

started 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, forgiving 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 than hatred; for hatred is against the law of evolution and love is with it. Love is stronger than 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 against him. Hatred ceases by love, and friendship takes its 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 treacherous and all the world seems dark, though it is not so, for in your own heart you make a flame. There is no darkness in the soul, for he who illumines with love is full of light. That soul may pass through the gateway of death carrying its hatred and its errors with it. We send out love into the world beyond the grave, and still 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 the scientist disputes it, you know it will verify itself in time. So the occultist lives after. All men live forever, knowing that at last evil must yield to good. There is the secret of my labors; there is the result that I would draw from the teachings that have been given to me to spread, and if one heart responds to it, if one mind is touched by it, if amongst you all one soul learns truth and then carries it out in life then the message that the Master gave is justified—this declaring of the word put into my mouth to speak has done the work for which it was 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 oppressed or injured the flashes are brilliant on the ordinary black ground of the aura.

Livid, 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 unfortunately 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 fear.

Gray-green—a peculiar shade of it which can hardly be described otherwise than by the word "slimy"—shows deceit.

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

Crimson indicates love. This is often a beautiful clear color, but naturally it varies very greatly with the nature of the love. It may be quite a dull heavy crimson, or may vary through all the shades up to a more lovely rose color, as it becomes more and more unselfish and pure. As 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 nature of the pride or ambition, that it is impossible to give more than 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 objects.

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 and to rich, deep violet in the other, according to the nature of the feeling, and especially 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, 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, 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 require too much nervous strain while all her time is so fully occupied with lecturing and proselytizing. When she has periods of rest she reopens her eyes to the higher vibrations and strengthens again her clairvoyant powers.

There is nothing in the theory of thought forms, according 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 particles thrown in the air the note will adopt a regular geometrical design when it falls. If a bar or tube is played the design will be quite complicated. In a similar way 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 when she shows the influence of thought and desire vibrations on the mental and astral matter of the body immediately surrounding them.

The vivid way in which Mrs. Besant shows the influence which these thought forms can have on the lives of the people with whom they come in contact is convincing to many of the people who listen to her addresses. She loves to dwell especially on the influence of darts of anger on the persons against whom they are directed, and when she tells of the dangerous effects of a shaft of concentrated anger on the victim she makes clear to many the meaning of the biblical statement that the man who wishes in his heart to kill is in very truth a murderer. No anger shaft can, however, she thinks, affect a person who has not the anger matter in his own astral body, and if the shaft has no place in which it can strike it will return with added destructive power upon the person who emitted it, in all of which there is much consolation for the 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 rift 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 of these writers, and further revealing the methods that must be adopted by Spiritualists if they wish to gain a hearing. Some of the conclusions drawn from these visions have been summed up in previous articles to *The Progressive Thinker*, and others will probably appear in the uncertain future, as the editor finds room for them.

CHARLES DAWBARN CRITICISED.

I have read the several articles by Charles Dawbarn in *The Progressive Thinker*, and while he is philosophical in many things and offers many good suggestions, yet I am surprised that thus far no one has challenged his theory of "thought entities."

If his pet theory of "thought entities" be true, then the whole fabric of spiritual philosophy is false from its foundation and a future conscious progressive life is a myth. The idea that our individualized souls are to be divided and subdivided upon leaving the mortal abode was probably 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 Fancher 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 obnoxious spirits from their hold upon Mollie Fancher, and so 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 October, in Los Angeles, at some central hall. I predict 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 working-men 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 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 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 method, and the reader may judge as to her powers: Mrs. Freitag enters a city where she is a perfect stranger to all, save perhaps one or two whom she may 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 fixed on the audience, though she occasionally passes her hands over the pile—probably to psychometrize the names. Only names are written. Yet she comes to the front of the platform and gives fifteen or twenty of 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 community where they lived. She has, from childhood had many remarkable mediumistic experiences.

REMARKABLE PROPHECIES FULFILLED.

Dr. Max Muehlenbruch, of Oakland, has given some of the most remarkable prophecies of which I have yet heard—remarkable in that they were invariably fulfilled. I will refer to but one. He told a lady, who was a perfect stranger to him, and whom he had no material means of knowing whether she had a husband or not, that on the last day of December or first of January last, her husband would commit suicide by shooting himself in the forehead (placing his finger upon the spot). She was a very stubborn skeptic, and although he had accurately told her past and had described her husband (whom he had never seen), she laughed him to scorn, and said that she did not believe a word of what he told her, although she could not account for his ability to read her past. She finally departed with great indignation, thinking he had made the prophecy to insult her because she ridiculed him. On the last of December her husband went to San Francisco, across the bay, and the next morning, January 1, she received a telegram from the chief of police of San 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 medium. But this case is one of many. The lady sent an apology for her rudeness to the medium and is now a

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

SPIRITUAL LITERATURE.

It is a sad fact that 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 hypothesis.

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 door will be opened unto us."

Well, there are many grand 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-cold 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 welfare of the down-trodden. Such men, however, are apt to 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 Jew-harp 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 earthly 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. Expecting 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 heart-felt 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 was 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?

When our loved ones melt away
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 so?
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?

Faint, sweet signals, here and there
Painted on the morning skies—
Now and then a cadence rare,
Floating down in low replies:
When the fond returning whys
Cluster 'round our pathway so
Whisper one in angel guise—
Whisper 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, her 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 I?

DR. T. WILKINS.

GHOST LAND.

A ghost! Is it a ghost I often see,
That smiles on me with gentle blue-brown eyes,
That moves so softly o'er time's yearning sea,
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.
I 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 rapture.

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 away
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—
Yes, 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

CORA L. V. RICHMOND.

COMPILED AND EDITED BY
HARRISON D. BARRETT.

With portraits representing Mrs. Richmond in
1867, in 1876, and in 1894.

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Formation of the Globe, the Atmosphere, the Oceans,
Plants and Animals. The Origin of Man, and
Comments: The Organic Kingdom; The Origin of Man;
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it receives and imparts knowledge; How the Soul
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Sense; The Flower of Spiritual Body; Growth and
Development; Morality; Spiritualism Proved by the
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SATURDAY, JULY 17, 1897.

TAKE NOTICE.

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

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 nuisance to the people. . . . I am sure that more common sense is needed in the clear conception of the real down-to-earth 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 "tied back," as the word religion may be correctly rendered, to old dead dogmas 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 a sense reveals to humanity, they have the key to a better, freer, and more joyful life. Instead of adoring the Almighty Ruler of the Universe, such a sense reveals to humanity, they have the key to a better, freer, and more joyful life.

Brother Leach, please, thrust aside the old Phoenician god Baal, which the Jews borrowed, and named him Yahweh; 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 him by 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. Bader, of the Third Congregational church of that city, was selected several months ago as chairman of the committee of pulpit supply during the 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 trustworthy and "such." Somebody made the discovery that Mr. Bader'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 recorded convictions of the people, and were not found on stone tablets by Moses, as you find Milton found his Paradise Lost in his ink-bottle. . . . The Decalogue 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 butcher another, or one tribe to slay another, or a father to assassinate his boy; when it is declared that God, the same God who created 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 it."

The editors of the religious press very generally disapprove Rev. Bader'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:

"In a vast cavern on Mount Lebanon the Maronite monks (an offshoot of Catholicism) of the convent of Kuzheya, imprison the lunatics whose friends commit them to their custody. 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 rough, 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 he is taken to the cave 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 Waldner, 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 Burmah, 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 Morning-side Asylum, visited with Mr. Waldner the scene of some of these cruelties, and is heartily giving his counsel and aid to the establishing near Beyrout of the first properly equipped asylum for the insane in Palestine."

The so-called founder of Christianity is reported to have taught that the insane were possessed 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 unfortunate is well illustrated 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 no more, some thirty years ago, is a specimen of what hundreds, and probably thousands have suffered at the hands of Christian hate.

WHAT CAN WE DO ABOUT IT?

A correspondent writes, quoting the heading of an editorial in The Progressive Thinker not long since: "What can we do about it?" and asks us to "quit thing into our own ranks." In the same letter he states: "Frauds are not Spiritualists." Then The Progressive Thinker has not "lied 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 truth is not injured one bit by it, but the progress of that truth is materially 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 crept 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 misconstrue 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 the 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," as, because once proven, the whole fabric of their religious institutions disintegrates, 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, quibbling, unspiritual. Then let the sifting process until we have none but the genuine with us and see where we stand.

A SEVERE REBUKE.

It is said of Prof. Thomas H. Huxley that on one occasion Samuel Wilberforce, bishop of Oxford, ridiculed him for sustaining the Darwinian theory of the ascent of man from the lower forms of life. Addressing Prof. Huxley directly:

"Is the learned gentleman really willing 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 scientific investigation. But as the learned bishop is curious to know my state of feeling upon the subject, I have no hesitation 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 science and misrepresent its cultivators, I would certainly choose the monkey."

Never think that God's delars are God's denials. Hold on; hold fast; hold out. Patience is genius.—Buffon.

UNUSED POWER.

"All power was Christ's and He might have had twelve legions of angels to do His behest. He understood all 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. Christ came to show to man the laws of the universe that he might be put in the way of mastering the powers of nature."

Such was the silly rignarole of Rev. H. Dyingser, of the Lutheran League, 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) laid the world to rest 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 endless woe.

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 of all of the church, then there was no need of trolley cars, of bicycles, or of Sunday newspapers; because the tumbrel, 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 the Bible supplied all the literature a 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 ability to roam at will without police molestation, with all the thousand and one additional 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 ventilation, and the people shall refuse to enter their stifling precincts, it is probable there is not one who does not fully subscribe to that creed. Even that "notorious Tom Paine," as our fledgling Presbyterian clerical interviewer called the author-hor of the Revolution the other day, in that awful book, The Age of Reason, said substantially the same thing, and added:

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 predicted his hope on a late declaration of the Colonel in which the great Agnostic said:

"I believe real religion consists in doing 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 fledgling Presbyterian clerical interviewer called the author-hor 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-creatures happy."

If churchmen would practice these admirable inculcations they would cease to slander, and falsely, 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 sacred calling."

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

"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 administer on my estate."

Traducers of Liberals, and lovers of priestly 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 ornate (a kind of brass in imitation of gold) is "antiqued" by the use of pumice powder. The magistrate ordered the cabinet to be kept under lock until he could decide whether it was ancient or modern.—News Item.

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 OVERSTATED.

Modesty is a virtue that reflects no little credit upon its happy and fortunate possessor. His merits are recognized and rewarded while those of the vain and pretentious self-seeker are passed unnoticed. A truly modest man is welcomed in all social circles, and every opinion expressed, not only with respect to his own merits, but with an air of modest deference to 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 belittling 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, primogeniture, 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 claim of any one individual, clique or party, to all wisdom or to the control of all the avenues that lead to the realm of knowledge.

Some Spiritualists are lending themselves to the support of these conditions to which reference is made above. Instead 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 due to the influence of Spiritualism. 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 fields, and ascribe all of these improvements to the work of Spiritualists. They claim that the way has been paved to thirty millions of people in the United States alone are outspoken Spiritualists, and seer 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 are the fruits of their labors? What temples, schools, colleges, universities, sanitariums, hospitals, homes, etc., have they founded? Where can these many millions be found to whom these modest(?) claims refer? If each one of the thirty millions (?) of Spiritualists would but 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 hundred 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 has endeavored to establish in the following Spiritualism now has in the world. Let us be honest with ourselves, and let the gentle angel of modesty will attract people to the standard of Spiritualism, as the magnet attracts the steel.—Banner of Light, Boston.

IRRELIGIOUS BAKED BEANS.

The Woman's Christian Temperance Union, of Somerville, near Boston, propose to stop the selling of baked beans, at the bakeries on Sunday. And soda 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. C. T. U., 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.—Chronicle.

Yes, a thousand sects, with a thousand varying creeds, have been built on the teachings of the Bible, and the end is not yet.

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 advancement 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 just 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 pulpit, and the arrangement was satisfactory, but now his 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 Chronicle.

"Woman," By Susan H. Wilson. 10 cents.

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 exist 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 circumstance 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 telling 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 Ouija 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 saw it—and in his report to treat the assemblage as he would any other respectable meeting of citizens. 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Camp-Meeting Directory.

CAMP-MEETING REPORTS.

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

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

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 address P. J. Macomber, Anderson, Ind.

Lake Brady, Ohio.
Holds its sixth annual camp-meeting, June 27 to August 23, inclusive. For particulars address Clara Thompson, 2702 Broadway, Cleveland, or C. P. Hopkins, Lake Brady, Va. Kent, O.

Maple Dell Park, Ohio.
This camp-meeting will be held at above park, Mantua Station, Ohio, July 18 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 23, inclusive. For particulars address Martin H. McGrath, Sec'y., Fulton, Ill.

Northwestern Association.
Of St. Paul and Minneapolis, at Meridian Park Transfer, June 20 to July 25, inclusive. For particulars address J. P. Raymond, Minneapolis, Minn., or Dr. 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.

Vicksburg, Mich.
The fourteenth annual camp-meeting will be held at above place August 0 to August 20. For information address Joannette Fowler, Vicksburg, Kalamazoo 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 August 8. For circulars and particulars, address H. C. Sessions, Cortland, N. Y.

Grand Lodge Camp, Mich.
I wish to beg space in your paper to announce that the Grand Lodge Camp, Grand Lodge, Mich., is alive and bustling, and that bulletins will be ready for distribution by the time this appears. They will announce a first-class program, to begin July 25. Address a card to J. P. Russell, Secretary, Grand Lodge, Mich., for bulletins.

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

Devil's Lake, Mich.
Devil's Lake Spiritualists' Camp Association will open July 11, and close July 25. For full particulars and circulars address 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 20, by lectures by Mrs. A. E. Sheets and Hon. A. B. Richmond.

Marshalltown, Iowa, Camp.
The Central Iowa Association will hold its annual meeting at Marshalltown, Iowa, commencing August 21, and closing September 20. Corresponding secretary, Miss L. P. Beeson, Albion, 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. Ewell, Rome, Mich., president, and general manager. Arrangements have been made for public tests every day during camp. A large attendance is anticipated. Camp opens July 29 and closes August 31.

Lookout Mountain Camp.
This camp-meeting begins on July 4, 1897. Speakers, H. D. Barrett and Jennie Hagan Jackson, and Mrs. Annie E. Thomas, medium. Closes on the 18th. The annual meeting takes place here the second Tuesday, 19th, and you are earnestly requested to attend in person or by proxy. Jerry Robinson, president.

Summerland Camp.
The eighth camp-meeting of the Spiritualists' Society of Summerland, Cal., will convene July 18 and close August 5. For particulars address Wm. P. Allen, secretary, Summerland, Cal.

Elk Grove, Kans., Camp.
The Elk 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 23 inclusive.

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

ONSET CAMP.

Opening Exercises--Address by C. Fannie Allyn.

"The spiritual world is an overflow of fountain and human souls are its reservoirs."

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 10:15 Dr. Geo. A. Palmer, 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 us.

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." As for the trials, the sickness, sorrow and sad partings from loved ones since last season and whose familiar voices will never again ring 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.

With glad true hearts to-day we open wide love's door to catch the thought of inspiration that comes by intuition for a patriot as well as Spiritualist expression. It is through the teachings of everyday life that we find our way to the edge that leads us to the great Beyond. This is the hour and day that we remember the sacrifices of the past and we want to make a prediction that when we become more free we shall 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 brains and hearts of the people. Prof. Emerson, of Boston, instead of teaching children not to say and how to say it, taught them how to use the body, how every joint and muscle must be under control, and then the mind 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 it is only of late that the United States has come to understand this. When our tuition has taught us that man was not born a fella, or woman born on that thanksgiving occasion of a spare rib, but that they were moving on 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 and we are growing towards freedom. The sin of priestcraft has been the sin of ignorance. They say the body is nothing; it is 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 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 important? We have had more liberty than justice, but we cannot truly have one without the other. We can all have education, but we have not got it. We say "Hurray for the Fourth of July," and we think we have independence, but our children are walking the streets half-clothed and hungry. We haven't got liberty; we are not free till children of the slums have clothes and education. 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 say we are progressing. There are 10,000,000 of Spiritualists to-day, and we are glad, but we are not free till Spiritualism 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 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 cents 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 you."

"But," he said, "this one is true." It is the truth that hurts, the truth that makes you free.

It is harder to be a Buddhist than a Christian, for Buddha gave eight steps to morality to follow, but we as Christians have only to say "believe." Just so long as there is a system in the United States whereby we do not have enough 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 in the clouds, 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 exercises.

Mr. Maxham sang his "Greeting to Onset," composed by himself:

Again, with our hearts filled with joy and devotion,
We greet all our friends who are now gathered here.
As white sails are borne on the waves of the ocean
Our hearts have been waited to Onset so dear.

Refrain--None other like Onset, etc.

Our pleasure to-day has a chance of sorrow
For many have passed from this circle 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 3 o'clock; tests at 2 by C. Fannie Allyn and Mr. Pepper, sung 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 instructive lecture, historical and spiritual. There were a few Americans who know we are indebted to Thomas Paine for our American Independence. Then followed a eulogy 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,
Onset, Mass.

Lily Dale Camp-Meeting.

During the past week no less than twenty camps have been opened and a 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. Greenmeyer.

As usual, the first of the season brings out one or more individuals who are nervous, 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.

Dr. Humphreys will give the people his thoughts on the Oriental teachings. W. W. Hicks will open a series of lessons in esoteric philosophy, including Yoga, studies in Sriam Baghavatam of the Hindus, and the Sudharma Pundarika of the Buddhists.

Miss Hattie H. Dapforth, of Boston, is expected to give a series of classes in palmistry; Mrs. M. E. D. Sperry will hold classes in dancing; Mrs. W. H. Bach will teach the mandolin and auto-harp, 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 occult sciences and others have written asking for arrangements for other branches of instruction. The children will be provided for by a lyceum that will hold daily sessions 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' Independent Union of the Mississippi Valley Spiritualists' Association--Whereas, 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 meeting of the Union, held August 18, 1896, formal attention was called to this discrepancy, and the following amendment presented, which under rules governing amendments, went over to the next regular meeting:

Resolved, That article four of the constitution be amended to read as follows:

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 year.

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 Union in all matters, and use their best discretion to promulgate the success of the Union.

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. McGRATH, Sec.

ONEIDA LAKE CAMP.

This camp is progressing in its arrangements, and a good programme is being made. It opens July 15, and closes August 8. It 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 bus is promised by the hotel from Sylvan Beach. It is situated 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 Thinker of June 26, we see a communication headed "A Great Light," from an investigator of one year, who says the further he investigates Spiritualism the more interested he becomes, etc. Now we would say to him and to others that after forty-eight years of investigation we can truthfully say the same, and among the thousands of communications and tests we have received, permit me to mention one which was very 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 a young lady twenty years of age, daughter of a widow, and among our most intimate friends, being about to pass to the better land, and my wife being sick and confined to her bed, I want you 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 home we were to meet, we were arranged, and in doing so passed my wife, where we ran in to see how my wife was; and when we entered the room, she spoke at once and said: "Well, Emma has gone."

With a little surprise, we asked how she knew. She said: "Emma came in here a few minutes ago, looking Cora by the hand, right up in front of the bed, 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 an investigator calls a blessed comfort.

J. A. SANFORD,
Oshkosh, Wis.

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new gets writings on paper in closed envelopes.

W. S. Gray writes from Pensville, Ind., that the Sprague family of West Grove still live there, and moving to victory.

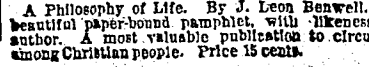
Dr. S. A. Crowlidge, of Muncie, Ind., delivered two lectures at West Grove, Friday, June 21. Both lectures were interesting, practical and of a satisfactory number of the citizens of West Grove and vicinity. Both of her lectures were of a practical nature, defend-

(See 2nd page)

Tho' God is just and is a judge, ac-
 cording to report,
 The Devil keeps an awful smudge around
 his open court,
 To make of man the Ruler's tool by fo-
 ing him to crime;
 To make of him for both a fool, to serve
 each one in time.

man and woman. Price 50 cents.

The subject is treated with masterly ability; showing what the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price \$2, post paid.



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QUESTIONS AND ANSWERS

This department is under the management of the distinguished author, speaker and medium,
HUDSON TUTTLE
Address him at Berlin Heights, Ohio.

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

HUDSON TUTTLE.

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

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 individualization by this process.

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 him.

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 earth-life, 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.

Not "conflict of wills," but harmony and sympathy will gain the desired purpose. Nor is there reason for 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 heartaches, 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 destroyed is to them what a business disaster or wrecking of plans of a life would be to an adult.

This mother (every mother) must begin with herself. Let no cross word or sharp reproach 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 Theosophists 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 purity 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 eternal 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 impressed by such slight influences is small, and the influence exerted arises from mental suggestion. Charms, medals, "highly magnetized" amulets, etc., are all the rubbish handed down from an ignorant age, and why they are advertised in Spiritual 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 philosophy into the old religious stock. That old trunk is sapless and dying. The new philosophy of life is an evolution 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 every thinker will come out right in the end, and so will he.

This takes me back to my early days when a sweet-heart 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 town to California in '49, carrying with him 250 newspapers from the town he left and sold them for a dollar a copy, \$250. How many men would have thought of such 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 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, but he has the same right to his opinion that I have to mine; and what are mere opinions, anyway? They are only speculative. To be, and to do are far better; for the end of all right thinking is the growth, progress and unfolding 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 not The Progressive Thinker? And the best thinker succeeds best.

R. NEELY.

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 morning; 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 increase.—Burton.

"GHOST LAND."

J. R. FRANCIS, ESQ.,
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.

Detroit, Mich.

LIFE AND MIND.

Mind an Immaterial Principle.

THOUGHTS IN RELATION TO THE QUESTION OF ANIMAL IMMORTALITY.

Life is motion, in its simplest form. As cells evolved from the primal sludge of Silurian seas, would give motion to the waters of those seas, and help to reduce stagnation, or void, which nature abhors. There is no void! Is the edict of Nature's economy. Think for a moment—the vastness of space, its unmeasurable distance, and then answer if it is possible to overstock it with life of all the individualized forms that ever were evolved or ever will multiply? Life is simply growth of molecular forms that have existed and 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 number 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 sure of because life has the nature of invisibility. It certainly has a foundation in some form 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, and thought expressing that life as an individual thing is clothed with the hermit 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 nature'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 loving away from them. This design of nature is a tribute 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 make the individual higher and greater intensity of thought action. The superior predominates the weaker. The physical body is full of these atoms obedient to the touch of mind whose individual growth predominates them, and moves them in expression of will. Diverse atoms that come then in touch with this individual mind, 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 then the creative it eventually creates a physical body of its own, and individual growth persists in the progression of mind evolving from the lower to the higher. There is another principle that we must observe produced by breathing motion. Something that is a property in the air inhaled produces consciousness and knowledge that we live, and see, and think, and express our own 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 something more, and higher developed individual 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 any 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 home for gain is in the realms of space and spirit-worlds for mind advancement. The long line of reincarnations in matter before this have been a condition of reaching this stage, through which we have attained to this stage of mind when the realms of space and what it contains is suited to the higher growth of conscious thought.

Animal life has attained to this, hence immortality of animal consciousness. Despoiled of physical matter for food, animals would not encumber and have no love in common with us. Hence would never seek the realms of human mind and its loves, in spirit-worlds, only as retained by love for their master, or gratifying the study of the scientist that might have his works adorned by the life of a deer, bird, 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 unfulfillment 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. Each must keep its place. The most poison weed to us is life and joy and food to some other form of life dear to them. 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 site for the Missouri 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 the principal cities of the State and the largest number of people together with good railroad facilities, healthfulness, picturesque scenery, clear running water (or lake), abundant shade, and obtainability on reasonable terms. In the inquiry no stone has been left unturned. 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 situation, 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 south-west corner of the State, while near the center of 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 prepare for our use.

In view of all the circumstances, 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 announced hereafter. Fraternally,

J. MASON ALLEN, Pres.
M. THERESA ALLEN, Sec.

Springfield, Mo.

THE WEST DENVER LIBERAL THOUGHT LYCEUM.

This Lyceum was organized about eight months ago, with H. Kelley conductor. The object being to instruct the pupils in spiritual philosophy, promote 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 corps of faithful teachers, our Lyceum 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 enjoyable.

On Sunday, June 13, we met at our hall at 9 a. m., and being led 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 strolled down for a day's picnic. 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, our conductor, then ascended a beautifully decorated platform, and introduced R. J. Moran, of Denver, who delivered the opening address. His subject was "Progression of the Age," which was very interesting and appropriate.

Another song was sung, and Mr. McDougall was introduced and made a few well-timed remarks. The refreshment committee then announced 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. Marshall, of Denver, being on the ground, was invited to speak, and responded with a few very intelligent and timely remarks. Next came sack races by the boys, which were very amusing and heartily enjoyed by all. When the day was spent and the sun turned homeward with happy hearts and pleasant talk, having spent a day that shall long be remembered as a happy one.

MRS. MARY A. SCHOEPPF, Secretary.

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 fears,
My toil of heart and hand;
But some day in the distant 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
Or times and knows it not.

He plays among his noisy mates
Nor knows his true 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 loved him so?

When will he understand?

The strong man fights his battling days,
The fight is hard and grim,
His mother's plain, old-fashioned 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.

A 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
And moans the mourning bands;
And now he knows his mother's love,
And now he understands.

—Now do 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 one of the little children.

In the year of 1871 he was united in the bonds of wedlock to Mrs. Pamela 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 not 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.

N. D.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babitt, M. D., LL.D. A compact and comprehensive view of the subject; 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 \$1.00; cloth, paper, 50 cents. For sale at this office.

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"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Price 10 cents. For sale at this office.

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

"The Gospel of Buddha." According to the "Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist, or Christian can peruse it without spiritual profit. Price \$1. For sale at this office.

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Finely Illustrated With Eight Full-Page Engravings.

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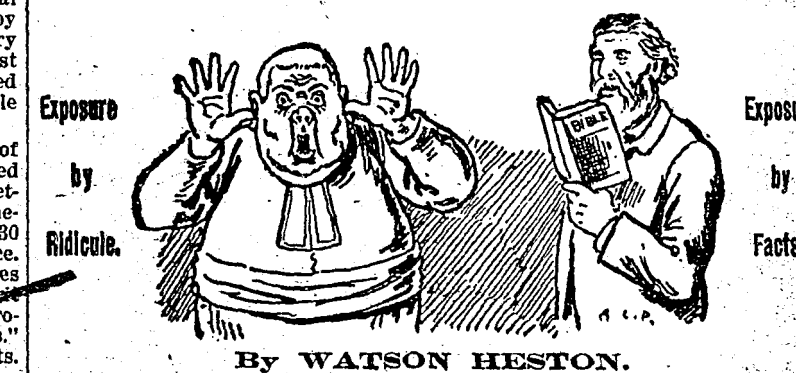
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It was Mrs. Mattie E. Hull's good fortune to have secured a suitable place for her life's journey during her sojourn at Maple Dell during the month of June. On the afternoon of her natal day she invited the class attending the Training School and a few of her friends to the hotel immediately on the adjournment of the last class of that day. She treated them to a delicious lunch, and then, after a short rest, she returned to her room, where she was waiting for the "chief speaker" of the occasion. He made a delightful speech, and supplemented it with a few words of advice to the class, presenting her in the name of "the class of '97" a beautiful silver bracelet set. The tray bears the inscription: "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 responding 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 have given the second lecture in his series before the students, but it was decided 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 remembered. The programme was an impromptu affair, but seldom, if ever, was there a pleasanter meeting held under the maple roof at Maple Dell. Dr. Schermerhorn was master of ceremonies, and carried out his part well. Every student present said that it must have been 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. Alfarata Jahneke rendered a beautiful selection after the excellent music of the choir, and the students and the going-away friends. Such meetings are always beneficial; they help to smooth the path of the constant travel 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-ends, 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 several clubs as follows: July 1, Camp Progress, Swampscott, Mass.; July 23, Cape Cod Camp-meeting, Haverhill, Mass.; July 24, Onset Bay, Onset, Mass.; August 1 to 8, Mississippi Valley, Clinton, Iowa; August 15, Grand Lodge, Miami, August 23, Lake Pleasant, Mass.; August 25, Queen City Park, Burlington, Wis.; and the dates to be added to this list as they are made 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 July. Hon. O. P. Kellogg was the orator of the occasion.

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Sat Gadhaka to his son Ovatetaka: "Fetch me a fruit of the Nyagrodha tree, youder." "Here it is, venerable one." "Split it." "It is split, venerable one." "What do you see therein?" "I see, O venerable one, very small seeds." "Split one of them." "It is split, venerable one." "What do you see therein?" "Nothing at all, O venerable one." Then said the father to his son: "The thing that you cannot see, O dear one, from this minute thing sprang this great Nyagrodha tree. Believe me, O dear one, of the same nature is this subtle thing that is the universe, it is the true reality. It is the world-soul, yourself, O Ovatetaka."

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"How do you know he is Abraham Lincoln?" Did you ever see Mr. Lincoln?"

"No, Madam, I never saw Mr. Lincoln, but I have seen his family picture, and I know it is Lincoln."

"Well, I cannot understand what Abraham Lincoln could possibly want to communicate with me for." (with an air of incredulity.)

"He stands there, and he is very much interested in you," persisted the Professor.

"Why should he be interested in me, Professor?"

"Because you are his wife," said the Professor, in the most positive manner.

"You have seen Mrs. Lincoln's picture?"—throwing aside her veil (for she wore two) she looked the Professor straight in the face and said: "Am I Mrs. Lincoln, now?"

"Yes, you are Mrs. Lincoln, although you do not now look like your picture," said the Professor.

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Church of the Spirit, No. 629 North Clark street, near Edwards, pastor. Services at 2:45 and 7:45 p. m.

Christian Spiritual Society holds meetings in Hygela hall, Washington boulevard and Paulina street, at 2:30 and 7:30 p. m.

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