopeful? second volume is late from the press. Preachers and religious journalists give assurance that the civilization of the world is indebted to Christianity for aspect. The infidelity of the past genall its' wonderful achievements. A eration very generally repudiated the glance at the healing agents it employed belief in a future life. True, there were to relieve human suffering tells its own exceptions. The good Thomas Paine, pitiful story. The devil was the evil whom churchmen have belied and principle, the cause of disease, and since libeled more than any other character it was impossible to make a decent devil of a century ago, expressed a helief in of him, the next best thing was to inimmortality, and furnished the best arduce him to relax his hold on the unforguments the world had ever known in tunate victim. In earlier times they support of that belief. And the same tried to drive him away by violence; but in regard to a God, though he repulsed blows, intended for his discomfiture, fell on the patient, and when the l'rince of Evil retired, unfortunately, he always took the poor sufferer with him. Then the Jewish idols posing as God, and repudiated the three-headed one of the Christians. He knew nothing of a foul odors were employed for the same purpose. If these failed they fed him Devil, or an endless hell, and exposed the fallacies of the Bible, hence he was on blood of frogs, and rats, the liver of toads; and, by way of suggestion, the fibres of a hangman's rope, anointing the patient at the same time with ointa "bad man," and no terms of reproach were too foul for Christians to apply to him. But the infidel of to-day, instead ment made from the hodies of executed of denving a future life. is content to say victims. Toothache was cured by friche does not know, as his own title, Agtion with a dead man's tooth, and the nostic, indicates. breath of a donkey was a sure antidote for poison. Long experience taught these occlosiastical physicians specifics Spiritualists, then, in less than half a undred years, have revolutionized the for the cure of all diseases. We quote a portion of a paragraph from Dr. White's chapter "From Miracles to intellectual and religious world, changing the idea of a future life into a spir-

itual instead of a material one, bringing Medicine," to illustrate: 'The water in which a single hair of the larger part of humanity into a coma saint had been dipped was used as a purgative; water in which St. Remy's mon belief in this regard. When the race shall cease to be tied back by ring had been dipped cured fevers: winc creeds, and books written in the ages in which the bones of a saint had been of ignorance and barbarism shall be relsteeped cured lunacy; oil from a lamp burning before the tomb of St. Gall egated to the designing priests who

A Wonderful Revolution. Until the advent of Modern Spiritual-The genuineness of Josephus has been ism, short of fifty years ago, the called in question by contributors to these pages. Consulting Kitto's Cyclochurches taught a material resurrecpedia of Biblical Literature the other tion. They believed the body rested in day, article "Resurrection of the Body," the grave until reanimated on the movnwe were surprised to find the following: ing of the Judgment Day, when it would "Josephus is not to be relied upon in be reunited to its severed parts, and the account which he gives of the be-lief of his countrymen." ushered into the presence of the Great Judge, where it would be welcomed to Good heavens! if the Jewish historian its heavenly home, else assigned to the

cannot be trusted when he relates the regions of the damned. Deny it as earnreligious belief of his own people, when estly as Christians may, the almost encan he be trusted? His relation of Altire church literature down' to the peexander's visit to Jerusalem is known to riod mentioned abounded with the idea be untrustworthy. His account of the translation of the Jewish Scriptures of a material heaven and a material hell. Each was to be inhabited by mainto Greek, at Alexandria, by the Sev enty, is now universally conceased by scholars to be false. Save wherein he substantially agrees with his rendering into Greek of the Old Testament, which """" time Antionities of the Jews," terial bodies, the resurrected from earth-life. The Apostolic Creed, claimed to have been invented about A. D. 600, declares: "I believe in the resurrection of the flesh." Canon Gregory only a he seems to be everywhere at fault wherein we have anything that synchrofew years ago is reported to have said: nizes with his narratives. Prof. Edwin Johnson, who has probably brought into service a riper scholarship than any "Take away the physical resurrection of Jesus, and the foundation of our spir-itual life is gone. If the Christ did not other student of ancient history, says, in his "Rise of Christendom," p. 287: "The Hebrew literature was derived from the rise corporeally from his tomb, then that tomb is the grave of Christianity." Hervey's Meditations, Young's Night Thoughts, Baxter's Saints' Rest, and

traditions of the Arabians, and the An-tiquities of the pretended Jew, Flavius Josephus, were produced by Basilian monks, probably in some monastery of Southern Italy." Of Jerusalem, he says, p. 329: "No such city ought to appear on any historical map until the 12th cen-Edwards' Sermons, books in almost every well-to-do Christian family half a century ago, would lose all their vitality if stripped of their material character. The learned Jasper, of "the-sun-do tury." Again, on p. 290: "There is abmove" fame, and even Talmage, in some solutely no evidence from architecture. from coins, or any documents of antiqof his wildest utterances, may still disuity, that this people (the Hebrews) ever enjoyed dominion in the city founded by course in the same direction, yet scarcely a churchman of any repute to-day the Romans as Ælia Capitolina, and conquered by the Arabs." takes any stock in this old-time teaching. Their God is a spirit, as are all

the heavenly hosts, and the regions in Dr. J. C. Batdorf's Advertisespace they occupy. Indeed, their idea ment. of spirit surroundings in the continued The printer made a miserable blunlife is substantially identical with that der last week in making up the pages of of Spiritualists, with the possible ex-THE PROGRESSIVE THINKER, transception, many do not belleve in the reposing Dr. Batdorf's splendid testimoturn of spirits. They are, however, in

nials to Dr. Watkins' advertisement. a state of transition, and in another Dr. Watkins does not require the testigeneration few, if any; will reject that monials of any other physicians, having enough of his own, legitimately gained, In view of this great revolution in the to use, and Dr. Batdorf, honest and public mind, why should not Spiritualskillful himself as a physician, doesn't wish to lead his testimonials, as they While the subject is under consideraare attached to himself alone as a retion there is another feature seldom ward of merit. But mistakes will occur mentioned, which presents a cheerful

in the "best regulated families"-and especially in a printing-office.

An Unreliable Historian.

Storage of Gold.

The astounding assertion is made that there is more gold in the sacred vessels, medals, chains, etc., preserved at the Vatican than in the circulation of the whole of Europe .- News Item. Poor, deluded servant girls in ali Catholic churches contribute of their scanty earnings to increase these golden gewgaws with which the Vatican abounds. Peter-pence adds to the collection, as does the confessional. From a thousand other sources the drain from the impoverished toiler goes on to increase the luxuriant surroundings of the ecclesiastical lordlings, whose office it is to tyrannize over the people in the name of God. Allowed to go on a few cen-turies more without interruption, and the wealth of the world is theirs. President Barrett.

President Barrett of the National Association, was in the city last week on his way to the North Collins Meeting, N.Y. He has won golden opinions on the Pacific Coast, and at the various camp-meetings he has attended.

Hon. A. B. Richmond.

Mr. Richmond, recognized as the Sage of Cassadaga, favors our readers this week with another excellent address.

question might sound rather harsh, and I deliberately softened it to, 'Am DEATH OF A REMARKABLE WOMAN. deal of our preaching has been words GAIL HAMILTON. we are talking about. The truth is

She Saw the Spirit-Land.

She Wrote Just Before Her Death Telling of Future Life.

UGT She Conversed with the Spirits of For the first time I felt what it was to Dead Friends and Relatives.

BAND OF THE IMMOBTALS SANG TO BAND OF THE IMMOBTALS SANG TO HER WHILE SHE WAS FLOATING IN SAUCE DEATH A PLEASURE NOT A SAUCE DEATH A PLEASURE NOT A SPACE-DEATH A PLEASURE, NOT A around me, beneath me; only vast-PAIN-GLAD RECOGNITION OF PERness, infinity." SONS SHE HAD KNOWN ON EARTH-WHAT A DYING OHILD SAW - A WOMAN GIFTED WITH SECOND SIGHT.

SAVS:

the cause of Spiritualism."

in your next issue, if possible.

reproduce this picture tablet.

the services.

W. H. PARSONS.

tranquil, perfectly serene. Strange NOTE FROM GEN. W. H. PARSONS. as it seems, I did not think of God; I TO THE EDITOR :--- I hasten to mail did not think of my sins. I only contribution to the sublime truth, both "Do you think you were con-

of our philosophy and phenomena, scious?' from the last contribution to litera-"'Entirely so. I was even conture by Gail Hamilton (Abigail Dodge) scious of being home. I knew that shortly before her death, entitled my family were around me, but also I experiences, "By-way of History," was out in the universe. I cannot first written in 1884, and just pub- otherwise describe it-the consciouslished by her (1896) under the title ness of enlargement.'

of "X Rays." "Had you any pain?" The extracts are embodied, in a full ""None at all. Perfect rest. Floatsynopsis of its spirit and facts, from ing out in absolute peace; but I went Hamilton, Mass., pending the funeral back again. Three times I had the of the author, and published in the same experience. Three times I went New York Journal, which votes out into the immensity; into the inseveral columns to the theme. As a finity of the universe.' tale of the supernatural the Journal "I asked him if it had affected his

view of death. He said: "Such a tale from the pen of such "' 1 am fearing always that it may woman will do much to advance have been a hallucination."

"Were you afraid?".

"But to his inward thought it was I marked and you published her remanifestly not a hallucination, but a markable experience last year (1895), very real experience."

when she fell in the Blaine mansion SAW HER BROTHER'S SPIRIT. and came so near the "border land" Another experience related by Gail that she saw across the valley and

heard the voices and beheld the forms lived in New England. A young man had entered the War of the Rebellion As our camp-meetings are now in and perished untimely. His sister full progress, this last contribution is shortly after fell ill of some baffling, timely and bound to make a national mysterious malady. During one of sensation in literary and church and her many short convalescences she

philosophical circles, therefore publish was sitting at table with the familyfather, mother, sisters and grand-I sent you" the report of the new mother-when her dead brother ap-Siniatic discovery of the Syrian version of the new gospel narrative, and peared to her to enter the room, no longer dead, but smiling, living, welthe oldest in existence. You reproduced the" original picture of a specimen of the manuscript. I send the table as if taking in the presence you a picture tablet of the stone rec- of each one, then paused a moment ord of the only relic of the Hebrews and said:

"I shall come again on Wednesin Egypt, the days of the Phaday," and silently disappeared. raohs. With your usual enterprise Her grandmother was, at the time,

quite well, but sickened the next day and dled on the coming Wednesday. * *

HAMILTON, MASS., Aug. 19.-The Referring to the death of the wife funeral of Mary Abigail Dodge (Gail Hamilton) will be held to-morrow at of Frances Gillette, formerly United 3 o'clock in the afternoon, at her late States Senator from Connecticut, Gail residence in this town. The Rev. Hamilton said:

Mr. Nichols, of this city, will conduct | "Several times she seemed to waken, as it were, and have a sense of her

Since her return home from Wash- mother's presence, twenty-five years

and I deliberately softened it to, 'Am I supposed to be living still?' Once, in reply to a morning greeting, referring to two brothers whom some of

you have known, and who had diedone a few years, the other a few weeks wasted because we don't know what before, and using their full names, which were not commonly spoken-I something we cannot imagine. I have said: learned what the Valley of the Shadow

"If I can get rid of the Stanwood of Death is. I have been in it, and ghost and the Brown ghost, and be it is altogether different from what I left to myself, I should feel very well. supposed. I was ill. I was here at I could get along with my own ghost, but I don't like to have so many home. I was lying in bed. And sudghosts following me around. denly I went out into the universe.

HER SPIRIT JOURNEYS. "To myself it seemed as if my

touch nothing. I never before knew what it was not to touch anything. spirit were partially detached from did not want to touch anything. All my body-not absolutely freed from it, but floating about, receiving impressions with great readiness, but not with entire accuracy, as if the spirit were made to receive impressions HAD NO FEARS AND WAS CONSCIOUS. through the bodily organs, and without them could not rely implicitly "Not in the least. I was perfectly upon its own observations. Many foolish things I undoubtedly said, but many I distinctly remember to have refrained from saying because I knew

they were foolish."

* * To those who live in dread of death this woman left much consolation.

"Beloved, yon, if any such there be, who through fear of death have been all your lifetime subject to bondage, be of good cheer. For seven weeks I lay encamped on the further, if not the farthest, side of the Valley of the Shadow of Death, and it was a pleasant valley. Its tranquillity was as gentle, as natural, as deep as sleep. Its activities were as simple as going into the next room. Its atmosphere was peace. Its only gloom was my keenest pity for those who remain behind. I hope and think that its shadows mark the four dreams of life. We are born into the Valley of the Shadow of Death, and we die out of it into the life eternal, which is to thee, the only true God, and Jesus

Christ, whom thon hast sent." WRITES OF "FAILURE." In the chapter entitled "Failure,"

she writes to Dr. Cyrus Hamlin, missionary in Turkey. To him she told the story of her unsuccessful efforts in behalf of Mrs. Maybrick, and in her letter severely scored the British Government.

"Man of God," said she, "if there is ever a cause in which human beings have a right to claim divine assistance, surely such a cause is this. On the one side innocence helpless, on coming. He passed slowly around the other side oppression powerful. God thus far has sided with power. Secretary Blaine, who worked carnestly for the relief of the oppressed, died. Secretary Gresham gave it his prompt attention, twice leaving his office and coming to me to inspect the new evidence, which he declared so strong that if it could stand cross-examination Mrs. Maybrick had a perfect case. But in the midst of his efforts to press the British Government into or-

dering a cross-examination, Secretary Gresham died. Dr. Tidy and Dr. McNamara, eminent physicians in English official service, who offered irrefragible evidence of her innocence,

my head on one side of the hed. I saw a man, a stranger with a heavenly face, looking at me. I said, "What do you wish?' He answered, 'I have come to take you to spirit-life fo treatment.' I said, 'How will you take me?' 'Just as you are on your bed.' 'I said I was willing to go. Instantly the cloth about my bed was changed to the most beautiful textures. The material seemed to be inlaid; it had all the brilliancy of gems. As we swept through space the light which met my eyes warmed me. I seemed to float in it. I said to my guide, 'Whence comes this light?' He answered, 'From the throne of God.' I said. 'Let me stay in it; it gives me strength.' Many bands of spirits passed by. I recognized one of their number. His name was G. T. I said I wished to speak to that young man. . to tell him about his family. The man who walked at T.'s side looked up at me and shook his head in the negative. The man who was G.'s guide I have never seen in earth-life. When I afterward described him I was

angels. Her mother always though it was the first note of her little angel's heavenly song.

"To this same mother had come into her early maidenhood a vision. At a time when she was herself ill, an intimate young friend died suddenly. The first Sunday my mother went to church after her friend's death she was thinking of her very intently and with an emotion she could hardly control. The choir sang the hymn, 'The Blessed Society in Heaven.' When they came to the verse-

"The glorious tenants of the place Stand blessing round the throne, And saints and scraphs sing and praise The infinite Three-One-,

my mother said suddenly heaven opened before her eyes. She saw the throne and shining ones standing around it, and among them her friend, with the old pleasant smile on her face. Her attitude, her features, the brightness of her glory, the joy of her heavenly home, impressed themselves in that moment on my mother's mind with a vividness which all the years that followed could not obliterate. The weight of her sorrow disappeared instantaneously, and in its place came ineffable peace."

A SEAMSTRESS WHO SAW SPIRITS. Spiritualists will find plenty of argument in a story told during the illness of Miss Dodge at the residence of Mrs. Blaine, in Washington.

"A young woman," said she, "was sewing in the family of one of my friends near Boston, and heard her employer say, 'I shall not go out; we are watching for a telegram. Mr. E. may come home at any moment, and go to Washington on the evening train. If he does I know he will wish to see me before he goes and 1 must be here.' The seamstress looked up quietly and said: 'You can go, Mrs. E. Mr. E. will not be summoned. Your friend will not pass out, at least not now.' 'How do you know? Who told you?' asked Mrs. E. Her mother,' was the quiet reply. She said her work was not done; I have seen her father and mother and brothers. One of them has gone lately, and there is another. Has she lost a little sister?' 'I do not know, said Mrs. E. 'Or any other child that she was very much interested in? I see a pretty, little, old-fashioned girl." Mrs. E. took the earliest opportunity to inquire, and then first learned of little Mary Whipple and her sweet, brief life on earth, and told me this story of her scamstress, who is a quiet, unpretending woman, making no profession of her extraordinary gift of sight, but only speaking to her friends when she sees aught that con. cerns them. She has no theory, does not herself anderstand how the vision comes, only that it not by her eyes, but through her forehead, and can

give no further information." AN EXPERIENCE WHEN ILL. Reverting to herself, Miss Dodge wrote:

"In 1859 I was taken ill, and no

one thought I could recover. I turned

cured tumors. St. Valentine cured op-Ilepsy: St. Christopher, throat diseases: Eutropius, dropsy; St. Ovid, deafness: St. Cervase, rheumatism; St. Apollonia, toothache; St. Vitus, St. Anthony, and a multitude of other saints, the maladies which bear their names. Even as late as 1748 we find certain authorities in Bayaria ordering that any one bitten by a mad dog shall at once put up prayers at the shrine of St. Hu-bert, and not waste his time in any attemps at medical or surgical cure. the twelfth century we find a noted cure attempted by causing the invalid to water in which St. Bernard had washed his hands.'

Space is too valuable to follow with should renew their subscriptions promptthese instructive quotations. Suffice it. ly and get ten others-twenty, if possi-The church made continued warfare on the medical profession so long as it had power, fighting as they have fought every other discovery in science. When defeated. like demagogues, they come to the front, and elaim it was the church and the teachings of Jesus that made these great reforms possible, and there are still persons, who wish to be classed as men of intelligence, who endorse these ridiculous claims.

The Bible and Science.

The petrified remains of a whale eighty feet in length have been found in the hills north of Lombec, a few miles back from the sea, in Santa Barbara county, California.-News Item.

These discoveries of marine animals, far inland, and buried hundreds of feet | pull, and a pull altogether" accomplishes beneath alluvial deposits, perhaps overlaid by rock formation, used to be quoted as evidences of a universal deluge, and confirmation of what is called Bible history. Since geology has come to the front as a science, it is shown that the deepest valleys and the highest mountains, at some period in the earth's history, have been the bed of an ocean; that the fossil remains of the inhabitants of the deep had thore rested, and been covered over by drifting sands which subsequently had hardened into rock; that in some great convulsion of nature the bed of the ocean had been uplifted, the waters had receded. and the leviasaint of the long ago, who was supposed thans which had sported in its waves to have died. As he was being lowered were left, covered by alluvium, far ininto his coffinless grave, face upward land, which modern explorations in the and uncovered, he opened his ghostly bowels of the earth are bringing to light. There is neither mystery nor eyes, took in the situation and assured miracle about the matter, and the Bible his mourning Christian friends he was record only proves the ignorance of those who wrote the book, as also those in later times who have been its expounders.

The Bible in Schools.

Gerald Massey, the distinguished scholar, author, and Spiritualist, replying to a correspondent, wrote:

'Most certainly I would exclude the Bible from children's schools. I would have the Bible-basis superseded for all future teaching, as unscientific, immoral, and false as the facts in nature. The mass of people who are Bible-taught hever get free from the erroneous impressions stamped on their minds in in-fancy, so their manhood or womanhood can have no intellectual fulfillment, and millions of them only attain mentally to a sort of second childhood."

1

Riches do not exhilarate us so much with their possession as they turment us ence, Religion, etc. Price, cloth, 75c. With their loss.-Gregory.

made them for man's enslavement, and the woild shall be governed by knowledge instead of faith, there will be but little divergence in religious belief.

large the additions may be.

A Suppressed Revelation.

from which he had just awakened. He

This good one is told of an English

WORTHY OBJECT. A Project to Help and Pro-Now Is a Good Time. tect Homeless Boys. They who have taken a trial trip of

three months with THE PROGRESSIVE The Ramenstein Home at Chel-THINKER and found it the most intertenham, Chicago. esting and instructive of all Liberal pa-

pers published, without regard to the On April 3, 1896, a meeting of the offi-cers and members of the First Occult Society of South Chicago, was held to side they represent, should not denv themselves the pleasure of its reading now that the heated term is over; but organize a society to help and protect homeless boys, and from that time till the present the work has been progressing slowly but surely. Mr. Ramenstein, who first proposed ble-to join them. Everybody writes

that they like the paper, that they gain the idea (being prompted by his guide, Dr. Wiseman), and for whom the home more real knowledge from it than from any other paper they ever read; they s named, owns and has leased one acre love our contributors: they love the ediof land to the society for ninety-nine years at the nominal sum of \$5 per year, located at Cheltenham, Iil. The land torials: they love the very few selections: then why should they not become has been ploughed, graded and fenced, permanent patrons? The cost of typeand a small frame building put on it setting is no greater on a paper of 100,-000 circulation than one of 20,000, which, from its lack of class-room and the applications made, is entirely too neither is the cost of the matter any small for its needs greater; but the good the larger circu-

It was at first proposed to take chillation can accomplish cannot be counted dren of all denominations, but as it is in dollars and cents. The price fixed thought and said by a large majority for the paper is so low we cannot afford that Spiritualists are a little wrong in to employ canvassers, so we have to rely on the voluntary aid of those who are the head, it has been decided to take boys belonging to Spiritualist parents already patrons. "A long pull, a strong who cannot afford to educate their children in this grand truth, or whose pa wonders in the physical world, and now rents have passed over, leaving their we ask it for the permanent upbuilding children to be cared for at any charita-ble institution that will take them in. of the best Liberal and Spiritual paper published on earth. Good friends, thanks! Confident of your immediate So if your readers know of any such boys-preference being given to those between six and fourteen years of age, assistance in rolling up subscribers, we will order an immense stock of paper please write and obtain all particular and ink, and make sure of the necessary from Mr. F. Ramenstein, 8226 Reynolds assistance in mailing, so let them come avenue, Station S, Chicago, Ill. singly or by scores, there will be no de-lay at this end of the route, however Plans are being drawn for a perma-nent building, but funds are needed

very badly (Mrs. Cora L. V. Richmond has once lectured for the benefit of the Home) to carry on this great and noble work. Will all who read this contrib ute what they can to this worthy cause? Treasurer's address: Mr. A. Fong, Commercial; avenue, Station S, Chicago

(The number I have not got.) The society has a State charter. ANNIE FORD, Sec'y. 1115 93d street, Station S, Chicago.

not dead; had only fallen into a trance. This enterprise to which attention i called by Secretary Annie Ford is a

said he had visited the spirit-world durpractical move in line with suggestions ing his absence from the flesh, and had repeatedly urged upon Spiritualists in the columns of THE PROGRESSIVE THINKER. It marks an advance in the learned much mortals ought to know. To the priest who had a few moments before made a long prayer in his inter-est, he said: "I found your preaching right direction-toward practical humanitarianism. It is practical work for is not true. There was no fall of man, the upbuilding of humanity in educathere is no hell, no atonement, no per-sonal Christ, no Redeemer, no..." Just then the good preacher said: "For God's morality and spirituality. tion. Such enterprises are worthy of all praise, and of liberal sustaining assistsake, fill in the earth, and stop the blasance of money and good-will on the part of Spiritualists in particular. phemer's mouth." The narrative says this was done, and the residue of the in-

Let Spiritualists "chip in" and aid teresting revelation was never told. this most worthy Spiritualist humanitarian work. X-RAY. "Human Culture and Cure. Marriage. The cause which produces sick head-Sexual Development, and Social Up-building." By E. D. Babbitt, M. D., ache is more promptiy removed by LL.D. A most excellent and very valu-able work, by the Dean of the College of Fine Forces, and author of other im-

Ayer's Pills than by any other medicine. They easily and speedily correct all disorders of the stomach. liver and bowels. portant volumes on Health, Social Sciand restore to these organs regular and healthy action.

ington, after her first shock in 1895, gone. With great feeling she spoke Miss Dodge's health had seemed good, her own dear mother's name, and then except that she had a short attack of exclaimed, faintly, ecstatically, at indigestion last May. After recover- intervals, her beloved greeting: ing from that she devoted her time "'What ean I say? How delight-

to writing and distributing her last ful. Beautiful. Beautiful. Beautiful. book. The work of mailing the copies And thus she went along the pleasant sent for was carried on at her home path and is seen no more." here. This added much to her labors,

HER OWN EXPERIENCE.

and her friends were surprised that And now comes the weirdest part of she should undertake that task. She this most weird of books. It is the to marry the New Woman, to whom stood the hot weather well, went out story of Gail Hamilton's own exdoors, and last Saturday enjoyed a periences in the realms of the supercarriage ride. natural.

STORY OF HER LIFE. "So far I had written," said she,

Gail Hamilton left behind her the riwhen it befell me to be tented in that story of her life-a story weird and valley of shadows. My experience mysterious; a story that to the be- there I am sure that you, dear neighlievers of the occult will carry convic-bors, and all friends, will be glad to tion; a story that to the superstitious learn, chiefly because it was "ex-incredible happenings that came under will prove most_mystifying, and a perience, a little, also, because it was story that even the cynical will be mine.

compelled to stop and ponder over. "It was early morning, but so It is a story that goes beyond the pale swiftly the darkness fell that I have first the question arose, Wby has God of life and passes into the land of always thought of it as evening. I death. It is a story supernatural in was standing by a lounge in my room yet withheld all knowledge? Then all its essential features, and yet it is when I felt myself sinking. There has he? Has he so withheld knowla story of her own life, told by Gail was no pain, no alarm, no fear, no edge? Has he not rather in this, as Hamilton before she passed finally feeling. I had but one thought, that in all other matters, given us hints into the land of the great unknown. it would be a shock to the family to and helps, but left it to human will A TALE OF THE SUPERNATURAL.

Such a tale from the pen of such a get upon the lounge. I might have woman will do much to advance the succeeded, but the seat of the lounge tion between this world and the other cause of Spiritualism. In "By-way had a movable lid, and, instead of world as between the cathode rays and of History," written by Abigail Dodge pulling myself upon it. I pulled the in 1884, and published by her in 1896 cover off. When, or if, I gave up the under the title of "X Rays," she took struggle, I do not remember, or the her readers not only into the Valley lapse of time, only there was a lapse, of the Shadow of Death, but beyond, and then I heard a voice at the door, Speaking of a clergyman well known asking: 'Is it all right?'

in Hamilton, Ohio, who had fallen "I answered: 'No, it is not all suddenly ill, she said : right.'

"'Unlock the door and let me in." "Though a clergyman, he had been a man of the world also. Strong, alert, fond of mountain and stream, cannot get up.' loving the interests, the activities,

HEARD, BUT DID NOT SEE.

even the bustle and hustle, the fun the frolic, of this world, he should and familiar voices were all around me. I marshalled, only looked at as marvels, by right have had a long and vigorous saw nothing; but I seemed to hear life; but he passed too soon into a de-everything-lamentations that I had orderly bearing upon a question that

cline, whence he went swiftly plunging fallen and hurt myself. I told them concerns every human being. down, as it seemed, to death. Life that I did not fall, but let myself held only by gasps of agony at long down. Much of the time, immediately intervals. Then came a rally, then succeeding, I was in a passageway beanother return of consciousness, and tween two rooms. The room on one before I entered it, but whose beauty yet again the rush to death, the return side was this world, that on the other and sweetness lived in a mother's to life; and the third time, against the next world. The doors of both heart and on a mother's lip, as real the despair of all, life prevailed and were closed.

the conflict was over. Sitting alone with him in his library one morning, be alive still?'

he turned a short corner in the con-"This question I did not afterward versation by asking me surdenly in remember until it was repeated to me. consecration. At three years of sge an arresting voice, with eyes not upon Then I remembered not the question, but the circumstances that led to it. | the grave, but not without leaving a me, but gazing afar: THE AFTER-LIFE NOT UNDERSTOOD. So many friends were around me who heavenly consolation. Just before she "What do you understand by the had gone out of this world that it died a strange, low, silvery sound-a Valley of the Shadow of Death?' suddenly occurred to me whether I sort of birdlike warble-trilled faintly "I made answer to the best of my myself might not be already gone, and over her lips, then a pause-and then defining ability on short summons. I was about to ask, 'Am I dead or for one moment it rung on the hushed, our planet and its atmosphere serves "I have become pretty well con- alive?" But I thought if it should expectant air, clear and sweet, and the spirit for awhile, and when it is vinced,' he continued, 'that a good' turn out that I was still alive the joyous, like the imagined songs of outworn returns again to become

Sec. 1

supplementing it in pamphlet and press, died. I, who could offer, as results have proved, no help save sympathy, but never failed in that, was in one moment reduced to inaction and unconsciousness. But Secretary Matthews, who had judged and imprisoned the victim, lived in the sunshine of promotion as Lord Something or other. Sccretary Asquith lives and his wife died, leaving him his attentions had been so pronounced that his wife's discomfort thereat overflowed into the gossip of the drawingroom and the newspapers."

PROOFS OF A FUTURE LIFE. Following her letter to Dr. Hamlin, Miss Dodge, under the title of "Hints her own observation:

"A new page in the Book of Life was opened to me," said she. "At given us such an eagerness to know, find me on the floor, and that I must to use them? Has he not created man with as much knowledge of the relathe human eye? As between Mars and the earth? Is not our ignorance due to our theories and our studborn, stupid adherence to them in spite of facts, rather than of God's orderings? Do we not look upon the borderland as forbidden ground, and bar discovery by a mistaken sense of prohibited and therefore unhallowed curiosity? "I cannot. I am on the floor and Certainly, as I look back along my path, I see many facts which have a direct bearing upon this question, but "Another lapse of time, and then which I never classified, never even inexplicable and unrelated, with no

STORY OF HER SISTER.

"One of my earliest recollections is of a little sister, who left this world but to me as non-earthly as one of "Once I asked, 'Am I supposed to Fra Angelico's angels. The little drawer where her bright curls were cherished has not yet lost the odor of a malignant malady swept her into

told it was G.'s father. "Presently I noticed a house at my left; there were five steps leading down from the door; below these steps was a short hill, which led down to where I was resting. Looking at the house and wishing that someone would come whom I knew, a young girl came to the door, closed it and descended the steps. She was dressed in white, with close-cut hair. I did not know the girl. Was informed by my guide she was J. G.'s sister (a brother-in-law), who passed away when she was sixteen years of age. I thought she was coming to speak to me, but she vanished. I still gazed at the door, longing to see some of my own dear ones coming to meet me, and no sooner had I thought than Aunt L. came down the stairs. She saw me, smiled, bowed her head. As I looked at her, Uncle B. came and stood by her side. She pointed to me, he turned his head, siniled and also bowed; then, clasped in each other's hands they vanished from sight.

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SAW AN OLD FRIEND.

"Immediately in the distance I heard a sweet voice singing a familiar air. While trying to recall the voice, A. B. (a dear friend) stood before me. She and her band seemed to fill all space with a flood of angelic melody, while from a distance, softly harmonizing with the voice of the singer, was heard the rich strains of an instrumental band. My delight was intense: it was too much for my poor, weak nature. I lost consciousness. When again myself the band had gone."

Philosophizing, Miss Dodge said: "The natural body gathered from

SEPT. 5, 1896

by its spiritual body can be seen no more by planetary eyes. But we must remember that by them it never was seen, not even his closest friend has a man ever seen. Side by side through childhood and manhood we live with our dear ones and know their voice, laughter, footsteps afar off. Then comes the dread day of silence. The lips that spoke, the eyes that smiled, the feet that were swift to do good, all remain. Everything that we saw is still there. Only that is gone which is always invisible-the spirit which vivified and controlled, which made character and constancy, which sequestered in sacredness the earthy body, which gave to us a mortal love and bequeaths to us immortal longing. the pleasure of an oration from one That dear spirit, the Christian imagination follows and invests with a spiritual body, which it declares, but the material world. does not define or attempt to analyze. Paul's imaginary interlocutor asks with vivid insistence: 'How are the dead raised up? With what body do they come?'

DREAM PREVENTS ROBBERY.

It Awoke a Merchant in Time to Defeat a Party of Burglars.

It appears from the Dallas (Texas) little while. If I could remain I News that burglars entered the store of Bussey, Ayres & Gaston, in Hawking, Dallas county, on the night of July 7, by prying open the large double doors in front. The circumtunity? stances connected with it are, in some respects, a little peculiar. Captain C. H. Bussey, the senior member of the firm, was awakened from a dream, in which it appeared to him that an that book which contains a lot of old frame building in the rear of their words, words, words! that narrow is store was on fire. In his dream somethe road that leads to life and few there be that find it; and broad is the one had asked him if he was losing road that leads to destruction. I say anything by the fire, and he answered, "Yes, 1,000 bushels of oats." to you and to the world, reverse the

There were no oats in the building, nor was it afire, but the Captain Broad is the road that leads to everthinks he must have answered the dream question aloud and that the sound of his voice aroused him. So impressed was he with this dream that he went to the front door of his residence and looked out in the direction was a dim light in the brick store.

the burglars disappear around the corner. They were evidently frightened by the approach of the Captain, as they left without their booty. Some investigation disclosed the fact that the burglars were preparing to load themselves well. A couple of large valises had been taken from the shelves and one of them was packed of years! with shoes. Other shoes were found upon the counters, and scattered over been taken from the showcases. Captain Bussey says he doesn't know how this dream business will look in print; but it's true, every word of it.

HYPNOTIZED.

She Will Sue the Preacher.



THOMAS PAINE.

harmony.

The artist, Professor Streight, is in love and perfect harmony with his His Home Beyond the Tomb. guides and work. His loving wife, who stands as a background in his THROUGH THE INSPIRATION OF OUR efforts, makes the material picture of

FRIEND AND ARTIST, PROF. H. A. the happy couple complete. The Professor is just ripening to STREIGHT, HIS PALATIAL PALACE IS GIVEN TO THE WORLD ON CANVAS. the age whereby the thoughts, crowned with years, are harmonizing, giving On August the 9th, 1896, through him power to produce the real Earles, the trance medium, we had benefit at 197 C. The real location of of the grandest minds that ever graced nue, Los Angeles, Cal., where he will We asked our friend if he would his home near Stanford University, tember, when he expects to return to allow Thomas Paine to come and use Mountain View Postoffice.

his organism. The answer came, "Certainly." In a few moments we vision or spiritual scene in their mem-To anyone harboring a beautiful were addressed in a low, soft, singing ory, we will say, if you would like to "Good morning. I feel as though I had just awakened from a sleep—a him, and in a few weeks you will redream. Ah! I now realize my where-abouts? I am back in the material The prices for his paintings are very world—yea, the angelic, and all there strength, time and energy required to reasonable, considering the amount of be, that I could remain, if but for a produce them.

We hope the good angel of mercy would teach the children of earth something about Spiritualism they seasons, as no artist in the material will prolong his sojourn with us many never heard. I now have the power, (known to us) possesses the instruwould I-could I-have the opporment which can be played upon in perfect harmony, producing the pianissimo and forte of tone-coloring "While here I will speak on the condition of those in the material;

as his. also a few remarks on the spirit side God speed his crowns of success, of life. You' know it is written in and may they be many.

CARL SAWYELL. Los Angeles, Cal.

MARTHA HARDY.

road; that is the correct way to put it. The Ravenswood Prodigy Again

Displays Unusual Powers.

lasting life, and many there be that find it. The orthodox church teaches Martha Hardy, says the Chronicle, that the way is full of boulders, the Ravenswood girl who has aftained craggy places, peaks almost unsurmountable, and few there be that considerable local fame on account of have courage enough to attempt it. her apparent ability to command unof the store. He discovered that there If I can drop some seed here in the seen forces, gave a brief but remarkmaterial that will spring up and cast able exhibition of her spiritualistic He dressed and reached the front off the scales from some material eye, of the store just in time to see one of then I will feel to go on. My works of W. H. McNutt, of 351 Thirty-third the burglars disappear around the corrected follows are the second defellows are the s do follow me. I say to the world and street. The perfume of flowers was people on it, think broadly, more inhaled for a few moments, by her bold, and noble, and not be bound by wish, then a speech was made by the chains, creeds and dogmas. Woe be spirit of Mme. Besant, and the exneighbors were summoned, and an to the one who teaches creeds and periments concluded with a song, said dogmas, sending people into the Splrit- to be in the voice of Jennie Lind.

world all earthbound. He will be com-pelled to live in darkness scores of of any of Miss Hardy's public atyears-centuries, perhaps-thousands tempts. A dozen persons were present, including W. S. Frisby and wife, of "I am in the fourth sphere, and I Ravenswood; G. W. Krelle and wife,

expect to keep on progressing though of 706 Belmont avenue; J. Flick and the floor were other articles which had eternity. There is a right road and other friends and spectators. The gas a way whereby the Spirit-world will in the parlors was turned low, but send the fire of pentecost all over this enough light came in from outside to wonderful land, and, thanks to the allow objects to be distinguished. Spirit-world, the time will come when Miss Hardy stood near one end of the its power will be felt from north to room, and after a few moments' south, from east to west, and hu-manity will be Spiritualized."

THOMAS PAINE'S SPIRIT HOME.

DOLLS MOVE AT WILL.

THE PROGRESSIVE THINKER.

PENDULUMS AGITATE BY THOUGHT-THREE CHINA FIGURES IN A GLASS OF VISITORS THE INVENTOR PRO-FESSES IGNOBANCE - DECLARES HE DOES NOT KNOW WHAT PRODUCES THE MYSTERIOUS RESULTS SEEN AND HEARD.

TO THE EDITOR :- An apparent manifestation of an entirely new force in nature is attracting attention among the scientific men and the curious people in the neighborhood of East Prov-idence, R. I., says the New York World.

On the road leading to Rumford stands an odd-looking one-story frame house. In it resides an old man, John Nelson Sherman, who has mystified many scientists by his wonderful performances.

Except the abnormal size of his hands, there is nothing remarkable in the appearance of the old gentleman himself. He is seventy-eight years old, with long, snow-white hair and time. beard. His kindly blue eyes light up

a face which shows but slightly the wrinkles of time, and his pleasant smile bids all welcome to the "museum," as it is called, because of the number of archæological and geological specimens exhibited in the truths. yard surrounding the house,

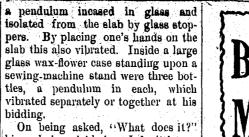
AN ODD MUSEUM.

A queer collection of oddities in wood and stone is arranged in the front of the house. Besides the odd lot of stones, some queer roots and knots of trees had also taken his fancy, many of them representing snakes, birds and other animals. There were many Indian arrow-heads which he had dug up but a short distance from his house; bits of slate with fern impressions; huge fern stalks, relics of the carboniferous age,

and a petrified fish. Several stones were painted to represent faces. A stone owl perched on a gnarled root was very curious. One bench held pieces of quartz, including masses of white crystal. There were also whales' teeth, with curious pictures engraved on them-the work of sailors; a quahang which had been turned to stone; a piece of cloth made from the bark of a tree from the Sandwich Islands, and a shark's tooth which had been found at the bottom of an artesian well.

A sign outside, painted on a slab of stone, reads:

"FREE MUSEUM: WALK IN." The old gentleman describes with pleasure the various curlosities outside the house, but his hobby is to invite visitors inside. Passing through into the "holy of holies." There one finds placed upon a table a puzzling array of bottles and tumblers of all descriptions. Suspended from the corks by a pendulum, finely balanced, sition. An apparition, like a bright is a brass rod, which hangs down inshadow, seemed to flutter around her, Little did we think when we heard and was seen by all in the room. The rod is a small brass ball. These are



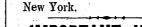
his reply invariably is: "I don't know. TUBE RAP SIGNALS BY COMMAND and should be very pleased if anyone could inform me. I do not wish to deceive myself, but I believe it must be the work of a disembodied intellig gence. I was impressed with the idea ten years ago, and cannot explain it

any better to-day. Professors from Harvard and Brown University have visited me to witness the manifestations, but have failed to solve the mystery. Their only explanation is that it is some invisible and unknown force of nature."

The old gentleman has no pecuniary interest in exhibiting this phenomenon. He shows it freely and without price. The suggestion of electricity is impossible, for every child knows that glass is a non-conductor. Unconscious

vibrations caused by circulation of the blood, fails to explain it, for, as previously stated, in that case all the pendulums would swing at the same

The above account, from the World, is only one of the multitudinous methods that spirits have in communicating with the denizens of the earth. The secular press is doing a noble work in spreading these great ADBIAN.



IMPORTANT WORK.

ANGELL PRIZE-CONTEST RECITATIONS TO ADVANCE HUMANE EDUCATION IN ALL ITS PHASES. Compiled to be used in Entertainments managed by Churches, Societies, Lyceums, Sunday-Schools, Bands of Mercy, or Individuals Aiming to Establish Right Over Wrong, Kindness Over Cruelty, Knowledge Over Ignorance, and Justice over all. By Emma Rood Tuttle. J. R. Francis, Chicago; Hudson Tuttle, Berlin Heights, Ohio, Publishers. Price, 30 cents, post paid. The inauguration of the prize-con-

test by Demcrest marked an era in the temperance movement. It began where all true reform begins, with the education of the people, especially the young. Seeing its value, it has been pressed into the service of humane education, and it cannot be denied that there is great need of education in this direction,

There has always been, and still re-

mains, a feeling that man owns all the lower forms of life, and has a right to do with the "dumb brutes of the field" as he pleases. The idea that animals have rights that he is the parlor and kitchen, one is ushered bound to respect has only just received advocacy. Interference with a man for whipping his horse, a few years ago, would have been thought indefensible. There has been improvement in this direction, owing to the efforts of the Humane Societies, side the bottle. At the bottom of the yet it must be confessed that when the leading colleges not only permit



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THE CHARGE WILL BE THAT HE SEP-ARATED HER FROM HER TIMEPIECE BY HYPNOTIC INFLUENCE.

On one Sunday, lately, a Mrs. Marley, of Auburndale, Mass., was at the great meeting at Old Orchard, Me., and, after the sermon of Rev. Dr. A. B. Simpson, contributed her watch, a valuable one, and, as she said at the time, very precious because of the associations connected with it, to the cause of missions. More than \$100,000 was raised at the time. Later, Mrs. Marley, who is aged, recovered from her excitement and desired the watch back. Her son asserts that he asked Dr. Simpson and Miss Louise Shepard to return the watch, but they declined on the ground that a gift once made to the Lord could not be returned.

Miss Shepard had nothing whatever to do with the giving of the watch. She is in charge of the "gold for iron" branch of the Christian Alliance work. She receives such watches as may be passed to her, giving iron watches in return. She is the agent of the society, and has no part in the work of soliciting such contributions. Mrs. Marley's son came here and consulted Portland lawyers. His idea was to justice. bring suit against Dr. Simpson in the United States Court and to allege the exercise of hypnotic influence over his An angel hand must have wrought mother.

Mr. Marley was advised to bring the action in Boston, where it would be possible to get experts in hypnotism as witnesses. Mr.' Marley Hall, of Boston, and that an action against Dr. Simpson will be at once able to ascend to such a sphere. begun to recover the watch, and that The foreground consists of beautiful the use of hypnotic power will be fountains, lakelets, roadways, waikalleged.

She undoubtedly gave her watch up in consequence of the hypnotic influence exerted, and it should be returned to her. The church is full of hypnotic subjects-hypnotized to join. Portland, Me. D.

"Human Culture and Cure. Part the triune power-the three. If ever First. The Philosophy of Cure. (In-the subject of the "Three Graces" cluding Methods and Instruments)." By E. D. Babbitt, M. D., LL.D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price, 75 cents.

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the above few words uttered by that girl's petite figure seemed to grow noble, broad-minded spirit, that within taller and her pose more stately as a short space of time we would have she began to sing.

the pleasure of standing before the The song was a warbling melody, easel which held the canvas, and though occasional syllables were in thereon Thomas Paine's spirit home. Italian. The voice was a beantiful, When the picture was placed before ringing soprano, which soared up and us, we were struck with amazement! down the scale, each time higher, until When we look back but a few seasons finally, at the highest note, high we find him persecuted on every enough to be out of reach of the great hand-denounced by thinking men majority of feminine soloists, the and women, by science, by scholars, singer fell over in a dead faint. Such and by the masses. Ah! he had sown an emergency had been anticipated the seed, and you'll find the scales will and pillows placed behind her, but it drop from the eyes of those same per- | was several moments before she could sons that so strongly denounced him. be restored to herself.

The picture referred to is a master-The clearness and precision with piece of art. Few possess the clairwhich the upper notes were sung, as voyance, the trance state or phase, well as the rich quality of the lower whereby the ancient masters can come register, excited the wonder of all and fully demonstrate to them on who heard the song. How such a canvas the true spiritual colors. matured voice could be possessed by

At the artist's daily twelve o'clock a girl hardly seventeen was another sitting, the darkened veil was sudsource of wonder. Her relatives say denly rent, there bursting into view that this is the reason the singing with that awe-inspiring scene, "A Beau-'Jennie Lind's'' voice is such a strain tiful House Over There," causing him upon her, as an undeveloped girl-is to sigh, breathe dceply from the founsomewhat forced to sing as an adult. tains of joy. The house, or mansion, Previous to this final feat the pretty is near the center of the picture. young medium (though she objects to Words in the material are too feeble being called a medium) sang a song, to give a detailed description or do it it was said, in the voice of her dead sister "Dick," who was near her own

With its breadth of splendor, its age. After that performance she did whitened domes, the thought comes, not appear exhausted. The spirit of John H. Thode, in life

such work.

a telegraph operator, was called to the Back of the spirit-home are three table, and after the rappings which tiers of mountains, showing the three Miss Hardy obtains so readily, he was phases yet to ascend to: The first, a asked to use a sounder which was beautiful purple; the second, more brought in. Mlss Hardy placed her writes that he has retained Boardman dim; the third, showing the ethereal fingers on the key and ticked off sevcoloring we find only where we are eral words, though she and her family and neighbors say that she is totally ignorant of the Morse alphabet.

Mme. Besant's speech was a short ways, flowerbeds, never-fading everand orderly talk on the Spirit-world, greens, greenswards, etc., the whole which was said to always closely sur blending into that harmony and splenround mortals. Thus the good work dor of color only found in such realms. goes on. CL10.

Camp-Meeting.

In the center foreground we find Ravenswood. Illthe subject, Thomas Paine. Close by

his side stands Edwin Booth, and near his left Thomas Jefferson. Think of

The Marshalltown (Iowa) Spiritualist Camp-meeting opens August 30 the subject of the "Three Graces" and continues to September 15. Mrs. could have been given to the world as M. Summers, of Chicago, vice-presthese three charaoters stand, with ident, will lecture and give tests. Mrs. their great power and splendor, the Eva McCoy and other prominent test food for thought would have been mediums will be present. Music by plenty, and the people of earth would Mrs. Tillie Summers, assisted by the have received lessons in art hitherto Albion Orchestra. For particulars, unknown. On the right of the three address J. McCoy or Mrs. M. Sumstands Edgar Allen Poe. On the left, mers, 412 East Nevada street. in a cluster of large trees, amid a

soft yellow light, stands Henry Clay, "Atlantis: The Antediluvian World. Other characters are seen, but not By Ignatius Donnelly Sums up all in-formation relative to the lost continent so visibly brought out. A beautiful, of Atlantis. He regards the description soft light is thrown over the scene soft light is thrown over the scene of it given by Plato as veritable history from left to right, blending with the lt is intensely interesting. Price \$2.

so arranged that vibrations cause the pendulum to swing and produce a rapping upon the sides of the bottle.

Some eighteen or twenty of these bottles are placed upon the table: The old gentleman seats himself at the table, placing his hands upon it lightly. He will ask you to designate any particular ball which you would like to see swing, and without any perceptible motion on his part it will commence to vibrate, very slowly at first, gradually increasing in force, until it obtains sufficient momentum to strike the sides of the bottle. . It seems to be sentient, for on ask-

ing it to knock a certain number of times, it will respond accordingly. The curious thing is that all the other pendulums remain perfectly still while the particular one is in motion, thereby precluding the idea that it was caused

by vibration imparted to the table by human hands. To still further convince any "doubting Thomas" of the genuineness of this phenomenon, the visitors are requested to place their hands upon the table, in order to satisfy themselves that there is not the slightest vibration noticeable. The visitor is also requested to ex-

amine the articles on the table, and may take any one of them in his hands, with only a caution from the old man not to drop it. Upon placing it back upon the table, covered with an ordinary oilcloth, it will immediately commence to vibrate at the old gentleman's bidding.

DOLLS THAT SIGNAL.

In a large lamp chimney are suspended three small china dolls. He calls these Mamie, Jennie and Harrythe names of three of his children who are dead. Harry occupics the center, with a sister on each side. On asking Mamie, for instance, to knock, she will respond immediately. Asked to stop and let Harry knock instead, she remains quiet and Harry commences, or if requested, two or all three will swing at one time to suit

the desires of the spectators. Another bottle, is supposed to be inhabited by P. T. Barnum, while others contain Lorenzo Dow, formerly an itinerant preacher; Thomas Paine and Shawnee and Swift Arrow, Indian chiefs, as their names suggest. Another bottle is devoted to his former wife, Catherine. The old man calls this weird company his "pets," and addresses them in a very affectionate way: "We would like to hear

from you, Mamie dear;" +'Come, now; Harry, we are waiting on you;" "You would oblige me by keeping quiet, Mr. Barnum," etc.

> WHENCE THE FORCE? On a marble slab near the table was

vivisection, but advertise this wanton cruelty as an attraction to students, there is a crying need for farther effort.

A book of appropriate selections for such contests has been the desideratum, and practically nothing could be done in this direction without one. Seeing the necessity, Mrs. Emma Rood Tuttle undertook the task. The difficulties were greater because of lack of material and the requirements that the selections should have what is rare, "speaking qualities," as well as pertain to the subject. No one could be better prepared for the work. Trained in the best schools of elocution, and by practical work on the stage and rostrum, devoted to the huyear's subscription, and at prices stated

mane movement, she brought an earnest zeal to the task which is seen on every page.

A contest assumes the speaking in the best manner of eight or ten of these selections, and their being listened to attentively by a large audience. We cannot conceive of anything better calculated to awaken interest and call attention to the treatment of animals, and to all forms of cruelty-to man as well. In the introduction the plan is

clearly given, so that anyone interested may hold a contest. Eight or more young people are secured as competitors. They each select from the book a piece to their liking, and at an appointed time the contest takes place. Impartial judges are secured, and to the contestant receiving the highest

credit an engraved silver cup is given as a prize. The manager or management secures this beforehand, and is repaid by the admission fee.

No more popular entertainment could be devised, and we recommend the Prize Contest to Spiritual societies and lyceums for the purpose, not only for the good that is done, but for replenishing their treasuries.

The lyceum has an auxiliary Band of Mercy, and the contest is directly in that line.

Aside from its value in the contest work, the book is just such a one as the lyceum scholars have needed from which to select pieces for recitation. Recitations is a prominent feature in the lyceum, and the inquiry is constant, where can a good and effective piece be found. This book contains seventy-five, varied to suit every taste, and in their way equally good.

All inquiries in respect to the contest work should be addressed to Mrs. Emma Rood Tuttle, Berlin Heights,

Word comes from all quarters that the nestest and most satisfactory dye for coloring the beard a brown or black is Buckingham's Dye for the Whiskers.

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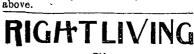
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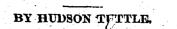
"Living is an art, a method of expressing great conceptions; in fact, the highest method, the nobles of the arts."-THOMAS STARE KING.

This book gives an admirable course of study in ethics, and supplies a long-feit want of an ethical taxt-book especially adapted to the comprehension of children, as well as older persons whom it is wisely and appropriately designed to interest while teaching them valuable othical icesons. The author shows a wise practicality in her method of teaching the principles of ethics. Bhe illustrates her subject with many brief nearthives and ance-dotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in children's lyceums. In the hands of moth-ers and teachers it may be made very useful. Young and old will be benefited by it. It is a most excellent book and should be widely circulated. CONTENTS:

CONTENTS:

Dook and should be widely circulated. CONTENTS: Right Living. What is Morality? What is Ignor-ance? Knowledge the Great Treasure. Concerning Education. Conduct: or Right Doing. Virtue, the Huminator of Life. Prudence, an Economy of Life. What Know Yeof Justice? Fortitude a Noble Pos-session. Temperance and Intemperance. Is the Use of Tobicco Dangerous? Calityation of Individually. Character, a Jewel of Great Price. Idleness, An-other Name for Loss. Industry, the Staff of Life. Value of a Trade. Recreation a Neccessity. Ganes of Chapce. Truth and Falschood. What is an Osh? or the World of Promiss. Frand a Crime, The Poison of Blander. What is Infyporie? Conscience, or Moral Sense. Scilaness, the Menace of Society. Gratitude, a Fragrant Flower of Life. Is Reverence a Duty? Self-Relinance. Self-Control. Sci Respect. Foolish Pride and Silly Prejudice. Anger, the Dis-forter. The Angel of Forgiveness. Observation a Great Faculty. Perservance, the Friend of Man. Punctuality, a Promoter of Success. The Difficulties of Life. Temptation, the Demon on the Highway. Habit, Second Nature. Power of Will. Courage, a Neccessity to Right Living. In Regard to Concended Vice. Beautiful Charity. Fidelity, the Giver of Strength and Honor, Value of Wealth. Arzice, Not a Menna to Life's Best End. Good Nature, One of Life's Best Blossoms. Reason and Free Inquiry. Proce Speech. A Free Press. Neghts of Animals. Rights of Childrer. Human Rights; or the Agaality of Man. Moral Cleaniness. Politeness-The Gentle-man. Politeness-Conthund – The Gentle-man. Best Society. Progress; or Enlightenment. Wildom. Price, Cloth, \$1. Sold at this Office.

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Ohio.

****** GENERAL SURVEY ••••••

ø

The Spiritualistic Field-Its him personally." Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speak-ers, 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 in their appointments to lettice, 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 be no impediate incontrol of the second order to have immediate insertion

Communications must always be accompanied by the full name and address of the writer, or no attention will be After the circle Dr. Thornton hypnopaid to them. tized one of my lady friends and while

Dr. H. M. Thornton writes from San Jose, Cal.: "I had the pleasure of attending a daylight seance given to ten skeptics and myself by Frank Harland, which, beyond a doubt, was one of the most satisfactory I had ever witnessed. would allow none but skeptics to hold him, when the most satisfactory results were obtained. One gentleman was sure that if he and his wife should be allowed to hold the hands of the medium the manifestations would cease. His wishes were readily granted, when immediately he was nearly shaken out of his chair, his head patted, and his hair pulled by spirit hands. The delight of the sitters was unbounded. His wife grew red in the face and cold perspiration stood out in beads on her forehead. Hands were seen to pat and caress her. The husband and wife saw and felt enough. Such demonstrations in broad daylight must carry conviction, especially when skeptics are allowed to control the conditions to suit themselves. Mr. Frank Harlaud is recently from Australia, and is making a tour of the United States. He will remain in San Jose for three months. His seances are phenomenal, as he holds them in skeptics' homes, convincing them of spirit return wherever he goes."

Henry Dinsmore writes from Denver, Col.: We have with us Syra and and Santa Thorncliffe, excellent mediums. I attended one of their seances, consisting of physical manifestations, independent music, spirit hands and faces. These mediums hold their seances in the light. The hand of my spirit wife appeared in the air and wrote a message on my own slates, while I held them. All present saw the hands. Many tests were given and rec-ognized. Skeptics are being convinced that Spiritualism is a grand truth through their wonderful mediumship." M. S. Beckwith writes from St. Louis, "The season for our lecturers at the different camps is approaching for their return to their regular fields of labor. Many Spiritualists in visiting different cities often desire to learn the locality of the various places of meet-ing. We note a very fine directory of a ceaseless fluency which would baffle the ablest stenographer. The gist of his thought, however, was that Spiriting. the different societies in Chicago and have had the pleasure of visiting some of them, and we hope those who visit St. Louis will not fail to visit the St. Louis Spiritual Association at Howard Hall. 3001 Olive street, at which meetings are held every Sunday, and also by the Wo-mon's Benevolent Association every Friday at 3 p. m. We would like to see a directory of the leading societies of the Mississippi Valley published weekly in THE PROGRESSIVE THINKER."

Correspondent writes: "The meetings at Bricklayers' Hall have of late been unusually interesting. Brother Jenifer, the never-tiring president of these meetings, is always on the alert for good sneakors. Last Sunday evening a rare treat was had in the way of an address by Mr. D. Gilmour, subject: 'Do We Live After Death?' It was handled in an able and scholarly manner. We hope to hear him² again soon. Then came obliged to take issue with Mr. Barrett to state issue with Mr. Barrett berged to state issue with Mr. Barrett

nomena, physical as well as slate-writand Miss Arnold in her recitation. Mr. Perkins seemed to electrify the hearers ing. If I were to write up all the different manifestations we received, it would with his 'Creeds of the Bells.' Mrs. Perkins gave excellent tests at the close of the metting." take more space in your paper than I could ask for. I shall be pleased to hear of him through your paper, and also be more pleased to receive a letter from

societies to visitors and the public.

asleep she went to talk to my little sis-

me she was with two little children, a

camp work, and opens the fall season for

lis the first Sunday in September.

to be wrong on this question.

days: also will attend funerals.

corner of Munroe.

ducted by Mrs. Horine and others.

for his subject, 'Natural Religion.' Mr.

Grumbine is an inspirational speaker

and a very rapid talker, hence it is ex-

tremely difficult to give even an outline of his lecture, for his thoughts flow with

thought that have ever been. It is the

great ocean into which all the streams

to know

street,

Antichrist writes: "Please reprint the following corrected sentence in the ar-ticle, 'When Did Paul Live:' 'If, there-M. S. Beckwith writes from St. Louis fore, the reference to Aretas, in II. Cor. Mo.: "The meetings of the St. Louis (Mo.) Spiritual Association are held in x:32, is genuine and historical, it cer-tainly follows that Paul was in Damascus about 63 years B. C., preaching a Jesus who was stoned and hanged about Howard Hall, 3001 Olive street, every Sunday, from September first to June first, at 10;30 a. m. and 7:45 p. m. The 75 years B. C., as recorded in the Tal-mud, and the Sepher Toldoth Jeshu-Women's Benevolent Society, an ad-junct, hold meetings every Friday after-Book of the generation of Jesus.' Noth ing is said about Paul in these Hebrew noon, same place, throughout the year, at 3 p. m. Invitations extended by both books-only about Jesus; and in our article the clause about Jesus was omit-Miss Josie Delaney writes from San Jose, Cal.: "I am one of the lucky ones ted.'

The Helping Hand Society of Flint, that have attended Mr. Harland's and Mich., met at the home of Mrs. Effie M. Dr. Thornton's circles. I put a slate in the cabinet, and when it was handed out Post, in honor of little Gladys Florence Post (born June 20), presenting her a to me by the spirits it was full of writsilver spoon, and adopting her as the "child of the Helping Hand." A poem ing by my mother. I am an orphan girl, 16 years old, and I can assure you I was written by one of the members, was much pleased to know my mother and read in honor of the event. father can come to me and protect me.

S. Clay Markey, 138 South Main street, Cortland, N. Y., writes: "Wanted the address of several test mediums and spiritual lecturers. None but the best are wanted. The hall will seat 5,000, ter, who is adopted by a family in San Francisco, and described her, and told and is on the ground floor. There are 10,000 inhabitants in Cortland. Homer, boy and a girl, in the nursery, and said It miles away, 4,000 and in adjoining she looked well. I am very happy to have met Mr. Harland and Dr. Thorntowns, five to ten miles, 1,000 to 2,000 Here is a place where the largest Spirton, and thought you would like to hear itualist meetings in the State can be from me and my first experience in Spiritualism." held. Let me hear from some of the mediums and lecturers. Address me at 138 South Main street, Cortland, N. Y." Mrs. A. E. Sheets has closed her Mr. Geo. W. Walrond, trance and inthe First Spiritual Church of Indianapospirational speaker, is now passing through Colorado, westward to the Pacific Coast. Societies requiring the T. J. H., of Buena Park, Cal., desires how the two great political services of an enthusiastic and carnest

parties stand in relation to the God-in-the-Constitution question. It is our worker should address him, care General Delivery, San Francisco, Cal. Open for a fall and winter engagement. opinion that both candidates for the presidency possess too much good sense We are glad to learn that Dr. R. Greer is fast recoving from a sovere at-W. Kossuth Gordon, platform test metack of acute bronchitis-a dangerous malady-which confined him to his dium, trance and inspirational speaker, would like engagements in Missouri, Illinois and Nebraska for October and nome for several days. This will ac-

count for his office being closed for sev-November, at your own terms. Address erai days, to the wonderment of many nim at 214 N. Broadway, St. Louis, Mo. The office is now open. Dr. A. A Kimball writes as follows from Onset, Mass.; "I have had a very M. F. Hammond is now located at 425 Tecumseh street, Toledo, Ohio. Would like to make engagements with societies

successful season here. The conference o lecture, either on Sundays or weektook up the question of 'obsession' and discussed it two days. Harmony pre-Good reports come to'us of the Home vailed and great interest was mani-Mediums' Developing Society, which lested in the subject." meets every Sunday afternoon at 3 o'clock at Bricklayers' Hall, 93 Peoria

The Progressive Spiritual Church, Lakeside Hall, southeast corner of Indi-It is conand a solution of the state of The Register, the official organ of the Clinton Camp-meeting, has the follow-ing in relation to Mr. J. C. F. Grum-bine: "He read two brief poems as a

Rev. G. V. Cordingly, trance and test medium; seances Monday, Wednesday and Saturday nights. Psychometric prelude to his lecture Sunday morning, and also gave a grand invocation that could not fail to place his audience in circle every Tuesday afternoon at 2 o'clock. perfect receptivity to the grand thoughts that constituted his discourse. He took

G. W. Kates and wife have been lec-turing in the Spiritual Temple, Buffalo, N. Y., the last two weeks of August. They may be addressed at Saratoga Springs, N. Y., during September and Springs, October.

HAD AN ENJOYABLE OUTING.

ualism is a natural religion. It is the product of all the systems of religious A Quartette of Societies at a Picnic.

of religious thought are flowing. The Methodist, the Baptist, the Presby-Four of the leading societies of the suburbs of this great city of Chicago terian, every denomination of Christiangave a picnic under the direct auspice ity and every division of every other of the Kenwood Society of Ohristian Spiritists, August 23. The day was an ideal picnic day, and the crowd were ideal picnickers. During the greater system of thought is all tending toward SpifItualism, and there is no power to Spifitualism, and there is no power to prevent that tendency. It is spontane-ous, it is inevitable. He would not de-stroy a single religious thought, no mat-ter how much he might be obliged to differ with it. It has its place. It is needed or it would not be. Every per-son will be just what he or she is till he or she groups into higher conditions. part of the morning Mrs. Clamare, the pastor and speaker of the day, spent her

Maple Dell Park Camp. The five weeks' sestion for 1896 closed Sunday, August 23, with weather very disagreeable, which, unquestionably prevented so large an attendance as had been expected, but those present were full of cheer, true fraternal feeling and hope for the future of the cause in gen-eral and for the perpetuity and prosper-ity of Maple Dell Camp in particular. The prevailing hard times, which have been so severely tell by all camps this cases have bed their affect in un

this season, have had their effect in re ducing the receipts of the association below the amounts received in more prosperous years, but, despite this un-favorable condition, and to the great credit of the management be it recorded, the current expension have been kept within the limits of the receipts, or practically so, and a careful auditing of the assets and liabilities of the associa-tion shows Maple Dell Camp to be in a sound financial condition, with bright prospects for future success and use-fulness. On Wednesday evening, August 19, Miss Katherlne Dickens Cole gave a special eutertainment in the auditorlum

to a very appreciative audience. Her work here as teacher of elocution, oratory, the Delsarte system of physical culture and kindred branches has been especially meritorious and by her quiet and womanly ways she has endeared herself to all with whom she has come in contact, and it is the hope generally expressed by the campers that she may labor with us in future seasons. At the conclusion of her program Mr. and Mrs. C. B. Gould were induced, by a clever ruse, to come upon the platform, and after guying them unmercifully, but to the evident eniovment of the available. the evident enjoyment of the audience, they were preseted with a slight floral offering. True to the emblem worn by many Spiritualists, the central feature of the bouquet was a huge bunch of sunflowers upon stalks fully seven feet long, and to which had been bound innumerable stalks of gladiolus and other flowers. After the audience had enjoyed a hearty laugh at their expense, the spokesman, Bro. D. M. King, referred to the fact that it was the fifth anniversary of their marriage, and expressive of the campers' desire to celebrate their wooden wedding, he produced, as if by magic, a handsome parlor table. Mr. Gould replied in a feeling manner and with voice trembling with evident emo-tion. Mr. and Mrs. Gould have filled a special engagement throughout the entire season as press representatives and have sent out over five hundred newspaper reports, carrying the name and fame of Maple Dell Camp and some facts regarding its high standing mentally, morally and spiritually, to thou-sands of readers.

The special speakers for the closing meetings were Moses and Mattie Hull. We have previously written of their successful work and great popularity here, Suffice it to say that they were fully up to their usual high standards of elo-

uence and logic. The board of trustees are planning for something which they hope to make one of the grandest and greatest undertak-ings in the history of Modern Spiritnalism. They contemplate no less an an achievement than the founding of a permanent summer school for fitting our young speakers and mediums for the better performance of their public la-bors. It is intended to make it something of a normal training school in character, with a thoroughly competent faculty of teachers, and do systematic school work for a special term of six weeks annually, beginning the first of each June and closing in time for the

opening of the regular camp season. Special classes will be provided in el-coution, oratory, physical culture, rhetoric, logic, parliamentary law, Biblical exegetics and kindred branches. In addition to six weeks personal drill in class work, arrangements will probably be made to carry the work throughout tion of wandering Spiritualists who were seeking the little grove near West Pullman, known to the electric train-Chautauqua plan. It is hoped that Moses Hull can be engaged as principal of this school, and we will, no doubt, be able to give more definite information the subject at an early date.

LILY DALE CAMP.

The Season at That Noted Place.

Some Remarkable Reminiscences of the Gifted Californian,

MRS. J. J. WHITNEY.

ualists have such ignorant and degraded people as followers?" the control said: "Such people are not the children of The season just closed at Lily Dale was a delightful success in every way. The mediums on the grounds were the Spiritualism, but of Christianity. You have had nineteen hundred years at them, and we, less than fifty, but, it is very best. There were no exposures or unpleasant rumors to prove a disturbing element. There was nothing but harsaid, sugar is often made from old rags. mony pervading the atmosphere, and the stranger within the gates at Lily If so, may be we can make some saints out of your sincers, but these are only followers, as you say. The rank and file of Spiritualism represent the intelli-Dale came away feeling happier and spiritually benefited. The camp this year engaged for the gent people who do their own think-

season the renowned medinm, Mrs. J. J. Whitney, of California, who, while giving her marvelous tests from the plat-form, held every one spellbound. Mrs. Whitney is in every way a re-

markable woman, and some stories of her life, as told by herself, may be of interest to the reading world. Ten years ago she knew nothing of Spiritualism and had never had a sitting

with a medium in her life. Her family and relatives were all church people; two brothers are elergymen, and an uncle is an Episcopalian.

In 1886 transpired that which made of were peculiarly significant.

While on his vacation he conceived the idea of engaging on a railroad train. The mother objected, having a premonition that something would befall her boy. He was indulged, however; she was unable to deny him any wish, until at last when her apprehension grow so strong that she went to the superintendent and begged of him to discharge him from a position perilous and unnecessary. This he promised to do at the end of the week. As the son was leaving home one day she called out to him, with the fear still in her heart: "Harry, you have not kissed me good-by." "Never mind, mother," said he, "if

I don't come back I'll kiss you twice." That night about 2 o'clock something awoke her, kissing her twice. She asked her husband if he had kissed her, but he replied that he had not. Again she was awakened in the same way, and she then thought of her boy and became greatly alarmed, but it was not until the next day that the intelligence was conveyed to her that her most awful lears were realized. Her darling was dead. This brought on an immediate serious

illness, and her child was buried without her seeing him. The rest is better told in Mrs. Whitney's own words: "One day, five months after, I was

sitting in my room about 2 p. m. The room was light, and I sat there alone. All at once the room grew dark; I could The not think what it meant. All at once a spot of light appeared, and within it I saw Harry, all out and mangled, and the lower part of his body wrapped in a sheet. I started toward him, but he vanished. "'My God!' said I, 'was that the way

toward the floor and disappeared. MRS. M. MCCASLIN. he was out and mangled? Must he go

through heaven in that make way?' 'They had all told me that there was not a soar on his body. But 1 told my husband what I had seen. He, after much hesitation, told me that that was the way he had looked. On attempting to board a train, he stepped on a coup ling pin, it turned and eight cars passed over his body. They took him up and wrapped him in a shoet, circle; afternoon, lecture by Anna L. Robinson. Wednesday morning, Au-

"Frantic with distress and doubt, went to my clergyman, told him what I had seen, and begged for consolation. But as my boy was not a member of the Sabbath-school, he told me he could in consequence give me no assurance that he was in heaven.

conference; afternoon, lecture by our worthy chairman, O. P. Keilogg. Fri-day, August 21, Association Day, morn-"Distressed, I continued to sit in my room alone about the same hour, when after several weeks the room became after several weeks the room became dark again, and in the light spot as be-fore I saw my boy. He spoke to me and said: 'Mother. I came to the tothe source that the spoke to me and reading circle's after a spoke to me a sp

Lake Brady Oamp-Meeting. Passed to the higher life from her Anna L. Robinson, of Port Huron, Mich., and Mrs. Helen Palmer Rusecue ome at Monroe Center, O., August 🔐 1896, Miss Eliza Mitchell, aged 76 years. She was a great sufferer from cancer, The former is a trance speaker, her use out of the stractions at Lake Brady now. The former is a trance speaker, her uttrances being entirely dependent upon the influences controlling her, some-times that of a child, and again, a man of mature and logical mind. Sunday, the cause of her death. She died as she had lived, a Spiritualist. Since her girlhood she had been confined to her bed, a life-long invalid. At her request the writer officiated at her funeral. This highly-respected though sadly-afflicted family have the sympathy of in answer to questions handed up, she caused general interest, much applause, and often merriment. For instance, in the community in which they live. MRS. L. E. WOOD. answer to the question, "Why do Spirit-

Moses Harmon, the editor of Lucifer,

has spent some time here during this

season, giving several lectures upon an

unpopular subject, which has created much thought, namely, "Self-ownership of Woman in the Marriage Relation."

There is no doubt of his honesty and

sincerity of purpose, and the martyrdom of imprisonment he has suffered for con-

science sake, commands the respect of

of even those who differ from him in

There is much discussion here in re-

gard to spirit drapery. It usually is a thin, gauze-like fabric, that almost

floats around the body. At Mrs. Archer's materializing seance last evening sev-

eral forms seemed to build up several

feet from the cabinet. They first appeared as small, quivering spots of light,

gradually enlarging until they seemed

the form from falling to pieces. Bell Wilson, the spirit lace-maker of

Lake Brady, endeavored to show how

the laces were woven, by taking a small

handkerchief and, to all appearances, pulling lace from all sides. When com-pleted, the fabric was twenty times its

usual size and comparatively thin. The

hands and arms of the spirit lace-maker

were bare to her shoulders and held

away from the body. The flesh looked pink and natural, in distinct contrast to

on his head. One wore a long, black beard, and claimed to be of the ancient

order of Masons. He called two Masons

from the audience, and whispered to

them some of the secrets of the order

The spirit of a tail, old gentleman, in

gray clothes, with a long, gray beard, appeared. He gave, in a hollow, dis-tinct whisper, a sort of lecture on Spir-

itualism, he having once been a me-dium. While speaking, he slowly sank

HASLETT PARK CAMP.

All Is Going Prosperously For-

ward.

Official programme of the week end-

ing August 22: Tuesday morning, August 18, reading

gust 19, mediums' meeting; afternoon,

lecture by Anna L. Robinson. Thurs-day, August 20, Soldiers' Day, morning,

which they admitted to be correct.

the white drapery of the figure.

their ideas of reform.

It grieves us when a truly honest soul that has strewn his pathway with the flowers of love and charity, is taken rom us-one whose countenance ever bespeaks brotherly kindness, and whose words were but expressions of good will from a kind and generous heart. Such was the character of Dr. A. J. Kinne, of Decatur, Mich., who took his leave to the Evergreen Shore on the morning of Aug. 16, in the 73rd year of his are. The early part of his life was clouded by the dark and chilly clouds of material-ism, till they were dispersed and driven away forever by the phenomena and philosophy of Spiritualism, which he was ever ready to advocate and defend thereafter. We mourn his loss, for the world needs more such fearless, honest workers. ·B.

TRANSITION OF AN OLD STIRITUALIST. At the age of ninety-two, at Laingsburg, Mich., Paul Sprague passed to the other life, August 17. He leaved one daughter. Funeral services were conducted by Mrs. A. E. Sheets,

A FRIEND.

Albert Lott, one of the early Spiritylists, was born to splrit-life August 2, a pile of drapery, reaching, at last, the height of a human figure. Then some of the spirits would wrap a white veil at his home at Dewitt, Mich. In the presence of his Masonic brothers, the sisters of the Eastern Star order, and from about their faces and he ready to many relatives and friends! the funeral receive their friends. Some of them kept the veil on and frequently received services were conducted in the Baptist Church of the above-named place, by kisses through it. The controls of the medium explained that the veil was a magnetic shield, often necessary to keep Mrs. A. E. Sheets. A NEIGHBOR.



Adea Tellew. Larger and Sweeter than the Okinese. Finese Flower for Winter. Frost Proof and Thrives in any Window. Like the Chinese it blooms very quickly after plant and the Bolinese it blooms very quickly after plant and the bloom by the Holldays, each built produkted and in bloom by the Holldays, each built produkted JOHN LEWIS CHILDS, Floral Park, N. Y.

THE ELIMINATOR

--OR--Skeleton Keys to Sacerdotal

Secrets.

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Researches in Oriental History. BY G. W. BROWN, M. D.

Prof. C. West, in a violin solo, accompaniment by Mrs. Muller at the piano. The deep thinker and logical reasoner, Mr. Blair, then gave us a good talk. Mr. C. C. Henderson, a stranger here from California, made a few remarks; said he was glad to be here in such a harmonlous meeting. Mr. Arnold made a few remarks. Dr. A. Hasenclever gave some very fine tests. Mrs. Bromwell made a few remarks. Mrs. Abrim closed the meeting with a short lecture."

Allie Lindsay Lynch writes as follows to the Chicago Chronicle: "Sometimes I wonder what the world is coming to, so strange are the ways of its people. The Sunday Chronicle contained a picture of a dog dressed in pants, coat, shirt, cuffs, collar and tie, which called ap such resentment toward the moneyed aristocracy as to lead me to think there should be laws which would take wealth from those who heartlessly pend it upon such fads while human beings go unclad and unfed, or so nearly to as to suffer intensely. England has tet the fashion, the dress style, for bull logs, pugs and poolles, and the pug and poolle portion of America's cltizens is sure to follow in the footsteps. Their owners will seek to have their precious pets resemble themselves, and some may and their folly has been stamped upon heir own babies. Why not? Chrisof good pure water on the ground and danity is seeking to save the far-away heathen, while in our own so-called civgood shade for people and teams. There will be one public lecture on Saturday, lized land are those whose souls will at 1:30 p. m., and two lectures on Sunday; services commencing at 10:30 a.m. be in a thousand times darker condition Come one, come all; we make all welfter death. Isn't it time the Christian Endeavorers try their prayers on the come.'

mammon sinners and leave those who Dr. W. P. Phelon, after enjoying a most delightful summer with our easteach humane charity, as does Bob Ingereoli?'

ern spiritual friends, has returned to Prof. Lockwood is in the city, looking Chicago for the fall, at his old address, sxceptionally cheerful, happy and well, 619 Jackson boulevard. He is enthusiastic in the progress of our immortal cause all over the East. ifter his arduous summer campaign mong the camps. The Professor's lec-O. J. Hamilton writes from Mounds-

tures have been enthusiastically rewived wherever he has appeared upon the rostrum. His home address is 98 Ogden avenue.

Mrs. H. L. Bigelow, of San Jose, Cal. writes: "Euclosed find a new subscriber's name. Please send book premium, Vol. I Encyclopædia. Everyone whom he Encyclopædia of Death has reached s well satisfied that it contains wonderspeaker.

ul truths, and I believe every one tries to do good with it. The month of July and this present month we are favored with Sarah Seal, of San Francisco. She

s an eloquent speaker and an able expo sant of our philosophy. She also leads the Lyceum while she is here and is present at our morning circle, which is largely attended by skeptics and investigators. Many good tests are received by them from our mediums. Forest Temple, North Collins, N. Y., September 4, 5 and 6. Harrison D. Bar-rett, president of the National Spirit-Mrs. Griffin and Mrs. York both gave excellent tests last Sunday, and thus the work of opening the eyes to the spiritualists' Association, who will be rememal understanding is progressing. Next nonth (September) the convention of Spiritualists will be held in San Franhered for his able lectures last season, and Rev. W. W. Hicks, of New York City, one of the most eminent workers sisco, and we expect to send delegates."

Mrs. J. H. Lohmeyer, of San Franin the cause of Spiritualism, will be the b read the inquiry concerning Dr. Benry Slade, of whom I am very desir-us to hear of his whereabouts. The Doctor is a personal friend of myself and re know from our two months' experi-moe, having had him at our home for the statements of the the is all that if r. F. H. Shrock claims him to be. We had some of the most convincing phe-as was also Miss Winter in her poem, beneficial control of the most of the most convincing phe-ter in the source of the most convincing phe-ter sieco, writes-4'I am very much pleased to read the inquiry concerning Dr. Henry Slade, of whom I am very degirspeakers.

in his position that it was necessary to protect the people against certain mediums who are either undeveloped or who exceed their powers. He thought there should be no other judge than conscience, no other criterion than intelli-gence. When the conscience of the meproperly developed it will not be necessary to set up bars to protect either the medium or the sitter. His lecture was grand in its completeness, its logic, its

orce, its clearness and its earnestness It is to be repretted that the spiritual platform has not many more such able and earnest exponents of the highest type of modern inspiration. He grows in esteem every time he speaks, and his influence for good increases with each year of his active and useful life." Committee writes from Fayette, Ia .:

"A Spiritualists' annual meeting and picnic will be held September 5 and 6, direct.' After his lecture, Miss Thomas, a colin the grove at the residence of John ored medium, spoke jovially and at times with real pathos, and her short Hutchinson, one and a half miles northwest of Lima, on the Albany and Dunremarks reminds one of the ilustrious ham roads. The society has secured the services of Charles Wesley Peters as lecturer for the occasion. He will be Mark Anthony, for he, like Miss Thomas, controlled his audience, and accompanied by a slate-writing and trumpet medium. The public are in-vited to come and spend a day with us and enjoy themselves. There is plenty his wish was the wish of his hearers. She spoke emphatically of the great sleeping-car magnates consulting me-

diums in recent cases of trouble, etc. Her bright face caused many a remark, not to mention the glorious things that tell from her lips. A guide, Joel, who controls Mr. Wil-

cox, then spoke on the progression of spiritual and material worlds, and was considered very good indeed for a young medium. Eliza, a colored control of Mrs. Clamans. and a control of Miss Thomas

chatted and sung for a time, after which the meeting was closed and the rollicking picnickers started out for homes and happy dreams. It was noted with some great pleasure

that a number of outsiders came on , the grounds during the service and seemed ville, W.Va., that a partly-successful attempt was made by church people to break up a meeting held by J. O. Marvery eager to grasp every little word of spirit truth. This, dear readers, shows that, as Miss Thomas has stated, "Spiritualism is ketchin"." LEROY T. WILCOX.

"The Priest, the Woman, and the Confessional." This book, by the well-known Father Chinique, reveals the de-grading, impure influences and results of of the Romish confessional, as poved by the sad experience of many wrecked F. Corden White, who is recognized lives. Price, by mail, \$1. For sale at

everywhere as a most excellent test methis office. dium, is now in the city. He will settle permanently on the South Side. "Mediumship and Its Development, and How to Mesmerize to Assist Devel-opment." By W. H. Bach. Especially The Friends of Human Progress will useful to learners who seek to know and hold their forty-first annual meeting at utilize the laws of mediumship and de-

velopment, and avoid errors. Price, cloth, 50 cents; paper, 25 cents. "History of the Inquisition." Every citizen of our country should read this concise history of that Romish churchly institution known as the Inquisition. The animus of Romanism against all institutions, beliefs and parties not in

the number swelled from a little knot of six or eight to sixty or seventy happy hearts and faces, all eagerly awaiting the time for the sarvices. After a your the time for the services. After a very ance here throughout the entire sespleasant picnic dinner of cake, flies, pie, sion, owing to his labors in connection ants and sandwiches, the crowd was with so many other camps. Last fall photographed, and then repaired to the the trustees made Bro. King the gencenter of the grove and scated them-selves to swait the good, rich thoughts in addition to his manifold duties in dium and the intelligence of the sitter is to be gleaned from our pastor's guides. that capacity, he has been compelled to After the invocation and song, Brother do a great deal of platform work and John (Mrs. Claman's guide) spoke at some length on the forces of spirit thought concentrated there by the har-work and the demonstrations have been monizing of four societies, gathered tovery practical and many of the students gether as one great family, just as they would be after this material existence have made marked progress in their study. The trustees were unwilling to was left behind, like a shadow from a powerful light. His strong, plain talk on the transition of impressional power take any chances on transient teachers of this great science or those whose sensational advertisements promise to de-sational advertisements promise to de-velop any phase of mediumship in so many lessons at so much per lesson, and therefore engaged Bro. King to give give these lessons in the auditorium, in generations coming was good to hear, for those whose clean minds were canable of comprehending and profiting by it especially, for it was from "heaven under the patronage of the association,

and made admission free to all campera Our chairman, M. S. Danforth, has given excellent satisfaction as a presid-ing officer, and his kind, patient and fatherly ways have endeared him to all

of us, At the closing session Mrs. Mattie Hull, who went from here to Ashley Camp, which is associated with Maple Dell, was instructed to extend to the society there our fraternal greetings and assure them of our hearty cooperation. Mantua Station, O. SELMA.

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 In the hands of mothers and veeum. Young and old will be benefited by it Cloth \$1 For sale atthis office.

"Old Testament Stories Comically Illustrated." Church people are cautioned not to open this book, as its com-ical pictures, based on Bible texts, tend to induce uncontrollable levity. It is a book for the freethinker who wishes to rest from busy cares, and drive away ennui. Price, in strong board covers, 11: cloth \$1.60. For sale at this office. "Mahomet, the Illustrious." By Godfrey Higgins, Esq. (Library of Liberal Classics.) No author was better quali-fied to write an impartial and honest life of Mahomet than Godfrey Higgins, and this volume is intensely interesting. t should be read in conjunction with Gibbon's work. For sale at this office. Price, 25 cents.

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

"The Great Roman Anaconda." By Prof. Geo. P. Rudolph, Ph.D., ex-priest of the diocese of Cleveland, O. A sharp

said: 'Mother, I came to tell you that I live.' This time he was radiant and beautiful."

At this instant a tall, fine-looking man appeared to Mrs. Whitney, who gave his name as William Saulsbury, and said he was her guide. He was a

very eminent man, born in 1628. Mrs. Whitney also tells how her development as a public medium came about. With a friend she attended a spiritual meeting in Oakland, Cal. The medium was a little late, and while the speaker was announcing this from the platform Mrs. Whitney began to feel a sensation of cold. In a few moments she became unconscious, was taken to the nistform where she was afterwards told that she gave marvelous tests. An amusing incldent occurred a week

ago at the Grand Hotel where Mrs. Whitney was stopping. A beautiful lit-tle ten-year-old girl whom nature had endowed wite every charm except ourly hair (a thing roatly longed for), had an aversion to her straight locks and went

forthwith to consult Mrs. Whitney. Hearing gentle taps at her door, the medium, surprised, asked the child, who was a stranger to her, what she could do for her. Walking confidentially into do for her. the room, the little girl held out her hands and said: "Mrs. Whitney, I want you to get the spirits to make my hair curly." This Mrs. Whitney avows is the most

flattering tribute she ever had paid her.

The climate of California, this lady thinks, develops grander phases of me-diumship than any other State in the Union. The evenness of temperature makes conditions. There is no climatic shock to the sensitive. "Everything is conducive to conditions," she added, laughingly, "if an earthquake does not come along and swallow you up." Many believe that mediums should

eat no meat, but Mrs. Whitney is a liv-ing contradiction to this, as she declares that she eats all the meat she may desire. However, she says it may depend to a certain degree on the phases of mediumship. Inspirational speakers should eat no meat.

As to spirit communications, Mrs. Whitney says that oftentimes spirits who desire to communicate to loved ones are unable to do so because they forget their earth names, and descriptions are hard to give, because, as her guide tells her, there is no age in spirit-land. All seem to take on the beautiful age of youthful maturity. Everyone knows his spirit-friends through intuition, and rises to meet their conditions after they pass over. Especially is this so of those who are scarching for light in this life. While under control Mrs. Whitney is

Mr. Saulsbury; outside of that she is the woman, a lover of nature, rides a wheel and drives a fast horse. She is possesed of unusual magnetism and her very presence is soothing. She travels with her husband, and de-

of the diocess of Cleveland, O. A sharp and pointed letter to Bishop Horstmann. It is good reading, and should be widely distributed, that people may be enlight-ened concerning the ways and methods of Bore and information on the subject, and should - methods. F. DeWolf, passed to spirit-life Au-boulevard, Chicago. He was a true and has not done for woman. It is full of Bore and its prioritorial for many years, of Bore and its prioritorial for many years, and has not done for woman. It is full of normation on the subject, and should - methods be area to be and the control of bore and its prioritorial for many years, of Bore and its prioritorial for many sears, and has not done for woman. It is full friend of Spiritualism for many years, of Bore and its prioritorial for many sears, sale at this cflice, and will be mailed of Rome and its priesthood. Price 15c. be read by every one. Price 22, post-bostpaid for Sie.

reading circle; afternoon, lecture by Hon. L. V. Moulton, of Grand Rapids, president of the Michigan State Spirit

ual Association. Sunday, August 23, morning, lecture by Hon. L V. Moulton; afternoon, lec-ture by Hon. L. V. Moulton, to a very large and attentive audience-1,010

tiokets were sold at the gate. We have with us mediums of nearly every phase. Materializing mediums-Verna Cooper, of Mason, Mich., the boy medium, and John Mabee, of Lansing, Mich.; independent slate-writers, Verna Cooper and George Goodman, of Liberal, Mo.; trumpet and light seances, clairvoyants and clairaudient readers, Mrs. Rebecca Amidon, of Flint, Mich. Professor Daniels, of Flint, Mich.; Mrs. E. A. Payne, of Grand Rapids, Mich.; Mrs. Hattie L. Warren, of Ionia, Mich. As speakers we are to have with us

this week, Mrs. Marion Carpenter, of Detroit; Mrs. A. E. Sheets, of Grand Ledge, Mich., and Moses Hull, of Chicago, Ill. We are having very fine weather

now and we expect this week will be the

best week of our camp. The regular annual meeting of the Mediums' Protective Union was held at the office of the Mediums' Home, August 20. The following officers were elected: President, C. E. Dont; vice-president, William Means; secretary, Mrs. Julia M. Walton; treasurer, Jerry Bricker. JERRY BRICKER.

Passed to Spirit-Life.

Robert Clark passed to Spirit-life at Henry, Ill., the 14th of July. He was an ardent Spiritualist, and for over thirty years has been doing missionary work, frequently to the detriment of his business. B. C.

Passed to Spirit-life from her home in Cambridge, Mass., after a short illness, Mrs. L. Terry, a medium and seeker after truth and the higher thought of the Spirit life and understanding the Spirit-life and understanding PROF. JAMES HILLING.

Jesse N. Murphy passed to Spirit-life August 2, 1896, from his home in East Swanzey, N. H., aged 79 years, 11 months and 6 days. The writer has been his companion, sharing his joys and his sorrows, for over fifty-six years. She is now left to mourn her loss and finish earth's journey alone.

MARY N. MURPHY.

Mrs. Phobe Johnson, aged 63 years, passed to the higher life from her home in Flint, Mich., August 18. An aged husband, a son and daughter are left in the home, each knowing the dear one has only laid aside the worn-out gar-ment, and will be with them still to guide and bless them. Mrs. Johnson was a Spiritualist for years. She was of

MRS. EFFIE M. POST.

William F. DeWolf, husband of Mrs.

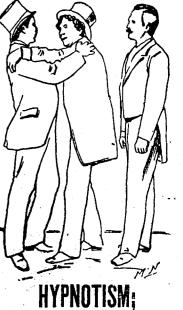
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She travels with her husband, and de-clares that her life is one long, sweet song. G. delivered the funeral address. "Woman, Church and State." By Matilda Joslyn Gage. A royal volume,

ple, an ex-preacher who is now a Spirit-ualist. Mr. Marple's powers as a heal-ing medium are said to be wonderful, and he excels as an inspirational Frank T. Ripley, the well-known platform test medium, is now in Chicago, and can be addressed for engagements at No. 240 Thirty-first street. He will also give sittings there daily.

SEPT 5, 1896.



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

Hudson Tuttle. Address him at Berlin Heights, Ohio.

H. Squirs, Manchester, England: Q Please tell me through the columns of THE PROGRESSIVE THINKER if I can become a medium, and in what phase, and how shall I develop the gift? A. This is an example of an over

whelming number of personal questions which, however deeply interesting to the questioner, have no interest to the public. The correspondent will best take measures to ascertain if he is a medium by following the rules repeatedly given in these columns for the formation of circles and culture of sensitiveness.

E.: Q. Almost forty years ago I had a "dream of affection," which was not realized. The object is now dead, but at times I am overwhelmed with the old, time thoughts. Is it imagination? A. No, but the entering of that spirit

into your sphere, as you would soon find were you to give full opportunity.

H. R.: A recent correspondent theorizes that the clairvoyant brain receives vibratory impressions directly upon the sense centers without intervention of the sense organs. As Miss Fancher is said to hold objects behind her head to see them, thus getting them much nearen sight centers than she could in front, this would appear to be a plausi-ble theory-indeed, I have had objects at right angles to my liue of sight appear as if directly in front of me; yet a much more reasonable theory, if not dis-proved, would seem to be that every organ has its astral; which is always per-fect in form and function, and always in place though the material organ may have been amputated, and the power of the astral eye far transcends that of the material one as to direction as well as penetration. Which theory is correct? A. If this correspondent will put his verbose theosophical phrases in plain English, making his "astral eye" to English, making his "astral eve" to mean the spiritual eye, that is, the vis-ual organ of the spirit-body, his expla-nation is perfect. Clairyoyance is a more or less awakening of the capabili-ties of pure spirit when independent from the physical body. It is seeing with the spiritual eye or vision. The only "astral" is the spiritual body—what St. Paul calls the "celestial body.

Student: Q. Is antitoxin proving as valuable an antidote to diphtheria as anticipated?

A. This lauded specific, from which so much was promised by the doctors who launched it on the public, is proving more dangerous than the disease itself. Why should it not be? The serum of blood of the horse, saturated and fuming with concentrated poison, when injected into the veins of a child must, by transforming the blood to substance like itself, produce a violent conflict,

like yeast in a loaf of bread. Dr. Winter, in a lecture before the Academy of Medicine, New York, said that the benefits of antitoxin should be measured by the number of fatallties when used and not by the number of re-coveries. He cites twenty-five cases of death after its use. In some of these cases the patients seemingly recovered and then suddenly relapsed and died. In uearly all these cases the symptoms after injecting the serum were the same: The heart weakened in its action and the kidneys failed. In all cases when large doses are injected, resort must be had to stimulants to keep up the action of the heart. In several cases death came in a few minutes alter injection, and with tuberculous children it is especially dangerous. And for this polson-serum, which is proving more deadly than the dreadful diphthcria itself, countless animals have suffered, by inoculation and reinoculation, and several doctors have become famous! Now it is admitted to be a mistake. O, yes, these doctors shall be protected in their "scientific" methods of curing disease by killing the patient! O, shade of Jenner, picking pus from the crooked heel of a horse to poison the fountain of life, thou wert a most arrant quack, and by your quackery fooled the world. Truly, who are the auacks:

Psychologist, Paris, France: Q. I see, quoted from an English paper, that it is proposed to remove the brain of the noted actor, Scanlan. It is said by his physicians that his brain differs in condition from the usual cause of paresis, the degeneracy producing idiocy; that it is really dead. Experiments have been performed on living dogs, remov-ing the brain, and in one instance the union from the for fifteen months and subject lived for fifteen months, and showed at that time no disturbance of the vital forces. If the brain of the actor is thus removed, he will be in no worse condition than at present, and may live many years. In case such an operation is successful and he continues to live, but thoughtless, what becomes of the mind, and does it not go to prove

the body? A. It may be set down absolutely, that no warm-blooded animal ever lived one single hour after the removal of the entire brain, and that any experiment tending to prove the contrary is not correctly It would be just as believable stated to say that a dog ran after his legs were all cut off, as that he lived after his brain was all cut away. Granting, however, that it is possible,

the result proves no more than suspended animation or the manifestations of lisease or old age. All that such instances show is the dependence of the spirit on the physical body while connected therewith. If Scanlan's brain should be removed

and he continued to live, his spirit could no more manifest thought through his body than the musician could draw music from a piano after the strings vere taken out.

The case would be there, but the mechanism of sound-expression being absent, the tones could not be produced. The condition of his spirit, thus tethered to a corpse, would be most unde-sirable, and instead of attempting to prolong life under such horrible conditions, death would be a mercy. The suggestion of such an operation comes from the leaders in the heartless methods of vivisection. The actor who has these many years amused the public is at their mercy. Whatever the result, notoriety awaits the diplomaed butcher who cuts away his brain. The man who can bind the confiding dog to the dis-secting table, and unfeelingly cut through the quivering flesh, and tear away the great nervous center most sensitive to pain, is quick to propose the same to human beings. It was seriously proposed by a legislative doctor to have condemned criminals given over to vivisection. Then, instead of the uninter living subject. It is claimed that this fiendish cruelty

is for love of science! Science, calm, clear and sympathetic, never made such demands. It is the innate savage love of witnessing pain, the same spirit which made the inquisitor bind those in his power to the rack; the shameless love of notoriety. Tacitly it is held by the practitioners of medicine that the sick have no rights opposing any experiment they may be pleased to make. There have been countless experiments

with the filthy poison of the smallpox; hundreds of children sacrificed to the quackery of putrid serum as a cure for diphtheria: millions have died by the experiments of the doctors to drain the 'bad blood" out of the veins, and now it is proposed to take away Scanlan's brain as an experiment!

MATERIALIZATION.

Has Had the Evidence of Personal Experience.

TO THE EDITOR :-- I have read with ike you is." interest the many communications by able writers upon the subject of mater alization in THE PROGRESSIVE THINK-ER. I note that some of our ablest mediums, who have occupied the public platform for many years, seem to express a feeling of doubt as to the genu-ineness of this phase of mediumship. no my part, existence of materialization. I will admit there is nothing produced by our mediums that carries with it so much doubt as does this one phase, and at the same time the opportunities of-fered to defraud by physical mediums covers a broader field than all others combined, as it must be in a darkened room or partially lighted only, and then if it is full form materialization the medium must be enclosed in a cabinet to | all." insure success. I have witnessed materialization pure and simple-being alone in a room at night, however-and have had some of my friends appear to me as in material form: while I was wide awake aud in a full conscious state I beheld these individuals with the physical eye. I know these things to be facts, from my own experience. I have witnessed materialization by some of our phenomenal mediums, and] have had proof beyond a doubt of the genuineness of materialization. But very few people in our ranks have had an opportunity of ever meeting a real independent-voice medlum. Just such a medium resides in this city. I have carried on a conversation with my brother and sisters who have been in the Spirit-world for several years, in a manner that would astonish some of the most advanced in our ranks. The medium seems to be in her normal stato. devoid of the least emotion, during the conversation, which I have know to last from a half hour to an hourn without ccasing. The medium's lips never move during the conversation; the mouth is closed in the natural way. It has been thoroughly tested by closing the nose and mouth for several seconds, which records to have no effect upper which seemed to have no effect upon the medium-the voice seemed to be just as distinct as before, not ceasing for a single moment. Now, if our loved ones can converse with us in an audible tone of voice, why cannot they appear to us like Jesus appeared to the multitudes as recorded in the Bible, or the same as Moses and Eliasappeared on the mount? If there be any doubters as to the independent voices, let us hear from them through the columns of this paper. Lincoln, Neb. DR. P. S. GEORGE.





preachers mad, so they wouldn't let him preach in any of theirs meeting-houses, it, you know a heap of that already. But so he and his friends went away off into whar did that preachin'doctor live? Did a desert place. But as he was camping he live up in Elenol, or down Soul?" out one night, they lata a trap for him. "No, he llved away in the East." "Oh, yes; I know, he was a Yankee, They went through a sort of trial, and though the law was builds side, they tore off his clothes, and, after spitting "I have never happened to meet him, and I think he has very few followers. they fastened him up on a tree till he I have only read some brief and distort- died."

ad accounts of him. But by reading "Sarved him right, sarved him right". between the lines, I have formed quite a correctand a very high opinion of him." sich as he orter swing. But they've "Now, mebbe 'twan't Wesley, nur any the sarved him right, sarved him right".

THE FREETHINKERS' Earle, and at the mention of those names, Thornton seemed resigned to listen to what was to come. Through some twenty-eight years of the man's life the medium led him, from the time PICTORIAL TEXT-BOOK SHOWING THE ABSURDITY AND UNhe was a little boy in Eureka, Ill., TRUTHFULNESS OF THE CHURCH'S where he was born and went to school, incidentally describing his father and mother (both dead), their occupations, and home iu which they lived, to the CLAIM TO BE A DIVINE AND BE-NEFICENT INSTITUTION, time when he moved to Illinois, and finally the move to Texas,

me, and you, Andrew Thornton, will

have to listen to the message from your

old friend, Jack Edwards!" So spoke

CHAPTER VIII. Does Auricular Confession bring Feace to the Soul? CHAPTER JX. The Dogma of Auricular Confession a Sacrilegiou Imposture.

God compels the Church of Rome to coufess the Abominations of Auricular Confession,

CHAPTER XI. Auricular Confession in Australia, America, and France.

France. CHAPTER XII. Chapter for the Consideration of Legislators, Hus-bands and Fathers-Some of the matters on which the Priest of Rome must Question bis Penitent Sent Post-paid, Price, \$1.00.



Albert Kohn: Q. (1) When a child dies, say at the age of 10 years, does it grow older in spirit-life, or always remain at the same age?

(2) How can the priests insist on the divinity of Jesus, when, according to the Gospel, he cried out in pain on the cross, "My God, my God, why hast thou forsaken me?" He surely could not claim to be God himself in the face of his.gwn words.

(3) Is there any reliable record that Jeins ever manifested himself to any medium? Of course, I mean outside of the Gospel, Mary Magdalene, his disciples, otc.

A. (1) The growth of a child in spirit corresponds to what its growth would been bad it not left the physical body

This question presupposes that (2) priests and ministers reason on the Biblc, aud accept it because consistent, while the very contrary is the fact. The Bible is squared and fitted to the creed, not the creed to the Bible.

(3) There have been many communications published purporting to come from Jesus, but none bear internal evidence of genuinences.

St. Louis: Q. When was the Great Eastern built, and why was she a failure?

A. The Great Eastern was built under the instructions of the celebrated en-gineer, Brunel, and launched in 1858. Her length was 680 feet, draught 30 feet, tonnage 22,590 tons. Her speed was at its best nor more than fourteen and one-half knots an hour, and she consumed on her first trip from Southampton to New York almost 3,000 tons o coal. Had she been fitted with the modern screw propellers, she would have been more successful, but with side wheels and a subsidiary screw pro-peller, she was unwieldly and too slow. Yet it would seem that her building.

disastrous as it was to her owners, was for a purpose, well known to some power behind the scenes of human affairs. When the Atlantic cable was proposed, this great ship, in 1866, was ready to take it aboard and stretch it across the Atlantic. With this exception and laylng two more cables, in 1873 and 1874, every movement made by the vast ship was disasterous and she was finally broken up into old iron in 1888.

Other ships might have performed this difficult task, but at this time one of the most hazardous parts was the splic-ing of the cable in mid-ocean. This has since been successfully done. Her slow motion was favorable, and being scarcely affected by the waves on account of her size, the strain on the cable was under perfect control.

Ice Cream Made in a Minute.

I have an ice cream freezer that will freeze cream perfectly in one minute: as t is such a wonder a crowd will always be 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 frozen 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 con-fident that any person in any locality can make money, as any person can sell cream, and the freezer sells itself. J.F. Casey & Co., 1143 St. Charles street, St. Louis; Mo., will mail you complete instructions and will employ you on salary if you can give them your whole time. GEO. B.

"Mahomet, His Birth, Character and Doctrin." By Edward Gibbons. This is No. 6 of the Library of Liberal Clas-sics. It is conceded to be historically correct, and so exact and perfect in every detail as to be practically beyond the reach of adverse criticism. Price, 25 cents. For sale at this office.

ournt 'em; yes, sir, they jist burn "Oh, no: he was a very different sort [It seems to me that I onct hurd of this of man from any you ever saw or heard very feller. Wan't his name Brown or

of. He never wrote any book, nor any-thing about himself, but he kept traveling around and preaching and doctoring wherever he was, both on Sundays and week days; and he was such a good doctor that the people flocked to him by hundreds from all around the country, and the report says that he cured them

"Wal, that beats all; but did he use calomel, or steam, or what?" "That is not known, as I don't think his medicine was ever seen." "Must have been a pooty ha'sh medi-

cine, wa'n'tit?" "No: I think not. In fact: I think it was very mild, for after getting well of their diseases, they didn't have to get well of their medicine." "Wal, now, it wouldn't do for down

here then. The liver's what's the mat-ter with us, an' ther' ain't nuthin' so good fer it as blue mass, though some

times we give ingin juice an' brimstun. But I want to hear more about his preachin'. He don't preach from no notes. I reckon?"

"I don't think he did; but, from the short roports we have of his sermons, they seem to have been carefully stud-

"Ho, that don't amount to shucks," he replied with a contemptuous sneer. "I istic talent, among whom are the follow-recolmember it's now nigh onto two ing: Joseph King and Farmer Riley, thar, thinks I to myself and says I, now, I'll jist show 'em what a raal jam-up an' I didn't; for every mornin' I went way back into the woods out o' sight an' hearin', an' I said this here stump is the cheer, an' them big trees is the lawyers,

an' I jist thought I had one of the book. lin. studied sarmonts that ever was preached. lin. We when I got into the schule house The weekly dance of last Friday evenher up; but things begun to git kinder tangled, an' fust I knowed I had 'fifthly' in whar 'sccondly' oter be, an' then I in whar 'secondly' oter be, an' then I was a decided success. a got part of two antidotes twist, an' then I was a decided success. a seen 'em begin to grin an' laugh, an' I Next Sunday will, be the closing day that I jist flung the hull kaboodle of it all away, an' I then sailed in jist as I is happy, and so am I. Yours in the allers use ter, an atter slashin around work

allers use ter, an atter slashin around work, in the ocean of salvation awhile I jist rainsacked the Devil's kingdom from center to conference an' routed out the

Smith? One or tother. I reclion." "Yes, you may have heard of him. In fact, it would be very strange if you had not, for his name was Jesus Christ."

The proacher started back and turned ghastly pale, while his mouth fell open and his protruding eyes glared at me in horror. I stood erect, while calmly and steadily looking into his eye, until a reaction suffused his face with livid rage. As soon as he could speak, he shook his brawny first at my face as he hastily fled, and indignantly exclaimed: "I don't want nothin' to do with you! I don't want nothin' to do with you!!"

S. C. ADAMS.

VICKSBURG CAMP, MICHIGAN

All Is Harmonious and All Are Нарру.

We are having a delightful meeting. The attendance is fully up to that of former years. Yesterday was one of our great days, the admission fees show ing that more people came through the ied, and every word was in its proper gate than on any previous day since place."

years ago I had a blg 'pintment to preach in our country town where the coathouse is, for the fust time, an'as there is a power o' lawyers and mer-chants an' all sich larned men down of various phases, all of whom are do-there the meal and windy set is the set of the set o

of various phases, an or whom the set ing excellent work for the cause. Yesterday the writer was the speaker day. On armont is; so I picked out a big text of the morning, and J. Frank Baxter airly Monday mornin', an' I said I entertained the large audidence in the wouldn't do a lick o' work all that week, afternoon. Both lectures were followed with tests by the speakers. Vocal music is furnished by the Misses

Mildred and Delia Fletcher, of Mendon, Mich., and Miss Marie Sprague, of an' then I tuck my tex' an' went at it. Jamestown, N. Y., with Miss Amy Pel-Sometimes I preached it one way, an' let, of Mendon, Mich., as pianist. Mr. then I preached it a nuther, till I got and Mrs. W. H. West, of Battle Creek, the fust part all O. K., an' then I fixed Mich., have assisted in harmonizing all the other parts down to seventhly, conditions at each session, with instruan' I jist thought I had one of the best-mental muslc on the grittar and mando-

an' gin out the hims an' opened meetin' ing was largely attended and was a har-I begun on my farmont jist as I'd fixed monious and enjoyable accasion. J. Frank Baxter's musical and literary entertainment last ESaturday evening

E. W. SPRAGUE.

center to conference an' routed out the Devil an' all his young uns, for mor'n two hours. I tell ye I never felt so hap-py in all my life, an' when I sot down they all looked awful solum an' you could jist heard a pin drap. But I didn't thought and patient research into Na-town's finer forces are here garnered "Principles of Light and Color." could jist heard a pin drap. But I that I thought and patient research into the want to interrup' ye-I only wanted to show ye that them cut an' dried an' studied sarmonts don't amount to shucks. humanity. Medical men especially and studied sarmonts don't amount to shucks. Now, I want to hear more about that scientists, general readers and students thar Yankee docterin' preacher. Wuz of occult forces will find instruction of he a Methydis, or a Babtiss, or Prisbi- great value and interest. A large, four

Then where he became a cowboy. Then through the scene, where, at midnight during a terrible thunder-storm, while Thornton and his chum, Edwards, were on night guard, how 500 cattle stamped-ed; about the wild night-ride of several miles, and at last getting the cattle quieted down: of the return to the scene of the stampede, and the finding of the mangled remains of Edwards and his horse, where they had been struck down by lightning and mangled under the cattle's hoofs. Then the message from the dead man telling Thornton that he was happy in being able to greet him once more, wound up a scene which those who witnessed will not soon forget. The man was completely unnerved by the test, but he thanked the medium and expressed his satisfaction at having received a message from the best friend he ever had. And yet we are asked: "Is there anything in Spirltualism?" WILLIAM BERRY.

OF OHURCH AND STATE.

AND REVEALING THE

ABUSES OF A UNION

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A Historical Account of the Status

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cences of the Matriarchate.

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good work on the rostrum, and in private circles; also, Mrs. Russell, of Grand Ledge, is a fine test medium. THE AMOUNT OF VALUABLE IN-Mrs. Smith also gave good private read-

ings. Mrs. Sereiter, of Battle Creek, gave the oil test before the audience. It is done by holding up her hand and oil comes in her hand which she uses for healing purposes.

Farmer Riley was also with us two weeks and gave very satisfactory seances. CAMPER.

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1 1. m

office. terimun?" "I hardly think he was either; but the real orthodox believers accused him of casting out diseases by the aid of the the real of the set of the set of the set of the the real orthodox believers accused him the real of the set of the set

World's Sixteen Saviors, -OR-CHRISTIANITY BEFORE OHRIST. GRAND LEDGE CAMP. Interesting and Enjoyable Meet-

ings.

This last week of Grand Ledge Camp proved to be as interesting and enjoyale as did the previous ones, although we had a very severe rain and windtests. He remained with us until Fri-

On Wednesday — State Association Day—Hon. L. V. Moulton, of Grand Rapids, gave us two of his learned and logical lectures, which were very inter-

esting and well received. On Saturday Lyman C. Howe arrived and remained until the camp closed, giving us three fine inspirational lec-

ures. I think no camp has had better talent or truer mediums than has Grand Ledge

Camp. Will A. Mansfield, the slate-writing

medium, was with us two weeks, and in that time gave us public slate-writing from the rostrum. His work was ap-preciated by all. Mrs. Lindsey and Mrs. Caufman, of Grand Rapids, did



eclipsing all conception, glorify celestial realms. The zodiacs of planetary worlds are

light, when the spirit's eve discerns

conceptions are engulfed in the vast where, and everywhere resplendent visible, he seems to have been a merry

which to this day is spoken of with fourteenth chapter of Isaiah. Now, bated breath as El Demonio Parlero these changes, of course, entalled a ever-changing zones of fluorescent (the Talking Devil), because he held geographical confusion, because, while

Mothers will find "Mrs. Winslow's Boothing Byrup" the best to use for children while teething. An old and well tried remedy. MRS. ELLA M. DOLE.

Complexity most marvelous is sus tained by power most intricate.

8

Law abuts law as flank abuts flank in the celestial battalions, and harmony, transcending conception, ray

Light is the medium of revelation. and darkness the foil by which its verities stand forth.

Man scrutinizes the abyss when night draws a veil over the earth, and the glittering vault shines in un-

tarnished sublimity. He sees masterful movement; awefull silence; omnipotent control; and his intellect staggers before its own

overwhelming-littleness. He recognizes the law of cosmic evolution, which gauges diurnal change, and his keen faculties leap its limitations to stand where the solar blaze is unremittent: where night

is unknown; where time, as measured by the earth's fluctuations, is swallowed up in eternal light.

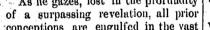
He realizes that measurements are an illusion, where diurnal variation ceases to exist.

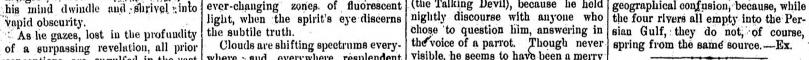
He perceives the data of fixed events vanish before that fervid efful-

He sees the histories of ages wither and melt as fragments, where the fierce rays of undimmed suns burn

the sciolls of transitory things. Fathomless, azure, flecked with atoms of fire, each atom a sun, a moon, or a star of majestic magnitude, sprends before his vision, and the

mengre interests which have occupied his mind dwindle and shrivel into vapid obscurity. As he gazes, lost in the profundity the subtile truth.





AN EXPLANATION

THE MAGI.



7

arcana unveiled to his thought. Reality becomes hallucination, knowledge a delusion. Only the endless distances and the abysmal depths of the universe 'survive.

Nature has merged into eternality, and human ties are vapors that drift over the sea of memory.

Billows of ether rock colossal orbs, whose course swerves not from the ultimate design of creative energy.

Blue heights immerse effulgent galaxies; stars are cradled in the bosom of translucent oceans, and suns glimmer in remote perspectives, where no breath of decadence has yet been born. Vast nebulous areas trail in the wake of evoluting spheres.

· Seas of light nurture glowing sparks, deep in the womb of futurity. Wells and fountains of scintillating spray illuminate the labyrinths of infinitude.

Towering columns mount and soar into the arching expanse, emitting showers of shimmering radiance.

Gleaming comets plunge from out obscure horizons to sweep the zenith with their flashing trains.

Vivid currents wind and sparkle in cerulean calm_

Space is pregnant with a splendor mystical and grand.

New mons loom above eternal plenitude, and prophecy transcribes her oracles on tablets of mystery.

Incipient forces tremble into life. supremely silent.

Slumber clothes the dawn of being in the reservoirs of God. The vaults of the unknown pour

forth their lambent energy in everfruitful streams. The star-encrusted firmament is

bountiful to universal needs.

Height, depth and distance blend in such immensity the consciousness of sense is lost before the consciousness of soul, and every finite faculty is dead.

Slowly-as custom tunes the mind to this exalted plane, new visions steal into the intellect as buds burst into blossoms on a vine.

'Prismatic colors tint the aureoles of stars and specific details grow upon near satellites. In one the splendor of a ruby burns, another radiates an emerald hue.

Far forth into blue atmosphere a crimson sun shoots orange tongues of fiame.

Pink planets roll in pellucid crystal zones; radiance surpassing radiance flows everywhere in mingling floods: glory transcending glory flashes far and noar, and every instant greater beauty bears upon the transported

with panoramic pageantry. The ether pulses with mellifluent playing on guitars and castinets. melody. Ideals perish - and rise divinely

new in every region of the ambient concave. Hopes, dreams, aspirations, am-

bitious, reach a godlike scope in the free life of the free soul. Creature sense melts like a film in

the spirit's upward course; nature ment. articulates in resonant tones which

the deific sense of transported being hears; her supreme operations are seen, and heard, and felt, when intelligence escapes its shell of clay, for celestial faculties culminate and crown

the mind. In etheric realms life is entrancement; scope is ecstacy; aspiration is beatitude.

The higher glides into the lower as quickened vision verifies reality. Thought compasses every field of

stellar symmetry. Imagination delves and reason fol-

lows steadily. Truth is first explored by fancy, and exalted fanby is always inspired;

reason is a plodder, who quibbles and challenges each advance. The empyrean dome is an amphitheatre where immortality guides the

ever-amplifying ways.

never be expressed. Glory, splendor, ravishing beauty,

in the visible environment, are em- 1 a. m., with a great whirlwind, dust braced by an eternally magnifying

consciousness. What is, is veritably embodied in

panorama, but involves it in his own being by an assimilative process im-

possible to describe. Visions reveal prospective actuali-

ties to our souls, and impress deific power upon our intellects. Visions present beatitudes within

the gauge of emotion, the only method by which they can be adequately understood.

Visions are the bulwarks of prophecy, the beacons of futurity, and the synoptical reviews of coming events. Stupendous as the arcana of cosmic fact may appear, humanity will

ultimately compass its sublime verities and be identified with its immutable fountainhead. PAUL AVENEL. -Avon-by-the-Sea, N. J.

"The Watseka Wonder." 'To the student of psychic phenomena, this pam-phlet is intensely interesting. It gives detailed accounts of two cases of "double." soul. Here a pale globe floats aivily, a globe just bursting into luminous ex-site at this office. Price 15c. tops. These, the devil could not pass, and to this day you may see hundreds of wooden crosses standing guard all round Valladolid.

sort of fellow, dancing, laughing, After a time he took to throwing

stones into houses, pelting people with eggs, slandering honest folk; in short, getting the whole town by the ears, to such an extent that the Bishop of Merida was obliged to interfere and forbid anyone to speak to the demon,

under pain of severe spiritual punish-It is gravely related that when the

people abstained from any further communication with hims, the evil The spirit wept and wailed so loudly as to interfere with the service of the church and the uightly sleep of the people, and after that mood passed he took revenge by burning houses. At this

alarming juncture the bishop was obliged to invoke divine assistance, and after a long tussle the combined powers of earth and heaven succeeded in ousting the devil, who then took to the woods. In an official report of

the occurrence, which actually exists in Valladolid, and is believed by all good citizens, the learned and pious Dr. Sanchez de Aguilar says:

"An aunt of mine, one day vexed his hands are brought forward, and as with this devil, said to him: 'Go out the instruments are in his lap it is of my house, thou evil one,' and gave very easy for him to manipulate them. him a blow in the face which left his and befo : the curtain is withdrawn faltering instincts of mortality through nose redder than cochineal. Forty he can slip his hands behind him, vears afterward, when I was cure of draw the loop under the band, and as The magnificence of the ascent can the same city, the demonio parlero the knots are all as usual, the feat is returned to infest some of the villages | accomplished. The cutting of the

sublime grandeur, and infinite scope always came at midnight or about at all times perfectly free.

and noise, as of a hurricane. Stones swept over the entire village, and though the people hastened to put out the devil himself was inwardly tormented proceeded flashes like mighty so rapidly that there were not people enough to put them out. I, being

sent for to come and drive him away, conjured the demon with the faith and zeal that God gave me, and commanded him never again to enter that

village. Whereupon the fire and whirlwind ceased, to the glory and honor of the Divine Majesty which has given such power to the priests." . The record goes on to state that the

demon, after having thus been banished from Gulcoba and several other out altogether by the simple means of

surrounding the town with consecrated crosses, set close together on the hilltops. These, the devil could not pass.

As to How It Is Done. TO THE EDITOR :- In your issue of August 22, I notice a query regarding a cabinet exhibition by Mr. Ransom I see no reason for attributing said exhibition to other than mundane

forces. The "trick" is easy, as I have seen it played by would-be "exposers" of spiritual demonstra-

The how to do it is this: There is first tied around the wrist of the "operator" a tape, with the ends of the tape, say, several inches long. The knots can be sealed or sewed for that matter. By a little delay, the operator having two other pieces of tape in his possession, slips the middle of each under the tape that is around his wrists, he previously having tucked the ends of the tape that is around his wrists up under his wristbands. The loop is easily held by a finger while the "assistants" are tying the long ends of the tape to the back of the

chair. When the curtain is drawn

of my parish, especially Gulcoba. He tape is also simple, as his hands are

H. W. TIBBALS.

"Encyclopedia of Biblical Spiritual ism: or a Concordance of the Principal Passages of the Old and New Testament une supernal ego, and the soul not all the fire in the kitchens, this did not only becomes an adjunct of the vast avail, for from the flames with which unlism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly comets or wandering stars, which did fire several houses at once, and spread his many years' study of the Bible in its

Inis many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office, "Social Upbuilding, Including Co-op-erative Systems and the Happiness and Ennoblement of Humanity." By, E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and the last part of Human Culture and Cure. Paper cover, 15c. For sale at this office.

"The Gospel of Buddha, According to Old Records," Told by Paul Carus. This book is heartily commended to stu-dents of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living princivillages, returned to Valladolid with plcs. Spiritualist or Christian can new burnings, but was finally barred scarcely read it without spiritual profit. Price \$1. For sale at this office.

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