



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

VOL. 16

CHICAGO, ILL., SATURDAY, JULY 24, 1897.

NO. 400

PHENOMENAL.

Mutiny Prefigured in a Tragical Vision.

HOW TWO SCOUNDRELS FORTIFIED AGAINST TWELVE MEN, BUT WERE QUICKLY VANQUISHED BY THE IMMORTALS—THE LUMINOUS HAND—SAVES LIFE, RESTORES VALUABLES AND POINTS THE WAY.

"Some incidents of wonderful phenomena recently made public (through the Cincinnati Enquirer) remind me quite forcibly of my own observations in the same line," said Miss Carlinth. "I am glad to have a good deal of company in this terrifying though instructive investigation. The truth of communication by spirits with mortals had been largely accepted on proof some years before I was born, but not till my fourteenth year did I find myself attacked—perhaps 'guarded' is the better word—by invisible intelligences which entered my realm of consciousness about the time the girlhood condition departed, and to their ministering attentions I owe more than my life. Under the peculiar circumstances of my case no power could have more lovingly and assiduously cared for me, as you will gather from the facts I am about to relate."

"The loss of all losses is the death of one's mother. It came to me when my years numbered but seven. My father was a seaman. He commanded a fishing craft, which in former years had been a whale ship. In this he kept me almost constantly with him for several years, much to my gratification in fair weather. I loved the sea so long as it respected my feelings, but sometimes it aroused within me what had better have been left undisturbed, and then I despised the saline foam with which its billowy crests were decorated. In course of time I became a sailor, and when an emergency arose was able to do duty with the best of the crew; but you may readily imagine there was much routine labor in which father would not consent that I should take part."

"We had a woman—wife of the first mate—for cook, and she was the only person of my sex with whom I associated in six years. Father taught me the rudiments of a common education and the essentials of sea etiquette. He had no taste for the manners and customs of landmen."

"Luckily for me, some one had told my dear parent that Lord Byron was once a sailor, and at the first opportunity all his lordship's works were added to the small collection of books provided for my edification and pastime. 'They proved a treasure.' In lonely hours and a never-failing delight whenever father found time to hear me read the poem of 'The Island,' founded upon the 'Mutiny of the Bounty,' of which he never tired; and his questions as to the meaning of certain Byronic phrases led to no end of instructive discussion, in which we became teachers and pupils alike, with a great access of advantage to me, for thus was fastened in my mind a taste for general literature, to which I owe most of the real pleasure of life. Following one of the intellectual sojourns the good old man told me, in his ways, several stories of mutiny on the high seas, and the kind that fear of a mutiny was often the bane of a master sailor's life."

"Nothing of the kind troubles you," I said, half questioningly.

"Don't feel too sure, Carlinth," he answered. "You never can tell what a strange crew will do, and things, too, often come around in such a way that a master may take any man he can get, and sometimes he is compelled to sail short-handed at that. At another time I may tell you another story."

"Why not now?"

"Because it's time for you to turn in, if you want to stand the morning watch with me, a privilege I rarely missed in good weather."

"It seemed that I had not slept an hour when I heard my name called distinctly by father, with the accustomed addenda, 'Up, child, for duty.' I was promptly on deck, and, as usual, died a kiss for proving laggard—always an affectionate father, but the fond parent invariably insisted upon a double penalty. We stood upon the poop as the most advantageous lookout, it being a still, clear night, well adapted to observation of the sea. This deck, through some freak of fancy in the original owners of the vessel, was octagonal in shape, and had means of access from six sides. We were sitting upon the guards talking about some detail of seamanship when I felt the consciousness of a third presence, and, looking toward one of the ladders, was just in time to note

comes to Cap'n Burt. Glad he'll be to find you better."

"Where is he?"

"Just taking a little rest, poor dear, for he's been with you two days and nights without a wink of sleep till an hour ago, and he's clean knocked about. Here's the broth ye wanted."

"Did I ask for it?"

"So I drank that which I had no consciousness of ordering or desiring, and asked why I was treated like one sick."

"Because, darling honey, you are sick, but not so bad as ye was," replied Mrs. McGee.

"I tried to recall events, but the last thing I remembered was the attack upon father and the gagging. My mouth still felt sore as the result of that indignity, and I suspected that now the faithful cook was trying to blind me to the real situation by a little innocent and well-meant fabrication."

"Mrs. McGee, I must get up and go to father. My sickness has all passed away."

"Bless the saints for that, but please let your father rest a bit. He's tired out."

"I'll not awaken him, but just quietly."

"That will harm nobody. Come on, then."

"She led me to father's cabin, and I was overjoyed to find him there, peacefully sleeping, but no less surprised was I than if I had encountered one arisen from the dead. Had I not witnessed his destruction? Only in pantomime, it seemed, but that was strong and sufficiently realistic to sicken my soul."

"But a few minutes had been in the room when he opened his eyes and stared at me, as if wondering how I got there. Soon he asked for information on this point. I told him I was not sick, but felt almost as well as usual, and then asked if he was much hurt."

"I do not understand," he replied.

"By Crockett and Burroughs," I explained.

"You must be dreaming, Carlinth. Those fellows have done nothing to me."

"Then I told him what I had seen. He listened carefully and at the conclusion said the two men had lately acted in a suspicious way, and on that very morning he had seen them in conversation with Peter Greenough, a colored boy of all work about ship. He requested that Peter be sent for."

"Yes, Cap'n," said the boy in answer to questions, "them fellows be curus fer a fact. Say they are part owners of de 'Grampus'—a jet name for our ship—'an' they're goin' to take her in, an' themselves, an' wants me to help 'em. I ain't promist, but Jim Parsons—a Canadian boy—he done promist, an' Crossett, he gwine to be Cap'n."

"MUTINY SUPPRESSED."

"Get the bearing from McGee, Carlinth," said father, "while I dress, and Pete, tell nobody that I have any hint of what these devils are trying to do."

"At Desert Island is in sight, about 20 miles to leeward," said McGee, and so I reported to father.

"Tell him to tack and keep her well up for Fremont or Peter Creek," said father, with a great access of advantage to me, for thus was fastened in my mind a taste for general literature, to which I owe most of the real pleasure of life. Following one of the intellectual sojourns the good old man told me, in his ways, several stories of mutiny on the high seas, and the kind that fear of a mutiny was often the bane of a master sailor's life."

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out of sight. I knew the head. It was that of Luke Crossett, one of two common sailors we had shipped at Portland to take the place of two who had fallen sick and were sent to the hospital there. A slight noise in another direction caused me to turn, and I saw Crossett's companion, Jesse Burroughs, stepping from the ladder to the deck. Both villains rushed upon father, stabbed him furiously and threw him over the guards into the water, and then they stopped my screams by forcing into my mouth a terrible gag, whereupon I fainted.

"I might introduce here a considerable blank, for here is the place where I fear in. When next I opened my eyes I was lying upon a cot under an awning on the main deck, and the cook was hovering over me with a bowl of broth in her hand and a great anxiety in her countenance."

"Where are the murderers?" I asked.

"Heaven bless the child," exclaimed Mrs. McGee. "Why there's no murderers here."

"I mean the villains who murdered father?"

"Do you, honey? Well, they haven't done it yet, so be peaceable till harm

banks their places were filled by better men, and we had a pleasant and profitable cruise."

"THE LUMINOUS HAND."

"An agent I have already referred to soon became the motive of many of the acts, if not the directing force of life. It was the luminous hand with its peculiar warning of disaster or pointing the way to safety. On a certain Fourth of July I climbed to the mizen peak to bedeck it with a lot of small flags, and the work completed, had descended the ropes a few feet when my foot was grasped and forcibly placed upon a safety jib. Looking for the reason of such interference I saw that the rope rung upon which I was about to trust my weight was nearly severed, and I stepped by the way to the mainmast where the work must have resulted. As this idea smote my senses the luminous hand flashed upon my sight, indicating the power which guarded me."

"My father once entrusted me with a bundle of valuable papers to deliver to the owners of the Grampus in Boston. I stopped by the way to purchase some trinkets, and when my destination was reached I was minus the papers. I sat down in despair, supposing them to be lost irrevocably."

"In a few minutes the little hand appeared and gave me a hint to follow it by pointing at the door. I followed its lead and by the way I came to the shop where the purchases were made, and there in plain sight, but undiscovered, I found the package upon the counter."

"On many occasions I have lost my way in the crowded city, and been at night by the guidance of the hand, which generally grasps my arm and tugs at me until my tergiversation is corrected. I know the touch and its meaning so well that it is rarely necessary for the little monitor to make itself visible now. I have seen it take a handkerchief and wipe my face, bring me a rose-magnetized pin, a banish pain and play the piano, but these acts were not performed with anything like the grace with which it warns me of danger from persons or things by a code of signals it has taught me, or spurs me to persevere in the right way when fatigue from monotony or giddiness from a natural disposition impels me toward a broader path. It is a gleaming attendant, whose influence is exhilarating, but prefers the quiet smile to boisterous demonstration upon the well-established principle that the gentle power most effectively subdues."

T. P.

OVER THERE.

Just over there where the balmy air Moves gently the green-lit trees, Away from earth and its scenes of death,

Among flowers and silvery leaves, There falls, like dew from the azure blue,

A message of sweetest love, Of memories dear and words of cheer From the dwellers of light above.

It comes to me oft so sweetly and soft, Like zephyrs from a summer clime, And my heart drinks in its healing draught,

And I bow at its holy shrine; And I hush of pain of worldly strain,

In the dreamy silence flee, And the old time scenes return again When the night-wind softly grieves,

When I shall go from this world of woe, And the earth shall fade away From mountain heights, the angel lights

Shall guide me to that perfect day, And the touch of a hand from that mystic land

Will thrill my life anew, And warm my heart with a soulful art As the day our hearts were true.

I wait as night darkens from night, The world and its crash and din, And I faintly hear the boatman cheer As he comes slowly drifting in;

Sobbing the night-winds murmur low In the moan of the pitiless rain, But I dream of the meeting and glorious greeting

With the absent ones again. BISHOP A. BEALS, Summerland, Cal.

OTTAWA CAMP.

Kansas Coming to the Front.

To the Editor:—The first Spiritual camp-meeting at Ottawa, Kansas, has just closed. We had a splendid time. We had no gate fees on ground, or tent rent, except about \$2 per week. The expenses were met by the contributions of a few leading Spiritualists. J. Madison Allen, D. W. Hull, Mrs. A. L. Lull, of this place, and Judge Farley, of Melvin, Kansas, were the speakers, and did elegant work. Col. Mason, a prominent lawyer of Ottawa, recited a poem on "Angels," the point of which was, "We know not what will be after death."

Mrs. Lull answered him by a beautiful impromptu poem. Mrs. Hammond, of Topeka, Kansas, gave some very good psychometric readings. Mrs. Mary Powell, trumpet medium, gave positive proof of immortality to the doubting ones by bringing in direct communication with their spirit friends, with whom they can hold converse. Mrs. Powell is one of the best trumpet mediums in the country, and Mrs. A. L. Lull is one of the best inspirational speakers. The address of both these mediums is at Ottawa, Kan. The Spiritual associations in this part of the country should avail themselves of their services as they can be had at very reasonable rates. H. W. HENDERSON, Lawrence, Kansas.

Ask the heart to give a reason for any of its beautiful and divine motions, and it can only look upwards and be dumb.—Lowell.

We want fewer things to live in poverty with satisfaction than to live magnificently with riches.—St. Evremont.

ELECTRICAL WOMAN.

Snaps Her Fingers and Produces a Shock, a Spark and a Flame.

THIS OAKLAND SPIRITUALIST IS SO STRANGELY CONSTITUTED SHE NEARLY IGNITES EVERYTHING SHE TOUCHES.

Says the San Francisco Examiner: Some people go to great expense and harness their houses from head to foot with little wires, that the gas may be lit with a jerk rather than a scratch and an odor, but Major Frank Robinson, of Oakland, has a better way yet, for he has married an electrical wife. Mrs. Robinson is a human storage battery. Sparks on her fingers and Lucifer toes, she shall have lightning wherever she goes. She snaps her fingers at the world, and the world promptly has an electric shock. And when she descends the gas matches and buttons are at a discount.

It really is a great convenience. Instead of stumbling around in the dark hunting for the matches, which never can tell him where the deuce they are, the Major has simply to turn on the gas and shout for his wife, and there is light. Of course he keeps a box or two of matches on hand, in case Mrs. Robinson does not get home by dark, but on ordinary occasions she is the light of the house.

This strange element in her composition came near causing a tragedy a week or two ago. Mrs. Robinson was suffering from rheumatism, and determined to rub herself with alcohol, which has never been considered dangerous when taken externally. But by some inadvertent movement of the fingers a spark was created, and the alcohol sprang into a flame, burning her badly as well as setting her clothes afire. She would have been a good deal more hurt had she not been so quick to accept on account of her electrical capacity, but this attempt at arson was the worst unique.

Mrs. Robinson is, now a woman of mature years, but during her entire life she has possessed this remarkable power. When she was a little girl she would snap her fingers and produce a spark, and she has since been creating a little spark of electricity that would flash and glow, and terrify the smaller ones, who said she was a witch. Being a child of strong mental powers, she understood and appreciated this wonderful force, and she did not hesitate to use it. It is a gleaming attendant, whose influence is exhilarating, but prefers the quiet smile to boisterous demonstration upon the well-established principle that the gentle power most effectively subdues."

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Robinson said, when questioned on the subject. "It is a blessing to me in that I am able to do something for my fellow creatures, and I am glad that I have been able to relieve some small amount of the pain and trouble in the world by it. But it has been a great annoyance to me from persons who would persist in coming to me as to some magnetic healer. It is in order to avoid this that I have largely given up using my influence over ill."

"The electrical manifestations are merely curious, and have no important consequence whatever to me. They are the result of being highly charged with natural electricity. I seem to absorb it from the air, or to produce it within me. Exactly how no one seems yet to have discovered, and I must confess that I know no more about it than any one else. I have amused some of my friends with it, and I did myself some little harm with it not long ago."

Mrs. Robinson's case is not without parallel; though it is very unusual to find the electrical fluid carried to such a high degree.

FANTASTIC THEORY.

"Multiple Personalities" a Fad, not a Fact.

Supports Brothers Anderson and Howe Versus Mr. Dawbarn.

To the Editor:—I am always deeply interested in the profound ideas and suggestions of our California sage, Charles Dawbarn, and was particularly so by his essay appearing in your issue of June 12th, in which he cites several instances to support the idea of "multiple personalities" in one individual human being. I have endeavored to weigh well his facts, arguments and fancies, but after doing so am unable to accept his conclusion, which seems to approach dangerously near to one of the metaphysical fads.

I am not so wedded to any dogma or idea whose truth cannot be absolutely demonstrated as to be unwilling to abandon it for a more rational theory or scientific hypothesis, but am too orthodox to accept a metaphysical theory, or any theory as truly explanatory of recorded phenomena which contravenes any fact or law of nature.

A few years ago when the medical world had come to a knowledge of the bacterial origin of contagious diseases, I listened to an able lecture by Mr. Dawbarn, in which he claimed that mental diseases are, or may be, caused by what he termed "thought microbes." Now it seems his former "thought microbes" have evolved into "intelligent beings, with distinct experiences and memories," capable of usurping control of the brain and body in which they were incubated. In Mr. Dawbarn's conception, not only are these "multiple personalities," engendered by thought or disease, potent enough to hold, for a time at least, the real ego that thought into being, "in quittance vile," but after death they are capable of all the feats of a lively theosophic "shell," thus of "explaining much of the mystery of spirit return."

Mr. D. says: "We apparently have clear evidence that distinct minds use one body in certain well attested cases. While we are not justified in assuming this to be a fact in all cases, it is apparently no means an uncommon experience." There is an old saying of "many men with many minds," but Mr. D., it seems, has discovered a few "with many minds" each. Let us "go slow" in accepting appearances for facts. We all have many brain organs and faculties that meet at times, and act distinctly, but none of the cases cited by Mr. D., in my humble opinion, prove that those persons exceptionally had several "distinct minds" to the manor born, or created by accident, disease or thought.

It seems to my bewildered mentality a "putting forth of personalities," or faculties that meet at times, and act distinctly, but none of the cases cited by Mr. D., in my humble opinion, prove that those persons exceptionally had several "distinct minds" to the manor born, or created by accident, disease or thought.

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MRS. LOE F. PRIOR.

A Priestess Behind the Veil.

THIS GIFTED LECTURER AS VIEWED BY THE ATLANTA CONSTITUTION.

At 25 Houston street there is one of the wisest women in Atlanta, Ga. To her the mystic creed of the tomb is but an open book, and willing spirits flock around at her bidding. She is Mrs. Loe F. Prior, of Boston, missionary of the National Spiritualists' Association, and one of the guiding stars of the little flock of Spiritualists who gather every Sunday night at their hall on Alabama street.

On Sunday night I heard her speak. Her audience was of that nondescript kind one sees at such places—fanatical enthusiasts, cynical curiosity seekers and tired-looking people who came because they had nowhere else to go. In the dull period of waiting I noticed a few prominent citizens occupying the rear seats; there were a number of clerks and artisans, and over against the wall some factory children huddled together on a bench. As soon as Mrs. Prior began to speak it was apparent that she had personal magnetism, and that few orators possess it. She had the cultured grace that belongs to women of affairs, and the self-poise that comes with leadership. Her delivery was rapid and without effort, her pronunciation was precise and Bostonian, her gestures had that careful studiousness that bespeaks a disciple of Deister.

After giving a lengthy resume of Spiritualism and the principles which underlie it, she said she would give a few "tests." These tests were sufficiently startling to awake a spirit of investigation in the minds of those who were drawn there from idle curiosity.

Yesterday I saw her at her home. She readily consented to tell me of her belief and to make a test. She said that Spiritualism was based on principles as broad as reason and as enduring as nature's own laws.

"Spiritualism should not be considered weird," she said. "It is but the working of natural laws. If evolution has evolved the cultured man from the ape and the savage, why not a further stage of spiritual evolution through ages of progression, should not evolution continue in the other world, and is it not reasonable to believe that we are, as Tenison says, 'heralds of a higher race'?"

Death is not an absolute passing away," she continued. "It is merely a transition into another and a higher life, into which there is no literal heaven or hell. The sins of the sinner are his hell, and the conscience of the saint is his heaven. Evolution is always going on, and the sinner gradually works out his redemption until, in the course of centuries, he can enter, purified and chaste, the company of nobler spirits. We antagonize no creed, and are at war with no church."

In reply to questions, she stated that the power of a medium came upon her suddenly about four years ago. She said she had been a spiritist, and sometimes they came to her unbidden, generally at night. "I see a spirit standing by your chair now," she suddenly said. I involuntarily looked around and saw nothing but air. Looking at her again, I observed that she seemed to be in a nervous spasm, steadily gazing at a spot just above my head. "It is a young man—and a soldier," she continued, speaking slowly and laboriously. "He is of rather sandy, light complexion, and has a small, light mustache. He is a relative of yours—and I believe—an uncle. He wears a Confederate uniform—and he is dead. I heard the ring of his rifle, and saw the smoke of battle. He must have gone to the other world while in battle."

I was struck with something akin to amazement. In June, 1864, an uncle of mine, exactly fitting the description, died on the field at Cold Harbor from a wound caused by a mine ball. He had only a few days before been a member of a federal sharp shooter's rifle. Now, I am positively certain that this woman had never seen or heard of me before—I had certainly never seen her before Sunday night. How she made such an accurate statement will be, I am afraid, a mystery to me forever. This strange woman was in fact, a spiritist, and she told me facts about the spirits which trooped around me. While she was talking her face was an interesting study. It showed all the varying emotions of horror, fear, tenderness and reproach. Her eyes were sparkling and her cheeks were flushed. This strange woman was in fact, a spiritist, and she told me facts about the spirits which trooped around me. While she was talking her face was an interesting study. It showed all the varying emotions of horror, fear, tenderness and reproach. Her eyes were sparkling and her cheeks were flushed. This strange woman was in fact, a spiritist, and she told me facts about the spirits which trooped around me. While she was talking her face was an interesting study. It showed all the varying emotions of horror, fear, tenderness and reproach. Her eyes were sparkling and her cheeks were flushed. This strange woman was in fact, a spiritist, and she told me facts about the spirits which trooped around me. While she was talking her face was an interesting study. It showed all the varying emotions of horror, fear, tenderness and reproach. Her eyes were sparkling and her cheeks were flushed. This strange woman was in fact, a spiritist, and she told me facts about the spirits which trooped around me. While she was talking her face was an interesting study. It showed all the varying emotions of horror, fear, tenderness and reproach. Her eyes were sparkling and her cheeks were flushed. This strange woman was in fact, a spiritist, and she told me facts about the spirits which trooped around me. While she was talking her face was an interesting study. It showed all the varying emotions of horror, fear, tenderness and reproach. Her eyes were sparkling and her cheeks were flushed. This strange woman was in fact, a spiritist, and she told me facts about the spirits which trooped around me. While she was talking her face was an interesting study. It showed all the varying emotions of horror, fear, tenderness and reproach. Her eyes were sparkling and her cheeks were flushed. This strange woman was in fact, a spiritist, and she told me facts about the spirits which trooped around me. While she was talking her face was an interesting study. It showed all the varying emotions of horror, fear, tenderness and reproach. Her eyes were sparkling and her cheeks were flushed. This strange woman was in fact, a spiritist, and she told me facts about the spirits which trooped around me. While she was talking her face was an interesting study. It showed all the varying emotions of horror, fear, tenderness and reproach. Her eyes were sparkling and her cheeks were flushed. This strange woman was in fact, a

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.

T. A. Merwin: Q. In one of our city papers, it is stated that the statistics of prisons, carefully collected and digested, establish beyond controversy the fact that seven-tenths of the criminals are only slightly educated, and in a majority of cases no education. Is there any authority for such a statement?

A. There is unanswerable authority for this statement, and the facts are even stronger than represented, because to be able to read and write in many cases is taken as evidence of education, while they are only the means of acquiring knowledge, and the lowest villain may be instructed and find opportunity to crime by reading the newspapers. There is nothing more certain than that ignorance and crime go together. There is a moral ignorance of which little mention is made, which is more responsible for crime than want of intellectual culture, and this is shown in the fact that the churches which place most reliance on observance to the exclusion of moral life, are represented in the highest ratio in the prisons and penitentiaries.

Mrs. Blank, Washington, D. C.: Q. How shall I become more spiritualized?

A. This thought comes home to everyone who believes that there is a higher life than animal existence. That existence must be sustained, but overlying it, growing out of it are the infinite reaches of spirit-life. How shall we reconcile these states, apparently conflicting, and while physically related to the animal world, escape its mire and qualify ourselves for the next life? Rightly understood, what is the best for us in that future state is best for us here, and the more angelic we become, the greater our happiness, the more perfect our physical health, and purely sensuous pleasures. Let it be beaten out of the mind that the ways of error are the ways of happiness, and purity and righteousness the cross-bearers. Never as flinty a path, more thorn-beset and full of pain as that which runs toward the ways of wrong.

To become spiritual, health should first be sought, for the sound body is a fitting temple for the pure spirit.

The rule of the conduct of life should be to do that singly which has relation to his future life as well as the present. Our desire should be to become like our ideal of a perfect spiritual being. We are spirits now, and should begin the task of spirit unfoldment, which never ends. Whatever appeals to the physical or material, detrimental to the spirit, should be ignored. The highest faculties always have sway, and whenever there comes from the lower nature desires that overbear these spiritual aspirations, the individual is drifting downward instead of heavenward.

The perfectly spiritual person is not one who ascetically discards the things of the mortal life, but accepts its conditions with the full understanding that they are the stepping-stones to cross the stream to the other shore. So far as they serve that purpose they are well, but he does not accept them as finalities nor loiter by the way, enticed by their evanescent attractions. Then to reach upward to the spiritual, one must embody his ideal angel, pure, spotless, unselfish, working for others, without scorn or hate, or envy; with infinite charity and self-forgetfulness.

R. Marsden: Q. What will be the religion of the future?

A. The moment a theory or belief becomes demonstrated, it passes out of the realm of religion and becomes a part of science. In the beginning, with savage man, the whole range of thought was religious. All actions and beliefs were related to the gods, and they decided through their priests the course of action in the least and greatest affairs. The course of evolution has been to conduct man away from this quaking bog of superstition, which is religion in its unadorned and unobscured form. Every step has been fought by red-handed ignorance, inflamed by religion. Every step toward accurate understanding has been first taken by martyrdom to religion. Every step toward knowledge has been away from this religion. When perfect knowledge is gained, religion which is the blind faith of ignorance will be no more.

It is true that now this religion wraps itself around with ethics, and boasts of its superior moral code, but a moment's thought will convince anyone that this covering is entirely superstitious, and taken on for the purpose of deception. Belief is the talisman. The sinner's confession and pardon for life-deep words, the doctrine of atonement show how unnecessary morality is to the highest religious estate.

No. There can be no religion of the future! Religion is the hideous spectre which fades like a cloud over the gloomy marshlands of the past. There it is surrounded by the unutterable misery it has caused, the blight and blasting of the best of the human race. The morality with which it sought to clothe its monstrosity, is the heritage of the present.

All the material world has been conquered from religion, over which it had ruled by means of an imaginary God, who moved affairs by his tyrant will. The spiritual realm remained, and over this religion held supreme sway.

Now Spiritualism has conquered this province, and extends the rule of law over the spirit-world the same as over the physical. There is no place left, no dark cavern or gloomy jungle of ignorance wherein religion may yet lurk from the light of knowledge.

The religion of the future, then, can be no blind faith, when knowledge is perfect, and in proportion as the laws of the world are known, faith becomes of the past. The faith of the past is religion, the knowledge of the future is science.—[Automatically written by William E. Denton.]

S. C. Danforth: Q. (1) In mathematics we have three dimensions of space: Length, breadth and thickness; is there a fourth dimension, and if so, how proved?

(2) Can spirits give a rule to square the circle?

(3) A spirit purporting to be Epes Sargent, signed his name to a communication "Epes Sargent," claiming it to be correct; which is the correct spelling, and what is the derivation of the name? I dreamed that it was from the fifth letter of the Greek alphabet.

A. (1) This question has been answered at length in these columns, in the negative. The theory of four dimensions was first prominently stated by Prof. Zöllner, to prove another hypothesis, that matter could pass through matter. He made a laborious attempt to demonstrate this proposition, but lamentably failed, as everyone must who attempts the impossible. Not a scientific man in the world to-day agrees with him, while he has actually demonstrated the proposition thousands of stu-

dents would have followed his footsteps, as they did in those of Roentgen, in his showing of the X-rays.

(2) The "squaring of the circle" has been sought for by mathematicians with a pertinacity equal to the fanatics who rushed to the holy wars, or those who waste their energies planning "perpetual motion," which has been repeatedly shown to be impossible, because force cannot be created by the inventor; it can only be directed.

(3) Epes Sargent was almost fastidious in the spelling of his name, in the manner here given.

Geo. P. Smith: Q. (1) What is the language of the "seven colors?"

A. Professor St. John, with wonderful spiritual insight, elaborated a scientific scale of "colors and their correspondences" for the Lyceum Guide. Not to enter into details of the analysis of the blended colors, the primary colors and their blending into the seven forming the rainbow, is thus given: Red, ardor; orange, will; yellow, inspiration; green, harmony; blue, combining power; indigo, love of unity; violet, aspiration.

(2) There are not "sixteen" principles of nature, more than one or a hundred. It is pleasing to some minds to classify and make distinctions, and the more arbitrary the classification the more pleasing. Hence we have the arrangement of all creation into "threes" or "sevens," and arbitrary incomprehensible, rules laid down, where nature is transparent simplicity. The world is full of this rubbish of classification, and the children at the schools have their minds crammed full of its verbiage, to the exclusion of useful knowledge.

"GHOST LAND."

As Viewed by a Very Prominent Author and Medium

Many people would give no inconsiderable sum to be able to enter the boundaries of this country, and be sure of a safe-conduct return therefrom. There is no place on the wide earth, or in the heavens above the earth, of which we are so fully conscious, and yet really know so little. That which we do know is but a fraction of the boundless possibilities of our requirements in this direction, and yet it is so full of interest to us, that it is with the greatest difficulty we can restrain our eager questioning and restless search after the knowledge of that which we so desire to carry to a satisfactory conclusion. How many of us, after prolonged investigation on these planes, have again and again said with a sigh, "Oh! how I wish I knew for certain! It becomes to us the ultima thule of all acquirement."

In 1876, Emma Hardinge Britten, the celebrated psychic lecturer and writer, published a book to which she gave the unique title of "Ghost Land." It is a most vivid narrative of occurrences outside the pale of visible existence, for whose reality she was ready to vouch. The book contains an able account of the unfolding along the spiritual lines of the movement which has become the broad thought of the day.

The book opens with a splendid likeness of Mrs. Britten, whom many of our older students along the line of the spiritual will readily recognize, they having met her.

In due order and form, come the Author's and Editor's Prefaces. The hero of the book, the wonderfully gifted Chevalier de B—, is introduced, and the book is really an autobiography of a man who is said to be still alive by those who are in touch with all the mystics of the present day. This man unites within himself the blood of two mystical races, one in Western Europe, and the other of the far East. He could not be anything but exactly what he is, a most wonderful possessor of the sixth sense, with perceptions of the highest, keenest order for all that relates to the invisible and only real. Again and again we are wonderstruck by the miraculous exhibitions of his mysterious powers and their ready unfolding.

He is sent from India, the country of mysticism, to a German university to complete his education. There he makes the acquaintance of a professor, who has a marvelous skill and knowledge along all the lines of mysticism. After years of training, beginning with the ordinary phenomena of spiritual manifestation, and advancing on all allied lines, he becomes a master, and is able to act as such. It is then that the old professor, perceiving that his own end is near, conceives the idea of joining the powers and capacities of his own ego to that of his beloved pupil, so soon as he shall have passed on, thereby seeking to endow him with all the knowledge and power he himself possessed. This end, he is supposed, at great risk to both the selves, to have accomplished. The result was not quite satisfactory to either party.

The details of the story are worked out with wonderful skill, and incidentally, all the different phases of mysticism and the occultism of the far East are touched upon, as they appear in this country, Europe, and in India, the native home of all that is mysteriously enveloped in the silence of the undeveloped. The description of the magical rites of the East Indian operators on these lines is wonderfully weird and impressive, while the distinction between the practice of the White and Black is clearly defined and strongly illuminated by the descriptive power of the author.

The whole ground of phenomena, its results and effects, have never been more thoroughly canvassed, nor explained, than in this most remarkable volume. Since it has been "out of print," as high as \$10 has been paid for a copy of the work, thus highly has it been valued as a cyclopedia of spiritual phenomena.

It is a most remarkable book, from whatever point it is viewed. As a greater part is inspirational, many things in it have proved prophetic since it was written, thus very much increasing its value.

This is the book The Progressive Thinker Publishing House is now offering to its subscribers. It is a gem of the typographical art. It is in red cover, stamped side and back. It has nearly 400 pages. This is the book, Brother Francis, with his usual reckless prodigality, where premiums are concerned, is offering his subscribers. The price, \$10 offered and paid for copies of the first edition measures the real value, and shows that the gift to those who receive under the terms of the offer by The Progressive Thinker is really and truly what it seems to be, unparalleled in the history of newspaper enterprise.

In these days of grasping meanness and corporate greed, it is refreshing to find one man who practices as he preaches, illustrating, so far as he is able, all the altruistic qualities of man's best nature.

WM. P. PHELON, D. D.

A Sign of Progress.

One of the surest indications of the advance of civilization of to-day is the interest in and care of children, compared with that bestowed upon them in the last century. Books written especially for children are decidedly a modern institution. The first Sunday-school was founded only a little over one hundred years ago, but it was not until many years later that Sunday-schools became accepted institutions and allies of the church in England and America. The common school system, with its aim to provide a free elementary education for all, is in its full development the work of the present century, while the trade schools are entirely a growth of recent years. The children are being cared for as never before. Their morals, their health, their education and now their amusement are made matters of public concern. It is only within a comparatively few years that people have begun to realize that children's playgrounds are a public need which should be provided. It is not yet fully recognized that the providing of such grounds is a legitimate charge upon the public treasury, but that will come.—Philadelphia Press.

GRAND LEDGE CAMP.

A Programme Out of the Ordinary

To the Editor:—We are, no longer "hustling" preparations for the coming camp parade, as we are now all ready for the start and the making "guides" have climbed upon the front seat and have the reins well in hand for the grand triumphal march to the various selections as composed and arranged by the very best known authors, in their specialties of:

Ho for the Grand Ledge Camp;

We will meet those jolly souls;

Those dreamful "mystic" Spiritualists;

(Special selection with tears of greeting);

We'll all talk in conference and look wise;

Through the mazy dances;

All about the rights of women;

Let's go boating for pleasure, and

Just look at the beautiful scenery;

Oh! such rapturous music;

No, I can't go home till I dance again;

With many beautiful selections too numerous to mention, comprising a long and delightful four-weeks' programme, concluding with the grand harmonious melody production. Now, friends, we'll go home happy; introducing the very clever and realistic melodies:

To utterly fail for utterance;

We'll come again—don't cry;

Adieu, but not farewell.

The management have a more prospective camp in view for the coming season than in the two preceding years of our existence, and considering all opposing conditions—with a very great amount of ignorance upon our part—we have reason to feel thankful for our success in the past, and with the present assurance of greater attendance at the coming camp, gives greater courage in our struggle to promote the cause so earnestly taken up.

Quite a number from your city and elsewhere have rented tents for the session with us, and many more have notified us of their intended camping and to make suitable arrangements for them. This is quite a new departure, as we have not been honored to any great extent with friends from outside the State in the past, and this makes us feel as in our country school-days.

We must put on dad's hat and look wise, as we're going to have company at school.

I wish to say to the friends: I have everybody's name but yours, and if I can get yours upon a postal card, will send full programme of our camp proceedings, for July 25 to August 22. If you should want some next year, your name this year will bring them next.

J. P. RUSSELL, Sec.

Grand Ledge, Mich.

Lake Brady Camp.

The population of Lake Brady has more than doubled itself during the past week. There was a fair attendance at the meeting, and the Hon. O. P. Kellogg still holds the rostrum. As a wit and humorist he excels and therefore has held his audience during the extremely hot weather of his engagement.

Mrs. Criley, of Allegheny, still continues to mystify us with her platform, one, two, three, four, five, six, seven, eight, nine, ten, eleven, twelve, thirteen, fourteen, fifteen, sixteen, seventeen, eighteen, nineteen, twenty, twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, thirty-nine, forty, forty-one, forty-two, forty-three, forty-four, forty-five, forty-six, forty-seven, forty-eight, forty-nine, fifty, fifty-one, fifty-two, fifty-three, fifty-four, fifty-five, fifty-six, fifty-seven, fifty-eight, fifty-nine, sixty, sixty-one, sixty-two, sixty-three, sixty-four, sixty-five, sixty-six, sixty-seven, sixty-eight, sixty-nine, seventy, seventy-one, seventy-two, seventy-three, seventy-four, seventy-five, seventy-six, seventy-seven, seventy-eight, seventy-nine, eighty, eighty-one, eighty-two, eighty-three, 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