

position and prosperity. This is to be a costly experiment, and is based on the thought that our subscription list will increase to an extent to partly compensate us for the great expense we will incur, and enable us to carry out the same method each year, thus instituting the Divine Plan, heretofore alluded to in our business.

THOUSANDS OF DOLLARS INVESTED.

In order to carry out this Divine Plan, instituted by us, giving our readers the benefit of our prosperity and position, many thousands of dollars will be required. Whether the experiment will prove a success, depends on our subscribers, for they must slightly reciprocate, thus enabling us to carry the stupendous burden, and make the plan devised a permanent success. Only a great increase in our subscription list will enable us to carry out the plan devised successfully, and perpetuate it from year to year.

Don't forget the terms on which you can obtain this remarkable book. It is only sent forth as a gift to clubs of two or more yearly subscribers, with stamps to pay for postage and mailing—eight two-cents stamps for each book.

NEW BOOKS.

After Her Death, 'The Story of a Summer.' By the author of 'The World Beautiful,' and 'From Dreamland South.'

If one were to characterize this as the beautiful memento of a beautiful spirit, written by another beautiful spirit, it would not improperly express the spiritual quality of this beautiful offering to the memory of Kate Field, by her friend, Lillian Whiting.

These kindred spirits met and mingled on the finer spiritual plane, and as spirits they meet and mingle still, and hold sweet communion and say they would interchange of beautiful spiritual thought on the planes of spiritual exaltation.

To the spiritual-minded there is an intense and pure satisfaction and enjoyment in following Miss Whiting in her spiritual flights, her clear, incisive perception of the finer truths that deck the heavens of spiritual science, seems, indeed, and undoubtedly is—thebessest result of high inspiration co-working harmoniously with her own native gift of spirituality, cultivated as it has been by her own habits, mental leanings and her choices. Her delight—her life—is to walk in the fields and gardens of spiritual existence, move lovingly among the flowers, inhale and exhale their fragrance, and impart to the world that is ready to receive thereof, the riches of her spiritual discoveries.

Blessed indeed are those who are able to receive and appreciate and spiritually appropriate the fragrant blessings she gathers and offers with profuse generosity to all.

A more beautiful volume offering to an ardent friend could hardly be imagined than this volume. The reader, the author and the arisen spirit are to be congratulated.

The price of this work is \$1, and it is for sale at the office of The Progressive Thinker.

LAKE PLEASANT, MASS.

The circulars for the season of 1897 owing to a delay in furnishing the cut for the first page, were not printed till May 31, but are now ready for distribution, and will be mailed to friends as rapidly as possible. We are pleased to announce that the N. Y. N. H. & R. R. will issue round trip excursion tickets to Lake Pleasant from New York City for \$5.50. These tickets will go on sale July 10, and can be used for return trip till September 10. The excursion ticket from Boston to Lake Pleasant and return on the Fitchburg R. R. are now on sale for 75c.

The grounds have been cleaned, the boats have been put in thorough repair, painted, and are on the lake. The band stand, speaker's stand, swings, pavilion and station are being newly painted, and the water is being pumped daily for use of the forty families already on the grounds.

On June 6, a union picnic will be held at the lake by the Sunday Schools of Greenfield. The dancing pavilion has been rented to Prof. E. A. Gibson of Milboro.

Many arrivals have opened their cottages and are busy in beautifying their grounds. The noise of hammer and saw is heard every where. Mrs. Reed has bought and thoroughly repaired the Johnson cottage on 9th avenue. Mrs. B. P. Brown has built a new cottage on Montague street, and two new cottages are being put up on the Highlands. Mr. Hammond has erected a new cottage on one of the Smith lots. I am receiving calls daily for cottages, and it is hard to supply the demand. If those desiring to let their cottages will contact with me as to prices, etc., I will assist them. The Directors met at Greenfield June 15, and directed D. P. Barber to make all necessary repairs on the grounds and buildings of the association and under his renovations they are assuming a handsome appearance. For circulars or information as to cottages, tents, etc., address the clerk with stamp.

The New England Spiritualists' Camp-Meeting Association wishes to thank those papers which have assisted it so materially in publishing its notices.

ALBERT P. BLINN, Clerk.

JOSH DISCUSSES RAYS.

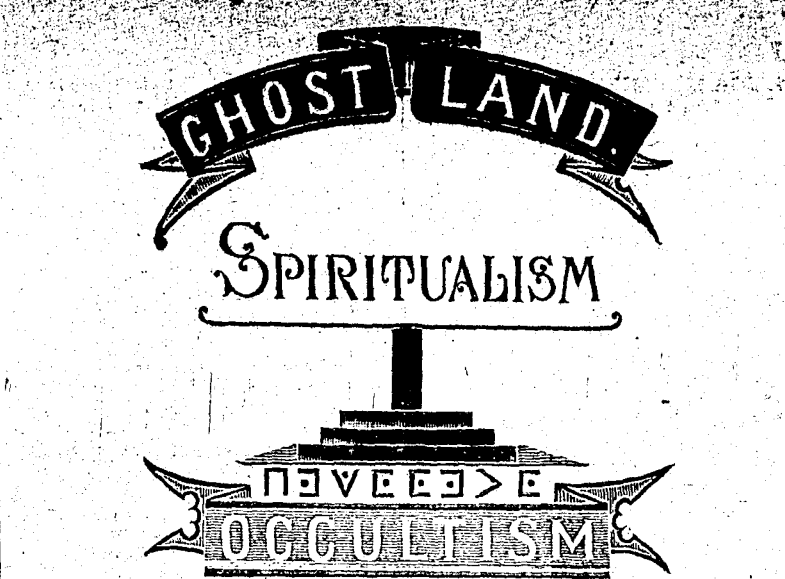
Jewellike! What's this I hear About a new machine As takes a plecter thrif' wood, Er anythin' 'tween! Jumpin' beeswax! If that's so 'Well fool 'em green goods chaps, 'N' photog'raf their satchels while They're playin' us fer raps.

Jewellike! From all I hear About them X-rays Ain't no excuse no more for folks Say as how we's jays— Fer when 't' buncos get comes round All dressed up in his best, We press the butin' 'n' 'gosh! Then X-rays does 't' rest.

Jewellike! Expect to see Fore very many days, 'T' summer comes, one an' all, 'N' when them goldam rays, 'N' if they do—'tarnation cats! 'N' photog'raf the pie— Jewellike, 'gosh! not one 'L stop to say good-bye!

AN ELECTRIC-LIGHT POLE.

O boughless tree, that bars the sky, All naked, grim, and stark, Your blossoms, in a hundred homes, Bloom out and light the dark!



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What the Author Says of Himself and Ghost Land.

We herewith append a few paragraphs from the author's own pen as a mere sample of the beginning of this grand work and to assist our readers in prejudging, or psychometrizing. This is a book that in every way will speak for itself—will commend itself to the careful study of the student in the many and varied phases of spiritual philosophy.

THE AUTHOR'S DISLIKE FOR FICTION.

For many reasons unnecessary to detail, I have a special dislike to tales of fiction. Life is all too real, too thoroughly momentous, to be travestied by fictional representations. Truth appeals to the consciousness of true natures with much more earnestness than fiction; and Spiritualistic narratives in particular, as pointing the way to a new path of discovery, and one wherein the eternal interests of the race are concerned, are simply degraded by fictional contrivances. Even the too common tendency to exaggerate the marvels of Spiritualistic phenomena should be carefully avoided, for the sake of arriving at the heart of truths so important and unfamiliar as those which relate to the spiritual side of man's nature.

It is with these reverential views that I enter upon the task of narrating my singular and exceptional experiences. The only departure I have permitted myself to make from the line of stern and ungarbled fact is in relation to my own identity and that of the persons associated with me. My reasons for suppressing my real name, and in every possible way veiling the identity of those connected with me, are imperative, and it is fully understood would be fully appreciated. In all other respects I am about to enter upon a candid history of myself, so far as I am connected with the incidents I am required to detail.

My father was a Hungarian nobleman, but having deemed himself wronged by the ruling government of his country, he virtually renounced it, and being connected on the mother's side with the most powerful native princes of India, from whom he received tempting offers of military and official distinction, he determined to prepare himself for his new career by the requisite course of study in England; hence, the belief very generally prevailed that he was an English officer, an opinion strengthened by the fact that for many years he abandoned his title, and substituted for the rank which he had once held in his native country that which was to him far more honorable, namely, a military distinction won on the battle-fields of India by services of the most extraordinary gallantry.

A SPIRITUAL VIEW.

With Marked Passages of Scripture.

THE BIBLE GOD—JESUS VS. MOSES—KILLING WITCHES—GOD IS LOVE.

To the Editor:—It may be that I favor the Bible more than Spiritualists generally and your learned correspondents in particular do. The reason of this will be found in the fact that while I was taught to receive the whole book as a transcript of the will of God, as the rule of life for mankind; yet being constitutionally eclectic I selected those passages that suited my religious ideas, leaving everything which I considered local or provincial to their legitimate purpose.

The ceremonial law is not suited to this age, and is therefore obsolete. If you saw my well-thumbed old volume containing the Old and New Testament, you would see many a beautiful passage marked for ready reference, because they contain excellent moral and spiritual lessons that exceed any where; and it was because of their intrinsic moral and spiritual excellence, and not because they were in the Bible, that I loved them, for I do the same with all similar passages wherever I find them.

I like Jesus better than Moses because his precepts are more spiritual and better adapted to this age of the world. "The law was given by Moses, but grace and truth came by Jesus Christ."

I remember the first passage I marked was: "Seek first the kingdom of God and his righteousness," etc. I was young and starting out in life at that time, and made this my motto. I knew then intuitively what our philosophy teaches now, that the kingdom of God is a condition, and a locality; therefore I believed this precept to be practicable. My limits will allow me only to refer to a few of these passages.

Jesus says: "Ye shall know the truth and the truth shall make you free." Again, "The Kingdom of God is within you," and "If ye will do my commandments, and I will pray the Father and he shall give you another comforter that he may abide with you forever; even the spirit of truth whom the world cannot receive because it seeth him not neither knoweth him; but ye know him, for he dwelleth with you and that shall be in you."

All true Spiritualists realize this blessing and know the truthfulness of this other marked passage "The fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, etc." These with numerous other similar passages which were to me the savor of life are what makes me love the Bible.

I confess I do not sympathize with those who try to argue Jesus the Christ out of history into the realm of mythology. The spiritual principles, which I could quote to any extent, are enough to satisfy me regardless of a personality; yet perhaps it was well that I, too, passed through an ordeal of doubt on account of the paucity of evidence outside of the New Testament, that I might rely more on the principles. Let me quote another passage which I marked as bearing on private and personal judgment, where Jesus says: "Why even of yourselves judge ye not what is right? This is a predicate of the fact that our own reason is the final judge of right and wrong."

Having stated my respect for the Bible and my reason for it, I will not be suspected of unfriendliness to it when I ask: Who was the God of the Bible, more particularly the Old Testament, and why did he command that witches, and all who had familiar spirits, and Sabbath-breakers and vile persons guilty of certain obscene practices, should be put to death? And why have Christians differentiated witchcraft from the rest of these crimes and executed the old Bible law, while they are less than against the other criminals condemned by the same law?

My first idea of God was that of a great being resembling man in a moral and spiritual sense, but infinite in all the attributes of his nature. This idea grew into a life, power, truth, justice, goodness, love and wisdom; and with Emerson, I called him "the Soul of the Universe."

But I feel astonished that the greater the mind I inquire of for a definition of what God is, the less they claim to know about him. And yet to not know God, is, according to the Bible, the worst thing one can be guilty of.

In a previous study I came to the conclusion that my ideal God would not command all and the God of the Bible commanded. In answer to my question a friend said: "God is to you whatever you think he is." Then I began to think we were no better than the heathen who made their gods, unless we made ours better. Apropos of this subject, some one reverses the poet's words: "An honest man's the noblest work of God," to make them read: "An honest God's the noblest work of man."

Jesus shows his superior wisdom in speaking of the little ones who believed in him, giving as a reason why they should not be offended: "For I say unto you that in heaven their angels do always behold the face of my Father." These angels are none other than the familiar spirits or guardian angels who go with every individual through life, generally unperceived except in the case of prophets and spirit mediums, who by the help of these spirit guides do their spiritual work.

The error of the Mosaic law, as it appears to me, was putting all who had familiar spirits on a level with those called witches who were their typical power for evil purposes; and killing them indiscriminately. The woman of Endor had a familiar spirit and was liable to death under the law, yet she was a good, honest woman and gave Samuel's message to Saul as truthfully and well as Samuel himself did in earth-life.

The God of Abraham, Isaac and Jacob was their spirit guardian, for Jacob calls him "God," and the angel who redeemed him from all evil.

If I cannot gain any more light on this subject I will never hope to have impressed some minds with a higher sense of the importance of the Bible as a factor in the religious literature of the world.

I do not claim perfection for the Bible, for no book coming through human instrumentality did, could be absolutely true and perfect. Neither do I think it unworthy of notice, as the passages I have quoted fully prove to the satisfaction of any spiritually-minded person. If I have any hobby, it is growth and progress in accordance with the law of evolution.

Wherever there is life there is growth; and if the divine life is allowed to propagate by the continuance of the heavenly vision, I see no reason why it should be less than a successful one. All these old writings except the divine and eternal verities. But an other passage I have marked, says:

"Where there is no vision the people perish."

One of the best things ever said by the Apostle Paul was in his defense before King Agrippa, after his conversion. When he asked how Jesus appeared to him and commissioned him to preach in his name, he said: "Wherefore, O King Agrippa, I was not disobedient unto the heavenly vision."

I will close with another marked passage in an epistle of the same Apostle Paul: "Quench not the spirit. Despite not prophesies. Prove all things; hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

Let me add another from the beloved and loving disciple John, without which this journal would not be complete. He says: "Beloved, let us love one another; for love is of God, and every one that loveth is born of God and knoweth God. He that loveth not knoweth not God, for God is LOVE."

This is my God whom I love and worship. I did not make him, either. He was before me. He bore me and over my mother when I was gestated in her womb, as he did over the mother of Jesus. Therefore He is my Father, and Jesus is my brother, and my savior, too, because he taught me these truths.

Fear was a prominent factor in the worship of the Bible God, and his servant David said: "The fear of the Lord is the beginning of wisdom." But fear had no place in the higher spiritual religion taught by John, for he says: "There is no fear in love, for perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love." And Paul says: "Now abideth Faith, Hope, Love; but the greatest of these is Love." Here is progress. Here is true Spiritualism—the religion to which I have devoted my life and expect to carry with me to the great beyond where love is the supreme law.

WASHINGTON D. C.

Interesting Items of Spiritualistic News.

MARK TWAIN'S MUMMY—ENCOURAGING PROSPECTS.

Mrs. Hibbits, the trumpet medium, has convinced a host of people of the fact of spirit return, during the past year in this town.

Mr. P. L. O. A. Keeler is in town for a few weeks. He will go from here to Lily Dale sometime in June.

Mr. McCreary, the well known poet, recently delivered a new lecture to a large audience, on "An Hour with a Trumpet."

Hon. Warren Smith, of Nashville, Tenn., has accomplished a good work here recently; he has delivered some vigorous addresses. He is a sturdy Spiritualist and should be given a chance to be heard in other places.

Every one regretted that Mrs. Colby Luther did not sufficiently recover her health to respond to a unanimous call upon her to speak in Washington the Sunday of May 1st.

Rev. Hugh Johnson, of the Metropolitan M. E. Church, relieved his mind recently by preaching a sermon on Spiritualism. I trust the said sermon did not leave a bad taste in his mouth; but he is usually right in his mouth; and he would also be right in his head if he would use a too harsh brush and "Q. S." of castle soap often for several days, or a solution of carbolic acid, to eradicate the effect of using such language as he used to express his views. This was an evening sermon; on the morning of the same day he preached on Religious Liberty and Tolerance. A gentleman is respectfully submitted to the Theosophists as antiquated enough to be investigated by them. All anti-quarian societies are hereby notified that Mark Twain's Mummy is no longer entitled to the burial breath; it should be placed on the bonfire of Rev. Hugh Johnson. Brother Johnson "be-lieves in the Book from kiver to kiver, but he must fight Spiritualism."

The Annual Meeting of the First Association was held on the evening of the 15th. Election of officers resulted as follows: President, E. A. Wood; vice-president, J. V. McIntyre; secretary, Linus Squire; treasurer, Henry Steinberg. Directors: Miss M. Magier, Mr. G. S. Cleland, Mrs. M. L. Willis, Mr. Haddaway, Mr. Hamilton, Delegates, N. S. A. Convention, P. M. Edson, J. V. McIntyre, Alternates: F. A. Wood, Walter Cleland, Miss Bertha Jullib.

Washington Social and Parliamentary Club will close its successful season's work with a social at the residence of the Lyceum and Ladies Aid recently united in giving an entertainment in aid of the National Association. Miss Estelle Steinberg, a talented young actress, arranged the entertainment, which was very excellent in every particular.

The prospect for Spiritualism in Washington promises to be encouraging at the present time. The desire to do more and efficient work is manifest on every hand, and the result will no doubt be a strong and united society.

Rev. Ym. Parsons, having noticed that Spiritualism was being investigated by members of his flock, threshed a lot of old straw in a sermon on Spiritualism last Sunday morning. Keep it up, dear Christian brethren; the more you advertise Spiritualism, the more additions to our ranks we receive.

Mrs. Lawrence, of Herndon, Va., passed to spirit life recently. Her funeral services were conducted by the writer of this article, assisted by Rev. Alex. Kent of the People's Church, Washington, and the choir of the Herndon Congregational Church. Mrs. Lawrence was a faithful and consistent Spiritualist and formerly lived in Dakota.

The Children's Lyceum has not discontinued its services yet. Under the management of Mrs. M. J. Stephens, Conductor, it has had a successful season. A very enjoyable picnic was held under its auspices on Saturday the 22nd inst. at Marshall Hall.

FRANCIS B. WOODBURY.

ORDINATION.

THE BANNER OF LIGHT IS IN LINE WITH THE PROGRESSIVE THINKER IN RESISTING THE ENCOACHMENT OF FRAUD.

In our last issue, the President and Secretary of the National Spiritualists' Association gave notice that the subject of ordination had again come to the front, and was demanding the attention of the executive officers of the national body. Our readers will remember that the National Spiritualists' Association ordains no one to the ministry of Spiritualism. This is one of the wisest provisions in its rules, and it would be a good thing for Spiritualism if every State and local society would follow its praiseworthy example. Ordination has been used as a menace to the progress of pure Spiritualism, and summary measures are necessary to check a practice at once dangerous in itself and pernicious in its influence.

The separation of Church and State rendered all ecclesiastical ordination obsolete, but the law did not do so fast enough in dealing with this question. It divested the Church of all authority in the affairs of State, yet reserved to the clergy the right to solemnize marriage, to attend funerals, to enter prisons and reformatories as spiritual advisers, and exempted them from jury duty. Under these reservations a long train of evils has grown up through the influence of this privileged class. Some Spiritualist speakers and mediums have begun to yearn for the perquisites supposed to be attached to that position of a minister of the gospel. We deplore this tendency, and enter our solemn protest against it.

The title "Rev." has many attractions for some of our Spiritualists, but we fail to see why it should. It has absolutely no meaning under existing conditions, and is, therefore, entirely superfluous. Under ecclesiastical law it indicated something, and made the individual who bore it a subject of reverence (or fear) on the part of the masses. Modern civilization, and especially the ethics of Spiritualism, is against the continuance of any such custom or practice. We as Spiritualists exalt no class of human beings above others, therefore want no reverends to fear, nor bow to in humble submission to their religious wills.

This invidious distinction on the part of the law has done more to foster the development of the caste system in this country than any other cause, with the possible exception of class legislation. As Spiritualists, it is our duty to protest against every tendency in society to make caste distinctions between human beings of equal intelligence and moral worth.

Many speakers and mediums desire ordination for the sole object of obtaining half-rates upon railroads. The railroad authorities recognize this fact, and have tried to obviate it by the adoption of a system of seating passengers of different classes, but this is a makeshift of no value. The fact of ordination carries with it no right to half-rates whatever. The ordained party must present evidence of such a character as will prove him or her to be a bona fide spiritual speaker, or recognized missionary, under salary from some State or National body. Other safeguards are also placed around the privilege of half-rates that serve to protect railroads from imposition on the part of those who feel that it is morally right to get the best of a corporation under any circumstances.

The Banner fails to see why one person should travel at a lesser rate of fare than another simply because he has a title, or wears a clerical or religious gown. Why should a well-paid clergyman travel upon half-rate, when a Spiritualist, who works for nothing, must pay full fare? It is our duty to live the ethics of Spiritualism, and demand "equal rights for all and special privileges for none." It is urged that so long as orthodox ministers receive half-rates, Spiritualist speakers and mediums should also receive the same. This question at once arises should Spiritualists be a party to a wrong because orthodox ministers are? This question would settle itself if Spiritualists would be more just to their speakers, and give them living wages, with their term engagements. Under the present system a spiritualistic worker feels quite justified in accepting half-rate tickets. But he will gladly yield them when the people employing him give him enough to eat, and cash enough to decently clothe himself.

Another feature of the ordination question is its indiscriminate application to all classes of people. Some societies have ordained hundreds of people, many of whom could neither read nor write, while others are graduates of the penitentiary or from their way there. Keepers of jails and State prisons and reformatories have also been "ordained" to the Spiritualist ministry, and sent out to reform (?) the world! Is it not time to cry a halt upon this pernicious and criminal practice? Is it not time that professional black legs are given to understand that they cannot by any legal means become spiritual ministers, and be recognized by the law or by self-respecting Spiritualists? The Banner feels that a radical departure must be made, and a page turned in the history of Spiritualism in the direction of progress.

There is but one way to deal with the question of ordination. It should be abolished by the might of law. No clergyman of any denomination should be permitted to perform marriage ceremonies nor receive privileges because of his priestly office. We stand for the total separation of Church and State, therefore would reject the marriage question to the civil authorities, where it properly belongs. We believe a crusade to this end should be at once inaugurated. Let us work for the enactment of laws forbidding special privileges to the few, and strike the pole of the rite of ordination in all denominations, by taking away the perquisites that go with it. The rule of the priest should be overthrown, and ordination is one of its main props. Abolish it, and humanity will be greatly benefited.

—Banner of Light.

A SONG.

Bring me the Juice of the honey fruit, The large, translucent, amber-hued; Rare grapes of Southern isles to suit The luxury that fills my mood.

And bring me only such as grey Fairer maidens tend the bow-ers, And only fed by rain and dew Which first had bathed a bank of flowers.

They must have hung on spicy trees In airs of far enchanted vales, And all night heard the ecstasies Of noble-throated nightingales.

So that the virtues which belong To flowers may therein tasted be, Ahn that which hath been thrilled with song May give a thrill of song to me.

For I would wake that string for thee Which hangs so low in elenium hung, And sweeter than all else should be The song which in thy praise is sung.

THOMAS BUCHANAN REED.

HERESY.

... OR ... LED TO THE LIGHT.

A Thrilling, Psychological Story of Exquisite Satire and Free Thought. It is a Protest against the tyranny of the "Conventions" as to Catholicism.

BY HUDSON TUTTLE.

The distinguished author, Hudson Tuttle, requires no introduction to the readers of The Progressive Thinker, but the following headings of chapters will show them what they may expect from the book: Chapters—An Idyl—Friedman—Budding the Church—The Evangelist—The Slave—The Lost Daughter—Law—The Harvest of Souls—June Gray—The Mother of Calvary—Evolution—Stella—The Death—A Step Forward—The House of Liberty—All is Well—The House of the New Church—The New Way—Led to the Light.

Every chapter is devoted to one idea, and the whole presents so many tableaux moving onward to the climax. The splendid career of the revivifier is contrasted with the character of the false prophet and the thinking fanatic. The steps by which a preacher converts his church, and the destruction of the world are graphically presented. The new church and progressive religion evolved out of the old, form an interesting study to those who are not content with the old. It is a beautiful volume of 238 pages, and the price in accordance with our new departure, is 50 cents, postage, or five copies for \$1.25. For sale at the office of The Progressive Thinker.

THE MEDIUMISTIC

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

This book should be in the hands of every one interested in Spiritualism. Chapter I, Notoriety; Early Mediumship. Chapter II, Spiritualism in the Rockies. Chapter III, Return of His Guide. Chapter IV, A Remarkable Case of Mediumship. Chapter V, The Medium's Life. Chapter VI, The Medium's Death. Chapter VII, The Medium's Resurrection. Chapter VIII, The Medium's Revival. Chapter IX, The Medium's Final Journey. Chapter X, The Medium's Legacy. Chapter XI, The Medium's Influence. Chapter XII, The Medium's Message. Chapter XIII, The Medium's Mission. Chapter XIV, The Medium's Ministry. Chapter XV, The Medium's Ministry. Chapter XVI, The Medium's Ministry. Chapter XVII, The Medium's Ministry. Chapter XVIII, The Medium's Ministry. Chapter XIX, The Medium's Ministry. Chapter XX, The Medium's Ministry. Chapter XXI, The Medium's Ministry. Chapter XXII, The Medium's Ministry. Chapter XXIII, The Medium's Ministry. Chapter XXIV, The Medium's Ministry. Chapter XXV, The Medium's Ministry. Chapter XXVI, The Medium's Ministry. Chapter XXVII, The Medium's Ministry. Chapter XXVIII, The Medium's Ministry. Chapter XXIX, The Medium's Ministry. Chapter XXX, The Medium's Ministry. Chapter XXXI, The Medium's Ministry. Chapter XXXII, The Medium's Ministry. Chapter XXXIII, The Medium's Ministry. Chapter XXXIV, The Medium's Ministry. Chapter XXXV, The Medium's Ministry. Chapter XXXVI, The Medium's Ministry. Chapter XXXVII, The Medium's Ministry. Chapter XXXVIII, The Medium's Ministry. Chapter XXXIX, The Medium's Ministry. Chapter XL, The Medium's Ministry. Chapter XLI, The Medium's Ministry. Chapter XLII, The Medium's Ministry. Chapter XLIII, The Medium's Ministry. Chapter XLIV, The Medium's Ministry. Chapter XLV, The Medium's Ministry. Chapter XLVI, The Medium's Ministry. Chapter XLVII, The Medium's Ministry. Chapter XLVIII, The Medium's Ministry. Chapter XLIX, The Medium's Ministry. Chapter L, The Medium's Ministry. Chapter LI, The Medium's Ministry. Chapter LII, The Medium's Ministry. Chapter LIII, The Medium's Ministry. Chapter LIV, The Medium's Ministry. Chapter LV, The Medium's Ministry. Chapter LVI, The Medium's Ministry. Chapter LVII, The Medium's Ministry. Chapter LVIII, The Medium's Ministry. Chapter LIX, The Medium's Ministry. Chapter LX, The Medium's Ministry. Chapter LXI, The Medium's Ministry. Chapter LXII, The Medium's Ministry. Chapter LXIII, The Medium's Ministry. Chapter LXIV, The Medium's Ministry. Chapter LXV, The Medium's Ministry. Chapter LXVI, The Medium's Ministry. Chapter LXVII, The Medium's Ministry. Chapter LXVIII, The Medium's Ministry. Chapter LXIX, The Medium's Ministry. Chapter LXX, The Medium's Ministry. Chapter LXXI, The Medium's Ministry. Chapter LXXII, The Medium's Ministry. Chapter LXXIII, The Medium's Ministry. Chapter LXXIV, The Medium's Ministry. Chapter LXXV, The Medium's Ministry. Chapter LXXVI, The Medium's Ministry. Chapter LXXVII, The Medium's Ministry. Chapter LXXVIII, The Medium's Ministry. Chapter LXXIX, The Medium's Ministry. Chapter LXXX, The Medium's Ministry. Chapter LXXXI, The Medium's Ministry. Chapter LXXXII, The Medium's Ministry. Chapter LXXXIII, The Medium's Ministry. Chapter LXXXIV, The Medium's Ministry. Chapter LXXXV, The Medium's Ministry. Chapter LXXXVI, The Medium's Ministry. Chapter LXXXVII, The Medium's Ministry. Chapter LXXXVIII, The Medium's Ministry. Chapter LXXXIX, The Medium's Ministry. Chapter LXXXX, The Medium's Ministry. Chapter LXXXXI, The Medium's Ministry. Chapter LXXXXII, The Medium's Ministry. Chapter LXXXXIII, The Medium's Ministry. Chapter LXXXXIV, The Medium's Ministry. Chapter LXXXXV, The Medium's Ministry. Chapter LXXXXVI, The Medium's Ministry. Chapter LXXXXVII, The Medium's Ministry. Chapter LXXXXVIII, The Medium's Ministry. Chapter LXXXXIX, The Medium's Ministry. Chapter LXXXXX, The Medium's Ministry. Chapter LXXXXXI, The Medium's Ministry.

.. GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

Wm. P. Allen, secretary, writes: "In your list of Spiritualist camp-meetings to be held this year, please to include that to be held at Summitland, Cal., from July 15 to August 8, 1897."

Mrs. L. A. Roberts has changed her residence from Chicago to 181 Fourth street, flat 2, door 1, Milwaukee, Wis., where she will give readings and hold developing circles.

Mrs. Lora Holton writes: "On the evening of May 15th a few invited guests met at the home Mrs. Dr. A. Lamson, on the South Side, Chicago, and enjoyed a delightful communion with the invisible. Spirit manifestations were abundant. The mediumship of Mrs. Lamson, Spirit Vedette Banastrad gave tests to those present in song through Madame Lora Holton, while Prof. Georgia presided at the piano. Mrs. Tapsell also gave fine music and the Spanish Dances were given by the ladies of the staff, through Mrs. Lamson and Mrs. Holton, after which a fine collation was served and the company dispersed, having witnessed convincing proofs of spirit return."

Dr. Isaac Lee writes from Little Rock, Ark.: "The meetings have been discontinued here until fall. Though the hall has been crowded Sunday after Sunday, with the best of audiences, still it has been found necessary, much as I regret it, because of my continuous illness and want of rest. For five months I have labored here refusing all salary, and seeking to prove by my daily life that Spiritualism is the refinement of all philosophy, the purest and the best. The people, hungry for the truth, have pressed with me not to give up the hall, yet all can see how physically weak I am, and must go North for the repose that I so sorely need. Had any one come to my help these grand meetings could have been continued, but none came, and for the summer there will be no more here. I have nothing but warm words and kindly blessings for the people of Little Rock."

Mrs. Ida P. A. Whitlock is engaged to speak at Salem, Mass., in October. Providence, R. I., November; Pittsburgh, Pa., in December, 1897. She would like to arrange for one or two months' western work to follow the month of December. Societies desiring her services next season may address her in care of the Banner of Light, Boston, Mass.

Secretary writes from Bolivar, N. Y.: "I beg a little space in your most valuable paper. The well known workers and New York State organizers, Mr. and Mrs. Sprague, just closed here a series of meetings in our little hamlet, and organized a society of twenty members, all earnest workers for the cause. The hall was crowded to overflowing every night, and before have out people had opportunity to listen to such scientific reasoning. Each lecture was followed by Mr. and Mrs. Sprague with tests, which held the audience spell-bound, and not one mistake."

John E. Garvin writes from Duluth, Minn.: "I feel it a pleasant duty to our cause and people to say to them through the columns of your very valuable paper, that many of us have been pleased and profited by a week of work done in our city by Mrs. R. W. Barton, of 2804 Nicolet avenue, Minneapolis. By the expression of our people, without exception, to my knowledge, Mrs. Barton is regarded as one of the very best mediums that ever visited our city, and many consider her the very best. Mrs. Barton gave two public discourses, followed by tests from the platform, both of which were pronounced fine and satisfactory. At a private circle given at Brother Colby Dow's her tests, readings etc., were very satisfactory. She seldom leaves Minneapolis, where she has been engaged in her spiritual development, including physical treatment. I have said this much about Mrs. Barton, as a method of posting our people as to good workers and in the lines of co-operating with your paper in stamping out the fraudulent schemers who are humilitating us by their dishonest conduct in pretending to be of us. Let our stand by those of our people whom we know to be worthy of our confidence."

T. P. H. writes from Kansas City, Mo.: "The great and incomparable Evangelist Wharton, preached his farewell sermon in that city recently in which he said: 'This world is bad enough, but take Christianity out of it and what would it be? To which he replied that it would be a worse world, brotherly friendship and less wars; could wipe out some of the pulpits war, fare between sects and much of the sham and hypocrisy of the race. In fact he hits the Reverend gentleman and his blatant babblings real hard, and although lack of space now forbids publishing the article entire, it shows his soul is enthusiastically in the cause."

W. P. S. writes from Agnew, Cal.: "I am pleased with the way you come out in denouncing the work of the deceitful mediums, with an open and clean explanation of their different patterns; also the advice which you give to all Spiritualists, to be honest in their work with their investigations with the mediums."

H. P. writes from Russell, Mass., enclosing a clipping, an article from his own pen, upon the subject: "Does the Bible Teach and Support Spiritualism?" Of course he takes the affirmative position. We haven't room for the article here, but suffice to say that he is teaching the truth in a manner that will go home to those old crusted fossils and make them think—think independently of priest, preacher or Bible. He is reaching their understanding through their own medium—through Jesus and the Bible."

G. L. Fox writes of The Progressive Thinker, etc.: "Long may it wave over land and sea, till mankind may learn that there are more than figs and Gaudy angels speak in no certain tongue, trying to beat back the powers of Christian bigotry and superstition that have so long held the human soul in material bondage to unjust rule. Yea, defrauding the mind of that which pertains to their spiritual enlightenment. Again we repeat: May The Progressive Thinker wave its truth and virtue abroad universally."

Dr. H. C. Andrews writes from Bridgeport, Mich.: "I cannot be without The Progressive Thinker, and it is always as welcome a visitor as my spirit friends at all times. I am heart and soul in the cause as ever, and the grand spiritual truths are held as the most sacred of all things to me. I will answer calls to lecture and give tests, and will engage with societies east or west for the coming year. Correspondence solicited."

Madame Lora Holton, phenomenal musical test medium, has been engaged as musical director at the Illinois Spiritualist Camp-Meeting from July 15th

Items Suggested by, or Cleared From, Spiritualist Exchanges.

O, turbulent sea of skepticism! O, placid light of Spiritualism! Thy dual force stalks o'er the land. One says: "Prove all things before believing." The other: "Proof we are receiving." The twin the world of thought command.

Death is our Supreme benefactor who comes to release us from our peculiar lives of misfortune to lead us to the spheres above.

The spirits of all animate life endowed with sensation lie awaiting another destiny; their bodies fall to dust and mingle with the rest of earth.

Spiritualists do not believe in God's shrouding man's iniquities and delegating Joshua to do business for them.

For nature gives to those who rest their bodies in the clay, A life through all eternity that never knows decay.

Ah, what a relief we have found in Spiritualism.

Spiritualism proclaims its purpose to be the reconstruction of all governments—the abolition of all forms of inequality and despotism.

We cannot die nor can we stand still. The soul is ever ambitious to unfold more and more in its beauty and achievements all along the line of life.

Dreams, like human souls, are of every sort. Some touch heaven; others bear evidence of communication between hell and the dreamers.

Could the spiritual vision of the present man be unfolded but for a moment, to realize the mighty forces of nature that will one day be at his command, he would become dizzy at the contemplation of such wondrous possibilities.

The reason why Truth is ever naked is because Error trails her garb, and makes a mask of mystery of it.

People look upon those who see "ghosts" as almost insane, but the real ghosts—the old errors and bad thoughts—in their own minds they will defend, even with their lives, as real and all-potent.

Religion is emphasis on man's dependence on that ceaseless Energy, to which all must submit. Theology personifies that emphasis with one or more ideal Gods.

Our philosophy is so wide, so extended is its scope, that it is impossible to confine it to any one sect or organization.

If Spiritualism does not make man better it is a failure and will go down with the creeds.

Spiritualism and its speakers and mediums are objects of ridicule—by whom? Those whose theories and religion are repressed; whose opinions should be ignored, because in their view is an acknowledgment of their weakness and the strength of Spiritualism.

The world is awakening to a realization of the height of a glorious day beyond the night of the tomb, and that old superstition is but the nightmare of the past or a hideous dream.

We know that we have the greatest truth ever given to mankind—the truth unto everlasting life.

The phenomena are not Spiritualism, but of Spiritualism—a demonstration of its truth—a proof of the deductions of its philosophy—the necessary corner stone in its foundation.

Truth in all its modest simplicity is mighty.

The sack-cloth and ashes of past religious sanctity and pretended piety have long since given way to a common tailor-made bicycle suit and the dust of the highway.

The principles of nature, of evolution, of phenomena know no moral code, no social ethics, but Spiritualism teaches that there is a moral side to this eternal expression of spirit in man, who, in perfectness is the same conscious life.

Neither God nor spirits make us mediums. We are born such.

The world has not been saved through all the blood of the lamb that has been spilled and drunk—through all the flesh that has been devoured in solemn initiation during the ages past, nor will it be saved without knowledge. Ignorance is sin, to-day, and applies to morals—to motives—to ethics.

Advocates of a "Higher Spiritualism" advocate the abolition of phenomena from the rostrum. All that we have and all that we have come through phenomena. Where can the line be drawn?

It is the pure, patient, generous and kind life that counts over in the beyond. It is not he who makes the loudest professions, who lives closest to the spirit-world.

True spirituality makes man's nature peaceful, sweet and angelic.

To know that Spiritualism is the greatest fact of the ages, is not enough; we must teach it. Teach it in our acts—in our lives, in our words and thoughts, in the light of the spirit world.

Communion with spirit brings to one that grand abiding peace which is most enjoyed in silence and meditation, alone with the unseen ones.

In the Spirit-world, we are told, the same as in this, some think there is no higher plane than that in which they move. This is not strange if they enter that realm just as they leave this; if they land borders on this.

Spiritualism is a well established scientific fact. The greatest thinkers, the brainiest men of the world are among its believers.

From Two Worlds, London, England.

MATERIALIZATIONS. Three appeared to Abraham and two to Lot. Jesus appeared to his disciples. There was spirit-writing at Belshazzar's Feast. There were demonstrated powers of spirit in the action of their feet when the three were cast into the furnace. The power of spirits to carry people was demonstrated several times with Ezekiel. On one occasion he was carried by a flock of fair (a very undignified mode of conveyance) from the temple of Jerusalem to the distance of over 400 miles. Ezek. viii. 3.

PHILIP WAS CAUGHT AWAY by the spirit of the Lord after he had baptized the Ethiopian eunuch, and was found at Axum, a distance of nearly 30 miles (Acts viii. 39, 40). Similar phenomena to these have been testified to as taking place to-day, over and over again, by men of well known veracity and scientific attainments.

ARE THESE SPIRITUAL GIFTS enumerated, and outpouring of the spirit promised, but Jesus is reported to have said, "And these signs shall follow them that believe; in my name shall they cast out devils; they shall take up serpents; and if they drink any deadly thing, it shall hurt them; they shall lay hands on the sick, and they shall recover." Mark xvi. 17, 18.

SPIRITUALISM HAS PASSED through two stages of persecution. A few manifestations were given, unsought for, which were reliable and verified, which were rational, altruistic, and eclectic, and the unctuous scoffers had passed it by, saying, "There is nothing here." Again, there was the period when it was under the scathing notice of the press, that mighty infallible organ; and Spiritualism was passing through its third stage, when it was sought for, which were reliable and verified, which were rational, altruistic, and eclectic, and the unctuous scoffers had passed it by, saying, "There is nothing here." Again, there was the period when it was under the scathing notice of the press, that mighty infallible organ; and Spiritualism was passing through its third stage, when it was sought for, which were reliable and verified, which were rational, altruistic, and eclectic, and the unctuous scoffers had passed it by, saying, "There is nothing here." 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QUESTIONS AND ANSWERS

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

Hudson Tuttle.
Address him at Berlin Heights, Ohio.

NOTICE.—No attention will be given to anonymous letters. Full name and address must be given, or the letter will not be read. If the request is made, the correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give what information I am able, the extraordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Joseph Carr, Boston: Q. I am inclined to believe from observation for the last few presidential elections that the spirit-world can direct the results. This being so, why should it allow the victory to the party having the greatest antagonism to Spiritualism?

A. We think this correspondent misinformed when he attributes antagonism to Spiritualism to one party more than the other. Surely there have been many active Spiritualists, and it is reported that McKinley, while Governor of Ohio, was desirous of having the word "clairvoyant" struck out of the obnoxious list against fortune-tellers, etc. We never heard that Spiritualists had special political affiliations except that they endeavored to be on the side of right and justice. Granting the theory of this correspondent, that the spirit-world can influence in such a momentous affair as the elective franchise of a great nation, we must bear in mind that the "spirit-world" is not a unit throwing its weight in one direction. It is composed of a multitude of intelligences, as diverse in opinions, and intellectual and moral status as mankind. That the Catholic influence is strong, even preponderant, shows the tremendous power of the most perfect organization ever existing, which has so strongly influenced the minds of its devotees that the impress continues in the next life, and binds the millions of Catholic spirits in servile bondage to the spiritual parliament of popes. If the Liberalists of the world would have the transcendent spirits of advanced thought promulgate their plans, then must they give them that assistance which the organized, equipped and thoroughly trained army of Catholics, ten millions strong in the United States, gives to that section of the "spirit-world" pre-eminently its own.

During the presidency of Abraham Lincoln, the most eminent statesman of Freedom in spirit-life controlled to great extent, and held him as his exponent. Under the past administration the spiritual forces of avarice have triumphed.

J. H. Vison: Q. (1) It is said this life is a preparatory school, as it were. In view of the millions who die in infancy and childhood, who are said to get along quite well, what is the good of passing through the preparatory stage with all its pains?

(2) What sense is there in all this maudlin opposition to church practices and ecclesiastical? St. Paul was a wise man; if a mistaken one. It was his habit to be "all things to all men," and he might gain some, and any concession to public prejudice that does not involve a sacrifice of principle, would appear to be quite legitimate from a cult struggling for recognition.

(3) The idea that this life is a preparatory school, is quite distinct from the conclusion that it is a necessity to pass through it before ascending higher. Under the exceedingly adverse environments of the great majority, the burdens of poverty, deprivation and the desperate struggle for a meagre physical existence, the preparatory benefits of earth-life are questionable. Even under the best conditions it is not essential to the spirit's future advancement. The idea of reincarnation does not give a better solution, for if the conditions of life are bad, another trial may have them even worse.

To come into the earth-life, and pass through it, is the initiation of the individualized spirit to its immortal heritage, and in this light, the environments of its birth, the length of time it tarries in it, are of small moment.

(2) Unhappily, this correspondent in the last part of his question gives the answer. He says: "Any concession to public prejudice that does not involve a sacrifice of principle would appear to be quite legitimate from a cult struggling for recognition."

It so happens that the demands made by the church does this very thing; demands a complete sacrifice of every principle. "To be all things to all men," may have been wise in Paul, but at present to do so is to become a caricature toward. It may be "maudlin" to oppose the practices and ceremonies of the church, but he who has regard for truth cannot do otherwise. Such ceremonies are child's play, valuable once, perhaps, when expensing some living thought and moving and meaningful. Spiritualism cannot concede anything without being false to itself. It cannot admit that the doctrines of the church are true, for its teachings are diametrically opposed.

Why should it be asked or expected to apologize for its being? If there is to be an apology it ought to come from the churches, who by their dogmas have dwarfed and blinded the minds of men for ages; from that system responsible for the night of the Dark Ages, in which we would yet remain had it not been for the influence of science; from that religion which boasted of coming to array brother against brother, and which is responsible for more bloody wars, internal cruelty, selfish rascality, unnumbered tortures, and agony of soul than all other causes combined.

That the sublime philosophy of Spiritualism should truckle and shamelessly ask pardon for being, of such a system cannot be expected. Nor is it possible to remain silent, while doctrines are taught untrue in all relations to nature, God and man, for it is these doctrines Spiritualism comes to destroy.

"Inquirer," Pittsburg, Pa.: Q. I notice in the Banner of Light that nearly all the writers take it for granted or explicitly state that Spiritualism dates from the rappings at Hydesville, N. Y., with the Fox family. In an illustration of the cottage over the door is a conspicuous sign, "Spiritism Originated, March 31, 1848, in This House." The National Association seems to take this for granted, and is making the move for a great celebration on this ground and asking heavy contributions from Spiritualists to carry out the project. Now is this true?

A. I have been deeply impressed that Spiritualists who have urged this matter with such pertinacity, and held the great cause of Spiritualism to that local

origin, have been making a mistake, to say the least.

It would be truer to call up a sign over the house occupied by Jefferson Davis, reading: "Here the Southern Rebellion Originated," or over McKinley's Canton home: "Here the Dingley Tariff Originated."

What can be distinctly called Modern Spiritualism, came into being about that time, and the rappings directed attention to demonstrative methods. Before that time the realm of spirit was chaos. Ghosts came and went, and their existence was a shadowy realm, without law or order.

Countless students have explored the material fields of science, until miracle had been completely driven out, and law, that is, a fixed and unchangeable action of cause and effect—had been demonstrated to rule the physical universe. The miraculous yet took refuge in the spiritual, and the only effort made to explain its mysteries was the religious; the dogmatic and assertive, and required no evidence or demonstration, only faith, blind belief.

The scientific mind that had conquered the physical realm, scorned the methods of the old psychology, and a widespread skepticism, amounting to absolute denial of the existence of spirit beings, or of anything beyond matter as revealed by the senses, became dominant. At this critical time, the rappings came claiming to demonstrate existence beyond the grave, in contradiction to the conclusions of physical science. Out of the rapidly multiplying manifestations there was evolved a new psychology, the psychic science, which extended the aegis of law, unerring and unchangeable, over the illimitable kingdom extending from the threshold of the material.

But it must be held as cardinal, that Spiritualism in its broad expression has no local limitation as to place or time. It antedates authentic history, precedes myths and traditions, and in the geological ages its beginnings are recorded. In caves, before the Ice Age exterminated primitive man from the northern hemisphere, the funeral feast, and libations for the dead are found. There the friends brought to the grave of the dead chieftain the food that was to sustain his spirit on its journey to the great hunting grounds, and carefully placed the spear and arrow, and club with which to pursue the fleet game over its immortal fields. In one sepulchral cave the bones of his faithful dog record his sacrifice that it, too, should attend the shade of its loved master.

The sacred bones of all races of mankind have Spiritualism for the slitting warp of their texture. The Bible would be a dry husk without it. The appearance of Moses and Elias on the Mount of Transfiguration, the appearance of Christ after his death; the opening of prison doors and loosing of chains for his followers; the very idea of inspiration from a higher source, show how strong this belief was grounded. If any one is curious to read the full expression of this subject, he will find it in "Primitive Christianity and Spiritualism," by Dr. Eugene Crowell, where it is extensively treated. And having read that work, he will be impressed with the remarkable similarity between the history of early Christianity and Spiritualism. The distinction is in the reception of the phenomena, with the unquestioning faith of children in the earlier time, and the subjection of every manifestation to rigid investigation with the effort to determine the underlying laws of our own day.

J. Horn: Q. (1) What effect, if any, has cremation on the spirit?

(2) Has the physical body any influence on the spirit after separation therefrom?

A. The same prejudices exist after death as before, and a spirit desiring to have its body repose by the side of those of friends, would regret not having its wishes gratified. So far as any direct influence exerted by the body after death, on the spirit, there is none whatever. It is not the least consequence of the body, whether it is buried in the earth, engulfed in the sea, or burned to ashes.

OAHSPE—THE NEW BIBLE.

To the Editor:—In The Progressive Thinker Mr. T. L. MacDonald asks Mr. Tuttle about Oahspe. Having known the man who was used by a spirit band to write Oahspe, a true writer, who, entranced, and having bought one of the first copies issued, and having given it a careful and critical reading from start to finish, I must say, I fully endorse a lawyer friend in Brooklyn, N. Y., who says: "Oahspe is a grand poem of the spiritual universe."

Advanced spirits have said that it will take 400 years for the world to evolve up to the spiritual plane of Oahspe. While it distinctly says it is not infallible, yet it comes nearer to it than any other book. Oahspe gives the writer being entranced, his personality could not affect the revelations given through the type-writer. Yet, the fact remains that the spirits composing the band were human, though they undoubtedly were spirits familiar with the higher planes of the spiritual universe, far in advance of spirits who ordinarily communicate through earthly mediums. No honest spiritually-minded man, can fail to see this, if he will carefully and intelligently read and study Oahspe. Its descriptions of the different heavens, and the means used to raise up and educate the immense armies of low and ignorant spirits our earth and others are sending to the spirit world, are grand, and in full accord with reason, wisdom and love. While it confirms many of the teachings of the Bible, and the prophecies of the spirit world, it goes far beyond him. They both, however, agree as to the danger of mortals depending upon unknown spirits for advice and direction.

The Spiritualism or religion of Oahspe demands the highest possible life of purity, truth and love. It demands that the human ego, mind or soul—whatever we may call it—shall, by a practical unselfish love for others above self, be brought in at-one-ment with the God within, which is the life of our life, the soul of our soul. Mere Spiritists and physical phenomena hunters, will not find much in Oahspe to interest them. I would be pleased to give a more extended review of it, but I fear the editor would not give the space. I would not mind lending copy to parties who would pay express charges back and forth—the book is too large to send by mail. W. M. EVANS.

Amherst, Va.

"Encyclopedia of Biblical Spiritualism, or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; 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 author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on this subject. Price \$1. For sale at this office.

CHARACTER READING. SHAKER SPIRITUALISM.

The Science of Reading by the Hair Quite Popular.

KNOW EACH OTHER BETTER—KEEP IN TOUCH WITH MANKIND.

The world is surely advancing, at least so far as concerns delineation of character. People are bound to be posted as to the character of each other, if not of themselves. In this art there can be no doubt of utility, especially in love-making—financing—"doing you," etc., and preventing their doing you," etc., and there are other phases of delineation, all of which are very accurate. For instance, palmistry, phrenology, faceology, by the walk, by the finger nails, by the feet, by the skin, and deeper and more accurate than all others is psychometry. But this is more of a gift of the individual, in fact, wholly a birthright, and not a science or art, to be picked up or taught by most anyone. A person may also possess this power, and have no knowledge of it, or be unable to use it as an art, and still use it in the commonest business transactions.

To be successful in accumulating wealth, a person must be a good judge of human nature and the possessor of a great deal of magnetic or psychologic force. Hence the desire for wealth is an incentive to a more accurate and reliable means of knowing mankind, of reading at sight the leading characteristics of those with whom we come in contact.

Financial success might not prove the ultimate success of the future man, or of man in what is called a future state, therefore, the possession and application of the art of character reading, by any science or cult, can be made a detriment instead of an advantage to persons. But as it appears the all-important aspiration of the mothers and fathers of to-day to educate their children into successful manhood and womanhood, the acme of which is to possess wealth, get married and float with or touch with the money, it is not surprising that there is just now a mania for palmistry, an epidemic of character reading and a tendency towards the cult, and all for commercial purposes.

The secular papers have been full of palmistry, some of them making a "drawing card" of art by running a column or two on the subject—readings at regular dates of issue, and without knowing it, or perhaps caring except as to the increase of their assets, they are inspiring in the rising generation a yearning for the deep mysteries of knowing by some means of the future, either of self and their friends, and inquisitiveness regarding the hidden, the invisible, the force or principle behind all matter. In a word, the future, both of self and their friends, is being permitted to think, and to be known, by the hair, and the threshold of an lying existence may be counted on to spring some great revelations upon the world of dead and buried superstitions, along the line of psychometry, mental telepathy and the flying saucer.

The following clipping is from the Chronicle of this city, of recent date which appears to be only the outline of the art of

READING BY HAIR.

It grows harder each day to conceal one's true character. A new fad is hair reading, and this is said to "give us away" in an unpleasantly accurate manner. The new science is not fully developed yet, but its devotees have already discovered many interesting facts and are constantly searching for more. Fine hair is said to denote gentle birth, and the amount of care the hair shows will determine the mode of life. It is also claimed that the closer the ends of the hair cling together, that is naturally, without artificial force, the greater is the intellectualty the owner possesses. A tendency to curl denotes inherent grace and poetic nature. Straight hair the sign of a firm, positive and practical character. Wavy hair denotes a man of high intelligence and high qualities as truthfulness and jealousy are generally found in people with black, lustrous hair. The lighter the hair the more sensitive and "touchy" the owner generally is. Red hair is a sign of honesty and cleverness. Nothing is said about the color of the hair, but temper as an accompaniment to red hair.

DR. T. WILKINS.

BEREAVEMENT.

Nay, weep not, dearest, though the child be dead.

He lives again in heaven's unclouded

With other angels that have early fled

From these dark scenes of sorrow, sin, and strife

Nay, weep not, dearest, though thy yearning love

Would fondly keep for earth its fair

And e'en deny to brighter realms above

The few that deck this dreary world of ours;

Though much it seems a wonder and a woe

That one so loved should be so early

And hallow'd tears may unforbidden flow,

To mourn the blossom that we cherish'd most—

Yet all is well: God's good design I see.

That where our treasure is, our hearts may be.

—John G. Saxe.

A PLEASANT SURPRISE.

We have in our city of Grand Rapids, Mich., one of the best trumpet mediums it has been my fortune to meet, Mr. A. Finney. He is kept busy and is doing much good for the cause. Mr. Finney and family reside here, and on last Friday evening about thirty-five of his friends surprised him by calling with well filled baskets to help him celebrate the anniversary of his birth.

The first part of the evening was spent in social intimacy and thought. Then Mr. Finney suggested a trumpet séance, and all were delighted. The manifestations were of a marked character, beside the trumpet and guitar that were put on the table for use, there were several other instruments played upon that were materialized for the occasion. His control, Johnny Williams, lectured in good voice some moments.

Our friends came with messages of love, giving names and incidents in life to prove immortality. Spirit lights flashed and the room was all aglow. All seemed to realize that there is only a thin veil between us. After the séance a dainty collation was served. Mr. Finney was presented with a beautiful china cup and saucer and a gold watch-chain and charm. The writer made the presentation speech on behalf of the friends present. On leaving all wished him many returns of the day.

MRS. W. C. COFFMAN, President Band of Harmony.

"The Gospel of Buddha, According to Oahspe." By T. L. MacDonald. This book is heartily commended to all of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

THE SHAKERS IN TRINGHAM, MASS.—AN INTERESTING ACCOUNT—THEY PRECEDED THE FOX SISTERS.

They commenced in the year 1837. The writer was at that time eight years of age. There were then nearly two hundred members of the society. There were many mediums among the number, and many different phases of the phenomena witnessed by all, and by outsiders as well—for public meetings were held, and sometimes two hundred spectators would be present; but finally because of disrespect, ridiculing the spirit power, as well as scoffing at the exercises, exhortations and general run of the meetings, that for a time our doors were closed against them, and we enjoyed the spiritual offerings in peace.

Among the mediums were several trances, who would occasionally be absent for hours at a time, taken from the house of worship and carried to their homes by carriage, laid upon a bed where they would be like one dead, save for the breathing, and perhaps a few words of message now and then to come to the living. When they returned from their spirit travels they would relate many wonderful sights and scenes realized, mostly of a pleasurable character, but often they met with very painful experiences, spirits in darkness and in prisons, suffering great distress in consequence of their past sinful lives here on earth.

All they saw, both happy and otherwise, were as real to them as anything here in earth life. They visited beautiful mansions, and saw the inmates engaged in various kinds of occupation—and studied went into places of worship, and institutions of learning, heard instructive discourses, and sweet music both vocal and instrumental.

They described the lovely dresses worn by those in the higher circles, some of pure white, and others of varied beautiful fabric and colors. They also went sailing on silvery streams in fairy-like boats, with those who had once been their companions here in time, and were very sad at the thought of being separated from their earthly return journey in company with the guides who had taken them away and shown to them the wonders of the life beyond. The beauties and glories which they had been privileged to witness were of such a high order, that earthly scenes how ever bright seemed to them dark beyond endurance.

Angels and good spirits were constantly in our midst—not only at the appointed times of worship, but when about our household duties. We had many clairvoyants, and clairvoyants, who were daily in a condition to see and converse with the disembodied, and they seemed as real and familiar to all of us, through the agency of these mediums, as did those still in the flesh.

Mt. Spirit communications were written, both for public and private benefit, many tracts, lectures were given, and several of our mediums had the gift of personification—would sometimes for days together seem to be another person—talk and act entirely foreign from themselves. When in a normal condition, and while coming out of this state would be utterly ignorant of anything they had said or enacted.

One personated a young woman of foreign birth—a princess it was thought, who had been imprisoned and brutally treated for some reason unknown to us, and who, after many years of confinement, would bring the tears to our eyes. She looked like one dying—eyes distorted, tears rolling down her cheeks which seemed cold and rigid, and white like a corpse, her mouth drawn out of shape, and general appearance like one in terrible distress. She felt dreadfully and in great pain, but could not ward it off. It would take days for her to recover from its sad effects. She was a lovely sister, one of our teachers, full of love, liberality and sympathy, and it seemed that this suffering spirit was drawn to her for the purpose of relief.

Many of our mediums were brought beautiful influences, and imparted to us much strength and blessing. We were visited by all the different nations—Kings and Queens came—some to be instructed, and others to administer for our benefit. Many of our mediums spoke in tongues of different kind, and some in unknown languages, and many were sung extemporaneously. The Indians were almost constantly in attendance and usually brought a very good influence—loving, simple and friendly—would always impart to us of their peculiar and peculiar gifts, beads, blankets, moccasins and the like. Songs in their own language were often sung in our meetings, and many were their written communications given. Some had the ability of reading the mind and thought of others, with astonishing correctness.

Well, these things were a comfort, and we partook of them as being the reality of life. We gave more thought to the things than otherwise, and for seven years there was an uninterrupted flow, then a decided cessation, which left us in a barren, and almost despondent condition of mind. There were prophetic mediums in our midst, and they had told us it would be so, and that we must be careful of our nation and beautiful gifts, for a famine would surely come, in which the least morsel from spiritual avenues would seem a blessed benediction.

The spirit of Mother Ann Lee, founder of the order, said she should leave us, and that she was going into the broad, working for the enlightenment of humanity at large—that earth's children were in a benighted state, and knew nothing of the higher life and the beauties beyond. She said, "The knowledge must be spread broadcast throughout the world, as it is the waters cover the sea," that every nation and nation must learn of the goodness of God, and the glories prepared for the upright and honest worker, when done with things of time. Many shed tears at her parting address, and the cessation of these beautiful manifestations made as it were a sad blank in our lives.

One spirit who came calling herself Mother Wisdom said: "Many words beside this have I seen, some inhabited and others empty and void; of such I have nothing to say. But if you knew of the full beauty and glory which await in the life beyond, and the faithful, you would not be willing to remain and finish up your duties here— it is not best that you should know, only in part, and such as you have realized must all earth's children be partakers of before our mission is ended."

One of our mediums prophesied that "The time would come when the de-

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GENERAL SURVEY.

(Continued from page 4.)

reach Chicago in September and will then take a hall and cast up lot in the good people of Chicago, that is if the guides approve. In regard to the work here will say that good mediums are always welcomed by the good friends of our cause, but trickerers have no business anywhere in Florida.

C. W. Cook writes from Ogden, Utah: "It is with the greatest interest that I peruse your publication, and I consider the information contained therein is such that anybody wishing to investigate the cause of a future life, should be only too pleased to become a subscriber at no nominal a sum, but from what I can learn, there are a number of people who profess to be Spiritualists in this city, but are too mean to spare even one dollar a year to assist the cause. I know of some who could, if they chose, well afford to subscribe five times the amount, notwithstanding the hard times, but they would sooner borrow from a subscriber. I always lend my paper to any one who appears interested with the hopes, and I consider the coming good subscribers. I think it is possible many would subscribe, if there was some occasional notice of the doings in Ogden; for instance there is now, here, a man by the name of Jorgenson, who advertises as a special medium, whom, however, none of the people know anything about, and I suppose you are aware there are a number of people here that are interested in Spiritualism, but they have no organization, consequently very few public meetings are held, there being only occasional private seances for the purpose of bringing in a dollar or two to the parties giving them, and no satisfactory results."

Chas. Carter writes from Lancaster, O.: "This winter I foresaw all the little particulars of a railroad accident, in which the husband of the woman I foretold it to was killed some six weeks before it happened, and there were three of us who will swear to it. The churches teach that God knows the end from the beginning and say that may know more or less of it psychometrically."

C. B. Hubbard writes from Glenwood Springs, Colo.: "We are thinking quite strongly of organizing a society and a lyceum here, but don't know how we will succeed. There are quite a number of Spiritualists and investigators here, but the medium is about as scarce as hen's teeth. Organizers seem to ignore us and good mediums seem to pass by the other side. We are often prone to wall: 'Oh, for a Moses Ill or a Leo Prior to bring order out of chaos.'"

M. J. Briggs writes from Long Beach, Cal.: "We have had a regular feast in the last three months, by having Miss L. M. Cummings with us. We Spiritualists of Long Beach have enjoyed her teaching, and her lectures twice on Sunday cannot be beat. She has laid a foundation that will be lasting. She will probably be with us for weeks longer and we regret very much that she has to go from among us. She expects to go East by way of Chicago. I hope you may be enabled to hear her. We expect to have others with us and our little society will grow until our influence will be felt for good to all classes of humanity."

Thos. Collier writes from Sturgis, Mich.: "The Fortieth Anniversary of the Harmonical Society of Spiritualists, of Sturgis, Mich., is to be on Saturday and Sunday, June 12 and 13th, 1907. Mrs. Cora L. V. Richmond, of Chicago, and Mrs. Jennie Hagan Jackson, of Grand Rapids, are speakers for those two days. This is our annual meeting, and has been observed each year for forty years past. A good time is expected, and a cordial invitation is extended to all interested in Spiritualism and Free thought."

Societies and camps wishing the services of Fannie H. Spaulding as speaker and psychometrist will please address her at 363 E. Main street, Norwich, Conn. G. E. Watkins writes from the Beacon Light Spiritual Church, 617 N. Clark street, Sunday 2:30 and 8. Special Memorial Day services; chieftaining or dedication of children. Meetings will continue through the summer."

Thos. S. Kizer writes: "H. P. Cates, of Mattoon, Ill., held trumpet seances at my house three nights recently. There were thirty or more people in attendance, several skeptics with them, and nearly all received something from friends on the other side. The trumpet was floated around against the ceiling of the room; spirit voice sang through the trumpet in a high tenor key heard above all other voices in the room. The guitar, piano, and other instruments played by the spirits. Sketches were drawn on handkerchiefs with indelible pencil; messages and names were written on tablets, all under test conditions, the medium and all in circle holding hands. We think Mr. Cates an honest, true medium."

Dr. A. A. Davis writes from Los Angeles, Cal.: "The cause is having quite a growth here, but it is not unity of opinion, great possibilities are lost sight of, and while the watchman sleeps personal ambition leads some into egregious error, which ever opens the way for frauds to enter and beguile the unwary investigator into bewildering and unsatisfying efforts to learn the truth of life hereafter. But among the most indefatigable workers I find the Barrett Evangelists, Mr. E. Z. and Mrs. Zoe, with soul-inspiring song, and Mrs. Barnett with her pleasant and quite effective talks followed by the most thorough and convincing tests for which she is noted. Mrs. Barrett has had some five or six years experience as a medium, and has few equals in accuracy of her work. I can see much in store for her which will be evolved with more favorable conditions. I find The Progressive Thinker highly prized here, on the coast as well as nearer home, but the great difficulty is the scarcity of money."

Al. H. Wefel, Chairman, writes from Fort Wayne, Ind.: "The First Spiritual Society of Fort Wayne has vested its Committee on ways and means with full power and authority in regard to the engagement of speakers and mediums to occupy the platform of the society. The society binds itself to abide by the decision of the committee in all cases, whatever that decision may be. The committee pledges itself not to engage any medium or speaker not known to it as worthy the confidence of the society and the public, and to make inquiry of the Secretary of the National Association in all cases when a doubt exists as to the character and standing of applicants for engagements with the society. This action has become necessary in order to protect the society and the public from being imposed upon by itinerant or tramp mediums and speakers who are either not fully developed or are actual frauds, humbugs and impostors. And it is further agreed that no recommendations of the qualifications of any speaker of medium shall be made binding upon the society except by and through the committee on ways and means in a regular, official manner. By order of the Committee. Spiritual papers please copy."

J. C. F. Grumblin expects to visit Deadwood, S. D., sometime in June, and hence wishes any societies a route or near by who may wish his ministrations

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of every case which we pronounce curable. The following letter is like thousands of others which we receive each month:

Silver City, N. M., April 8, 1897.
Dear Doctors:—I want to tell you how you have helped me. I was sitting up in bed, talking and feeling so much better. I cannot find words to express to you the doctors here had given me up; but told me she would try to help me. I was so weak and came, but from the first dose of your medicine there has been a steady improvement. She has a good appetite and sleep now, and is able to do her usual work. I am very grateful to you for your psychic treatment.

Do not endanger your life and throw away your money on unceremonious. Write us, give name, age, sex, and a leading symptom, and we will return an absolutely correct diagnosis and medical advice free. No guess work, experiments or poisonous drugs.

Dr. Peebles & Burroughs,

INDIANAPOLIS, IND.

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for a week evening lecture to address him at 7820 Hawthorn avenue, (Station 12) Chicago, Ill. Chas. B. Bill, aged 71 years, 11 months. Born in Vermont, he lived at Franklin Grove since 1853. His wife, who passed away some years ago, was a fine healing medium, and our brother went peacefully and hopefully to meet her. There remains four daughters and one son, all Methodists. Services were conducted in the Methodist church of Franklin Grove, by the writer. A full house and eager inquiry after the service bespoke the interest of many full hearts.

On March 21, 1897, Eliza A. Mallory, of Fayette, O., passed away at the ripe age of eighty years, happy in the knowledge of spiritual truth, and serenely content of continued life. Kind, patient, loving, generous, whole-souled, sweet-natured Aunt Eliza! What name more reverent, more respectful, more expressive of her hold upon the hearts of all who knew her! "Aunt Eliza" she was to all, whether acquaintances and neighbors or her own kith and kin.

Dear Aunt Eliza! Kind, patient, loving, generous, whole-souled, sweet-natured Aunt Eliza! What name more reverent, more respectful, more expressive of her hold upon the hearts of all who knew her! "Aunt Eliza" she was to all, whether acquaintances and neighbors or her own kith and kin.

On June 17th to attend the Northwestern Camp at Minneapolis, I wish to state that my intentions are to be at the Minneapolis camp three weeks and two at Lake Minnetonka. I expect to attend the camp at Clinton and Marshall, Iowa, and all who wish to arrange for fall and winter dates are sure to find my terms very liberal. Those desiring my terms for lectures or platform tests will receive a prompt reply if stamp is enclosed in letter of inquiry. The work in this city had a severe set back from an Irish fraud who came here in the fall.

With Sunday, May 30, Mr. J. Frank Baxter closed his extended engagement with Columbus, O., and en route eastward stopped Monday evening, May 31, and lectured in Willoughby, O. On Tuesday and Wednesday evening, May 18 and 19, he lectured in Springfield, O. He reached home this week at 44 Tudor street, Chicago, Mass., and will lecture forenoon and evening of Sunday, June 6, in the Independent Liberal Church of Greenwich, Mass.; on Monday and Tuesday evenings, June 7 and 8, in South Deerfield and Greenfield, Mass., respectively. Mr. Baxter would like to hear from any desiring his services after January 1898. Address, him at his new residence, as above.

W. C. Callicott, sends up from Shawneetown, Southwestern Illinois, a plaint to the effect that, because of the size of the town, none of our good speakers and mediums favor that section with their presence, and he would like to correspond with some of them. This suggests to the mind of ye local scribbler the idea that if Spiritualists could put more money into employing good missionaries to make regular circuits to these remote districts, and toward presenting the genuine phenomena, and the philosophical, intelligent, and practical, and in some ways, to the mercy of fakers and ignorant would-be inspirationalists, the cause could be pushed more advantageously. A little of the old-time circuit-riding sacrifice would do great good in such localities. Also the free distribution of The Progressive Thinker by a club of workers would do much for the truth of Spiritualism.

A summer resort and camp-meeting for Spiritualists (the first in Canada) will be open this summer from June, onward, in a beautiful situation on Clear Lake, Peterborough Co., Ontario. This is a central situation for persons desiring to visit the most famous Spiritualist, Mr. J. H. B. Bell, of Young's Point, P. O., Peterborough County, Ontario.

The Elk Grove Association of Spiritualists will hold their annual camp-meeting at Island Park Grove, Winfield, Kansas, July 10th to 20th inclusive. Speakers, Mr. J. H. B. Bell, of Young's Point, P. O., Peterborough County, Ontario, and Mr. J. H. B. Bell, of Young's Point, P. O., Peterborough County, Ontario.

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ASTONISHING!

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PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

Passed to spirit-life at his home in Franklin Grove, Ill., Chas. B. Bill, aged 71 years, 11 months. Born in Vermont, he lived at Franklin Grove since 1853. His wife, who passed away some years ago, was a fine healing medium, and our brother went peacefully and hopefully to meet her. There remains four daughters and one son, all Methodists. Services were conducted in the Methodist church of Franklin Grove, by the writer. A full house and eager inquiry after the service bespoke the interest of many full hearts.

On March 21, 1897, Eliza A. Mallory, of Fayette, O., passed away at the ripe age of eighty years, happy in the knowledge of spiritual truth, and serenely content of continued life. Kind, patient, loving, generous, whole-souled, sweet-natured Aunt Eliza! What name more reverent, more respectful, more expressive of her hold upon the hearts of all who knew her! "Aunt Eliza" she was to all, whether acquaintances and neighbors or her own kith and kin.

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On June 17th to attend the Northwestern Camp at Minneapolis, I wish to state that my intentions are to be at the Minneapolis camp three weeks and two at Lake Minnetonka. I expect to attend the camp at Clinton and Marshall, Iowa, and all who wish to arrange for fall and winter dates are sure to find my terms very liberal. Those desiring my terms for lectures or platform tests will receive a prompt reply if stamp is enclosed in letter of inquiry. The work in this city had a severe set back from an Irish fraud who came here in the fall.

With Sunday, May 30, Mr. J. Frank Baxter closed his extended engagement with Columbus, O., and en route eastward stopped Monday evening, May 31, and lectured in Willoughby, O. On Tuesday and Wednesday evening, May 18 and 19, he lectured in Springfield, O. He reached home this week at 44 Tudor street, Chicago, Mass., and will lecture forenoon and evening of Sunday, June 6, in the Independent Liberal Church of Greenwich, Mass.; on Monday and Tuesday evenings, June 7 and 8, in South Deerfield and Greenfield, Mass., respectively. Mr. Baxter would like to hear from any desiring his services after January 1898. Address, him at his new residence, as above.

W. C. Callicott, sends up from Shawneetown, Southwestern Illinois, a plaint to the effect that, because of the size of the town, none of our good speakers and mediums favor that section with their presence, and he would like to correspond with some of them. This suggests to the mind of ye local scribbler the idea that if Spiritualists could put more money into employing good missionaries to make regular circuits to these remote districts, and toward presenting the genuine phenomena, and the philosophical, intelligent, and practical, and in some ways, to the mercy of fakers and ignorant would-be inspirationalists, the cause could be pushed more advantageously. A little of the old-time circuit-riding sacrifice would do great good in such localities. Also the free distribution of The Progressive Thinker by a club of workers would do much for the truth of Spiritualism.

A summer resort and camp-meeting for Spiritualists (the first in Canada) will be open this summer from June, onward, in a beautiful situation on Clear Lake, Peterborough Co., Ontario. This is a central situation for persons desiring to visit the most famous Spiritualist, Mr. J. H. B. Bell, of Young's Point, P. O., Peterborough County, Ontario.

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