# AROUND THE WORLD

## Spiritualism in Many Other Sections of the Earth.

Dr. J. M. Peebles Writes of His Second Experiences and Observations in Ceylon and India.

tirely naked; and others still put on yellow-colored robes. Mr. Dutt belongs to the latter class. His Oriental garb

of orange, crimson girdle, and turbaned

head, and gorgeous outfit generally, though unauthorized by his order of

monkhood, would with his fluent Eng-

no objections to the publication of such

stage of the Nava-Vindavan theatre, or sang in one of the Bumo Somajes of

this city, we know him so well, that no

amount of newspaper writing could

throw any new light on our estimate of

LOSOPHY.

There has just fallen into my hands

away here in India, a new book by this Swami Vivekapanda, entitled "Rajah

Yoga," or lectures on the Yoga Philosophy." Heartily do I wish that my

American countrymen could hear some

of the learned pundits' criticisms of this book. Any honorable author in

writing of a philosophy would include

both theory and practice. What practical Yogaism is you will see presently.

The Yoga philosophy is attributed to

Patanjali, and Yoga originally meant "the suppression of the transforma-

tion of the thinking principle;" but now it has come to mean union, teach-

ing how the human soul may attain

union with the Supreme Soul. This Hindoo Swami in treating of the "Yoga

hilosophy"— a massive bundle of met-

aphysical non-demonstrable proposi

skipped through it and over it, picking

out the plums and quoting some of the aphorisms with comments. The work

was shrewdly, cunningly, takingly done. This book looks well, reads well

the right thigh; the hands should be crossed and the two great toes should

be firmly held thereby; the chin should

be bent down on the chest, and in this

posture the eyes should be directed to

tril, and letting the breath out at the

neither chimney nor window. He keeps a fire or light of some kind constantly

sprinkling them upon our foreheads.

The ashes were from the burning of

lower limbs were naked. There was a string of indescribables around his neck

ings were dreary enough to delight a

This Yogi eats but one meal a day.

and that is rice with a little milk. He

den of demons.

massana, the lotus posture.

mouth.

as far as possible.

ions and archaic assertions, wittily

lish naturally attract crowds in Amer

(Concluded from last week.) THE BURIED FAKIR.

They were ascetics. Some smeared their heads with ashes. Others, until the British police interfered, went en-Few have not heard of the Lahore fakir who, as recorded by Dr. W. 1. McGregor (surgeon in the English army) in his history of the India Sikhs, was buried in a coffin-like box some two months, and then revived upon being exposed to the air. The history lies before me. The affair was verified by other physicians who speak of the "susica. Ascetics of his school abjure beef, wine and all animal food. Their food pension of respiration, digestion and assimilation while in this trance." It is well known, says Dr. McGregor, "that is generally rice and one meal a day. What the Swami's diet was in America I do not know. The word Swami, by native Hindoos can train themselves to go without food for a long time, that they can refrain awhile from breathing the way, means Lord. The Calcutta Indian Mirror, writing of Mr. Dutt, alias Swaml Vivekananda, says: "We have and can put themselves into a deathand can put themselves into a death-like trance, in which, as in cases of as-phyxia both respiration and circulation cease for a time." This fakir was born in Kunkul, a place famous for fakir phenomena. He declared that his trance sleep was delightful. He was about forty years of age. One of the gentlemen who witnessed this burial feat is still living in Lahore. The place was well guarded, so as to admit of no American panegyrics on the Sannyasi, but since he came to us to act on the was well guarded, so as to admit of no imposition or fraud. "Outside of the whole," says Dr. McGregor, "there was placed a line of sentrics, so that no one could approach the building. The strictest watch was keep for forty days THE SWAMI AND THE YOGA PHIstrictest watch was kept for forty days and forty nights. At the expiration of the time the Maharajah, his grandson, several of his sidars, General Ventura, Capt. Wade and myself proceeded to disinter the fakir. The box was unlocked, opened, the white sheet removed, the wax taken from his nose, mouth and ears, and warm water poured upon his head —when his pulse began to beat, and his lungs to expand. Soon he became conscious. This and similar cases are well authenticated by physicians, Maharajahs, English officers and others of the highest respect-

JESUS AND THE FOUR GOSPELS REVISED. As there is no end to book-making, so there is seemingly no end to books about the lives of Jesus and the evangelists. There has just fallen under my notice three volumes written through a spiritual medium in France, and purporting to give a true history and a full explanation of the New Testament. If and is chiefly valuable for its omissions memory serves me, we have five or six lives of Jesus and one or all of the connected with it.

we are about to dictate to you, and which will unite all sincere seekers in a common faith."-Signed. Matthew, Mark, Luke and John, assisted by the

Now what evidence have we that these volumes were inspired by the evangelists? Unidentified signatures are not evidences. Neither is assumption proof. Expressing no opinion of the merits or demerits of these books. I do express the opinion coupled with a fervent wish that those writing upon these topics would read "The Fathers by the late Keningale Cook, A. M., LL.D., of London. It is unwise to take as authority the unsifted, and often irrational, unhistorical teachings of unidentified spirits, and especially so when they take great names. Modesty is one evidence of truth.

SPIRITUALISM IN INDIA.

Though there is no organization in Indie under the distinctive name of Spiritualism, yet if Spiritualism means conscious communion with the so-called dead, then the Hindoos have been Spiritualists for ages. Their old religious books abound in converse with Devas, (Sanskrit) celestial beings-invisible be ings also good and bad; and with Pitris, (Sanskrit) departed ancestors. These latter they propitiate. A Hindoc pundit informed me only a few days since that "all Hindoos believe that the invisible spaces are nearly filled with different gradations of spirits, one class which is estimated as connected with our solar systems, at 330,000,000, 000. These spirits as well as the stars are believed to exercise mighty potendies in influencing human beings.

THE HINDOO SWAMI VIVEKA NANDA.

It greatly amused the cultured Brahmins of India and it interested me to see how Unitarians, Universalists, Freethinkers and some Spiritualists got wild over this Swami, "the great Hindoo Brahmin," who by the way, was not a Brahmin; and further he cannot in this mud-walled but back from the become a Brahmin only through death wayside, connected with which was and rebirth into a Brahmin family. His real name is Novendra Nath Dutt, His father is a lawyer in Calcutta. And burning. Conducted by our Brahminical this Swami Vivekananda, otherwise the sensational Mr. Nath Dutt, was edulow doorway and squeed down, there cated at the Church of Scotland Insti-being no chairs nor ceats. The Yoga tution, and studied law for a time. He approached us with a pan of ashes, attended the Brahmo churches, acted upon the stage at the residence of B. K G. Sen. Babu P. C. Mozoomdar in his dried cow chips. The Yog's feet and "introduced to me as the Paramhansa great devotee of Dakshineshwar. He and the turbaned hood partly concealed discoursed in a sort of half delirious the matted half and ashes upon his state, becoming now and then quite un-This shows him to have was almost insufferable. The surroundgeen a Spiritualist medium.

It was in 1889 that Mr. Dutt with sevzral other Bengales, agreed to become Sannyasis, wandering Hindoo monks. The old original Saunyasi were sup- looked lean, pinched and skinny. All posed to abandon all worldly concerns, of the fixings in his hermitage were nape of the neck and pitch you out!"and to depend upon alms for support, smoky, sooty, dirty, repulsive. He Indianapolis Journal.

gave no proof of telepathy, clairvoy-ance, levitation, psychic phenomena or of any approach towards the Supreme

The Yoga state is called Samadhi, and in this state it is said that fire will not burn, water will not drown, nor will a deadly cobra bite Yogis. I should think not-if they are all as lazy and dirty as this one.

Sitting in this old Yogl's hut I felt like saying: "Push an opening up through this thatched roof and let in God's fresh air and sunlight; go and good meals a day; stand up straight in-stead of squatting on the ground like a tond; work six or eight hours each day at some useful manual labor, and the rest of the time, if you so choose, meditate, and repeat, Om, the 'word of

glory."
The India of 3,000 years ago is not the India of to-day. India with its magnificent Vedenta philosophy-almost the equivalent of the spiritual philosophy in America, has been on the decline for a thousand years, or longer. During its fading glories it has been the great hatching maw of metaphysical monstrosities, such as this, "the monstrosities, such as this, age of Brahma, or one hundred of his divine years must equal 311,040,000, 000,000 of our mortal years." Buddhism is infinitely preferable to Hindu-

I've been in Ceylon and India now nearly four months and am still in search of truth. J. M. PEEBLES. Madras, Southern India.

TERRORIZED.

Advice of Mrs. Mary A. Livermore to a Wounded Soldier Terrorized

talked glibly with the interpreter about the teachings of the Vedas, the Upon-ishads and other Hindoo literature; but Studies in Spiritual Thought

press closely to ours, but are made up of a range of experiences far more ex-

tended, more vivid, more significant, than our own. How shall we compre-

"Communion with this world is no

more the experience of an hour's se-

ance with a 'medium' than is the mere

occasional sending of a telegram the

measure of our life. As potential spiritual beings, it is our privilege to live the life of the spirit—the higher life of

intellectual work, of affection, of generosity, of love. That quality of life is

spiritual life. That quality of life ren

It will be seen that what Miss Whit-

ng means by "intercommunion" is something greatly different from the common method of mediumistic se-

inces. These have their uses, and are

not to be lightly esteemed, but com-

pared with Miss Whiting's idea, are as

the old stage coach compared with the

Miss Whiting means is what she has

realized in her own experience—a direct

to soul, between the seen and the un-

The passing into the unseen of her dear friend, Miss Kate Field, between

whom and herself existed a beautifully

harmonious mental and spiritual sym-pathy, served to bring to Miss Whiting

a realized knowledge of this precious

intercommunion of souls, in direct, tau-gible thought—thought flowing from

the unseen one to the seen-from each to the other, mutually heard and an-

swered, by the spiritual ear and voice.

Her experiences, narrated in this book, are deeply interesting, touching

and spiritually instructive. Having found the way, she is qualified to say: "The only true, permaneut, and satis-

and in communion with those who have

passed through the experience of death

is to live in the spirit—to live now and here, every day and every hour, the spiritual life. And what is this life? It

is love, joy, peace. . . The problem of communion with those who have passed

Into the unseen lies with us rather than with them; it lies in our own purifica-

ion and exaltation of life; for this

alone offers the atmosphere—the aura-into which the higher spirits can

may at some other time. It is a book to

inger over lovingly, and of which one

may recall its lessons with fond pleas-ure-lessons in truly spiritual Spiritual-

sm-the highest type and quality of

With this author, the world unseen is

the real world, the spiritual is the abid

ing and eternal; spirituality is the key

note to which all the other notes are

adapted and attuned, to bring forth the

sweet and pure sympathics of highest

purest spiritualized humanity, the Sees

in sweet accord with the Unseen, still

in loved companionship and con-

nunion. JAS. C. UNDERHILL. Hammond, Ind.

eommunion, thought to thought, soul

modern railway conveyance.

ers the intercommunion possible."

what they desire to tell us?
"It rests with us rather than

the words that I speak unto you, they are the hosts of the unseen; their lives press closely to ours, but are made up of a range of "The spirit giveth life."

As a pattern of study in spiritual thought the recently published volume by Lilian Whiting, "After, Her Death," God's fresh air and sunlight; go and affords a very fine example. The book wash yourself; go and put on some nice clean garments; eat at least two different points. Some minds will good meals a day stored up straight in grasp at the phenomena; with such, that is the principal thing, the finer lines that find their strength and being in the purer realms of exalted spiritual thought are not for such as these.

Miss Whiting shows that she is well read, up-to-date, in the science of the day, especially in its bearings on psychie force and all cognate spiritual thought.

She recognizes that there is some-thing beyond the scenes and facts with-in the domain of the commonly recognized physical dimensions of there is another world that is not of the mere physical as usually accepted, though it is here with its and we are in and of it even before passing into the

The ethereal world of the unseen has ilso its dimensions, corresponding in spiritual way to the physical dimensions of space that we of the earthly

side of life are familiar with.
This world unseen so interblends with our present existence, that "the twain are one"-in our finer spiritual nature we are living in the unseen world, though the grosser environments of earthly affairs attract and engross our mind, blinding us to the spiritual and ethereal, which side of our being is left I asked Mrs. Livermore if she had ever seen anyone afraid of death, or that which would follow death of the higher and country that which would follow death of the higher and country that which would follow death of the higher and country that which would follow death of the higher and country that which would follow death of the higher and country that we have the higher and the higher and country that we have the higher and the higher and the higher and the higher and highe

actual hour of dying.

"Never but once," she replied, "and and cultivate this higher spiritual nathen it was the fault of an evangelist, ture, until we are made conscious in It was after the fight at Fort Donelson, daily individual life and experience of

## SPIRITUAL LESSON.

I have lately adopted the habit of a fifteen-minutes solitary sitting each morning, just before starting out for my breakfast. On the morning of May 1, on sitting down, I dismissed all other thought from my mind and centered it upon one. That thought was that "by the law of Infinite Love I am linked inevitably with the beings of the hightrue, I next proposed in my mind to address myself to them as such, in sub-

stantially this message:
"If it be possible, let this token come
to me, to realize that I am loved for my own sake by the brightest, purest, sweetest angel that roams in the immortal spheres." I then reflected what a task it must be for such to penetrate the coarser atmosphere of intervening spheres until this earth were reached, when the coarsest element of all would be encountered. "Nevertheless," I said: "I will leave it with them, and only ask of them, if it be possible, they will thus penetrate this coarser element and come and bless me with their love.'

In very much less time than it takes me to write it, or you to read it, there rapidly intensitied, thrilling every fiber of my being, and shaking my entire physical frame! This delirium of heavenly joy, as to its its intense pleasure, was of course of brief duration. But the effect of it remains with me; and many times a day, in fact, as often as I momentarily withdraw my mind from other things, to this never-to-be-forgotten event, I seem lifted from the earth and wafted into an atmosphere of joy that never can be told.

Having reached this exalted frame of mind, it is interesting to reflect at this juncture, that there is no standing still. To advance, or to retrograde is inevita-ble. By a little neglect we may so grieve these heavenly visitants, that they will feel repelled from us, and our loss be almost irreparable. On the other hand, by addressing ourselves to the supremely happy task of invincible endeavor to become and remain forever worthy of such companionship, it in-evitably follows that we are one with them in a much more complete sense than before. What was before undertaken as a more or less irksome task, proceeding from a sense of duty, now occomes our chief joy, because the moive, or moving energy within us has secome more exalted and refined.

The object of thus writing so strictly of my own experience, dear reader, is, as usual, to point out the way that others, who have not known it, may avail know at once the meaning of the sweet

THOS. H. B. COTTON. Santa Barbara, Cal.

USES OF SORROW AND NIGHT. Oh, hearts that are weary and fainting! Oh, spirits that pine for the light!

ing fountains Flow joyous and fair to the sight-As fair as young Morn to the sight? Ah! list then, the voice of my singing, And watch for the oncoming light, 'hat is ready to dawn on your vision. When you learn the sweet uses of

Would you know where its calm flow

All the uses of Sorrow and Night. Sad Night is the mother of Morning, Who strays to the Orient bars, Vhere he waits, till in tears she rehearses

The lesson and lore of the stars-Oh! wonderful lore of the stars! Oh. golden and beautiful lessons! Oh, marvelous lore of the stars! Vhat wonder that angels who listen Stay long by the Orient bars-Stray oft to the Orient bars?

oung Morning, the lessons repeating, Looks upward with love-lighted eye, and, decked with the tears of his mother, Flings a rose-colored scarf o'er the

O'er the somber, gray-garmented sky. And the sky, blushing red at his coming, Receives to her heart every ray

that melts in his smile as together They pass through the portals of The amber-fined portals of Day!

Then they sing a new song, and its Reveal the sweet uses of Night, fill we learn from the voice of their Where flow the pure fountains of

The crystalline fountains of light. From Night, with its darkness and ter

Earth turns to the smiles of the Morn; From the night of our labor and sor We learn where Love's fountains are

Where her fountains of gladness are Night weareth her mantle of shadows, That blossoming stars may appear,

and Sorrow is sent that the spirit May learn of the life that is near-Of the beautiful life that is near. Every flower, with its dew-dripping chalice, Every cloud drifting on to the light,

With the hymn that is vocal in nature, Proclaims the sweet uses of Night-The uses of Sorrow and Night. BELLE BUSH. Belvidere Seminary, N. J.

No carnest thinker will borrow from others that which he has not already. more or less, thought out for himself-Charles Kingsley.

True politeness is perfect case and freedom. It simply consists in treating others just as you love to be treated yourself.-Chesterfield.

## SCIENCE

#### Chapter of Soul Experience. The Fallacy of Materialism

In an age of intellectual unrest and revolution and evolution, the clash of the newer thought is ever with and against the old. In this way only is progress made possible, for new teachings which do not stimulate counter teachings are of no practical value as a factor of intellectual advancement.

He who is satisfied of the certitude

of the ground on which he stands will not make a step out of this state of mind, till there is aroused within him by newer teachings a doubt of the stability of that possessed as truth.

tude of its foundation, and asserts that it encompasses the whole ground on which it is possible to be sure of the advance of truth; and it denies that any progress in the accumulation of further truth can be pushed, outside of the instrumentalities of a mechanical devising constructed to give an extension to the so-called physical senses, and the physical senses themselves.

Here comes the clash of the counter thought, for to deny the certifude of physical science is to limit the capacity of the ego, and to contradict its doc-trine of evolution. In this is the falacy of materialism. Physical science has no certitude whatever, save that which is founded on the hidden force, the occult, and to deny this is to de stroy physical science itself, as a chimera of a distorted mind.

Let us see how this statement is. All phenomena are effects and on these phenomena are built both physical and occult science, and it is to be seen that no such thing as a physical science, in contradistinction to occult science, has any warrant for existence at all, savo as scaffold on which to reach the veri-

ties of being.
All causes that develop phenomena ire occult, that is, hidden, and constitute the basis for the construction of a science of the occult. Physical science claims to have discovered these causes that give phenomena, by means of the so-called physical senses aided by physical instrumentalities in matter, as a living potentiality, that can be cognized by the physical instrumentalities. On this ground it constructs a science of matter and force, denying that intelligence is an attribute of the occult power, assuming blind force conflicting with blind force to have constructed the universe and now give all phenomena in matter itself.

It is clearly seen that all visible or sensuous matter has no real existence of itself, for it is being constantly transformed from the invisible to the visible, thence dematerialized, to again materialize. Physical science teaches that the cause or causes which do this transformation from the invisible to the visible, thence to the invisible again, is to be found in blind force, stupid force, natural law, and that an attribute of intelligence is not to be seen in these operations. On the other hand, occult science teaches that the cause of the phenomena going on in matter is found in intelligent conscious power, that permeates the whole structure of the universe. In this comparison of the leachings of the two sciences is seen the greatest distinction between them as a teaching. It is an old war revived

n a new dress, or name.

The existence of matter or substance is a phenomenon of itself. Let me be understood: Physical science, in its definition of matter, excludes any matter that exists, that can not be cognized by the physical senses aided by me-chanical devices. Now, all phenomena are effects and have no real existence apart from the occult power that develop them; hence, to believe and teach that matter or substance is real, is to believe in a delusion, is to build on So. 100, to believe that blind force or laws of nature constructed a universe, is to believe in a delusion: and physical science, per se, is one whole delusion, because basing certitude on fleeting and transitory phenomena of matter. The visible universe being itself a phenomenon, it becomes an expression or symbol to be interpreted by the mind of man as the work of an Intelligent Power, in order that a further step of progress be made by man bimself.

It is the interpretation of this symbol. that has given man his whole intellect-ual advancement. It is the interpretation of this symbol, that divided all knowledge into systems and speculaions, as to religion, as to government. as to God, as to the whence and whither of all existences. It is the interpreation of the meaning of this symbol, that to-day has given a science called physical and one denominated occult. This conflict as to the meaning of this symbol has raged in the past among all the teachers of note in China, in India, in Persia, in Egypt, in Greece, in Rome, The various systems of knowledge of the past exhibit the conflict, the battleground, and the contestants arrayed as hey are to-day; a materialist and a Spiritualist ever battling for suprem-

The most remarkable feature is the fact that a reappearance of the teachings and systems of knowledge of the ancients is now on the world, and no one has attempted to give a reason for this, though delving in the occult. Another fact, noticeable by those who discern readily, a materialist and a Spiritualist occupy nearly the same ground and know it not, consequently quite instructive to the occult student, who interprets the universe as a symbol of an intelligent power, to see the efforts made to create a difference where none exists.

To-day, in philosophy, occultism stands as a counterforce to physical science and materialism; whilst Spiritualism stands as a counterforce to the degmas of religion, and does not de-stroy the teachings of physical science but adopts them in order to construct and confirm its speculations.

The war will continue till all the children of earth can see their parentage and their kinship, and then they will inaugurate the kingdom of truth and love. Let us be as little children, ever ready to learn. L. EMERICK.

# Eighty mortally wounded men had been known communion with the unseen brought into my ward at the St. Louis ones "oven there," that the nuthor of hospital, among them a soldier with "After Her Death" uses her fine power both legs and an arm shot off. This of thought and spiritual penetration

Thinks It a Liberal Offer.

Your very liberal offer of "GHOST LAND" as a inves or Jesus and one or all of the apostles through modern spirit meditums. Unfortunately they differ as much as do the different schools of theologians. The above-named volumes were edited by J. B. Roustaing. The meditum was Madame Collingnon. Here's an extract from page 17, chapter than a cube of six feet, will do. The proper place for a Yoga location says in the first:

"It is you whom we have chosen as our medium to prepare the way for the new era, and for the advent of Him who is to shortly come among you...

Of the 84 postures that Yogis must assume, the following are among the more important. In this Yoga cave or lance and courage to our explanations (we are about to dictate to you, and which will note a block will not a block

# All That Is Glaimed for It.

the tip of the nose. This is called Pad-"GHOST LAND" is all that is claimed for it in 2, Gomukha; put the right ankle on the left side of the chest, and similarly your Divine Plan. May you succeed fully in carthe left ankle on the right side, and the posture will be the shape of a cow's Fraternally, W. FITZ HUGH SMITH. rying it out. 3. Hold the great toes with the hands and draw them to the ears as in drawing a bow-string. Look at a point between the evebrows and cut off the inspiration and expiration of the breath

man was lying in that stupor that usu-linto these subtile phases of the grand 4. Other postures according to Mani-bal and R. C. Bose consist in the mixally precedes death, when an evangelist problem of existence.
entered, and, bending over the bed. But in justice, in its finer sense, an ing of the Prana with the apana the said: 'Have you made your peace with lower breath; inhaling at the left nos-

than an hour.'

Some of these Yogis had long nails "Instantly the man's stupor was re and matted hair; some gazed at the placed by the most horrible fright. sun, like the one I saw in Benares: 'Pray for me.' he grouned.' I can't stop.' some went naked; some gazed for days, was the reply, as the speaker hurried months and years at the "navel-wheel on to give his grewsome message to other sufferers. You must pray for yourself. Delirious with pain and of the body;" some inhaled smoke; some ate grass, leaves and cow's dewholly possessed by this new and terjecta (see Col. Olcott's asceticism, p. 3), and others still posed on one foot. But rible idea the soldier sent out shrick after shriek of agony. 'I cannot die! I have been a wicked man!' was his reenough! There's evidently no danger, notwithstanding the Swami's eloquence, of Spiritualists accepting the peated wail. His cries aroused and ex-Yoga philosophy, or engaging in Yoga cited the other men and the ward became a pandemonium of groans and practice to come into union with the screams and beseechings. In vain I urged and the surgeon commanded THÈ YOGI THAT I RECENTLY SAW quiet, I directed the doctor to send the Accompanied by Dr. English and Mr. evangelist out of the ward, and I got Kneudson, of Adyar, with two Brahupon the bed of the man who had first minical interpreters, the one the presibeen aroused. Taking him by the lent of the Hindoo Triplicane Society, shoulders and looking straight into his to which I had previously lectured, we eyes I said: 'Stop this screaming at rode down through Madras and on once! 'But I am going to hell!' he through Blacktown, out into a retired cried. 'Well, if you must go to hell, go suburb to see a famous Yoga. He had like a man!' I replied. 'But why must been a traveling Swami Yoga for ten you go? What is Christ for if a man years; but for twenty years be had sat

> God.' chaplain. When he came I said: 'Don't say a word, but sing, and gradually poor fellow listened to Jesus. Lover of My Soul, There'll Be No More Sorrow There,' 'Rock of Ages,' and many other comforting hymns. I kept my place on the bed, softly repeating prayers and reassuring passages of Scrip-ture till my patient whispered: I do believe Jesus will save me.' He died that

"The overzealous evangelist received summary treatment at the bands of Mother Bickerdyke. When he began to question her 'boys' she approached him with the words: 'Look here. You leave this ward quick, or I'll take you by the

author should be read in the spirit of thus can the reader reach the true plane

and significance.

like you, who has stood up to be riddled, and torn, and killed for his country, is going to hell? It is a libel upon degree that renders intercommunion etween the two worlds the next step . not as an occasional phenomenon

that other world which Kant well calls possible. Johnson.

er "mansions" of spiritual life and light that may be found therein. Thus the appreciative reader who follows her mental and spiritual flights,

For years her mind has been deenly interested and found deep satisfaction in following these higher spiritual lines of thought—ever reaching out like a prophet into the unseen spiritual realm.

Her close observation of passing events relating to occur phenomena, joined to a nature deeply intuitive and finding its chief earthly joy in spiritual things, prepares her to declare with

but as the natural daily experience." Is there not food for serious reflection n these words: "The current Spiritual ism' of the world has always been calling on those in the unseen life to manifest themselves; to trap, to 'materialize,'—this and that "Without going into this subject at all 15 may probably be received by us all as approximate truth that a proportion of all these re-corded and related manifestations are rue; a proportion fraudulent, including both intentional and unflitentional deception. But in any case the onus lins been thrown upon the unseen to make

on the phenomena is as though one ty-seven, mostly farmers. On Sunday were to stand outside gazing at the June 13, we held a grove meeting with door swinging on its hinges; Lilian picuic accompaniments, and had a rous-Whiting notes the door and passes ing old time. The meetings of the vathrough, studies the furnishings and rious Spiritualist societies have closed garnishments, and seeks the very high- now until after the close of the camo will find her utterances intensely suggestive and rich in spiritual thought

prophetic clearness, "The evolutionary progress of the race has now attained

themselves known to us, rather than upon ourselves to so develop our spir-itual nature as to come into easy and we attain the great art of having as natural communication with them. In little misery and as much happiness as

GRAND RAPIDS WIDE AWAKE. To the Editor:-We wish the readers of The Progressive Thinker to know God? If not, you will be in hell in less his or her own ideal and intent; only that we are yet in the harness and wide awake to the interests of thecause of of appreciation.

With Lilian Whiting phenomena—the

North End Spiritualist Society, which
was organized at my house last winter phenomena of Spiritualism-are of sec- was organized at my house last winter ondary import. To fix the mind's view with nine members, and now has thir-

ife and thought.

meetings, and we put in the time b grove meetings held near the Soldier's Home, with large attendance. Last Sunday platform tests were given by Mrs. John Lindsey, Mrs. Mary E. Henderson and Mrs. Payne, eliciting the greatest interest. Then followed speaking by Brother Bush, of Lansing, who happened to be with us, and by William Hilliard, who spoke on the subject of "The Trinity," and Charles Howell, on the subject "Civilization." We shall continue the grove meetings each Sunday until the regular society

meetings commence in October. JAMES E. WALKER, Grand Rapids, Mich.

BELVIDERE SEMINARY. To whom it may concern:-It is with

pleasure that I recommend the school conducted by Miss Belle Bush and sister, at Belvidere, N. J.

To all Spiritualists and others who seek a school for their children where not only the mind is cultivated, but the highest and purest sentiments are instilled into the daily life of each pupil, I would say, you can find no better one than Belvidere Seminary.

My two little girls have been in this home school for some time, and I am highly pleased with their advancement. and with the influence for good thrown around them. Very respectfully, ELLA R. WILLIAMS. Salem, Oregon, May 18, 1897.

# SEEN BY THE OGGULT EYE.

## Mrs. Annie Besant Reveals Some Astral Images

## Latest Developments In the Mystic Cult Are Explained by Illustrations to an Audience at Central Music Hall, Chicago.

There was a very large and appreciative audience have made a series of experiments more perfect, more pagreeted Mrs. Besant, amongst whom were many promitient, more continual and repeated than the experiments nent men of Chicago, from all walks of life. Mrs. of Baron Reichenbach. They stand on record as mental Besant was in her best of spirits, arrayed in white silk, work, and all the world of science laughed him to scorn after an Oriental pattern.

ber and sound. She used to instruct us on these questions of numbers giving rise to sound and to color, and sometimes would trace for us how these vibrations set up in the invisible worlds, came down to your world, setting into vibration coarser and coarser kinds of matter, unti the vibration that in the higher worlds moving the very rarest kind of matter, gave the colors unknown to us upon earth, until they descended into grosser matter, coming down to set vibrating the ether belonging to the physical world, and then even the coarser air itself, giving rise in your physical universe to all that we know as color, and then again to all that we know as sound, and she used to tell us that all these vibrations not only gave rise to color and to sound, but also to forms; that wherever color and sound were found, there also forms came into manifestation, and that the ancient teaching of

#### PYTHAGORAS AND PLATO

was no teaching of dreams, or of fancy, no teaching of around it; and she used to point out to us that science had are swirls or already discovered that in such things as crystals and in the formation of plants, and even of animals, certain lines of force were recognized; that these lines of force were set up in the physical ether, which can affect the sensitive plant and of the animal, and that although the axes of thought-forms which work in the astral and in mental forces, as they were called, were spoken of as imaginary axes, that they were really the creative forces of the universe and that a divine imagination was at the very root of every manifest form; that these lines, imaginary to sei- had photographed that etheric vibration necessary to the ence, were visible to the eye of the occultist; that these vibration of a true thought and desire form. They have

#### LINES OF THOUGHT STUFF

that the occultist might discern and might study and by you come beyond the other, when the last item of the study gain a deeper insight into the wondrous mysteries physical element, the protile of creation, when that is disof form; and later, following out this line of teaching, pursuing carefully and studiously these ideas into which she initiated us, we learned to study at first hand these almighty manifestations in the universe and to realize are not common to the physical universe, but belong to that while science was dealing with the outer side of phe- the world separated from it by a difference of atomic connomena, it was the duty of the student of occultism to stitution. All the matter of the physical plane is based deal with the inner forces of life; and we learned in pur- on protile. All the matter of the astral plane has a suing these studies one fact amongst many others which I will just throw out in passing for you to consider at your leisure.

was written the inscription that those who came there up the astral, and of a third the mental, and although i to study must know mathematics and music. Those two is true that these are joined together by the highest atom things were demanded because by mathematical science of one plane being opposite of the grossest solid of the the universe is builded, and these elements that you have plane above it, still one is bound to recognize the differ to-day in your books of Euclid are but the starting point once of the atomic constitution, and to doubt whether the of a divine science that leads to the making of worlds, physical camera will be able to reproduce the actual viand if you are able to take those figures of Euclid and brations of the astral, and of the mental matter. project them into space, not alone of three dimensions, though they would teach you much, but into four and five into a pond, you may see the ripples that that stone sets dimensions, then you would have unrolled before you the story of a wonderful universe, and that which you use to in the ether set up by the vibrating of thought-forms, train the logical faculties of your boys would become the not the forms themselves, but the etheric disturbances study of the types of flowers, the sound of bees, on the that they produce. I say that, because I am not going to route of the now wonderful science.

one of our leading scientists of London declared that the universe is

#### BUILT BY VIBRATIONS,

consists of vibrations, and by vibration is transmitted, and by vibration forms are destroyed. Not only so but vibration in electricity, also creating forms, lines of force a few weeks ago Mr. Crookes, one of our greatest scien- and a magnetic field; it has proved to us vibrations in tific men, speaking before the Psychical Research So- ether produced by the impact of thought and of emotions; ciety which had elected him president, gave to us a list of farther than that science cannot fairly be said to have vibrations, steps as he called them, whereof some were gone. Professor Lodge has gone farther; he has deknown to scientists, vibrations in the ether of millions, clared that he has performed experiments that prove to billions and trillions; one set of vibrations of sound; another, the vibrations of electricity, and another set of vibrations that we call those of light. Then much higher again, those electrical vibrations which appear through epaque matter, the recently discovered Roentgen rays; so that we have before us now, put out by our leading scientific men, a table of vibrations showing gaps where science is still ignorant, but showing also a set of vibrations where science knows how to transmit them, and which throws some suggestion, at least, over the gaps that remain. Following on this line of thought of vibrations in subtile kinds of matter like ether, we find that

#### SOUND VIBRATES IN ETHER,

building up distinct forms and geometrical shapes, not only that, but in these wonderful voice figures published ual body; that that spiritual body is a form ever changing some two or three years ago, where every note of music was found to produce a definite geometrical form, where that the mere imagination can scarcely dream of its fine songs of nations gave rise to flowers and ferns and to ness; that that spirit, the divine enclosed in this round trees and to all the shapes of delicate outlines, which we form, or wholly unlike form, of light is the soul in man, find in grosser matter, in the ordinary world around; and but a few weeks since I read how a physician, taking advantage of the discoveries already made, photographed these powders projected by the vibrations of sound while these powders were in the air before they fell again on the disc to give out these forms geometrical in shape, and that he found to his astonishment that the camera revealed to him forms familiar in the outer world, forms of submarine landscape of flowers, of wrecks, of snow and sometimes the appearance of trees and when he succeeded in photographing the song,

#### "HOME, SWEET HOME,"

the form which these notes made thrown against a vibrating disc, and the sound projected into the air, that sound in the air photographed, as it was, for the hundredth part of a second, suspended in the air, he obtained from the poem of "Home, Sweet Home" landscape pictures, and obtained it over and over again, exactly the same every time that those notes were repeated; coming a step further we find that electrical vibrations give rise simply to definite lines and figures.

I want you, if you will to-day, to follow this argument step by step so that when I pass into the realm of the unknown, into the occult science, you may see how careful it is with nature, how exactly it repeats in the invisible world that which in the physical science is already declared. Take now, instead of sound and electrical vibrations, the magnet, as Reichenbach proved in the middle of the century and was scoffed at, jeered at and ridiculed for proving every magnet is surrounded by

#### LIVING RAYS OF LIGHT

that trace distinct lines of force. Few scientific men ing; and the vibrations that the soul sends out, vibrate ac-

on his publication.

Many years ago our great teacher, H. P. Blavatsky, taught her pupils that the universe was based on number of the pupils that the universe was based on number of the pupils that the universe was based on number of the pupils that the universe was based on number of the pupils that the universe was based on number of the pupils that the universe was based on number of the pupils was a second of the formula to the next ten or twelve years of the formula to the next ten or twelve years of the formula to the next ten or twelve years of the formula to the next ten or twelve years of the formula to the next ten or twelve years of the formula to the next ten or twelve years of the formula to the next ten or twelve years of the formula to the next ten or twelve years of the formula to the next ten or twelve years of the formula to the next ten or twelve years of the formula ten or twelv

Think for a moment of these lines of force. Everybody knows if you take a magnet and have iron filings scattered on the glass above it that those filings take different distinct lines, tracing out the magnetic field. Now, Reichenbach declared that those lines were physical; that a sensitive could see them, and that the eye might also verify what these iron filings had done in their disturbance. But he went further; he said that man

#### WAS A KIND OF A MAGNET;

that you could see the magnetic field around man just as around the magnet; that you could see from the outstretched hand of the mesmeric operative the electricity coming forth just as you could see it coming forth from a point charged with electricity, and he declared that every man being in a magnetic field, that field was visible to the sight, and more sensitive than the filings.

Following along this line of thought we come to color symbolism and imagination, but that these great Grecian investigation in our own day. We find photographs bethinkers proclaimed the facts of the invisible world, and ing taken of actions in the other, which is able to enter that everything in the physical world was really formed the ethereal, violet rays; those pictures obtained by Dr. by these vibrations, descending still further from ether are not thought-forms in the full sense of the term; they

#### WHIRLPOOLS OF VIBRATION

the lines that determined the shape of the crystal, of the plate in the camera; vibration and whirlpools set up by

Looking over these photographs with care I was able o discern what he had reproduced of the form; that he lines of force, that determined the building of the plant, were reason: As long as you deal with ether you are dealing with a form, however refined the physical matter. When integrated it is only then that you pass into the astral matter, and I doubt whether any sensitive plate can be made sufficiently sensitive to answer to vibrations which

#### DIFFERENT ATOMIC CONSTITUTION.

Aggregations of atoms of one kind make up the visible You may remember that over the Pythagorean schools universe; aggregations of matter of a different kind make

Suppose you take, for instance, a stone and throw it exaggerate one hair's breadth what has already been done Thus taught 11. P. Blavatsky, and a few months ago by recognized science, and not to mislead you in the very slightest degree as to the extent to which the recognized investigation has gone.

> How far, then, has it taken us? It has proved to us vibration in sound, creating forms; it has proved to us him that thought is transmitted

#### BY VIBRATORIAL ACTION,

and does not need to have a medium of transmission, indicating that no physical matter is needed for the transmission of thought-waves, and he has declared that his own experiments prove that these thought-waves are transmitted from one to another, but inasmuch as many of his scientific brethren would not vet endorse his experiment, I will refer to it only as on the borderland beween the scientist and the occultist.

Now, I must leave ethical science. The occultist declares that man lives in more than one world; he declares that man is a living soul, that that soul is neither more nor less than the divine spirit individualized in the spiritand luminous, but a form of matter so subtile, so delicate, eternal as the source whence it comes, immortal in its nature, as it is eternal in its essence, coming into the world in order that it may gather experience and as a living individual to bring out in the world that manifestation of the divine powers that exist germinally within him and that makes him in deed and in truth a son of God [applause]; that within that soul, germinal in its nature, evcrything exists but not at first showing outward manifestation, like the acorn which has the oak tree in all its possibilities of development within it; like the seed of corn which has the germ that will develop into the ear. So from the divine life insulated in this form of finest as you might say, the notes coming from the voice, but matter, the spiritual body comes into three worlds to gather experience. It lives at first in mental matter, in the world of mind, the heavenly world as it really is When it desires to think, when it sends out vibrating energy that is to take the form of logic, of reasoning and of concrete thinking, then the mental or mind stuff is required in order that those vibrations of life may have matter which can be shaped and

## MOULDED TO EXPRESS THEM.

When the soul sends out the thrill of life that we call emotion or feeling, desiring to express pleasure or pain, those thrills of living energy take forms in astral matter, the intermediate stage between the mental and the physical, and when the soul desires to act, when it desires to come in contact with material, physical things, then it gathers to itself the physical body by which it can perform actions in the lowest of phenomenal worlds.

Those, then, are the three vehicles of the soul, the mental, the emotional and the physical, the physical for action, the emotional for feeling and the mental for think-

cording to their energy, in the one or in the other, as dif-ferent as the gibration of electricity and as the vibration with dark and cloudy lines running across it.) of light; as the vibration of sound, which differ, you must remember, not in the nature of the forces but in the matter in which that force is manifested, and its conditions and its appearance in the outer world. Science tells you that there is only one force, as there is only one matter, protile; that that force is conditioned by the degrees of matter according as they are finer or grosser, so that there is but one forcy of the soul, the

#### THE DIVINE CENTER

that is within every life, but it is conditioned in the forms of matter in which it manifests, according to their fineness or coarseness, you have the intellectual and the emotional manifested. So far then, our road is clear enough, end when I throw these pictures on the screen I shall want to show you all this invisible vehicle of the soul, the astral body, showing for honor, for sensation, for desire showing for experiences of pleasure and pain, experience of feeling, affection and emotion; then the finer vehicle of mental matter, making the mental body in which the soul is able to reason, to argue, to compare, to judge, to carry out all the processes of the intellect; for the soul itself, by its own nature, knows by intuition, not by logic, knows by sight and not by argument.

Intuitional knowledge is the highest, a manifestation of divine and perfect knowledge. Intuition is one of the elements of that knowledge. Logic is a secondary process. Reasoning belongs to the concrete world; it is possessed first on the impacts and recesses in the body, which gives rise to sensation in the astral. These give rise to the mental images in the body and the working of the mental images makes up all concrete thinking, all intellectual argument. When you rise above concrete thought to the abstract, when you leave the concrete idea and rise above all form, when you know by intuition and not by science, when you are dealing with pure reason and not with the lower contrived logical reason, then you are in

#### REGION OF THE SOUL;

then you are beginning to know by that whose own nature is knowledge, for the soul knows knowledge because of its kinship with knowledge, and sees the unseen because it is akin to them in its own divine nature. When we think, then lines of thought, lines adjusted in order that the pictures may be thoroughly intelligible, pass from these bodies of men in a moment. To show you how men use them; Suppose for a moment now, that something in the physical world touches the physical body, that passes through a solid and a liquid, and gaseous constituents of your body. It sends the vibrations into the ether that make up the invisible part of your body. Science has measured these vibrations. Science has measured the mengetic and electric currents that pass through the universe. When you are occupied in thought, and when the outer object has touched the body whether directly, or by means of the senses, then you have vibrations in the invisible part of the physical body. That there is part which science is already recognizing as a part of the physical instrument. Then that passes on and sets vibrating flo astral body. The moment they touch that, you hegrn, to feel. In the astral body they are changed flyon vibrations into a sensation, and as a sensation they can, then vibration is the extension, the canvas):

Alger in the property of the mental body the mental image of that is set up and registered in memory, and after that you no larger raped the outer object. You simply hold them in yayar memory as a mental image of a sensation.

Now, in the geverse action, the soul uses the mental image by its own vibrations. That goes down into the stral body, and that, into the physical, and moves the physical is action, to obtain the object of desire, and so ackwards and forwards by vibrations, vibrations formed in the physical, in the astral, and in the mental and astral both y vibrations, vibrations formed in the physical is a claim, to obtain the object of desire, and so ackwards and forwards by vibrations, vibrations formed in the physical is of the soul and then the soul sets up another vibration which goes over the breach of the mental mand such to the physical and brings to you the action that the soul desired.

That is not all. Suppose you begin to think. As you think

YOUR MENTAL BODY VIBRATES, you there which is not harmonious with these vibrations; just as I might take any object and set it vibrating, let the material around a string whose in high physical. So the soul and the mental body whose is a proposed to the soul and the physical is a physical in the mental body the proposed to the physical is a proposed to the physical is a proposed to the physical is a pro ence has measured these vibrations. Science has measared the magnetic and electric currents that pass through

#### COARSER OR FINER

according to the nature of the thought. If you proceed symbolism. by bad thoughts and immoral excesses, everything that so that every thought, affection and emotion has

#### ITS OWN RATE OF VIBRATION;

it also has its own color, and no other color can be produced by that rate of vibration. If the matter that is vibrating is coarser, the color is thick, dull and less lurate, the color is evidently the same but thinner, more ceases not by hatred at any time; hatred ceases by love. luminous and more delicate. So, also, does the nature of of vibration; so does the definiteness of the thought or generosity." the affection decide the shape and the clearness of the outline. We shall see that anger

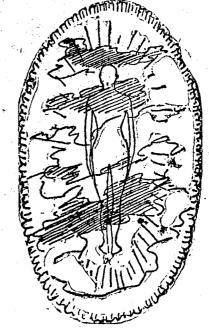
#### GIVES RISE TO A CLOUDY OUTLINE;

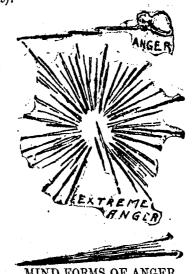
clear and definite thinking to the sharply defined form, we are working in the realm of the invisible which is not yet manifested even by the delicate plate of the pho- in the world of accounts. tographer. 🤌

You say to me: How are such pictures obtained: every one of you possesses, the power that some have us see in the physical.



Imagine yourself, said the speaker as she pointed to the image on the canvas, surrounded by a shell of life. That is obedient ether sustained by thought and will. (Mrs. Besant then presented another form, highly cultured being, thus):





these vibrating strings, and the matter that will not vi- painted them on your cathedrals and you know not their brate is shaken out, and that which will vibrate in the inner meaning, and poets contemplate them in adoration outer, mental world, is drawn into the mental body and so not knowing what they mean, but the occultist knows the mental body is filled, so it is changed, so it can be them for he sees them to-day and knows the language of transmitted from coarse to fine and from clumsy to dex- symbolism. These symbols are kept by religions; and trous. Every time that you think, you are making your the occultist comes along and explains their meaning definitely. This ancient knowledge may be distributed in many bodies and each religion may in turn be dead and the treasures it contained voiled in the language of

Now, to close a subject, somewhat long and a little difvibrates to the coarse, to the low, to the passions, you ficult to make clear and definite, let me give you just in a will make your mental body repeat those lower kinds of few closing sentences the reason for such a study as this. thought, while the pure thought becomes duller and If you realize that in the world of thought, in the world duller because you are drawing into the body matter vi- of emotion, that you are creators every moment of your brating to that thought. With only pure thoughts the lives; if you realize that what science is telling you of the mental body is builded into that divine shape that is cre- material universe is being done by you in worlds above ated by the purification of the mind, that is created by the senses; if you realize that, as you think, you are crethe purification of the emotions; and these react sting living entities that go out into the thoughts of men; on the physical body and also merge into the finer that generate thoughts in their brains; that you are conthought. When that body vibrates in mental matter it tinually creating their acts or feelings, are making the sends out its vibrations through the mental world and world either better or worse. I cannot but believe that that vibration finds its proper shape and that is what we some would be more careful in their thinking; that more call thought form. It has its own color according to the would scrutinize more carefully the contents of their conspeed of the vibration. Red in the material world has sciousness and the working of their minds. Sometimes slower vibration than violet, and the vibration of the the largest prospect is thrown aside because not undernumber that gives violet will never give anything else, stood. Take that saying of the great teacher of religions, that you must

#### RETURN GOOD FOR EVIL

and overcome evil with good, and remember how the Christ taught it; how he bade his followers "bless them that curse" them, and you should "love them that hate minous. If the vibration is in finer matter, at the same you." You remember how Buddha taught: "Hatred You remember how Lao-Tze taught in China: "I will the thought or the emotion decide the clearness, the rate meet the liar with truth; I will meet the illiberal with

Why men say to-day: If I obey the precepts of the Christ, if I return good for evil, will not more evil be returned to me? If I allow a man to injure me in common life wouldn't he injure me again so I shall suffer even while he is triumphing? Why should I obey such precepts? It is good enough on Sundays in the churches, but it does not do in the shop and in the counting-houses; by all. so that we are working just along our familiar lines when cepts? It is good enough on Sundays in the churches, but it does not do in the shop and in the counting-houses

If that is true all religion is a sham and all the intutions of the soul are false. Not so has humanity been They are obtained by the very simple process really of He sent His Son in order that He might train the nations taught. Not so has God taught the children to whom developing in yourself the power to see, the power that to do His will; that law is true, and is true in the shop, in the counting-house, in the intercourse of nation with nadeveloped. It is just in the same way that you can retion, as it is true for the saint, the mystic and the initiate. produce on the plate the vibrations of ether or as the On what is it based? Everyone in hating is sending out Psychopathy, or Spirit Healing. scientists by the microscope see things invisible to the vibrations surrounding all these forms of which we have eye. So it is the occultists have developed a finer power given a few specimens. These forms go out with their of vision, which only means that he has brought into action, which only means that he has brought into actions and are an expectation. tivity, matter, the astral matter that everyone of you swered by similar vibrations, hatred for hatred and love possesses and is using unconsciously, and thus bringing for love. The forms reinforce each other. They grow that under control he is able to see in the astral as all of stronger with every reinforcement. Vibrations grow keener and keener, wave after wave strikes its prede-Now, we have to go into the dark that you may see the cessor until at last there is a surge of hatred, and it goes on from one to another. Many men to-day suffer and (The lecturer then illustrated the effect of emotions receive unknown injury who do not understand that they

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am named a Vicar of St. Roch, Quebec City-The Rev. Mr. Tetu-Tetulliau-General Cargo-The Seal Skins.

Rev. Mr. Tetu—Tertuiliau—General Cargo—The Seal Skins.

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Continuation of the trade in Masses.

CHAPTER XXVII.

Quebec Marine Hospitai—The first time I carried tha "Bon Dieu" (the wafer god) in my vest pocket—The Grand Oyster Soirce at Mr. Buteau's—The Rev. L. Parent and the "Bon Dieu" at the Oyster Soirce.

fc. its occurrence.

CHAPTER LXII.

Deputation of two Priests sent by the People and the Bishops of Canada to persuade us to submit to the will of the Bishop—The Deputies acknowledge publicly that the Bishop is wrong and that we are right—For peace sake, I consent to withdraw from the contest on certain conditions accepted by the Deputies—One of the Deputies turas false to his promise, and betrays us, to be put at the head of my Colony—My last Interview with him and Mr. Brassard.

CHAPTER LXIII

Brassard. CHAPTER LXIII.

Mr. Desaulnier is named Vicar General of Chicago to crush us—Our People more united than ever to defend their rights—Letters of the Bishops of Mortreal against me, and my answer—Mr. Brassard forced, against his conscience, to condemn us—Mr answer to Mr. Brassard—in writes to beg my pardon.

pardon.

CHAPTER LXIV.

I write to the Pope Plus IX, and to Napoleon, Emperor of France, and send them the Legal and Public Documents proving the bad conduct of Bishop O'Regan—Grand Vicar Dunn sent to tell me of my victory at Rome, and the end of our trouble—I go to Dubuque to offer my submission to the Bishop—The peace sealed and publicly proclaimed b' Grand Vicar Dunn the 28th of March, 1858.

Graud Vicar Dunn the 28th of March, 1852.

CHAPTER I.XV.

Excellent testimoutal from my Bishop-My Retreat
—Grand Vicar Saurin and his assistant, Rev. M
Granger-Grand Vicar Dunn writes me about the
new storm prepared by the deautis-Vision-Christ
offers Himself as a Gift- I am forgiven, rich, happy
and saved-Back to my people.

CHAPTER I.XVI.

The Solemn Responsibilities of my New Position-We
give up the name of Roman Catholic to call ourselves Christian Catholics-Dismay of the Roman
Catholic Bishops-My Lord Duggan, Coadjutor et
St. Louis, hurried to Chicago-Be comes to St.
Anne te persuade the People to submit to his
Authority-He is ignominiously turned out, and
runs away in the midst of the Cries of the People. S

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tarted these vibrations of hatred and they must receive them again, for the law is changeless, immutable and man must reap exactly as he sows. .

Now, take the other side: He knows the law; he understands that it is true in physical matters, that man makes a vibration of hatred. How shall I do, he says. If I hate I reinforce that; shall I go on hating? Shall I draw to my form that thought of hatred or send out the opposite vibrations of love. Shall I return the injury? I will send back love for hatred, forgiveness for the harm that has been done me. That man acting on the occult law disperses the vibrations of hatred, and so is safe from evil. Still, he does more; he sends out a love vibration that not only breaks in pieces the form of hatred, but goes on to the man that ruined him, and carries its message of love, and the more that man hates the more the other loves; the more that man does wrong the more the other does benefit, until at last that love is stronger that hatred; for hatred is against the law of evolution and love is with it. -Love is stronger that hatred and conquers the hatred in the heart that generates it, and the enemy becomes a friend. The vibration is changed by the love sent out gainst him. Hatred ceases by love, and friendship takes Is place, and if you add to that the knowledge of occult philosophy, the knowledge of reincarnation and the future of the soul, you then see how easy it is to forgive. Think what it means: A man has done you wrong; your friend has betrayed you; the one you love has been treachcrous and all the world seems dark, though it is not so, of these writers, and further revealing the methods that for in your own heart you make a flame. There is no must be adopted by Spiritualists if they wish to gain a darkness in the soul, for he who illumines with love is hearing. Some of the conclusions drawn from these visfull of light. That soul may pass through the gateway ions have been summed up in previous articles to The of death carrying its hatred and its errors with it. We Progressive Thinker, and others will probably appear in send out love into the world beyond the grave, and still the uncertain future, as the editor finds room for them. while the waves of love pursue the soul, so hatred shall go onward and onward with passion inextinguishable. We know the law and the law can never be broken, and as time. So the occultist lives after. All men live forever, knowing that at last evil must yield to good. There is am surprised that thus far no one has challenged his thethe secret of my labors; there is the result that I would ory of "thought entities." spread, and if one heart responds to it, if one mind is er gave is justified—this declaring of the word put into commanded.

The following table indicates the qualities expressed by the different colors as shown by the investigations made by Mr. Leadbeater in connection with Mrs. Besant: Thick black clouds in the aura usually indicate hatred

and malice. Deep red flashes on a black ground show anger; but in the case of what is often called "noble indignation" on behalf of some one oppressed or injured the flashes are brilliant on the ordinary black ground of the aura. Lurid, flaming red-a quite unmistakable color, though

difficult to describe—indicates animal passions. AVARICE IS A DULL BROWN-RED.

Dull brown-red-almost rust color-shows avarice. Dull, hard brown-gray usually indicates selfishness, and is infortunately one of the very commonest auric colors. Heavy leaden gray expresses deep depression; and where this is habitual the aura is sometimes indescribably gloomy and saddening.

Livid gray-a most hideous and frightful hue-shows Gray-green-a peculiar shade of it which can hardly

be described otherwise than by the word "slimy"-shows

Brownish-green, with occasional dull red flashes, seems to betoken jealousy.

Crimson indicates love. This is often a beautiful clear may vary through all the shades up to a more levely rose color, as it becomes more and more unselfish and pure. The rose color is brilliant and tinged with lilac, it shows the more spiritual love for humanity.

Orange, if clear, seems to indicate ambition; if tinged with brown, it shows pride. But in this color also the variations are so numerous, according to the nautre of the a general description.

Yellow expresses intellectuality-a deeper and duller color if the intellect is directed chiefly into lower channels; brilliantly golden, rising to a beautiful clear lemon yellow, as it is addressed to higher and more unselfish ob-

Bright green seems to show ingenuity and quickness of resource and often implies strong vitality.

Dark, clear blue usually indicates religious feeling, and naturally varies very much, to indigo in the one direction ture of the feeling, and esepcially according to the proportion of selfishness with which it is tinged.

Light blue (ultramarine or cobalt) shows devotion to a noble spiritual ideal and gradually rises to luminous lilac blue, which indicates higher spirituality, and is almost always accompanied by sparkling golden stars, feet stranger to all, save perhaps one or two whom she which appear to represent spiritual aspirations.

READING ANOTHER'S MIND IS WEARYING.

While Mrs. Besant says she is able to see the auras and thought forms of everyone she comes into contact with, fixed on the audience, though she occasionally passes her whenever she concentrates her mind upon it she is not in the habit of keeping her eyes open to astral and mental forms as she travels about the world. That would refront of the platform and gives fifteen or twenty of the quire too much nervous strain while all her time is so fully occupied with lecturing and proselyting. When she has periods of rest she reopens her eyes to the higher visions and strengthens again her clairvoyant powers.

There is nothing in the theory of thought forms, ac cording to Mrs. Besant, which in any way conflicts with the results of modern scientific investigation. In fact, these discoveries are just beyond the borderland of science, and every day new facts are being laid bare by the scientists which tend to confirm all that has been claimed. The analogy upon which Mrs. Besant most loves to dwell in discussing thought forms is that of the influence which musical and electrical vibrations are well known to have on the form of grouping of particles of sand which are exposed to them. If a note is sounded close to sand parlicles thrown in the air the sand will adopt a regular geometrical design when it falls. If a bar or tune is played when iron filings are brought within range of a magnet they will quickly group themselves in regular patterns.

Instances of the effects of physical vibrations in similar manner upon forms have rapidly multiplied of late, and Mrs. Besant claims only to be following the same analogy the most remarkable prophecies of which I have yet heard when she shows the influence of thought and desire vibrations on the mental and astral matter of the body im-

mediately surrounding them. The vivid way in which Mrs. Besant shows the influthe tells of the dangerous effects of a shaft of concenthe meek and humble of the earth.

Drive ignorance from you and be wise; drive misery from you and be happy. James Madison Allen.

## PEN-FLASHES FROM THE PACIFIC.

Notes Critical and Otherwise -- Thought Entities--Spiritual Literature.

THE LEAVEN AT WORK.

Spiritualism upon this coast is still in the whirlpool of chaos, but a leavening influence is at work; there is a rife in the clouds and light comes on apace.

We have upon this coast some of the brightest intellects in the ranks, as the readers of The Progressive Thinker cannot have failed to notice. I refer to the brilliant article in the issue of June 19, by A. S. Hudson, M. D., entitled "A Critical Review of Spiritualism as a Religion," which is full of historical facts that will interest all readers; to "A Message to Spiritualists," by Jas. U. Spence, of San Jose, in a previous issue, and to the "Proclamation," by Prof. J. S. Loveland, in a still earlier issue. These men are all deep, common-sense, sound thinkers, and if their advice were heeded, Spiritualism would soon become the universal science or philosophy of mankind. The warnings given by these men are timely, as are also the words of Mattie E. Hull.

#### A SERIES OF VISIONS

have been given to the writer emphasizing the warnings

#### CHARLES DAWBARN CRITICISED.

I have read the several articles by Charles Dawbarn in the scientist disputes it, you know it will verify itself in The Progressive Thinker, and while he is philosophical in many things and offers many good suggestions, yet I

draw from the teachings that have been given to me to If his pet theory of "thought entities" be true, then the whole fabric of spiritual philosophy is false from its founouched by it, if amongst you all one soul learns truth and | dation and a future conscious progressive life is a myth. then carries it out in life then the message that the Mas- The idea that our individualized souls are to be divided and subdivided upon leaving the mortal abode was probmy mouth to speak has done the work for which it was ably considered too absurd for our writers to consider; but it should be considered, for there are many investigators who have read it that will actually think that Spiritualists believe such nonsense.

The case of Mollie Funcher and all the other illustrations given, simply prove obsession. The subject lacks the mental power to keep out these spirits, and they obtain full control-come and go when they please, and will so continue until the victim's spirit is released, when they will seek the light of higher spheres. But I firmly believe that a good hypnotist could dislodge these five obsessing spirits from their hold upon Mollie Fancher, and se build up her own mental condition that they could not return without her consent, and she would thus recover her normal condition of health and happiness.

If a test is not recognized in full, it is either the fault of the medium, or the spirit is a deceiver. "Thought entities" explain nothing.

SPIRITUAL CONGRESSES VS. CAMP-MEETINGS

In place of the numerous camp-meetings, I have for the past year argued that much more good could be accomplished by securing the same talent and holding daily meetings in a central hall in each of the large cities, at the various spiritual centers-a kind of "revival" meeting as it were.

As a member of the board of directors of the California Camp-Meeting Association of Spiritualists, I suggested this scheme to the members at Redondo Camp last year. I see they have acted upon the suggestion this year, and will hold a "Spiritual Congress" during the month of color, but naturally it varies very greatly with the nature of the love. It may be quite a dull heavy crimson, or for it a grand success. All mass-meetings of this kind, when rightly managed, have not only been a success financially, but have caused a great revival in the cities where held. As a usual thing the local dailies, when requested, have had reporters present and have given fair reports of these meetings. The daily press informs thousands on our philosophy who would never hear of it otherwise.

Hundreds of busy clerks, business men and workingmen of all kinds who could afford neither the time nor the expense of attending a camp, could at least attend the evening meetings of a Spiritual Congress in the city. Besides, board and lodging is cheaper in the city than at the camp, and accommodations are better all around for fare of the down-trodden. Such men, however, are apt those who come from the country to enjoy the "feast of reason and flow of soul."

#### MRS. FREITAG DEFENDED.

Among the many excellent mediums on this coast, none and to rich, deep violet in the other, according to the na- has attracted the interest that has Mrs. Maude Freitag. Of course her popularity has aroused the jealousy of others, and it has been charged that she was caught opening the ballots sent to her.

Here is her methods, and the reader may judge as to her powers: Mrs. Freitag enters a city where she is a permay know by reputation or through correspondence. She goes upon the rostrum immediately upon her arrival. A hundred or so of ballots are sent up, carefully folded and often tied with a string. Her eyes seem to remain hands over the pile-probably to psychometrize the names. Only names are written. Yet she comes to the names of deceased persons (mortally deceased) as written upon ballots, in each case giving relationship of the spirit to the writer, often describing the spirit and giving a message, which contains many facts unknown to anyone but the writer of the name. She also has a committee of skeptics appointed at each meeting to select one or more ballots which she reads, and gives a message from the spirit.

In fact, her methods are about the same as Mrs. Foye's. The question now arises, if she reads the ballots, how does she get the messages, relationship to the writer and

descriptions? Notwithstanding the opposition, Mrs. Freitag continues to draw large crowds, to interest scientific men and to make converts by the score.

I have known Mrs. Freitag before she went before the public and know that both she and her husband are honest, irreproachable people and stand high in the conthe design will be quite complicated. In a similar way munity where they lived. She has, from childhood had many remarkable mediumistic experiences.

REMARKABLE PROPHECIES FULFILLED.

Dr. Max Muehlenbruch, of Oakland, has given some of -remarkable in that they were invariably fulfilled. I will refer to but one. He told a lady, who was a perfect i The vivid way in which Mrs. Besant shows the influence which these thought forms can have on the lives of last day of December or first of the people with whom they come in contact is convincing to many of the people who listen to her addresses. She towes to dwell especially on the influence of darts of anger born skeptic, and although he had accurately told her on the persons against whom they are directed, and when past and had described her husband (whom he had never seen), she laughed him to scorn, and said that she did trated anger on the victim she makes clear to many the not believe a word of what he told her, although she meaning of the biblical statement that the man who could not account for his ability to read her past. She wishes in his heart to kill is in very truth a murderer. finally departed with great indignation, thinking he had No anger shaft can, however, she thinks, affect a person made the prophecy to insult her because she ridiculed who has not the anger matter in his own astral body, and him. On the last of December her husband went to San if the shaft has no place in which it can strike it will re- Francisco, across the bay, and the next morning, January furn with added destructive power upon the person who 1, she received a telegram from the chief of police of San emitted it, in all of which there is much consolation for Francisco that her husband had committed suicide in a lodging house during the night. He had shot himself in the forehead, in the identical spot indicated by the me-

dium. But this case is one of many. The lady sent an

Spiritualist, and many of her friends have also been converted through this test.

SPIRITUAL LITERATURE.

THE WILLIAM STATES OF THE STATES

It is a sad fact that so few Spiritualists read their own literature. I have heard old phenomena-chasers, who knew nothing outside of their own experience, arguing with a skeptic. As the experience they related consisted almost wholly of physical phenomena, the skeptic would say: "Oh, Hermann did all"that, and claimed no spirit agency, either; it is simply jugglery." The Spiritualist had nothing more to say, whereas had he read his papers and books he would have been loaded with facts which would have defied explanation only on the Spiritualistic

There are now nine dollar a-year Spiritualistic periodicals in the United States, and two, at two dollars a year, including the German semi-monthly, "Der Fuehrer," and there is no excuse for ignorance on spiritual philosophy. We have two weeklies on this coast-the Philosophical Journal, of San Francisco, and the Medium, of Los Angeles, and one monthly magazine in Oakland-Rays of Truth, all in the dollar list. If all Spiritualists would only patronize the paper nearest to home, and all take The Progressive Thinker, they would be able to produce an argument that would interest the worst skeptic or wither the most blatant orthodox fanatic. But I believe all who can afford it ought to take four or five of the leading Spiritual journals. They are the best educators obtainable, although we need psychic schools to cultivate oratory and a knowledge of the classics for those who are going into the public work, in addition to the papers and other literature. ERNEST S. GREEN. San Francisco, Cal.

## A SWEET SINGER'S NOTES.

He Writes of the Hub and His Impressions of Some of its People.

To the Editor:-Having made our nest in Boston for the present at least, it occurred to me that a line from the immortal "Hub" might prove acceptable to the readers of your widely-read journal.

Taking into consideration the inconstancy of human affairs, and other circumstances too numerous to mention, Boston is perhaps the most desirable city for a residence on the American continent. Of course, here, as in other great cities, "money makes the mare go." On every church is placarded an invitation to enter, and the word "Welcome" is specially underlined, but even churches cannot be made to successfully revolve, even in this "Hub" of the universe, without the time-honored passing of the contribution box. A few days ago, however, there was a notice upon a "little church around the corner," which informed passers-by that no collection would be taken, and I have been wondering and puzzling my brain ever since to understand the true inwardness of this innovation. Perhaps the millennium is near at hand, when we shall only have to "ask and receive," or "knock and 'the box' will be opened unto us."

Well, there are many grafid souls living in and around Boston, some of whom I have known for many years, others of more recent acquaintance. I often see John W. Day, that grand ex-editor of the Banner of Light, and he is a frequent visitor at our concerts, fourteen of which we have given at the People's Temple in this city. Dr. T. A. Bland and his gifted wife are also residents here. Dr. Bland's last book, entitled "How to Get. Well and How to Keep Well," is having an extensive sale, and the genial doctor is constantly on the alert in doing good to his fellow-man, in which he is ably seconded by his noble wife, whose health of late has been, I regret to say, somewhat precarious, but she is, I am happy to state, now convalescent.

Another man here who is doing a world of good through his versatile genius and solicitude for the weary and friendless, is B. O. Flower, Esq., ex-editor of the Arena. One of his recent books entitled "The New Time," has set many people to thinking in a vein which until recently has been unpopular. But Mr. Flower's trenchant yet kindly pen has given cold-cut facts which are finding their way into the hearts of people little accustomed to drop a tear over the sufferings of God's unfortunate children. The wealth of diction which seems to come unbidden into the mind of this truly remarkable man, deftly and carefully woven in a way which the masses can understand, can but tend to increase the welto be little understood during their pilgrimage on the shores of time. I recollect that when I was a boy, when even the music of a Jews-harn transferred me into the regions of unadulterated bliss, two itinerant singers, Ossian E. Dodge and Bernard Covert, gave a musical entertainment in my native town, Gloucester, Mass. Dodge won his spurs with country audiences by singing comical ditties accompanied with the most frightful grimaces (a la Sol Smith Russell) while Covert illustrated the "Law of Compensation" by singing the most doleful songs. Accompanying these two men were two sisters named Macomber, each of whom weighed more than two hundred and fifty pounds. One played the violin and the other the violoncello. I recollect they brought down the house with the most tumultuous applause by singing

"There's a good time coming, boys, Wait a little longer;"

and Mr. Flower's book forcibly brought back to my recollection these reminiscences of fifty years ago. Let us hope that it will not take another half a century before the "good time" then predicted in song by the Macomber sisters will be tangibly illustrated in these "New Times" of which Mr. Flower so truthfully and hopefully writes.

When we left Brooklyn ten months ago, we simply expected to remain one short week at Onset, as the guests of that grand man, Dr. Edwin D. Babbitt, and his amiable family. While at Onset, even in that brief week, we gave no less than five musical entertainments. It happened to be the week of that terribly hot spell, which few who experienced it will ever forget, but our reception was so cordial that we decided it would be unwise to return to Brooklyn during the summer heat. We accordingly wended our way through various towns in New England as far East as Poland Springs, giving entertainments by the way. At the Poland Springs House we were most cordially entertained by my old friend, Mr. Edward Ricker, and his good brother Hiram. Seventeen years previous we gave several concerts at this same delightful carthly paradise. Even then we thought Poland Springs the acme of perfection as a summer home, but the Rickers have so beautified this already naturally romantic spot, that we seemed transferred into a region of harmony and bliss which words can never truthfully depict. Expectstranger to him, and whom he had no material means of ing to return to Brooklyn every week, we continued to retain our musical intuition intact, but the people of New England have been so exceedingly friendly and gracefully appreciative of our endeavors to please, that we have concluded to continue our musical rest here until the good angels order it otherwise. And now, dear Brother Francis, while writing so enthusiastically of our reception in Boston and vicinity, I do not forget the friendly and heartfelt greetings which I received in your own hospitable home during my visits to Chicago on two separate occasions, and I oftentimes think that, in the no distant future I may again enjoy the same sweet privilege of entertaining the editor of The Progressive Thinker and some of his choice friends.

J. JAY WATSON.

A New York clergyman thinks he has found a Biblical rebuke to flirting in Proverbs x:10: "He that winketh with the eye causes sorrow." But how about "she" that winketh? And what proof is there that this text wasn't apology for her rudeness to the medium and is now a aimed at the soda fountain?—Ex.

WHERE THE THORNLESS ROSES BLOW.

Waiting here through mortal years, Vexed by all we may not know; . Ever hoping through our tears, Gazing upward from below— Shadowy forms that mistily Like the cloudlets come and go-Will they speak and tell us why, Where the thornless roses blow? Shall we know-oh, shall we know? In the land to which we go, Where the thornless roses blow?

From our close enfolding hands Whither do the loving stray In the far and unseen lands? Why do bars of sense withhold From the hearts that loved them sol-Will they speak and tell us why, Where the thornless roses blow? Shall we know—oli, shall we kno In the land to which we go, Where the thornless roses blow? Faint, sweet signals, here and there

Painted on the morning skies-

When our loved ones melt away

Now and then a cadence rare, Floating down in low replies: When the fond returning whys Cluster 'round our pathway so Whispers one in angel guise— Whispers softly: "You shall know! You shall know-oh, you shall know! In the land to which you go, Where the thornless roses blow." MRS. M. E. CLARK

#### THE ORPHAN'S TWO MOTHERS.

Mamma, I saw a sweet angel last night, While kneeling and saying my prayer; Her face was so fair, hor eyes were so bright,

As she stood and gazed on me there. Just as I finished and rose to my feet, Gliding so gently, she came Over quite near me; I heard her repeat So calmly and sadly my name.

She pushed back my ringlets and kissed me there Where you love to kiss me so well, And whispered these words: "My darling, so fair, You need never fear any hell."

She spoke it so sweetly, I know it is true, And "I am your angel and guide," She said, "and ever am watchful of you-Your mamma who sickened and died."

She then disappeared the same as she came-So sudden, so sadly and still; The last words she spoke she whispered my name And bade me "be good," and I will.

So few little children like me-left alone-Have one mother, loving and true, To watch them and teach them until they are grown, How thankful I am I have two. One on the earth-side, and one over there

With God and the angels on high; One teaching to pray, one heeding the prayer; Oh, who is more favored than 1?

GHOST LAND.

DR. T. WILKINS.

A ghost! Is it a ghost I often sec, That smiles on me with gentle blue-brown eyes, l'hat moves so softly o'er time's yearning lea Of passing tears, to bring me glad surprise?

Last night his boyish face was full of love, His soft round cheek pressed close against my own, His dainty hands, that gather flowers above Were filled with buds and o'er me lightly thrown.

A ghost! whose voice is sweet and dear to me? Its faintest whisperings thrill my lonely heart Is it a ghost, who smiles in happy glee? Then tenderest emotions come with magic art.

sense the fragrant blooms from his celestial home; He tells me roses there can never fade; He bids my soul rejoice that death can hold no gloom, It is only the gateway to peaceful, happy glades. Is it only a ghost so oft comes back to me?

I catch the tender glances of his soulful eyes; He calls my name in accents that echo o'er life's sea, And takes my soul away with him, in glorious surprise. ROSE L. BUSHNELL.

#### SHE AND I.

And I said, "She is dead; I could not brook

Again on that marvelous face to look." But they took my hand and they led me in, And left me alone with my nearest kin. Once again alone in that silent place, My beautiful dead and I, face to face. And I could not speak, and I could not stir, But I stood, and with love I looked on her. With love and with rapture and strange surprise I looked on the lips and the close-shut eyes; On the perfect rest and the calm content And the happiness in her features blent, And the thin white hands that had wrought so much, Now nerveless to kisses or fevered touch,-My beautiful dead who had known the strife. The pain and sorrow that we call life, Who had never faltered beneath her cross, Nor murmured when loss followed swift on loss. And the smile that sweetened her lips alway Lay light on her heaven-closed mouth that day. I smoothed from her hair a silver thread, And I wept, but could not think her dead. I felt, with a wonder too deep for speech, She could tell what only the angels teach. And down over her mouth I leaned my ear. Lest there might be something I should not hear. Then out from the silence between us stole A message that reached to my inmost soul. "Why weep you to-day who have wept before That the road was rough I must journey o'er? Why mourn that my lips can answer you not When anguish and sorrow are both forgot? "Behold, all my life I have longed for rest-Yea, even when I held you upon my breast. "And now that I lie in a breathless sleep, Instead of rejoicing you sigh and weep. "My dearest, I know that you would not break-If you could—my slumber and have me wake. "For though life was full of the things that bless, I have never till now known happiness." Then I dried my tears, and with lifted head I left my mother, my beautiful dead. JAMES BERRY BENSEL.

## LIFE WORK

COMPILED AND EDITED BY

HARRISON D. BARRETT.

With portraits representing Mrs. Richmondin 1857, in 1876, and in 1894.

OUTLINE OF CONTENTS: Chapter I. Parentage—Place of Pirth—Childhood—School Experiences—First Mediumistic Work etc.
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Ballou.
CHAPTER III. Ouina—Her Earthly Life and Tragio Death—Her Mission in Spirit Life.
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SATURDAY, JULY 17, 1897.

#### TAKE NOTICE.

We go to press early Monday morning, hence reports intended for that issuc should reach this office not later than the previous Friday. Bear that in

#### MRS. ANNIE BESANT.

We would call the especial attention of our readers to the address by Mrs. Annie Besant, delivered in this city. It was especially reported for The Progressive Thinker, and will be read with great interest by those who are investigating the occult. The Progressive Thinker spares no expense in trying to keep its readers thoroughly informed on current occult topics.

#### A CALL FOR THE TRUE.

Was Rev. Wm. B. Leach, D. D., of the M. E. church, "talking through his hat" two Sundays ago, in his sermon in this city, when he said:

"Religion is run too much on a sentimental basis. Common sense has no place in it, until it becomes a nausea to the people. . . I am more and more convinced that what we need is a clear conception of the real downright simplicity of religion and its real common sense practice. . . Sentiment does not provide shelter, and clothes, and food; neither does it help God's cause. Too much star-gazing, dreaming, doing nothing The sentimental in religion soon becomes fanaticism and bigotry. What we want is a conception, great and broad, of God and his plans, then shape our lives to them. Dying is our church, starving on sentiment. Why this? Because we are not practical,"

The preacher was really correct, perhaps not fully comprehending the full force of his own words. The church is "tled back," as the word religion may mas which the parent church borrowed from Paganism. It worships a God, horn of woman, like Bacchus and Apollo of the Greeks; it trembles at the name of Devil, a relic of Egyptian mythology, under the name of Typhon, the wicked brother of Osiris; its ambition is to escape the tortures of a fabled hell. Its false conception of God is at the base of the whole matter. Instead of adoring the Almighty Ruler of the Universe, such as science reveals to humanity, they bow the knee to a hateful. Jealous, repenting vascillating manmade demon such as only a race of savages could invent.

Brother Leach, please, thrust aside the old Phoenician god Baal, which the Jews borrowed, and named him Javah; call to your aid the noblest minds of the world, and construct a new God along modern lines, one worthy to be the Governor of this magnificent universe, a wilderness of worlds of which our earth is a mere speck; call himby whatever name you please, and The Progressive Thinker will give him homage; but it has not the slightest respect for the one who has occupied his place, and which your old theology is trying to force on the world.

## AND STILL THEY COME.

The Christian Endeavorers are assembling at San Francisco as we write, to hold their annual convention. Rev. Wm. Rader, of the Third Congregational church of that city, was selected several months ago as chairman of the committee of pulpit supply during the the genuine with us and see where we session. The starting discovery has lately been made that the reverend gentleman charged with so important a duty, in old-time border parlance, "is not sound on the goose," or, in other words, is not trusty on hell and "sich." Somebody made the discovery that Mr. Rader's sermons are not up to the regular standard, and gave the following quotation from a late one as proof:

"The Commandments were first written in consciousness, then on the pages of stone. They were the registered convictions of the people, and were not found on stone tablets by Moses, any more than Milton found his 'Paradise Los? in his ink-bottle. . . The Decalog was probably given to Moses just as the vision of Dante was given to him, or the vision of the judgment was given to Angelo, or the Declaration of Independence was given to Jefferson. It was wrought out through the experience of Moses, and stamped with the high sense of law and order. . . When it is said God commanded one nation to lintcher another, or one tribe to slay another, or a father to assassinate his boy; when it is declared that God, the same God who called all men his children and stamped his eternal love on the eternal cross, is the author of these commands to persecute—then I must reverently confess that I do not believe

The editors of the religious press very generally disapprobate Rev. Rader's positions. They charge him with echoing the thoughts of Rev. Lyman Abbott, and they are very unhappy-every mother's son of them.

CHRISTIAN ASYLUMS FOR THE · INSANE.

The Free Church Press, of Scotland, a monthly publication, in its June issue, tells of a movement to ameliorate the condition of the insane in Palestine. Incidentally it shows how Christianity now deals with mental wrecks in the Orient, made such by a too earnest belief in a Christian hell. We copy:

Catholicism) of the convent of Kuzheya, imprison the lunaties whose riends commit them to their care. Dragged through the narrow entrance to the cave, the unhappy victim is brought to one of the blocks of stone which are placed in a row along the ough, damp wall of rock. He is forcibly held sitting until the heavy chain bolted into the solid rock behind him is secure around his neck. Three days and three nights he must sit there in the utmost misery, the monks holding out the hope to his friends that on the third night St. Anthony will appear to him and loose him from the chains, and restore his reason. When this ordeal is over, and the patient is worse, his feet and hands are chained and his forehead beaten, to exorcise the demon that is supposed to possess him. When death relieves his agony, his tormentors profess to believe that St. Anthony has in pity taken him to heaven, and they exact a heavy fee from surviving relatives. Atrocities equally horrible are the ordinary fate of lunatics even in towns such as Bethlehem and Damascus, Mr. Theophilus Waldmeir, one of the prisoners rescued by Lord Napier of Magdala, from King Theodore, of Abyssinia, and subsequently for twenty-seven years laboring with success at Burmana, on Mount Lebanon, has seen such things year after year, and has felt constrained by pity for those that are thus 'drawn to death' to give his remaining years to plead and to labor for the better treatment of the insane in Palestine. Dr. Clouston, of Morningside Asylum, visited with Mr. Wald-

lum for the insane in Palestine. The so-called founder of Christianity is reported to have taught that the insane were obsessed by demons. The church, until within the last century, believed and treated them as victims of devils, whom they labored to drive out by prayers and adjurations. The Bible was used as a talisman on such occasions, the best use portions of it could be put to. The barbarity of purely Christian asylums for the unfortunates is well described by The Church Press in the above quotation. These asylums became in time, and we have assurance are still employed as a sort of Protestant Inquisition for the incarceration and punishment of heretics. The case of Mrs. Packard, late of this city, possibly so now, some thirty years ago, is a specimen of what hundreds, and probably thousands have suffered at the hands of Christian hate.

meier the scene of some of these cruel-

ties, and is heartly giving his counse

and aid to the establishing near Bey-

root of the first properly equipped asy-

WHAT CAN WE DO ABOUT IT? A correspondent writes, quoting the heading of an editorial in The Pre-gressive Thinker not long since: "Wifat enter their stifling precincts, it is probcan we do about it?" and asks us to "quit firing into our own ranks." In the same letter he states: "Frauds are not Spiritualists." Then The Progressive Thinker has not "fired into our own ranks." He advises us to "uphold the

cause of Spiritualism, and let the

frauds go to fraud-heaven." In the first place there is not, according to the opinion of almost any Spiritualist, much chance for anyone to reach the Spiritualistic heaven while making a hell for others, while committing fraud upon the most sacred and sublime truth ever given to man. The be correctly rendered, to old dead dog- truth is not injured one bit by it, but of that trutt impeded by the black wing of deception; the cause we espouse is being trailed in the filth of charlatanism, and what is left for the great representative of the cause but to rush to the

> rescue? A sorry job it is that the Spiritualistic press must confess to the world that fraud has crent into the ranks, and no one deprecates the necessity more than The Progressive Thinker, but it is the only thing that can be done.

> Fraud will not kick itself out of our ranks so long as a dollar can be made with perfect safety; so long as we shut our eyes to the fact and let them "hold us up." We are not against the genuine mediumship in our ranks; no one should somisconstrue the language as to aim that at The Progressive Thinker for where has there been a truer friend to the medium and lecturer than this paper? But some action must be taken upon the part of Spiritualists to expel from the ranks this parasite to human

moral and spiritual advancement. We have a world of prejudice to conquer, in the first place; a world that would rather cry "fraud" than "truth," at us, because, once proven, the whole fabric of their religious institutions discolves, and with this acknowledgment of fraud, it is much easier for the enemy to make laws, and with the sanction of an abused public put them in execution against our cause. Then were it not better to purge our ranks of fakism, than to lie to cover up the fact?

That would be unmanly, cowardly, unpatriotic, unspiritual. Then let the sifting proceed until we have none but

A SEVERE REBUKE. It is said of Prof. Thomas H. Huxley that on one occasion Samuel Wilher force, bishop of Oxford, ridiculed him for sustaining the Darwinian theory of the ascent of man from the lower forms of life. Addressing Prof. Huxley di-

"Is the learned gentleman really wil ling to have it go forth to the world that he believes himself descended

from a monkey?" To this the scientist replied:

"It seems to me the learned bishop hardly appreciates our position and duty as men of science. We are not here to inquire what we would prefer but what is true. The progress of science from the beginning has been a conflict with old prejudices. The true origin of man is not a question of likes or dislikes to be settled by consulting the feelings, but it is a question of evidence, to be settled by strict scientifi investigation. But as the learned bishop is curious to know my state of feeling upon the subject, I have no hesita tion in saying, that were it a matter of choice with me-which clearly it is not -whether I should be descended from a respectable monkey, or from a bishop of the English church, who can put his brains to no better use than to ridicule

Never think that God's delays are God's denials. Hold on; hold fast; hold out l'atience is genius.-Buffon.

science and misrepresent its cultiva-

tors. I would certainly choose the mon

"All power was Christ's and He might have had twelve legions of au-gels to do His behest. He understood ill the realm of knowledge, and of what others reasoned on, He spoke of with certainty. He knew the secrets of the natural world and controlled their mysteries. He might have invented the engine and all of the marvelous products of this century, but He saw that this was not what the world needed. "In a vast cavern on Mount Lebanon Christ came to show to man the laws he Maronite monks [an off-shoot of of the universe that he might be put in the way of mastering the powers of na-

UNUSED POWER.

ture.' Such was the silly rigmarole of Rev. H. Dysinger, of the Lutheran Leaguers, late in annual session at Rockford, Ill. Thirty-two societies were represented. Rev. D. not only voiced the Lutherans of Illinois, but the Christian world generally, hence the importance of what he said.

All the innumerable gods of Pagan mythology were clothed with like powers to that the preachers credit to Jesus. How very nice had this Son of God, who temporarily left his royal throne for man's redemption, as they tell the story, told of some of the wonders of modern science. If he controlled the mysteries of the natural world, and did not use that power to advance his kingdom, how far short of criminality was his inaction? The man or God who neglects to convert all the world to himself, while in full possession of the requisite ability for such a task, is unworthy of adoration or respect, provided their non-conversion dooms them, as these clerics generally represent, to

SHOULD KNOW BETTER.

Mr. Moody finds in the trolley car, the bicycle and the Sunday newspaper the three great temptations which beset the pathway of modern young men. -Kansas City Star.

How very strange that the preacher who professes to serve God cannot rise above his creed and observe we are not living in the Dark Ages of the race. When knowledge was monopolized by the clerical profession; when letters were unknown to laymen; when priests did all the thinking for the pews; when inventions were limited to devising instruments of torture for the Inquisitors in aid of the church, then there was no need of trolley cars, of bicycles, or of brel, else the dung-cart, was all that was needed to transport heretics to the prison or the stake. Then men were fined who did not attend church, and Christian should know. Then the average of human life was below twenty years. With advanced knowledge, with modern methods of combating disease, with public parks in the cities, the abil-ity to roam at will without police moadditional reforms which characterize this utilitarian age, the average of longevity has more than doubled, being now over forty years in America. When the dead and poisonous air of the churches shall give way to daily ventiable another decade will be added to human mortality. But the preachers, with Moody and Talmage in the lead, with all the means at their command will continue to place obstacles in the way of progress, for with them the church and its prosperity is paramount

to human happiness. HOPE FOR INGERSOLL.

Rev. Thomas Dixon, Jr., of the People's church, New York, during his discourse on the 27th ult., expressed great hope for the ultimate salvation of Col. Ingersoll. He predicated his hope on a late declaration of the Colonel in which the great Agnostic said:

ing good."

Is that a new idea to the preacher? Of all the millions of Spiritualists, Agnostics, and dyed-in-the-wool Infidels, it is probable there is not one who does not fully subscribe to that creed. Even that "notorious Tom Paine," as our fiedgling Presbyterian clerical interviewer called the author-hero of the Revolution the other day, in that awful book, The Age of Reason, said substantially the same thing, and added:

"I believe in one God, and no more; and I hope for happiness beyond this life. I believe in the equality of man; and I believe that religious duty consists in doing justice, loving mercy, and in endeavoring to make our fellow-crea-

tures happy." If churchmen would practice these admirable inculcations they would cease to slander, and falsify, and defame the worthy dead.

## TIME FOR TEARS.

Said Rev. DeWitt Talmage in the course of his sermon at Washington, June 27, on Lawyers:

"If I were on trial for my integrity or my life and I wanted even-handed justice administered to me, I would rather have my case submitted to a jury of twelve lawyers than to a jury of twelve clergymen. The legal profession, I believe, has less violence of prejudice than is to be found in the sa-

When the great revivalist of one to two past generations, Elder Knapp, who died some 25 years ago, at Rockford, Ill., was making his last will, the scrive ner, when he reached the proper point,

"Who shall I insert as executor?" "George Tullock." "But Mr. Tullock is an Infidel."

"George Tullock is an honest man and I want an honest man to adminiser on my estate."

Traducers of Liberals, and lovers of riestly demagogues, read these facts and weep.

#### FOUR-FIFTHS FORGED.

An English paper states that at least 80 per cent of "antique objects" now in existence have been manufactured within the last dozen years. In a recent lawsuit in London, some workmen showed in court how ormolu la kind of brass in imitation of gold] is "antiqued" by the use of pumice powder. The mag istrate ordered a cabinet to be kept un der lock until he could decide whether it was ancient or modern.-News Item

The hand of the imitator and forger has ever been active. The ambition has been to make the modern appear ancient. As age gives value to the antique, so modern thought has been clothed in ancient language, and is given to the world as the production f thousands of years ago. With full knowledge of these artistic and literary frauds, who can blame scholars for their skepticism?

THE DIFFERENCE.

While good men are trying to get hell out of the church, the church is trying to force hell on the people.

## MODESTY.

As Presented by the Banner

THE CLAIMS OF SPIRITUALISTS AS TO NUMBERS GREATLY OVERRATED, Modesty, is a virtue that reflects no

little credit upon its happy and fortu-nate possessor. His merits are recog-nized and rewarded while those of the vain and pretentions self-seeker are passed unnoticed. A truly modest man is welcomed in all social circles, and every opinion expressed, not deprecatorily of self, for with hesitancy of speech, but with an air of modest deference to and recognition of the rights and opinions of others, always commands respect and carries due weight. It shows his associates that he feels there is much more for him to learn upon all questions, and that he seeks as well as gives instruction in all matters under consideration.

Political parties, religious bodies, social clubs and all other societies—when possessed of that innate modesty that loves truth and justice-wield a far greater influence than do the pompous. arrogant and bellicose organizations that seek place and power, regardless of merit.

All attempts to advance one's own interests at the expense of others, all statements not warranted in fact, all assumptions of superior ability, primogenitureship, or divine right to rule, are reprehensible and should be condemned by all lovers of honesty and integrity. Fair, candid statements of fact are always read and heard with pleasure, and a modest presentation of the claims of any theory in science and philosophy always carries with it no little weight among the masses. There is nothing that disgusts an intelligent man or woman so much as the laim of any one individual, clique or party, to all wisdom or to the control of all the avenues that lead to the realm

Some Spiritualists are lending themselves to the support of these conditions to which reference is made above. Instend of modestly presenting the truths of Spiritualism in a logical, straightforward manner, they boast of the millions of Spiritualists in the world, and claim that every scientific achievement every important invention, every educational advancement, in fact, all progress made by the world at large, is solely due to Modern Spiritualism. Sunday newspapers; because the tum- They loudly proclaim that Spiritualism has put out the fires of hell, dignified man and overthrown the dogmatic assertions of the Bible. They overlook the services of the Universalists, Unitarians and scientists in these several the Bible supplied all the literature a fields, and ascribe all of these improvements to the work of Spiritualists. They claim that all the way from ten to thirty millions of people in the United States alone are outspoken Spiritual ists, and sneer at the one who modestly asks for reliable data in regard to their claims.

Such extravagant claims, such bald assertions and utter disregard of fact cannot do otherwise than bring ridicule upon the cause, of Spiritualism. If Spiritualists, are, so numerous as claimed, where she the fruits of their labors? What temples, schools, colleges, universities, sanitariums, hospitals, homes, etc., have they founded? Where cau, these, many millions be found to whom these modest(?) claimants refer?, If each one of the thirty millions (?) of Spiritualists would but give ten conte such to Spiritualism. give ten cents each to Spiritualism, no religious denomination on earth has the power and opportunity for doing good that the Spiritualists would have. There are between six and seven hun-

dred local Spiritualist societies in the United States and Canada, fifteen State associations, and fifty camp-meetings. The average membership of the local societies is less than fifty; granting that the membership is two hundred, we can only find a following of 140,000 for Spiritualism. Admitting that there are ten Spiritualists outside of a society to one in it, that would indicate only 1,400,000 Spiritualists in the United States and Canada. This figure The Banner considers too large, but it is much nearer the truth than are the wild claims made by the enthusiasts who consider neither facts nor figures when making their statements to the public. Truth and veracity are jewels of great value, and Spiritualists should prize them as they prize the jewel of houor. Better a modest underestimate than a glaring falsehood in stating the following Spiritualism now has in the world. Let us be honest with ourselves and then the gentle angel of modesty will attract people to the standard or Spiritualism, as the magnet attracts the steel.-Banner of Light. Boston.

IRRELIGIOUS BAKED BEANS. The Woman's Christian Temperance Union, of Somerville, near Boston, pro pose to stop the selling of baked beans. at the bakeries on Sunday. And sods water at the drug stores must not be drawn on the day of the sun, if they can carry into effect their resolutions. Instead of a temperance organization merely, the action of the W. in many localities, indicates its love of Christian bigotry is paramount to its love of temperance.

AND STILL THEY COME. The Scriptures furnish quotations for any phase of life in any age.-Chron-

Yes, a thousand sects, with a thouthe teachings of the Bible, and the end is not vet.

BELVIDERE SEMINARY,

The fall term of Belvidere Seminary will begin Monday, September 20. This is a refined home school for the children of Spiritualists and liberal people. Its location is healthy and beautiful. All who patronized it the past year, among whom are several of our best mediums and lecturers, have expressed their entire satisfaction at the advance-ment and improved health of their children. See testimonial in another column. Address Belle Bush, Belvidere, New Jersey.

THE PREACHER FOR SPOILS. The Washington church which thought to make a coup by securing the services of Rev. DeWitt Talmage has found that he is not such a drawing card as it supposed he was. He was hired as the assistant to an old and beloved pastor, and he was to receive all that was left after the latter's salary and other expenses were paid. For a time he filled the church and the arrangement was satisfactory, but now popularity has waned and the church already owes him money. He has left Washington and will not return all summer. Talmage is one of your ministers who does not loiter around when salary is not forthcoming. He is, above all, a money maker,-Chicago

"Woman," By Susan H. Wixon. 10

## PLANETS AND LIFE, ETC.

Touching upon Some Recent Scientific Speculation.

A PECULIAR SPIRIT MESSAGE—THE RELIGION ETC., OF A FAR-OFF PLANET.

I have been reading the latest scientific speculations which decide that Venus and Mercury are without organic life—and that soul-saving as a profession cannot exst there. And this theory reminds me of some other things: I had a talk with an Indian control not long ago, whose medium is a very intelligent gentleman in his normal condition. After "he came to himself" I spoke of what had been said to me and remarked upon the lessons from nature that are so prominent in spirit intercourse, expressing the regret that I had not mastered stenography—for had I made a record of such lessons given by spirits, and edited them connectedly, they would have constituted a principia.

But I took up my pencil to tell you about a circumtance that this Venus-Mercury topic recalls. To get at it without prolixity is, however, a task, but as the story will be a preface to much from the same source that I may jot down for the "Thinker" and thinker, the one elling will do for all.

#### A JOURNALIST MEDIUM.

I had a friend only two years gone "over there," who for about one year was to himself, myself and two others, only a known medium. He was a newspaper man of ability, ample experience, and at the time of his development in charge of a department on a first-class daily. I was myself the initiative agent in his discovery as to his own powers. He had gone to a lecture hall in pursuance of an order to report what he saw—as he saw it—and in his report to treat the assemblage as he would any other respectable meeting of citizens. The lecturer gave some psychometric readings at the close of an inspirational address, and the reporter came back very much interested. He had heard about the Quija board, got one and found it worked for him very readily. He came to me with his "secret"—for should it be known that he was a medium, he feared for his situation—as he said it: "A level head" being the first requisite in a reporter. I kept his secret till after his death, which as intimated above occurred about a year thereafter.

About this time it so happened that Henry Slade came to the city, and at his request I accompanied him and was present at a sitting with that exceptional man, who, though broken in health, gave my friend one of those clear tests that have made more Spiritualists than any one agency in the modern movement.

And now developed the most pecular phase of mediumship I have ever witnessed. He would come into the room—at night while he was waiting for the paper to go to press, sit down at the desk, take a slip of white paper used for editorial or other copy-about the size of a half sheet of foolscap-write on it the alphabet, the numerals, and "yes" and "no" at the upper corners—the letters of the alphabet at intervals of about one inch between them. He would then take between his thumb and finger an ordinary bone shirt-stud, and slide it from letter to letter, reading off the words so spelled out, as fast as I could take them down in manuscript, and I am more than an average fast penman.

The controlling or writing intelligence was of a very high order, and as the medium said often: "No one who knows me can doubt that some other mind than mine gave that." I have enough to make a book that was written down from this "button" dictation, as he called it, by myself and one other confident. We usually sat in a room in the newspaper office where reporters, proof-readers, foremen and callers were coming and going, receiving instructions as to the work of a morning newspaper getting to press. And this went on, at intervals, for a year without anyone suspecting that the two and sometimes three men were engaged in any other than the routine work of the evening. And now to the purpose of this

#### A STRANGE BAND OF SPIRITS.

One of those evenings we were asking questions and receiving and writing down the answers, when the control anced that they were interrupted by a strange band or company of spirits, and would have to suspend for a time. And now I copy from my own notes the report of this remarkable experience, after reading which you will see why the Venus-Mercury matter recalled the incident I relate:

These spirits were represented as coming from a planet outside our system and so remote that they could not describe its direction from our planet, though to the control it seemed to be beyond our southern star hemisphere. They were traveling through space, visiting worlds, as we would say, to explore and obtain knowledge. They had been so long in spirit-life as almost to have lost touch with their native planet. What arrested my attention on one occasion, when I was the scribe, and that also attracted the attention of the control of the medium, was the statement by these spirits, that their planet home was a world like our earth, and its people human beings, as we are, and that in all their explorations or travel, they had not found organic or human life or beings on any other worlds visited by them. When they reached this point in the interview, the control of the medium stopped suddenly and said:

"Query, just here: Is life, as we know it, possible on any world save one of like formation, development and conditions? Or, are not the conditions we know as the earth planet the essential requisites for the evolution of organic life? As a spirit I know nothing different."

Now, here is a question for speculation to work at. I do not produce it to affirm or deny, only to show some people that while our astronomers are dogmatizing as to inhabited and uninhabitable worlds in our own system, that spirits have their word to say on like topics. I only sand varying creeds, have been built on | say that this was a genuine message from outside the consciousness of the medium or the scribe. True or not, it was from a spirit source—the reader can make his own comment.

And while on the subject perhaps the report of another sitting, with these sojourners of which I was again the scribe, may not be without interest to the curious, and the thinker as well. They were asked about the religion of their planet, and this is the reply, verbatim:

"The earlier religion of the inhabitants of our planel, as we learn from the unbroken history of the race was more complex than it was when we departed life, but still not so complex as that of the earth. There never was such a number of religions amongst us as the earth's people have. History informs us that in the earliest stages of the planet's existence a race" [Here a break occurred in the transmission, and the control of the medium said: "We want to begin anew"—and then the folowing was given]:

"In the earlier stages of human existence on our planet there was a race of men who believed that some could be saved by the power of several beings corresponding to your God, but each being a little lower in divine strength and purity than the chief God. This belief did not take deep root, and in the course of a few centuries died out entirely. It is known now only as a part of the history of the race. I think the inhabitants of our planet were more perfect in development when they first appeared than the people of the earth. But to give a reason for this is beyond our power. We merely make the statement based on what we know of our own planet and what we have been told of yours.

"This may account for the pure religion in our planet So far as we can learn there has been no material change in the religion of our race for several centuries. It has been simplified to the belief in a life after death, and the

believers in immortality of existence realize that there is but one thing for them to do, and that is to grow mentally as much as possible while in the flesh, observe all laws that tend to strengthen the physical body, and to lead what is called by you a perfect life, as near as the weaknesses of flesh will permit. We have nothing that corresponds with your church. We have what corresponds with your ministers, but they do not deal in the same kind of theories- He means the same as theories-Control -as the ministers you have. There is no need of theories concerning the soul's destiny, on the planet we came from. With us the future existence of the spirit is a fact, and all the ministers have to do is to urge the people to study and learn what should be known to them, and to fit themselves for the life which is to come. Belief is, in other words, narrowed to one fact—that of a future life. This belief naturally makes the people easier to govern and less inclined to break law. The chief aim once knowing what the future holds ready to release at the proper time—is to upbuild the entire race, simplify the manner of living, reduce the natural tendency of the people to go wrong to the lowest possible per cent, and thereby make many laws not a necessity."

[Here was a stop, and the control said: "I am having ome trouble in properly translating his words, as our language has no resemblance to his, and I am at times forced to grasp at his meaning and substitute the word that I think is proper, and which seems to convey his meaning." The communication was then resumed !:

"We mean that the aim of the people is to perfect their government and to live like brothers without 'friction. We have no places in which to guard our citizens. We have little need of such. When one citizen violates the law in any way he is dealt with at once, but not locked up. The men of this class are so few that they know speedy punishment follows bad acts, and that there is no way of escaping the penalty of the law. Where the people insist upon honesty thieves do not flourish. Human life is never taken, and it is seldom that a brutal assault occurs. The people as a class are students, and even the lowest grade of labor is educated. We are a people whose reigion has come direct from those who have departed life. We talk to our dead. We know they exist in spiritlife. Hence our religion.

"I can give no farther information as to our religion. have covered it all. It is universal with the people. Missionaries are not needed. Each man is his own preacher. Could a better condition exist? We are a

moral people because our belief makes us moral." Question: Do they know anything about the origin of

"No. That is the mystery. Life came, but how is not known. That is the missing link in history. I doubt if the first man could tell how he came into existence. He must have been born a child, and no memory of birth lingers in the human mind."

And so ends my notes of this very remarkable interview. I have no comment to make—being simply a reporter-only to repeat again, that it is a genuine spirit message. And may it not be allowed to say—that it is an answer to the oft repeated remark: "That spirits never talk above commonplace things." SAR'GIS.

#### Theological.

The daily papers state that at Cape May, N. J., recently, "at the height of a frightful storm that passed over the vicinity, the residence of Rev. C. D. Parker was struck by a bolt of lightning that passed into the room in which the minister and his family were. The minister was rendered insensible and the other members of his family were slightly shocked.

"There was great excitement among the household. Physicians were summoned, and after considerable difficulty the minister was revived. The other inmates of his house suffered more from fright than from injury. The house was badly damaged, the lightning wrecking one

"The minister and his family do not feel any ill effects from their experience, and Rev. Mr. Parker says that it was only the will of God which prevented him from being instantly killed."

Viewing the matter dispassionately, one might inquire: Why should God strike with lightning a minister of his If it was only the will of God which prevented the

prevent the lightning from striking him at all? If, however, the accident was the work of the Devilthe old query arises: Why does not God kill the Devil, and

minister from being killed, why did not the will of God

thus put an end to the Devil's works? There are lots of queer and unexplained things in or-X-RAY. thodox theology.

#### THE DEAD.

The Dead. Oh, Mortals! Let ye not, with sobs of woe, Bewail them when they die. But sing to them and let their spirits rise; Progressing unto heaven's immortal sky.

The Dead. Oh, Mortals! Mark ye not the damp of death, That settles on the pale cold face; But sing aloud, with tender melodies Of nature's bountiful grace.

Nor yet the lines of pain. But sing with joy, of the immortal skies, Where they shall live again. The Dead. Oh, Mortals! Sing ye of the loving ones, Who passed death's gate, like they.

Oh, Mortals! Heed ye not the fading eyes;

The Dead.

Have triumphed o'er the lonely grave; Now live immortalized and free. The Dead. Oh, Mortals! Go ye not with mourning throng To those who love them best, And with mirth and joyful song,

Fold the dead hands to rest. The Dead. Oh, mortals! How, like music low and faint, Their souls shall float afar. And wake in heaven, beautiful heaven, Where nature's sweetest angels are.

## A VIOLET.

CLARENCE S. TISDALE.

God does not send us strange flowers every year. When the spring winds blow o'er the pleasant places The same dear things lift up the same fair faces. The violet is here.

If all comes back-the odor, grace and hue-Each sweet relation of its life repeated; No blank is left, no looking for is cheated; It is the thing we knew.

Joplin, Mo.

So after the death-winter it must be; God will not put strange signs in heavenly places; The old love shall look out from the old faces-Veilchen! I shall have thee! -From the German.

Honest instinct comes a volunteer, sure never to overshoot, but just to hit, while still too wide or short of human wit.—Pope.

There is nothing so likely to produce peace as to be well prepared to meet the enemy.-Washington.



## Gamp-Meeting Directory.

Cape Cod Camp-Meeting.

Hasiett Park, Mich., Camp.

Freeville, N. Y. Camp.

New Era, Oregon Camp

Forest Park, Kansas, Camp.

Temple Heights, Me., Camp.

Central Ohio Camp.

Nebraska and Kansas Camp.

western Kansas Camp will be held at

Franklin, Nebraska, commencing Sept.

Granger, secretary, Box 71, Ashley, O.

The F. M. S. S. C. A., Maine.

Will hold their twentieth annual

Associations wishing to be numbered

in this list of camp-meetings for the

IMPORTANT NOTICE.

To the Northwestern Spiritualist'

Camp-meeting Stockholders:-I write

this public notice through The Progress-

ive Thinker, hoping to reach all who are interested in the work and in this

western Camp a success, and the re-sults are as follows: Starting without a

dollar, we now own, free of debt, fifty

tents, one large pavilion tent, dining-

room, seating capacity 100; 600 chairs

thirty benches, Ladies' Auxiliary build-ing; six cottages, 11,000 feet of lumber, thirty acres of land at Lake Minneton-

ka (a balance of \$2,000 due in five years

at 7 per cent); 100 spring beds and cots,

glass and silverware, towels, napkins and table cloths; all large and small

lables needed, etc., etc., in fact, every-

thing needed to run a large and successful camp; and I desire to say that I

feel that I have done my duty and must

retire from its management. My in-

creasing age and failing health warn

me to do so. My interest is very strong

send me a notice to cast their votes for

them, I will use my best judgment.

State number of shares, as each share up to ten has a vote. This has been a

in camp sixteen days, and it has rained more or less every day but two, but we

still hope for settled weather and for a

successful camp. Send proxies in at once, as the election takes place Monday, July 19. The Ladles' Auxiliary under the guidance and direction of Mrs. Bessle Asplawall, has acquired

Your friend.

2433 5th ave., Minnenpolis, Minn.

S. N. ASPINWALL.

for its continued success, but to suc-

dates at once.

camp-meeting at Buzwell's Grove,

Hussey, secretary, Millersport, O.

ville, N. Y.

CAMP-MEETING REPORTS. We go to press early Monday morning, hence reports intended for that is-sue should reach this office not later sue should reach this office not later held at Ocean Grove, Harwich Port, than the previous Friday. Bear that in Mass., July 18 to August 1, inclusive.

The following is a list of the Spiritmalist camp-meetings, with location, date, and the name of those to whom application must be made for particu-

#### Gilbert Lake, Minn.

A new camp will be established August 1 to 16 inclusive at Brainerd Minn., at J. W. Holmes' summer resort, on Gilbert Lake. For particulars address Emma L. Holmes, Box 1745,

#### Brainerd, Minn.

Indiana Association. Holds its seventh annual camp-meeting at Chesterfield, Ind., July 22 to August 5, inclusive. For particulars ad-

#### dress F. J. Macomber, Anderson, Ind. Lake Brady, Ohio. Holds its sixth annual camp-meeting, their grounds at New Era, Oregon, June 27 to August 29, inclusive. For July 10 to August 1. Address W. 19. particulars address Chas Thomas, 2762 Jones, secretary, 201 Alder street, Port-

Broadway; Cleveland, or C. P. Hopkins, land, Oregon, until above date. Lake Brady, via Kent, O. Maple Dell Park, Ohio.

#### This camp-meeting will be held at above park, Mantua Station, Ohio, July 48 to August 22, inclusive. Address Cor, Sec'y. N. S. & R. A., Mantua Station, O., Box 45.

M. V. S. A., Clinton, Iowa. The Mississippi Valley Spiritualists' Association holds its fifteenth annual camp-meeting at Mt. Pleasant Park, Clinton, Iowa, August 1 to 29, inclusive. For particulars address Martin II. Mc Grath, Sec'y., Fulton, Ill.

#### Northwestern Association. Of St. Paul and Minneapolis, at Mer-riam Park Transfer, June 20 to July 25, inclusive. For particulars address Jas.

S. N. Aspinwall, Minneapolis, Minn. Onset, Mass. The twenty-first annual camp-meeting will be held at Onset Bay, Mass. July 4 to July 30. For information address H. E. Gifford, Onset, Mass.

F. Raymond, Minneapolis, Minn., or Dr.

#### Vicksburg, Mich. The fourteenth annual camp-meeting plars address D. L. Haines, secretary,

will be held at above place August 0 to Franklin, Neb. August 29. For Information write to Jeanette Fraser, Vicksburg, Kalamazoo

## county, N. Y., from July 25 to August For circulars and particulars, ad-

dvess H. C. Sessions, Cortland, N. Y. Grand Ledge Camp, Mich. Etna, Maine, from August 27 to September 5, inclusive. For particulars I wish to beg space in your paper to announce that the Grand Ledge Camp, Grand Ledge, Mich., is alive and address Hosea B. Emery, secretary, hustling, and that bulletins will be Glenburn, Maine. ready for distribution by the time this appears. They will aunounce a first

class program, to begin July 25. Address a card to J. P. Russell, Secretary, Grand Ledge, Mich., for bulletins. Illinois Camp and Summer Resort Association.

This Spiritualist camp will be held at Peoria Fair and Driving Park, Peoria, Ill., commencing July 15 and ending September 1. For particulars address, the secretary, Dr. C. T. H. Benton, 312 Fayette street. Peoria, Ill.

#### Devil's Lake. Mich. Devil's Lake Spiritualists' Camp Asso- association. As you all know, I have ciation will open July 11, and close July given my time and money freely for 25. For full particulars and circulars the last three years to make the Northaddress the secretary. Delphia P. Hughes, Wheatland, Mich.

Cassadaga Camp. The camp at Cassadaga, N. Y., opens Friday, July 16, with a conference, and closes Sunday. August 29, with lectures

by Mrs. A. E. Sheets and Hon. A. B. Marshalltown, Iowa, Camp. The Central Iowa Association will with comforters, sheets, pillows and hold its annual meeting at Marshall- cases for all; a large kitchen range and town. Iowa, commencing August 21, necessary cooking utensils, crockery, and closing September 20. Corresponding sand silverware, towels, napkins ing secretary, Miss L. P. Beeson, Al-

#### bion. Iowa. Island Lake Camp.

The programmes for Island Lake Camp Association are out, and being circulated. Any person desiring one of them, or wanting any information concerning the camp, write to Samuel H. Romeo, Mich., president and Ewell, Romeo, Mich., president and reneral manager. Arrangements have been made for public tests every day will, and a good business man at its been made for public tests every day will, and a good business man at its head, and if all the stockholders who during camp. A large attendance is anticipated. Camp opens July 29 and cannot be here to cast their votes, will send me a notice to east their votes for closes August 31.

This camp-meeting begins on July 4. 1897. Speakers, H. D. Barrett and Jen- very discouraging season; we have been uie Hagan Jackson, and Mrs. Annie E. Thomas, medium. Closes on the 18th.

Lookout Mountain Camp.

The annual meeting takes place here the second Tuesday, 13th, and you are earnestly repuested to attend in person or by proxy. Jerry Robinson, president. Summerland Camp.

The eighth camp-meeting of the Spir-itualists' Society of Summerland, Cal., all the bedding, linen, glass, crockery and silver ware belonging to the assowill convene July 18 and close August 8. For particulars address Wm. P. Allen, secretary, Summerland, Cal.

Elk Grove, Kans., Camp. The Eik Grove Camp will be held at Island Park Grove, Winfield, Kan., July 10 to 26 inclusive.

Sunapee, N. Y., Camp. The Sunapee Camp will be held at Blodgett's Landing, N. H., July 25 to August 22 inclusive.

Clear Lake, Ontario, Camp. Camp-meeting will be held at Clear Lake, Peterborough county, Ontario, commencing June 1. Address for circulars G. M. Bellases, Young's Point,

# ONSET CAMP.

#### Opening Exercises--Address by C. Fannie Allyn.

"The spiritual world is an overflowing fountain and human souls are its

Sunday, July 4, was the opening day of the Onset camp-meeting. The weather was fine. A goodly number assembled at the auditorium in the morning to hear the lecture by Mrs. C. Fannie Allyn. The Bridgewater band gave the opening concert at 9 and at 10:45 Dr. Geo. A. Fuller, who is to preside this season, made a few remarks of greeting and congratulation applicable to the occasion. Brother Maxham, of Washington, Onset's favorite singer, came up looking fresh and cheery as if it were but yesterday that he had left

Many familiar faces were in their accustomed places, which caused it to appear almost impossible that a cold winter had intervened since the last gathering, but "tempus fugit." Alas for the trials, the sickness, sorrow and sad partings from loved ones since last season and whose familiar voices will never again greet us in the body.

Mrs. C. Fannie Allyn delivered a poem entitled "Freedom's Flag." "The Sword of Bunker Hill" was sung by Mr. Maxham. Subjects for the lecture were taken from the audience.

MRS. ALLYN'S LECTURE IN PART. The thirty-first annual camp-meeting With glad true hearts to-day we open of Spiritualists and Liberals will be wide love's door to catch the thought of inspiration that comes by intuition for a patriotic as well as Spiritualistic ex-For particulars apply to Capt. E. H. Taylor, Harwich Port, Mass. pression. It is through the teachings of every-day life that we find our knowledge that leads us to the great Beyond. This is the hour and day that we re-The fifteenth annual encampment of member the sacrifices of the past and we want to make a prediction that the Haslett Park Mich., Spiritual Association will be held from July 29 to to August 31 inclusive. Address for when we become more free we shall information I. D. Richmond, Secretary, St. Johns, Mich., or G. F. Otmar, Man-ager, Lausing, Mich. celebrate it as sincerely on Sunday as on a week day. Crucifixion must come to every one who steps in advance of the time. Each expression is but the unseen thought of the multitude. Lincoln's act was but the expression coming to the surface of what was in the The Central New York Spiritual Association will hold a camp-meeting brains and hearts of the people. Prof. Emerson, of Boston, instead of teachfrom July 24 to August 8 inclusive. Address A. C. Stone, secretary, Freeing children what to say and how to say it, taught them how to use the body, how every joint and muscle must come under control, and then the mind The First Spiritual Religious Society of Oregon will hold a camp-meeting at acts in response and becomes free. We are still slaves, slaves to public opinion, to other's ideas, to what others will say, slaves to our grandfathers' ideas and customs, but they stepped forward and built better than they knew, and is is only of late that the United States This camp will open July 8 at Ottahas come to understand this. When wa, Kansas, ending July 13. Good speakers and mediums will be present, our tuitlon has taught us that man was not born and fell, or woman born on and a good attendance is anticipated. that thanksgiving occasion of a spare For further particulars address T. C. Deuell, Wallula, Kansas. rib, but that they have been moving or side by side and slowly coming up from time to time to a perfect recognition we can see the great dawn breaking. The rainbow of promise is brightening A camp-meeting will be held at Old Town, Maine, by the Temple Heights Spiritual Association, from August 14 and we are growing towards freedom. The sin of priestcraft has been the sin to August 22, inclusive. Address J. P. Stearns, president, at Old Town, Me. of ignorance. They say the body is nothing; the soul everything; but I say to-day, the body is everything and we

want to make the most of it.
We have said, "Our Father who art in heaven," but we should say 'Our brother who art on earth," and treat him accordingly. What of Robert Dale Owen, Wm. Lloyd Garrison and others who worked for hymenity are they The camp-meeting of the Spiritualists of Central Ohio will be held at Woolley's Summerland Beach, from July 10 to August 16 inclusive. Address S. J. who worked for humanity, are they here? Your mother and my mother, your boy and my boy, can they come here and help us? What, then of our daily deeds, are they not most import-Southwestern Nebraska and North-2, and closing Sept. 13. Good speakers, etc., will be in attendance. For particant? We have had more liberty than justice, but we cannot truly have one without the other. We can all have education, but we haven't got it. We say "Hurrah for the Fourth of July," and County, Mich.

Sylvan Beach, New York.

A camp-meeting has been organized to be held at Sylvan Beach, Oneida county N. Y. from July 25 to Appear Granger secretary Box 71 and 100 miles.

County, Mich.

The eighth annual camp-meeting will be held in Woolley Park, commencing August 15, and closing September 5. For any information address W. got liberty; we are not free till obtained.

tion. But we are going to report progress for we are progressing. There are only two good people in the world to-day, one is dead and the other can't be found. So we are glad to-day we are progressing. There are 10,000, 000 of Spiritualists to-day, and we are glad, but we are not free till that Spirtualism takes hold of us and makes us better men and women. In the church you can take another man's wife and get religion and she can do the same season of 1897, should send in their and be saved, but that leaves the other woman out. They can attend the funeral of a poor woman and say it is God's will, and God has called her home after she has made shirts for 25 ents a dozen until the spirit could no

longer stay in the body, and it is all right and God's work. Manhood and womanhood come first in the spirit of righteousness. An old man was found weeping because somebody had told a story about him, and they said, "I wouldn't cry, I have heard a great deal worse stories about

vou.' "But," he said, "this one is true," s the truth that burts, the truth that makes vou free.

It is harder to be a Buddhist than a Christian, for Buddha gave eight steps of morality to follow; but to be a Chrisian you have only to say you believe. Just so long as there is a system in the United States whereby we do not have nough to eat, we are not free.

Every star and every stripe represents at some New England fireside some dear boy who went out and died and we saw him no more, and so you and I must learn patriotism; not in fireworks, but by truth, and go forth and do battle. When they came rushing up day after day to enlist they were not asked whether they were Catholics or Protestants or heathens, and so let us not ask to-day, for we are all brothers and sisters. Extend the hand of help, the heart of sympathy and work side by side in the cause of humanity."
"The Beyond," a poem by Ella Wheeler Wilcox, was sung by Mr. Maxham; "America" by the congregation, and the benediction by Mrs. Allyn closed the morning exercises. Mr. Maxham sung his "Greeting to Onset," composed by himself:

Again, with our hearts filled with joy and devotion We greet all our friends who are now

As white sails are borne on the waves of the ocean Our tho'ts have been wafted to Onset so dear.

Refrain-

None other like Onset has charms so entrancing. Unequalled in beauty, this gem of the Thy groves breathing perfume, thy merry waves dancing,

With gladness our hearts turn, fair Onset, to thee. Refrain-None other like Onset, etc. Responsive as flowers to the dewdrop's

As constant as stars to the mariner's view, Our hearts shall respond with their fond ministrations.

Refrain None of the like Onset, etc. Our pleasure to-day has a chalice of For many havel passes from this cir-

cle below, Yet partings will be but as now to the morrow, For oft they'll return to their loved

ones we know. Afternoon exercises were held in the temple; band concert at 1 o'clock; tests temple; band concert at '1 o'clock; tests at 2 by 0. Fannie Allyn and May Pepper; song by Mr. Maxham.—"The Evergreen Mountains of Life," (Dr. Storer's favorite); lecture, by Prof. Kenyon at 3:25; "Nearer, My God, to Thee," by congregation. Prof. Kenyon's subject was "The Origin" of American Independence," an able and justructive lecture, historical and spiritual. There are few Americans who know we are indebted to Thomas Palne for our indebted to Thomas Paine for our American Independence. Then followed a culogy to Thomas Paine; "We Shall Not Pass This Way Again," sung by Mr. Maxham; benediction by Mrs. Kenyon. At 4:30 band concert in the grove.

AUGUSTA FRANCES TRIPP.

Lily Dale Camp-Meeting.

During the past week no less than wenty cottages have been opened and n number of prominent workers have arrived. Among the recent arrivals are Will C. Hodge, Mrs. Hamilton, Pierre Keeler and family, the Bangs Sisters and Mrs. Greenameyer.
As usual, the first of the season brings one or more individuals who ad-

vertise charms, etc., but they seldom remain for any length of time. Cassadaga Camp-meeting has long enjoyed the reputation of being the leading educational center among Spiritualists. This season will not be an

exception to the rule. A. H. Dharmapala will give the peo ple his thoughts on the Oriental teachings. W. W. Hicks will open a series of lessons in esoteric philosophy, including Yoga, studies in Srimad Bag-havatam of the Hindus, and the Sud-

harma Pundarika of the Buddhists, Miss Hattle H. Danforth, of Boston s expected to give a series of classes in palmistry; Mrs. M. E. D. Sperra will hold classes in dancing; Mrs. W. H. Bach will teach the mandolin and autoharp, while the writer will hold a series of classes in mediumship and its development and uses, and give instruction in hypnotism. Negotiations are pending with a teacher of mental science, and others have written asking for arrange ments for other branches of instruction The children will be provided for by lyceum that will hold daily session and will be in charge of Miss Annette Rittenhouse, of New York City.

We look forward to an auspicious opening Friday, July 16. W. H. BACH,

#### MEMBERS, ATTENTION!

To the members of the Ladies' Inde pendent Union of the Mississippi Val-ley Spiritualists' Association:—Where-as, It has come to the knowledge of the Union that article four of the constitution, entitled Officers, is in direct conflict with paragraph three of Articles of Incorporation of said Union; and

Whereas, at a regular business meet ing of the Union, lield August 19, 1896, formal attention was called to this discrepancy, and the following amend ment presented, which under rules gov erning amendment's, went over to the next regular meeting: Resolved, That article four of the

constitution be aniended to read as fol-The Union shall elect a president, two

vice-presidents, secretary, treasurer and ten trustees, who shall constitute an executive board, seven of whom shall constitute a quorum.

These officers shall be elected on the third Wednesday of August in each

Also amend article nine, entitled Trustees, to read as follows: The trustees shall be members of the executive board, and work for the benefit of the discretion to promulgate the success of

You are hereby notified that this amendment will come up for final consideration at the next regular meeting which will be held Wednesday, August 18, 1897.

All members of the Union are earnestly requested to be present.
NETTIE E. Mc GRATH, Sec.

#### ONEIDA LAKE CAMP.

This camp is progressing in its arrangements, and a good programme is assured. It opens July 25, and closes August 8. Is located at Sylvan Beach, on Oneida Lake, N. Y. Change cars at Canastota and go via Lehigh Valley railroad to Sylvan Beach. Ask to be put off at Rockaway, and you will be on the camp-ground; or, a free buss is promised by the hotel from Sylvan Beach Station. Officials at the camp will extend every possible courtesy and guarantee you an enjoyable time.

#### G. W. K.

A BLESSED COMFORT.

To the Editor:-In The Progressive cation headed "A Great Light," from an investigator of one year, who says the more interested he becomes, etc. Now we would say to him and to others that after forty eight years of inves-tigation we can truthfully say the same, and among the thousand communications and tests we have received, permit me to mention one which was touching and consoling to myself and wife at least. In the first place let me say that my wife was both clairvoyant and clairaudient, and that we had a little daughter, Cora, four years old, in the spirit land, who left the form one year before. Now, at this time young lady twenty years of age, daughter of a widow, and among our most in timate friends, being about to pass to the better land, and my wife being sick and confined to her bed, I went to see how these friends were, and arrived just in time to witness her message and departure. Turning to me, she asked if I wished to send a message. I said: "Yes, kiss Cora for me." Thus calmly she passed on.

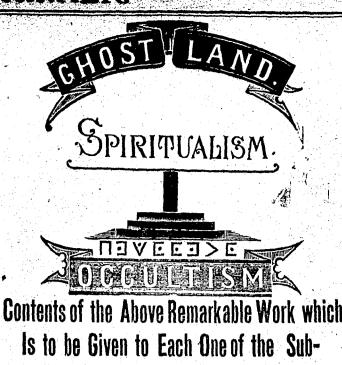
When all had been arranged at the house, we went to make other arrangements, and in doinggreso passed my house, where we ran in to see how my wife was; and when we entered the

"Well, Emma has gone."

With a little surprise, we asked how she knew. She said: "Emma came in here a few minutes ago, leading Cora by the hand, right up in front of the ed, and taking Cora up, kissed her and said: "You tell him I have done it. What did she mean by that?" Then I told her of the request I gave.

This may not interest all, but to us it is what investigator calls a blessed J. A. SANFORD. Oshkosh, Wis.

"Karezza. Ethics of Marriage." By Alice B. Stockham, M. D., Price, \$1.



scribers to This Paper. PART FIRST. THE NEOPHYTE AUTHOR'S PREFACE Editor's Introduction CHAPTER I. Interesting Spiritual Mysteries and Experiences— On the Threshold—At College—Prof. Von Marx— BERLIN BROTHERHOOD. CHAPTER II. Marvel of Magnetic Influence and Somnambulism— Magic—Flying Souls—Murder and its Results. CHAPTER III. PROFESSOR MULLER, THE GREAT SCIENTIST AND MATHEMATICIAN—CONSTANCE—THE VIOTIM. CHAPTER IV. ZWINGLER-HOW TO TRACE A MURDERER-REMARKABLE PSYCHOMETRIC FEATS OF THE BOHEMIAN WONDER. 51-59 CHAPTER V. MAGIO IN ENGLAND-JOHN CAVENDISH DUDLEY-OCCULT-ISM-LETTER SHADOWS OF FATE-AMONG THE MAGI-60-71 CHAPTER VI. MAGICIANS AND SPIRIT MEDIUMS-INVOCATIONS-ELE-MENTARIES-PLANETARIES-KOBOLDS-FAIRIES. CHAPTER VII. PHILOSOPHY OF OBSESSION—WHO ARE THE EASIEST VICTIMS OF THE AFFLICTION—THE TELESCOPE—SPIRITS. 96-107 CHAPTER VIII. STRAY WANDERERS—THE FASTING GIRL—GYPSIES—"DER FREISCHUTZ"-JUANITA-HER WONDERFUL GIFTS. CHAPTER IX. THE LETTER—THE LIFE TRANSFER—BEREAVEMENT—THE PHOTOSPHERE—THE UNIVERSE OF WORLDS. CHAPTER X. IN THE WILDERNESS—THE JOURNEY—DEATH OF PROF. VON MARX—HIS GREAT ATTACHMENT TO LOUIS. CHAPTER XI. AWAKENING TO REAL LIFE-IN THE SPHERES-THE LIFE Transfer Reversed—Louis in Desperation Tries to Starve Himself to Death—Learns a Lesson. CHAPTER XII. DIARY OF JOHN CAVENDISH DUDLEY-PROF. VON MARX'S HISTORY-THE PRINCESS-PROSPERO AND ARIEL. CHAPTER XIII. MR. DUDLEY'S DIARY CONTINUED—MADICAL SEANCES— THE NINE DAYS' TRIAL—PROF. VON MARX'S SPIRIT. 183-196 CHAPTER XIV. MR. DUDLEY'S DIARY CONTINUED—THE CHEVALIER'S RETURN—OBSESSED BY THE SPIRIT OF PROF. VON MARX. 197-210 CHAPTER XV. MR. DUDLEY'S DIARY CONTINUED—PHILOSOPHY OF NEW BIRTH—RESURRECTION—WHY AND WHENCE—SEANCE. 211-218 CHAPTER XVI.

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The following are the chapter-titles: Introduction; The House of the Sage; House of the Miser; The Low Societies; Hader: Christinastide in the Spheres of Light; Christmanide and the Golden Gate; The Unbappy Marriage; Easter Day in Heaven; A Visit to the Earth; The Change Called Death (Coming to the Knowledge of the Light; The Society Again Visits Earth; The Forsken and Despised; Discussion: A Visit to a Distant Globe; Reunion in the Spirit-world; Contentedness Not Goodeness; Address of the Sage.

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

#### THE SPIRITUALISTIC FIELD-ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

If this plan were followed, no doubt

S. K. Ha'l writes "Heartily do I thank you, and through you the accom-pli hed and trenceaut writer of "De Anima." in The Progressive Thinker of the ard inst. The writer's suggestions are timely, togent and powerful and tion of all students in Animistic Philos, sub criher, in clubs of two or more.

Julia A. J. Perkins writes "I desire to add my word to what C. G. Cole has written of the work of Mis Lucy Myers, of Waynesville, Chio. It is more tan three years since I have tried to aid her in her dire needs; in that time I and say of the same: "We consider have learned to love her as a large-hearted woman, who bears her troubles price. with a wonderful sweetness, overlooking them at times in her sympathy for othe s. I have had through her some very remarkable manifestations of spirit upon the speakers, mediums, etc., who power and presence, she not knowing seek recreation, to come over into Ken-

ualism; the and ences surpassed our eximperfect harmony, not looking nor ask pectation, and although it was his first ing for anything, I very sensitively recorded on the spiritual restrum, he spake ceived an impressive thought, which as one having authority, and not as a was this: Now be perfectly passive. I Christian, who at best has rothing but then yielded to what might come. At questions." The writer expresses him-self as opposed to aping the church, es-draped in a beautiful costume of most pecially in the matter of baptising in- excuisite beauty and fine texture and

J.: "We were boycotted here for two grandeur an artist could neither pen years for no other reason save that we nor paint." years for no other reason save that we are Spiritualists, and do not attend any orthodox church or Sunday school. We believe in the religion of common sense, and our croed is to 'do good as we have opportunity.' We know from our experience that Spiritualism is true, and is the light of the world. We have the light of the world. We have the light of the world with the light of the world. We have the light of the world with the light of the world with the light of the world. We have the world with the light of the world with the wor help our good can e in many ways."

Jas. R. Lowther writes from Leonidas, Mich.: "The Leonidas Spiritual society c lebrated the 4th of July at a p'enic in Geo. Nichols' grove. Mrs. Watrous en'erta'ned us with some very line selections from the Truth Scoker. Order immediately. For tents and other contents of the selections of the truth Scoker. The young people enjoyed themselves at games of different kinds, such as croquet, base ball and footraces."

order immediately. For tents and other particulars, address D. S. Haines, secretary, Franklin, Neb.

Prof. W. H. Bach has made arrange-

Observer writes from Payne, O.: the pleasure of a greeting from the Spirit-world through the mediumship of Mrs. Meyers, of: 10 N Liberty st., Cincinnati, She has remained at Mrs. Ball's seance room, and all that attend enjoy and acknowledge the communications diumistic powers by the aid of mesmer-from their spirit friends. There was ism or hypnotism. The professor will no end to the tests given, and all so per- also hold classes of instruction in the her one of the very best physical medi- purposes and as a great remedial agent.

Spiritualists of Southwestern Michigan gan. held their annual reunion June 2.th, at Lake Cira. The day was fine and the meeting a success. There was a large audience of interested listeners in attendance. Dr. Adah Sheehan, of Cine mati, was the speaker of the day. with five minutes takes in the afternoon Williams and others. Mrs. Sheehan spoke in the morning of "Our Religion;" in the atternoon from subjects given by the audience. She advanced many good suggestions as to the work of Spiritualcause if they might be put into practice. She said that 'Spiritualists as a rule did no live their religion. They were too | nue, Chicago, Ill. aptiosit quietly, a cepting the facts of phenomena, and never dreaming there was work to do all along the line. religion we could and should live and enjoy every day, making of life for ourselves and neighbors, just what it was meant to be at its very best.' Mrs. Coffin, of Grand Rapids, gave some good descriptions which were recognized, proving the fact of the presence of our spirit-friends. Mesdames Butler and Buskirk gave us some good songs, assisted by the choir from South Haven. The officers of the past year were re-elected and a vote taken to hold the next meeting at the same place, the last Sunday in June, 1898, with Mrs. Sheehan for s Jeaker.

Mrs. Ida P. A. Whitlock speaks at la'em. Nass., in Cctoler; Providence, 12. 1. November: Pittsburg. Pa., in Jecember. The Sundays of January, at Columbus. Ohio, and week nights urder the direction of the Ohio State Association. She would like to all the month of Folguary in the west, a desocieties desiring her services may ardess her care Banner of Light, Bos ton. Mars

A friend writes: "Sunday, July 4th, Independered day, this year, was fur- or its priests; admitting also women to ther honored by the entrance of Spirit- membership, thus making it social, ben ualism, in one of its highest phases, eficial and to some extent political-not into the little town of Alexandria, near a society for propagating any kind of Newtort, Kentucky, in the form of a decication to spiritual development' christening ) of the daughter of William Kraus brought up a Catholic, and his wife, Ada. a Methodist. The sponsors were Mr. M. and Mrs. H. Spalding. The child's name in this life was determined to be Helen Mary, while its Spir-itual name is Daisy, the flower of the Flowers in profusion decorated the objects of the occasion, and the discourse and ceremony by Mrs. M. Summers, pastor of the Spiritualistic Church of the Students of Nature, Chiago, were so impressive as to awaken the dee, est sympathies of the re pectably large audience present.

Fulus Sumerlin writen of satisfactory please help us a little? Each of the trumpet seauces of Mrs. Frances E readers of this paper who are able to Ruddick, of Franklin, Ind., and says: do so, will please send us a little, and As an independent slate-writer Mrs. the Spirit-world will bless you. Ruddick gives good satisfaction, the wife will answer for those who contribwriting being done between closed ute to our ald, any five questions."
tlatts. Mrs. Ruddick has recently derelicied another phase of mediumship, Spiritualist Church, Cincinnati, O., she now gets writings on paper in closely sea'ed envelopes.

Mrs. S A. Crowfield, of Muncie. Ind., delivered two lectures at West Grove, 7:30 p. m., Dr. Adah Sheehau officiatdelive: ed two lectures at West Grove, 7:30 p. m., Dr. Adah Sheehan officiat-Surday. June 27. Both lectures were ing. It is the intention to continue the listened to with profound attention by a goodly number of the citizens of West Grove and vicinity. Both of her lectures were of a practical nature, defend-

Mrs. E. Epperson thinks mediums ing the rights of man in both the religshould not use their mediumship with lous and political world. All expressed the idea mainly of making money by it, themselves as well pleased with her She entertains the opinion that one should unfold and develop the moral nature before starting out as a medium. West Grove, Saturday, September 4th, Spiritualism and the world would be this being the first annual meeting of the better for it. We have three Spiritualist socieana. ties within five miles of each other, near West Grove, Pennville, and Wynona."

Francis T. Schmidt writes from Detroit, Mich., in very commendatory language of the premium The Progressho ld challenge the careful considera- ite Thinker is offering with each yearly He sends the paper one year to a relative, renewed for his own one year and for the sixteen two cent stamps to pay postage (the regular way to procure the premium, "Ghost Land,"; each received the book, and here is what they think these books we'l worth the subscription

Dr. E. H. Denslow is now located at

Petosky, Mich. J. M. Hodson, of Oddville Ky., calls how surprising they were till I artucky, and give the hungry and thirsty swered her letters. I carnestly hore ones of that State the bread and pure sne may receive help." waters of spiritual truth. Mr. Hodson W. A. T. writes from St. Johns, Ill.:

"We had a series of three lectures, delivered by Brother J. B. Kóons, brother of the genuine medium, N. W. Koons.

His lectures were replete with philosophical and scientific truths of Spirit. cares of life and business pursuits, and in perfect heaven were lective under the party of the property of the propert faith to of er. Mr. Kons gave permisonce appeared before me my sister, who son at the close of each lecture for departed this life some eighteen years

emblazoned with thousands of fine vari-Belle Bush writes from Belvidere, N. gated gleaming lights and shades of

to be the light of the world. We have Northwestern Kansas Spiritualists' Assurrered untold tribulation on account sociation will hold their second annual of our belief, but the people here are camp-meeting in a beautiful grove a compelled to accord us their respect and half mile west of town, commencing say they think we are brave and fath. September 2 and closing September 13. ful to our trust. We hope to have a full Good speakers and mediums will be in school in the fall, and if we do we can attendance. Good speakers and medi-help our good can e in many ways." ums from a distance are cordially invited, and their correspondence solicited.

ments to hold a series of classes in me-Once more the Fountain City has had dlumship at the Octagon building during the camp season. He will give a course of short talks on the different phases and best means of attaining them. Also to aid those in attendance in the unfolding and cultivating of mecct. All were pleased, and pronounce use of hypnotism, both for amusement Mrs. Bach will also give instruction on Zella Wait, secretary, writes: "The the mandolin and autoharp.-Cassada-

Mre July 14th for Lily Dale. She will re-

turn in September. T. C. Harthorn writes: "I see by an issue of your paper one speaks of the lost continent of Atlantis as being in the Atlantic Ocean. Why is it that so many Sam Shaffer, Mrs. Woodruff, Mrs. eminent mediums claim it was off the west coast of Mexico, in the Pacific, and that the people from it visited this coast?

Prof. Lockwood is open for campsuggestions as to the work of Spiritual-meeting or other engagements between ists, which would be a fine thing for the July 23 and August 4. Camps on route to the East preferred. Will make special low terms. Address 98 Ogden ave-

Mrs. A. E. Sheets writes from Grand Ledge, Mich.: "If my work I find The Progressive Thinker the household paper in Michigan. Your warfare against evil in all places is uncompromising. May success crown your efforts.

H. A. Streight writes from Mountain View, Cal.: "I am so much pleased with the paper and its management that I shall do all in my power to help on the work by sending the names of my friends and enemies also, if I have anv.

W. Oliver, of Toledo, Ohio, writes: "Why cannot we, the Freethinkers, Spiritualists and Liberals of the United lates, organize a secret society embodying all the good points of the other fraternal societies, but without the trade mark of the priest on it; one in which you are not asked to believe in au impossible God, Jesus or the Bible, but one in which an honest man is admitted on his merits, embodying also some of the features of the A. P. A., namely, resistance in politics to any and all church organizations which endeavor to mix in politics as a church, or to further the schemes of the church ism, but simply to unite all liberal minded men in a solid body to resist the aggressions of the church and also to benefit each other in a business way if possible.

Wm. Worthing, whose postoffice address is at Greencamp, Ohio, writes Dear Spiritual friends, I wish to call your attention to myself and old companion. I am aged, and got hurt six months ago so that I am not able to work. My wife is old and feeble. We have been true Spiritualists for thirtyfive years; have always helped those in need as long as we had a dollar. Now we are in need ourselves, and suffer for the necessary things of life. Will you

John E. Bruner, president of the First writes: "Having leased the church building situated on the East side of W. S. Gray writes from Pennville, Elm, between Ninth and Court streets. "The Spiritualists of West Grove and thoroughly renovated it, we will meetings every Sunday during the entire year. A lyceum will also be or-

(Confinued on page 8).

Items Suggested by, or Gleaned From, Spiritualist Exchanges.

The spider weaves a pretty web to catch the stupid fly

(This is a lesson you should learn'; The fakir sets his pretty trap to capture you and I (This is a lesson I did learn).

Psychometry teaches the potency of magnetic force, also of thought force. Man is a compound personality, but knows little of the ingredients. Life is a movement within a move

ment; a world within a world. The condition of the spirits of your departed is known now as far as it is possible for mortals to know it. Psychic law may yet explain many of the uncertainties and inconsistencies of mediumship, and yet not touch upon the

domain of thought entities. The past thirty years have changed the world's thought. Spir tnalism stands for the reality of a Spirit-world. Spirit is not dependent on the material brain for its expression.

chicken

Well, it was this

life has left me.

OUR SHAPE AFTER DEATH.

TAKE A PHYSICAL VIEW

matter. To communicate with the ex-

organ is fitted to undergo active work

not but marvebthat it can keep in tune

HOW WE CAME BY OUR BODIES.

The humani creature represents the

most perfect thinking and acting ma-

chine yet evolved on this earth, devel-

oping through countless ages in strict

harmony withithe surrounding condi-

tions of temperature, atmosphere, light

and gravitation. The profound modifi-

cations in the human frame which any

important alteration: in either of these

factors would-occasion are strangely

unconsidered, alt is; true there have

been questionings asito the effects that

might be occasioned by changes in tem-

perature and atmospheric composition, but possible variations in gravitations

seem almost no have escaped notice.

The human body, which long experi-

ence and habit have taught us to con-

sider in its highest development as the

perfection of beauty and grace-formed

IN THE IMAGE OF GOD,

is entirely conditioned by the strength of gravitation on this globe. So far as

has been possible to ascertain, the in-

ering the existence of animated think-

ing beings. The human race, therefore,

has passed through all its periods of ev-

olution and development, in strict con-

formity with and submission to this

dominant power, until it is difficult to

conceive any great departure from the

narrow limits imposed on the propor-

WERE THE WORLD LARGER.

These considerations involve marked

changes in the structure of human be-

ings. To accord with thickened bones,

bulging muscles and larger respiratory

would be heavier and more massive.

The necessity for such alterations in structure would be increased by the li-

ability to fall. The necessity of keep-

ing the center of gravity low, and the

great demands made on the system in

other respects must conspire to reduce

crease of gravitation, the bipedal form

would be beset by drawbacks. Assum-

THAT THE HUMAN RACE,

mained binedal, it is highly probable

that a large increase in the quadruped

hexapod, or octopod structure would

majority of animals would be of the

saurian class with very short legs, al-

lowing the trunk to rest easily on the

ground, and the serpent type would

HIGHEST TYPE OF BEAUTY.

But having known no other type of

human form, it is allowable to think

that, under those different conditions,

though stunted, thick-limbed. flat-foot-

ed, with enormous jaws underlying a

diminutive skull-as the highest type of

"The Philosophy of Spirit, and the

Spirit-World." By Hudson Tuttle, A

most able and interesting presentation

of a most important surject. Every

Spiritualist and every inquirer into the proofs and philosophy of Spiritualism should have this excellent book. Cloth, \$1. For sale at this office.

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great work of a master mind, and one whom Spiritualists should delight to

thought and patient research into Na-

ture's finer forces are here garnered

nd made amenable to the well-being of

humanity. Medica' men especially, and

scientists, general, Aders and students of occult forces will find instruction of

great value and interest. A large, four-

nound book, strongly bound, and con-

taining beautiful illustrative plates.

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bound in cloth, \$1. For sale at this

"The Fountain of Life, or The Three-

man and woman. Price 50 cents.

wili be delighted with it.

office.

"Principles of Light and Color."

honor. The result of years of

man would still consider woman-

under the altered circumstances,

prevail in the animal kingdom.

probably be in the ascendant.

ing

the size of head and brain. With in-

and digestive apparatus, the body

tions of the human frame.

within those geologic ages cov-

7: 57

so long.

in shape and size. When we

A men may possess the inherent dual possibilities of a Jeckyl and a Hyde, and yet be the one ego that under the pressure of influences and subtle forces, at dicerent times exibit the tendencies and qualities of the one or the other. Spirit acting upon flesh makes out of t a vehicle for its own use, for its own

life, and that vehicle is called soul. Agitation is the sword and pistol of every reform, and Spiritualism is too busy now in the use of its wearon to find-fault with those who cannot get under her banner.

Soul is the result of a perpetual influx of being as spirit; if we in free activity become a tabernacle for the indwelling spirit and in self-creative acts, we convert being into actual existence. It is good to live, better to know we

Spirit is that principle in man that napires right motives, that breeds concience: the monitor and motor; in fact he real man.

live, and inspiring to speculate upon

Love and truth are the fruits which the bruised hands of humanity can gather from the tree of spiritual life which grows in the midst of earth-life's barren wildernes. Spirit is the soul-creating force in the

iniverse. Spiritualism implies that man is a spirit, and involves the principles of spirit communion and endless progress-

Spiritualism is a proven truth, and stands in its unfettered glory, a peerless and indisputable fact indestructible in its grandeur, power and beauty; though waves may beat against the fortress yet the fortress is immortal light, life and truth, and forever will it stand! The inward part of man's nature, his

individuality are fashioned by spirit, and pulsate with being in a peculiar activity unmanifested in other forms of Spiritualism does not stand for any

particular or dogmatic faith; it gives iberty of thought, there is no design to draw you off from your own forms of Evolution does not mean the acquisition of absolutely new faculties, nor the

lopping off of the old It simply means true growth and development. The primary state of soul is consciousness-is in reality the state where the thought begins, for consciousness is the being aware of itself through thought.

experience. With the inception of birth is compassed the beginning of death. The effect of motion upon matter is the expression of cyclic law.

All human knowledgs rests on human

In the first and second decade of its history Spiritualism aroused the opposition of the entire religious world, and with it the contempt and scorn of the great body of representative scientists. To-day the cloud of despair may be

black, But what is the use of whining? The beautiful glow of the sun just back | tensity of gravity has not varied appre-Produces a silver lining.

The spiritual press has educated millions in the church and out, reaching far into remote districts of the world where there is no other opportunity to learn of the truth and its manifestations. It has been no small factor in the revolution of public opinion and the evolution of hought on all vital questions.

Life is an education or it is a failure. Entranced mediums are interrogated by a curious public as though they taken for a combination of protoplasmic divinity and infallibility; when in truth they are but the inspirable subjects of other minds, receptive often to minds unequal in knowledge to their own.

Instead of Spiritualism becoming a refinery of religion, the crucible of purification it will soon become the junkshop of second-hand creeds and dogmas, the dumping ground of the refuse, unless more attention be paid to the higher aspect, the science, the basic principle. spiritual education, and their application to our necessities toward advance-

ment. A fretful, grumbling disposition is an effectual bar to progress, whereas a hopeful attitude toward the future is a

strong incentive to advancement. The world owes a debt unpayable of reverence and gratitude for the obscure fidelity, the unchronicled sacrifice, the silent and steady toil which has no other inducement than a sense of duty and the reward of an approving conscience.

Because we have been unable to meas ure the orbit of each comet is no reason that we should say that any is exempt from cyclic law. The vastness of the orbit may exceed our finite comprehension, yet it is an orbit,

Independency in religion is unques tionably the word of the times. A man is scowled down as a jingo if he does not hold that the divine end of beauty. haman life is to have a good bank account, and run no risks of having to spend any of it on shiftless neighbors. Who believes any longer in the oldfashioned golden rule of treating other

Our modern golden rule is six per cent, and the devil take the hindermost. Money makes of man an automatic machine, the result of the worshiping of a cold, cruel, heartless, scheming

people just as well as we treat ourselves?

Christian God. That which makes the home truly beautiful is an unconscious element, au elusive thing, sometimes found in a cabin, and often, though not always missed in a pa'ace.

There is no perfect humanity in carnal practices however slight; that tree of ife has not been known to produce an-

Life becomes easier and happier when we make the grand discovery that vithin each human soul there is a sufficient resource for every need along the line of the individual career.

When we cease to look upon any experience as too hard, we have made a decided step in wise adjustment to life. Tho' God is just and is a judge, according to report, The Devil keeps an awful smudge around

his open court. To make of man the Ruler's tool by forcing him to crime; To make of him for both a fool, to serve each one in time. -

England.

## From Borderland, London, From Harbinger of Light, Melbourne, Australia.

MESSAGE FROM RUBINSTEIN.

EXTRACTS PEROM AN ADDRESS BY PROF. CROOKES. I have not been gone long, and am still near the earth. This is all the bet-The task I am called upon to perform to-day, is to my thinking, by no means a merely formil or easy matter. It fills me with deel concern to give an address, with such authority as a president's chair confers, upon a science which, though still in a purely nascent stage, seems to me at least as important. ter, because it enables me to come into closer contact with those whom I most desire to help. As you are aware, I was medium; and I wish it to be known that Beethoven influenced me. There was not another planist in Europe, I may venture to say, who ant as any offer science whatever. Psymuch like Beethoven as I did. He also influenced me to a remarkable degree chical science, as we here try to pursue it, is the emilyo of something which in in my compositions, and especially in my improvisations. When I played time may dominate the whole world of thought. This possibility—nay probathese, I was either under control, or in bility-does not make it the easier to a semi-unconscious state; so that I scarcely heard my own music. But why me now. Embryonic development is apt to be both rapid and interesting; call it my own, when it was Beetyet the prudent man shrinks from doghoven's? matising on the egg until he sees the

#### MUSICAL MEDIUM.

In the near future I see quite a galaxy of talent; for musical mediums are ATTITUDE OF A MIND "TO LET." being developed all over the world; and all great artists will be cognizant of, which first brought me across Mr. D. D. Home, and which led to my getting and will avow their mediumship. Those who are coming, are being sent for that purpose. Whether poets, a glimpse of some important laws of matter and energy of which I fear painters, sculptors, orntors, or musi-cians, they will all speak of Spiritualmany of my fellow physicists still prefer to be uncognizant. It is this same ism. It is in the air. It is like the Russian influenza, which selzes upon people when they least expect it. Many accessible temper of mind which leads me to follow the problems of the Society for Psychical Research with an interest which, if somewhat calmed by are being, or will be, controlled or im advancing years, and by the perception of the inevitable slowness of discovery, pressed, without any consciousness of it. They imagine they must be dream ing, whereas they are really inspira-tional or impressional mediums, s still as deep a feeling as any which

IMAGINATION AND INSPIRATION You know, because you have been I will take the most essential part struck by the fact, looking backward first, and address myself to those who over the pages of history, that the greatest of human faculties is that of believe with me in the survival of man's individuality after death. I will point out a curious, inveterate, and widespread illusion—the illusion that imagination, which is only another name for susceptibility to impression or inspiration. There can be no artistic our earthly bodies are a kind of norm of humanity, so that ethereal bodies, if such there be, must correspond to them productivity without it: for the idea must be received into the mind, before it can find external expression. It is implanted there by us, and germinates. blossoms and bears fruit in due course. of a human being in his highest form Before you (addressing himself to a of development, he is seen to consist young sculptor who was present) begin to model a figure, it is here; it is to us, essentially of a thinking brain, the brain itself, among its manifold funcin this world, an actual, tangible real tions, being a transformer whereby intelligent will-power is able to react on

#### DRAWN TO THE EARTH.

I am drawn to the earth by many ternal world, the brain requires organs worldly ties; for we are often kept here by which it can be transported from much longer than we should be, by the injudicious and immoderate grief of place to place, and other organs by means of which energy is supplied to our survivors, which is a source of replace that expended in the exercise grief to ourselves. If we could see of its own special functions. Again, them bearing our departure with resigwaste of tissue and reparation have to nation; or, still better, rejoicing at the be provided for; hence the necessity for hanniness of the change for us, how organs of digestion, assimilation, circulation, respiration, etc., to carry on these processes effectually; and when much more rapid would our progress be; and how much sooner should we shake off the ties which bind us to the we consider that this highly complex earth! for the best part of a century, we can-

#### BEETHOVEN.

You will find a great similartly between Beethoven's compositions and my own. For mine are not of a gentle. soothing character. They are stormy impetuous, sublime; showing his influ ence upon my own mind, and also upon my hands; for my best efforts were my improvisations: which were never writ ten down; so that I could not recall them, if I would. They went just as they came: Beethoven playing upon me just as I played upon my instrument. MESSAGE FROM HAYDN.

I have been listening to Beethoven, who did not feel very kindly towards, "Papa Haydn" on the earth, because he did not understand me. Neither did I understand him. But we understand each other now. I was a contented, happy man, with whom everything prospered. He was just the reverse. In worldly affairs, everything seemed to go wrong with him; the impetuosity of his disposition being partly to blame for this. I have told you, before, of his being angry with me because I did not correct certain errors in the composiwhich he submitted to me-errors which I really regarded as mere specks of dust upon a lump of gold. But I admired him, although I could not understand him. Now he is what you would call the presiding genius of our band of musicians. He is a strong magnetic spirit, and leads the way for us.

I WAS A MEDIUM UPON EARTH, as we all were; and Mozart was the most wonderful of the whole. He developed earlier in life than any of us, and was sooner cut off. I was more hardy and robust, and lived to a ripe old age. We are all working together now, in the cause of Spiritualismpoets, painters, sculptors, philosophers statesmen, men of letters and must clans-all combining for one purpose Spiritualism is everywhere-in the pulpit, on the stage, in literature, and in art; and you will soon see it in the newspapers.

ALL YOUR MUSICAL MEDIUMS, your youthful prodigies, as they are do not read their music. It is called, we who play through them. Mark Hamburg is one of these; only he is too conceited to acknowledge that he is nothing more than a medium. But we are glad to use him, nevertheless. Yet, how much better it would be, if all mediums who are conscious of being so,

would frankly admit the fact. MUSIC THOUGHT ACTION.

Impatient as such of you as are lovers and students of the divine art, may be to advance, you are not more so than we are to promote your progress. Music constitutes the sum of our existence. All our thoughts and actions are music; and our dearest wish is to make music in the hearts of all on earth.

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J. J. Parker: Were all inhabitants of the spiritworld once possessed of mortal bodies? I am deeply interested in the Question Department. and propose this query which has perplexed me for many

A. Creation by Law, that is by evolution, dispenses absolutely with the ancient idea of independent spiritual beings becoming incarnated. According to evolution, individualized spirit is the last and highest term, and if this theory be accepted it follows, as a corollary that all spiritual beings must have attained their individualiza-

One statement is that of Modern Spiritualism which created spirits, pre-supposes their creation, not by law, but by a personal creator, and their introduction into earth-life, as the means whereby the human race exists, calls for a continuous miracle, and while science has shown that there is absolute reign of law in the animal world up to man, when he is reached this conception, gives him over to the miraculous. The processes of life with him are distinct from the beings below him. Yet we know there is no such break, and that every law applicable to forms of life below him are equally applicable to

One statement is that Modern Spiritualism which maintains the absolute supremacy of law; the other a remnant of the old religion which expresses the childish ideas of nature and life entertained by primitive man The old Spiritualism is a continuity of miracles; a miraculous God, a strangely born Savior, and a spiritual existence maintained by fiat in defiance of the known order of the world. Modern Spiritualism is the directly opposite view of nature and life. It is a realm of law in earthlife, and a realm of law in the spirit-life.

Mrs. B. A. B.: Q. I come to you for advice, with a heavy heart. I have a daughter twelve years old. She has always been inclined to be selfish and willful, and within the past few months she has constantly grown more so. When she is in school, our home is peaceful and happy, but as soon as she returns it is all changed. She disregards the wishes of her father and myself, is untruthful, and almost impossible to get along with.

I tremble for the future for it is a continual war of wills between her and myself.

A. You take the matter entirely too much to heart. Your daughter reflects your own peculiarities preceding her birth, and these are now aggravated by nervous exhaustion. She is by organization sensitive and this is now intensified by over-study or too many cares for a child. There should be no "war of wills" between mother and child. Because a child does not always obey implicitly, or even refuses, is no reason why its will should be "broken" by that of another, Any rule but that of loving kindness is sure to end in regrets and disaster. The little girl is not in health. She should be made free from every care or restraint, and allowed to do whatever she is willing to do. When her overwrought nerves feel released, she will gain strength and desire to do that which she now rebels against.

will gain the desired purpose. grieving, for the child is not bad; it is ill, and a gentle tonic and freedom will restore it. We can bear present ills if the future brings relief, and there is certainty that this girl, now so wayward, and causing her mother so many heartachee, will become a gentle, sympathetic, loved and loving lady.

This is a personal instance, yet there are so many children of whom the same story is told that it has a general application. The children that cause the most anxiety as children as a rule make the most exemplary men and women. We do not sympathize enough with children, or appreciate their motives. Dressing a doll or going to the brook for minnows to us are unimportant and we lightly thwart such plans if contrary to our wishes. To the child, however, they fill the whole mind for a time, and to have their well-formed schemes ruthlessly deplans of a life would be to an adult.

This mother (every mother) must begin with herself. Let no cross word or sharp reproof pass her lips. She has no more right to disparage her child, than the child has its mother. Let there be love and sympathy and confidence on the mother's part, and it will win the same on the part of the child. It may require patience and perseverance, but it will learn control over self, and if one cannot govern himself how can he control others?

D. Edson Smith: Q. You say: "If we shall see her (our child's) sweet spirit taken from earth, unsoiled and spotless as a calla's bloom, mature so delicately and spiritually that we shall be glad her feet were not called to press the flinty pathways of earth-life; that she was not called to drink its bitter cup of pain nor bear its heavy burdens of cares." Now I cannot agree that it is a blessing for children to die young, as this paragraph seems to teach. I think earth-life a needed school and the loss of its experiences a calamity, because its lessons are more difficult to learn out of the physical body.

A. In coming to the understanding of all these questions, which I have more or less mingling with the religious beliefs of the past, it is well to closely study their dependency on old ideas; to ascertain how we should regard them had we received no bias from heredity and training. We may accept as an axiom that in exact proportion as they are thus dependent they are erroneous. In the theological scheme it was necessary to make the earth-life a preparatory school, a state of probation, when the choice between good and evil could be made by free will, so that some small excuse might be had for eternal punishment. Life is not the entrance to an eternity of progress, but a trial to decide whether it is destined for hell or heaven. This scheme was engendered by the ignorance of the people on one hand and the cunning selfishness of the priests on the other, and is a corrupt and false statement from beginning to end. It is the order of things that the child mature and pass through experiences to old age. It is also the order of things that if the child-spirit passes from its earthly body, it enters a sphere of higher experiences without loss.

As for earth experiences being essential to the progress of the spirit, so much so, as the Theosophs teach, that it must return and reincarnate until it has passed through all, the claim is wholly unjustifiable. Experiences which ennoble and Spiritualize are always valuable, and those

that degrade better not be met. Take the world at large, and so far as the lives of the people purify and elevate, they degrade and dwarf. The happy, light-hearted child becomes the selfish, unfeeling man, or the cold, exacting, heartless woman. When we reach a sphere where the self-aggrandizement of earth-

life is unknown, except remembered as a feverish dream, we shall fully understand the vanity of the "experiences" which now count for so much to us.

J. D. Schlatterbach: Q. (1) Where did the idea of

charms originate? (2) If no spirit who has gone beyond has claimed to have seen either God or Jesus Christ, might their abode not be in an intermediate place between this life and the cternal hereafter, in which they await the judgment day spoken of in the Bible?

A. (1) The idea of charms, the potency of relics, etc., originated in the ages of ignorance. Psychometry has shown that there is an influence, an aura surrounding every object, and this might affect those who are sensitive. But the number of those impressible by such slight influences is small, and the influence exerted arises from menwill not be read. If the request be made, the name will tal suggestion. Charms, medals, "highly magnetized" not be published. The correspondence of this department has become excessively large, especially letters of ignorant age, and why they are advertised in Spiritual inquiry requesting private answers, and while I freely papers, with astrology, fortune-telling and seers "born with a veil," and "seventh sons or daughters," is passing strange, and shows how hard superstitions die.

(2) I make no attempt at reconciliation with the Bible, or with theological dogmas. Before we theorize as to the condition of those spirits who have not seen God or Jesus Christ, the authenticity of the Bible must be proven, and that there is a personal God to see. The new Spiritualism requires that all these sacred books, and "divine inspirations" which have fattened the priesthood, and form their stock in trade, should be swept away into the mouldering chaff-heap of dead and forgotten things. It is as profitless as impossible to graft the new philosoply into the old religious stock. That old trunk is sapless and dying. The new philosophy of life is an evolu-tion of scientific methods, and is rooted in knowledge.

## HE THINKS IT GOOD MEDICINE.

The Divine Plan-Thinking and Loving--A Few Commendatory Remarks.

To the Editor:-I like your editorial in number 393, on "The Divine Plan," better than anything you have written for some time. It is a very fair description of the differences, not to say extravagant views, of Spiritualists; and publishing both sides of every question so that truth and error have a fair fight, shows that you know your business. You published my Bible articles, and alongside of them the anti-Bible article of my esteemed friend Samuel Blodgett, in which he scores me very severely. But I think none the less of him for that, because it shows that he is a thinker, and it is axiomatic with me that ev-

ery thinker will come out right in the end, and so will he. This takes me back to my early days when a sweetheart of mine, seeing me inclined to study gave me a little book on the title page of which were these words, printed in large letters:

THINK AND YOU WILL KNOW.

This was the beginning of my serious thinking. You may imagine that I thought some about the girl in return for her kindness, but I found other matters of paramount importance to think of as well. Later on, when I became a Spiritualist, a brother, one of the best men that ever lived though nominally orthodox, wrote me a scathing letter in which he made frequent use of the phrase, "I think." I wrote back to him: "Dear Brother-Your severe letter kindly received, because kindly intended; and as you say you think, I have no fear but you will come out right sometime." And so he did, for he is now one of the happiest spirits in heaven, simply because he was a thinker and a lover. And when he found that I was right he wondered why I knew these things and he didn't.

Another good, true friend wrote me to think good thoughts of everybody everywhere and the vibrations would carry them to their destination where they will act like the merry heart which Solomon says, "Doeth good like a medicine." So I have been doing that ever since.

Some days ago I called the attention of one of my sons to a news item about a man who went from an Eastern released, she will gain strength and desire to do that to a news nem about a man who went from an Eastern home for gain is in the realms of space town to California in '49, carrying with him 250 news home for gain is in the realms of space and spirit-worlds for mind advance—
Not "conflict of wills," but harmony and sympathy papers from the town he left and sold them for a dollar ment. The long line of reincarnations in matter before this have been a consuch scheme? My son replied: "It shows that he was a thinker, and that was the secret of his success."

My own thinking has surely been a success for I am supremely happy in my love-religion which I could not growth of conscious thought. be if I got mad at Brother Blodgett for doing the very thing that I did myself-thinking for himself. It is true I think he makes some unwarrantable statements, food, animals would not encroach upon but he has the same right to his opinion that I have to mine; and what are mere opinions, anyway? They are Hence would never seek the realms of only speculative. To be, and to do are far better; for the end of all right thinking is the growth, progress and

unfoldment of the soul. By the way, there is one cause for the success of your paper which you did not mention. Whether consciously or unconsciously, you called it by the right name-Thinker. If every thinker, and they only succeed, why stroyed is to them what a business disaster or wrecking of not The Progressive Thinker? And the best thinker succeeds best.

> More physicians have committed suicide in Russia than members of any other profession. Does this prove that they are taking their own medicine?

No evil propensity of the human heart is so powerful that it cannot be subdued by discipline.—Seneca.

Terror itself, when once grown transcendental, becomes a kind of courage; as frost sufficiently intense, according to the poet Milton, will burn.-Carlyle.

Nothing can bring you peace but yourself; nothing can bring you peace but the triumph of principles.—Emerson. We are reformers in spring and summer. In autumn and winter we stand by the old. Reformers in the morn-

ng; conservatives at night.—Emerson. Nothing is rich but the inexhaustible wealth of nature. She shows us only surfaces, but she is a million fathoms

deep.—Emerson. Those whose whole minds feed upon riches recede in general from real happiness in proportion as their stores

## "GHOST LAND."

J. R. FRANCIS, ESO.,

40 Loomis st., Chicago. Dear Sir:--The premiums, "GHOST LAND," both for myself and for Mat. Schmidt have promptly arrived, for which please accept our thanks. We consider these books alone well worth the subscription price.

Respectfully yours, FRANCIS T. SMITH.

## LIFE AND MIND.

Mind an Immprial Principle.

THOUGHTS IN METATION TO THE QUESTION OF ANIMAL IMMOR-

Life is motion, in its simplest form.
"As cells evolved from the primal slime of Silurian sens," would give motion to the waters of those seas, and help to reduce stagnation, or vold, which nature abbors. There is no void is the edict of Nature's economy. Think for a moment—the vastness of space, its numeasurable distance, and then answer if it is possible to overstock it with life of all the individualized forms that ever were evolved or

ized forms that ever were evolved or ever will multiply? Life is simply growth of molecular forms that have existed and ever will exist, in the great

reservoir of space.

No life could have the expression of an individual form unless its source was individual, as a primary seed, or molecule of those elements in space expressing the nature of motion. Hence the nature of this motion is inherent, as a power of progressive life; when higher hunger develops upon which it feeds, simply to advance that life into higher expression. It may change form, as the moth to the butterfly, and yet embody identity that we are unmindful of because life has the nature of invisibility. It certainly has a foundation in some forms of life; from the larva to the winged insect. And yet it seems to be the ultimate design in nature to develop forms up to consciousness or thought expression. That life as an individual thing is clothed with the inertia of matter to arrest motion of life, by being bound in circumference, interior motion persists, "as the one offering the least resistance." Hence individual growth is gained by possessing the material body, as na-ture's design of protecting care, until consciousness unfolds in individual life of the molecule.

It is said that every molecule or atom has a central force moving it to love some atoms and move towards them, and hate others by moving away from them. As love, and hate, is an attribute of mind, hence an atom must embody an atom of mind. Here you have mind in the atom prior to individual growth. The atom cell of individual mind.

Nature's law of progression seeks to unfold that individual life to higher and greater intensity of thought action. The superior predominates the weaker The physical body is full of those atoms obedient to the touch of mind whose individual growth predominates her will. Every atom-that comes then in touch with this individual mind to obey its will, takes on an impression of thought action. By the repeated incarnation in physical bodies something more is added to the sensation of the atom in so doing, until thinking predominates as a dominant power. And as thought is creative it eventually creates a physical body of its own, and in-dividual growth persists in the pro-gression of mind evolving from the lower to the higher. Then here is another principle that we must vobserve produced by breathing motion. Something that is a property in the air inhaled produces consciousness and knowledge that wellive, and see, and think, and expressiour bwn will; all life that breathes gains thoughts to a lesser or a greater degree. Something that is an invisible property in the air inhaled produces it. Something has higher developed inclindividual mind by setting up this breathing motion. Then the air of space feeds: the mind with this conscious action of thought, and we have thus outgrown my longer the necessary reincarnation in matter to produce the higher powers of mind. This attainment we have gained by life, in breathing motion. Then its future which we have attained to this stage of mind when the realms of snace and what it contains is suited to the higher

Animal life has attained to this, hence immortality of animal conscious ness. Deprived of physical hunger for us; have no love in common with us human mind and its loves, in spiritworlds, only as retained by love for their master, or gratifying the study yet of the scientist that might have his parks filled and adorned in spirit with deer, birds, and flowers that his love for them attracts to him. God is the reality of all life.

Mind has wondrous powers that we but little understand. To keep in right unfoldment with its maker, that out of it may spring up law and order and harmony with surrounding conditions. Every organ of the mind be full grown to the vibrations of spirit and order and harmony with life will be the result. Bach must keep its place. The most poison weed to us is life and joy and food to some other form of life—dear LAURA A. S. NOURSE. Moline, Ill.

MISSOURI CAMP ASSOCIATION. The committee on location, appointed to investigate the various localities and properties proposed or proffered for a permanent home of the Spiritualist Camp Association of Missouri, have so far been unable to settle down upon any one as being altogether suitable in itself and at the same time satisfactory in point of geographical convenience to greatest number of people-together with good railroad facilities, healthfuiness, picturesque scenery, clear run-ning water (or lake), abundant shade, and obtainability on reasonable terms In the inquiry no stone has been left untuined. Numerous places in different quarters of the State have been visited and terms secured. All has been done that could be.

Nature has done much for Missouri in climate, geographical, situaltion, natural resources. The State abounds in charming situations, well adapted to the picnic, grove meeting and camp; but many of them are too remote from the iron rail (though abounding in iron or other ore beneath) and perhaps also too far from centers of population, etc. Very liberal offers have been made, including a proposed donation of forty acres in the southern part of the State; while near the center, at Sweet Springs, is a very desirable site, already improved and well-known as a watering place and military school, which would require of the Association about ten thousand dollars to purchase and pre-

pare for our use.
In view of all the direumstances, and the season being well advanced, we are constrained to announce that the first regular camp session is deferred until next year; hoping that the necessary funds will be secured meantime for a thoroughly successful inauguration upon the spot selected, and contenting ourselves for the present season with perhaps a grove meeting or two, of which dates and places may be ap-

nounced hereafter. Fraternaily, J. MADISON ALLEN, Pres. M. THERESA ALLEN, Sec.

THE WEST DENVER LIBERAL THOUGHT LYCEUM.

This lyceum was organized about eight months ago, with H. Kelley conductor. The object being to instruct the purity in spiritual philosophy, prothe pupils in spiritual philosophy, pro mulgate harmony, and unfold to all the great and eternal principles of truth Through the efficient management of our conductor, and the earnest efforts of a corns of faithful teachers, our ly ceum has proven very interesting and profitable.

Our rostrum has at all times been open to every public speaker who desired to advance such ideas as are conducive to good morals.

Mediums are always welcome, but are not permitted to make their mediumship an article of merchandise in our meetings. We have given several entertainments which were very enjoy-On Sunday, June 13, we met at our

hall at 9 a. m., and being headed by the Y. M. C. A. brass band, were conveyed by wagons to a beautiful grove about two miles distant, on the banks of the Platte River. There we settled down for a day's picuic. Lemonade was served free and without limit to all, After all had been refreshed, several patriotic songs were sung by the children, and a few soul-inspiring pieces played by the band. Mr. Kelley, conductor, then ascended a beautifully decorated platform, and introduced R J. Morlan, of Denyer, who delivered the opening address. His subject was "Progression of the Age," which was very interesting and appropriate. Another song was sung, and Mr. Mc Donough was introduced and made a few well-timed remarks. The refresh nent committee then anounced that dinner was prepared, and we enjoyed a bountiful repast Then came recitations and songs by the children, which displayed fine talent and culture. W. C. Marshal, of Denver, being on the ground, was invited to speak, and re-sponded with a few very intelligent and imely remarks. Next came sack races by the boys, which were very amusing and heartly enjoyed by all. When the day was far spent, we turned home ward with happy hearts and pleasan talk, having spent a day that shall long be remembered as a happy one.
MRS. MARY A. SCHOEPFLIN,

A LIFE STORY.

He is too young to know it now, But some day he will know.

-Eugene Field.

Above her little sufferer's bed, With all a mother's grace, She stroked the curly, throbbing head, And smoothed the fevered face. 'He does not know my love, my fear My toil of heart and hand; But some day in the after years, Some day he'll understand;

Some day he'll know I loved him so. Some day he'll understand," A wild lad plays his thoughtless part, As fits his childhood's lot,

And tramples on his mother's heart Ofttimes and knows it not. He plays among his noisy mates Nor knows his truest friend. His mother sighs, and still she waits, "Some day he'll comprehend;

The day will be When he will see; Some day he'll comprehend." The strong youth plays his strenuous

part; His mother waits alone, And soon he finds another heart. The mate unto his own. She gives him up in joy and woe, He takes his young bride's hand, His mother murmurs, "Will he know And ever understand? When will he know

I love him so; When will be understand?" The strong man fights his battling days, The fight is hard and grim, His mother's plain, old-fashloned ways Have little charm for him, The dimness falls around her years The shadows 'round her stand,

She mourns in loneliness and tears, "He'll never understand. He'll never know I loved him so: He'll never understand." bearded man of serious years

Bends down above the dead. And rains the tribute of his tears Over an old, gray head. He stands the open grave above Amid the mourning bands; And now he knows his mother's love,

And now he understands. Now doth he know She loved him so And now he understands.

PASSED TO SPIRIT-LIFE.

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

William Thomas McCully was born in Wheeling, West Virginia, and in the early fifties came to the State of Oregon, locating in the city of Portland. He was a man of whom no evil was ever spoken, a friend of the poor, and especially was he foud of little children. In the year of 1871 he was united in the bonds of wedlock to Mrs. Pamelia Babcock, who is still living. Mr. McCully was 70 years of age. Both he and his aged companion were firmly convinced of the glorious truths of Spiritualism. To them Spiritualism was no a faith or a theory, but a fixed fact, a positive knowledge. Mr. McCully passed to the realms of spirit, Monday, June 28, 1897. G. C. Love, one of our spiritual ministers, officiated at the funeral.

"Religion as Revealed by the Material and Spiritual Universe. By E. D. Babbitt, M. D., LL.D." A compact and comprehensive view of the sub-ject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to \$1, cloth; paper, 50 cents. For sale at this office.

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From." "The Evolution of the Spine"
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the Stars are the twin mysteries which comprise THE ONE GRAND SCIENCE The following are among the claims made for the work by its friends:

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ganized, and placed in charge of efficlent teachers. The Ladies' Aid Society will in this church ,as in all other churches, be an important feature, and we ask all ladies who love our beautiful philosophy to come to the front, as this is the first time in the history of Spiritualism in this city that we have been fortunate in securing a suitable church edifice wherein to expound the truths of our philosophy. We desire to reach all Spiritualists, and enlist them in this cause, to enable us to carry on the work as the same should be in a city of this size. With our present street car accommodations, our place of meeting is easily reached."

It was Mrs. Mattie E. Hulls's good fortune to pass a mile-stone on her life's journey during her sojourn at Maple Dell during the month of June. On the afternoon of her natal day she invited the class attending the Training School and a few of their friends to the liqued immediately on the adjournment of the last class of that day. She treated them to strawberries, ice cream and cake; they in return treated her to pleasant speeches, recitations, etc. Rev. A. J. Weaver, who was a classmate of Mrs. Hull's when she was a young girl, had been invited as the "chief spokesman" of the occasion. He made a de-lightful speech, and supplemented it with a few words on behalf of the class, presenting her in the name of the class of '97" a beautiful silver manicure set. The tray bears this in-scription: "The Class of '97, Maple Dell, June 22." Remarks appropriate to the occasion were made by Mr. Hull, Dr. Schermerhorn, Mrs. Miller, Prof. King. Mrs. Hull responded in fitting words, thanking the donors for the handsome souvenir, assuring them that it would ever be a happy reminder of her birthday at Maple Dell.

A correspondent writes from Maple Dell, Mantua, Ohio: "Mr. and Mrs. Hull were tendered a farewell reception in the beautiful auditorium on these grounds the night before their departure for the West. It occurred on the night of the regular meeting of students and teachers. Prof. King was to bave given the second lecture in his series before the students, but it was deeided to change the nature of the meeting on account of the immediate going away of Mr. and Mrs. Hull. The occasion was one that will long be remem-The programme was an impromptu affair, but seldom, if ever, was there a pleasanter meeting held under the ample roof at Maple Dell. Dr. Schermerhorn was master of ceremo-nies, and carried out his part well. Evstudent present said words that must have made a lasting impression on the minds of our friends so soon to leave us, and every sentence served as a link to bind those more closely who had studied together during the school weeks at Maple Dell. Mrs. Alfareta Jahnke rendered a beautiful selection after the exchange of pleasant words between the students and the goingaway friends. Such meetings are al ways beneficial; they help to smooth the path of the constant toller and bind more closely the amulets of love around the hearts. Indeed, there never was a more perfect harmony or sweeter friendship than that existing between the members of the class of '97 of the school at Maple Dell."

G. W. Kates and wife have January open for engagement, All previous time is taken except some week-nights near Buffalo and Rochester, N. Y. Address them at 3224 Hewson street, Philadelphia: Pa.

Veteran Spiritualists' Union days have been assigned by the officers of ral camp-meetings as follows; July 18. Camp Progress, Swampscott, Mass.: July 23, Cape Cod Camp-meeting, Harwich, Mass.; July 24, Onset Bay, Onset, Mass.: August 1 to 8, Mississippi Valley, Clinton, Iowa; August 15, Grand Ledge, Mich.; August 23, Lake Pleasant, Mass.; August 25, Queen City Park, Burlington, Vt. Other dates will ded to this list as they are mad by the camp-meeting officers. Per order of Committee.

A report of Lake Brady camp reached this office too late for insertion. They report a grand time on the Fourth of Hon. O. P. Kellogg was the orator of the occasion.

#### NEW BOOKS.

Practical Methods to Insure Success. A little booklet in which much of huportance to the race is condensed Vise and valuable thoughts relating to matters of health, marriage, the causes of inharmony, how to secure happiness etc. Worth its weigth in gold. Should he read by young and old. Price 10 cents. For sale at this office.

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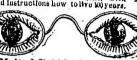
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