## PHENOMENAL.

#### Mutiny Prefigured in a Tragic Vision.

HOW TWO SCOUNDRELS FORTI FIED AGAINST TWELVE MEN WERE QUICKLY VAN QUISHED 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 Carinthia Burt, "and I am glad to have a good of company in this terrifying though instructive investigation. The truth of communication by spirts with mortals had been largely accepted on proof some years before I was born, but not till my fourteenth year did proof come to me. Then I found myself attended-perhaps 'guarded' is the better word—by invisible intelligences which entered my renlm 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 lov-ingly 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 I respected my feelings, but sometimes li aroused within me what had better have been left undisturbed, and then l 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

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

"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 pro-

vided for my edification and pastime.
"They proved a treasure in lonely "They proved a treasure in lonely hours, and a never-failing delight whenever father found time to hear me read Pete, tell nobody that I have any hint the noem of "The Island," founded upon of what these devils are trying to do. the 'Mutiny of the Bounty,' of which the meaning of certain Byronic phrases | so I reported to father. 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 scances the good old man told me, in his ways, several stories of mutiny on the high seas, and he said that fear of such outbreaks 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, Carinth,' he answered, 'You never can tell what a strange crew will do, and things, too, often come around in such shape that a master must take any men he can get, and sometimes he is compelled to sail short-handed at that. At another time I may tell you another story.',

"Because it's time for you to turn in, if you want to stand the morning 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 distinetly by father, with the accustomed addenda, 'Up, child, for duty.' I was

promptly on deck, and, as usual, fined a kiss for proving laggard-always an affectionate fiction for which 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 octodecimal in shape, and had-means of access from six sides. We were sitting upon the guards talking about some dejail of seamanship when I felt the consciousness of a third presence, and, looking toward one of the ladders, was just in time to note

#### A HEAD DODGING

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 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 consider able blank, for here is the place where it came in. When next I opened these eyes I was lying upon a cot under ar awning on the main deck, and the cook was hovering over me with a bowl of broth in her hand and a great auxiety 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 villalus who murdered father? "'Do you, honey? Well, they haven't done it yet, so be peaceable till harm roughs thereafter, but at the fishing

comes to Cap'n Burt. Glad he'll be to banks their places were filled by better find you better.'

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

"'Indeed, did you?" "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

"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 fabrica-

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

quietly. That will harm nobody. Come on,

"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

"But a few minutes had I been in the coom 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 Crossett and Burroughs,' I ex-"'You must be dreaming, Carluth. 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 Greenhow, 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 fellers be curus fer a fact. Say they are part owners of de 'Grampus'—a pet name for our shipan' they're goin' to take her in tow theirselfs an' wants me to help 'em. I ain't promist, but Jim Parsons—a Canadian boy-he done promist, an' Croscut, he gwine to be Cap'n.'

#### MUTINY SUPPRESSED.

" 'Mt. Desert Island is in sight, about he never tired; and his questions as to 20 miles to leeward,' said McGee, and

" Tell him to tack and keep her wel m) for Tremont or Otter Creek,' was the return message, and in a minute afterward father was out among the men. He called all hands aft, but Crossett and Burroughs did not obey and Jim Parsons went reluctantly at the second call. These things I learned afterward, for at father's order I re mained in the cabin, where, as soon as I was seated, a light mist came before my eyes, instantly clearing, and I saw Crossett and Burroughs in the fore castle rapidly arming themselves with revolvers and knives. At the same time a self-iuminous scroll upon which was written: Beware of the pirates. They will show no mercy. Grenades are concealed where they can reach them when attacked, and they stand on the defensive, knowing that open warfare must prove their destruc-Then the surroundings immediately became normal. As I arose to inform father of what I had seen he opened the door and said he would immediately send Mrs. McGee with the revolvers to keep me company, and then I told of my vision.

They're on the defensive, chi We'll soon tire 'em of that,' said he 'Defending the ship in the interest of the owners is our duty, and, God willing, we'll do it. What have they to defend? Nothing worth the trouble, and sea is mutiny to the very letter. Ah! Here is Mrs. McGee with those prattling playthings which bite every they speak,' and that lady came in with four revolvers freshly loaded. The rascals won't come here,' concluded father, 'if they think anybody is in this cabin, and if they imagine it is undefended you can readily correct the mis-

take.' "It was not necessary to count the woman and girl to make a force of 12 to 2 for the right, but the men in the forecastle were desperate adventurers, and willing to venture their lives upon the cast of the die they were about to Bloodshed, perhaps death, would follow, and we were full of dire apprehension as to the result. Night was shutting down and still we were 10 or 12 miles from Mt. Desert Island, and approaching it at a dangerous point. A question was started as to who should set the bowlights affame, and at that moment they were seen to east a glow upon the waters, although every one aboard averred that he had done nothing for their ignition. - Following this illumination a more stupendous thing was observed: Two gi-gantic figures, blacker than the night climbed over the lee bow, proceeded directly to the forecastle, reappeared with the two mutinous seamen and went over the side with them in spite of their screams and appeals to Captain and crew for assistance. This plic nomenal thing was seen by all on board except Mrs. McGee-by myself in a vis-ion- and all agreed upon its general features. The forecastle was visited in force and found empty, and soon as possible the course of the Grampus was changed for the open sea. We neither saw nor heard of Crossett and Bur-

men, and we had a pleasant and profit-

#### 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 mizzen 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 had I stepped upon it a fall to death 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 intrusted me with a bundle of valuable papers to deliver to he owners of the Grampus in Boston. stopped by the way to purchase some rinkets, and when my destination was eached I was minus the papers. I sat down in despair, supposing them to be ost 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 back by the way I came to the shop where the purchases were made, and there in plain sight, but undisturbed, I found the package upon the counter.

"On many occasions I have lost my way in the crowded city, and been set right 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 magnetize and 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 natural disposition impels me toward a broader path. It is a gleesome attendant, whose influence is exhilarant, but prefers the quiet smile to bolisterous demonstration upon the well-established principle that the gentle power most effectively subdues."

#### OVER THERE.

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

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 the throb of pain of worldly

In the dreamy silence flees, And the old time scenes return again When the night-wind softly grieves. When I shall go from this world of

And the earth shall fade away

From mountain heights, the angel 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 walt as night darkens from sight 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 mean of the pittiless 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 to pay. Like salvation, it was free to all, except board at \$2 per week. The expenses were paid by the contributions of a few leading Spiritualists. J. Madison Allen, D. W. Hull, Mrs. A. L. Lult, 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 "Agnosticism," 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, Karsas, gave some very good psychometric readings. Mrs. Mary Powell, trumpet medium, gave positive proof of immortality to the doubting ones, by bringing them 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. speakers. The address of both these nediums is at this city. . 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. Evremond.

## ELECTRICAL WOMAN.

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

THIS OAKLAND SPIRITUALIST IS SO STRANGELY CONSTITUTED SHE NEARLY IGNITES EVERY-THING SHE TOUCHES.

Says the San Francisco Examiner: Some people go to great expense and 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 Luci-fer 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 does it over 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 started to rub herself with alcohol, which has never been considered dangerous when taken externally. But by some land-vertent movement of the fingers a spark was created, and the alcohol sprang into a blaze, burning her badly as well as setting her clothes on fire. She has had many strange exepriences on account of her electrical capacity, but this attempt at arson was the most

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 awe her small companions by snapping her lingers at them and creating a little spark of electricity that mg a little spark of electricity that would flash and glow, and terrify the smaller ones, who said she was a witch. Being a cilid of strong mental powers, she understood and appreciated this wonderful, force and she did not hesitate to use it either for amusement or her benefit. At times, when the elec-trical conditions in the atmosphere were proper, she could even create a spark by making a slight contact with the ear of a small companion. When there was any childish trouble brewing

car of the troublesome one. She found that by standing upon a plate of glass she could easily create a small flash of lightning, and as she grew older she was the wonder of the neighbors. An ordinary person can thus become so charged with electrical fluid that he can strike sparks, for the glass prevents the electricity from flowing into the ground; but Mrs. Robinson found that her extremely electrical nature would cause the formation of minute forks of lightning—very minute, it is true, but still distinguishable in the dark. Whenever she combs or brushes her hair there is some electrical disturbance. Under ordinary cumstances it is only a crackling that denotes the presence of the electrical fluid, but under proper atmospheric conditions a few movements of her comb bring a shower of sparks, which

fall in a cascade of flery drops toward the floor. But this is only the phenomenal and peculiar side of Mrs. Robinson's wonderful ability. There is another and more important feature that she has used to great benefit to her friends and suffering humanity. She possesses complete curative powers over nervous troubles. Headaches disappear at the motion of her hand, weary backs become strong again; exasperated tem-

pers are soothed. She has even cured

case of St. Vitus dance. Most of Mrs. Robinson's cures were made in her former; home, Wichita, Kan., where she lived a greater part of her life. She has a little scrapbook full of clippings from the secular press which tell of some of herperformances. One is the cure of a bad case of St. Vitus' dance that was torturing the seven-year-old son of J. F. Glazebrook, of that city. Another was the healing of a mysterious swelling in the kneeday of J. M. Kuhn, also of that city. A number of physicians had failed absolutely to find out the cause of Mr. Kuhn's trouble of Hts nature. Mrs. Robinson, being appealed to, merely used her mysterious power without trying to locate the trouble, and the swell ng went down so that Mr. Kuhn could walk as well as ever. She soon gave up this sort of work, however, for she did not want to be classed with magnetic healers, and it was only when personal friendship was involved that

she used her power.

Mrs. Robinson is the wife of Major Frank Robinson, who has been connected with rescue and salvation work in San Francisco and Oakland for many years. Originally a member of the Salvation Army he secured his title there. But he liad differences with the organization and left its ranks, endeavoring to form the American Salvation Army. This was before the time of Ballington Booth, and the American Army was not a success. Then the went into salvation work of his own, and in this has been ably assisted by his wife.

Even in this Mrs. Robinson's peculiar power has come into play, for she can attract people found her, almost against their-will. She has great control over neonle whose feelings and will power are not directly opposed to her, and to this she attributes much of her success in regaining the fallen.
"This peculiar power is at once a blessing and a trouble to me,"

## 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 ills. "The electrical manifestations are merely curious, and have no importance 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 prolound 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 theosophical 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 in our spiritual philosophy to accept any theory as truly explanatory of recondite phenomena which contravenes any

any fact or law of nature.

A few years ago when the medical world had come to a knowledge of the bacterial origin of contageous diseases, I listened to an able lecture by Mr. Dawbarn, in which he claimed that moral diseases are, or may be, caused by what he termed "thought microbes." Now it seems his former "thought microbes" have evoluted into "intelligent beings, with distinct experiences and memories," capable of usurping confor herself or one of her favorites she trol of the brain and body in which they would frequently quell it by causing a were incubated! In Mr. Dawnbarn's conception, not only are these "multipersonalities," engendered by thought or disease, potent enough to hold, for a time at least, the real ego that thought them into being, "in durance vile," but after death they are capable of all the antics of a lively theosophic thus of "explaining much of the mys-

tery of spirit return.' Mr. D. says: "We apparently have clear evidence that distinct minds use one body in certain well attested cases we are not justified in assuming this to be a fact in all mortal life, it is apparently by no means an uucommo experience." There is an old sayin There is an old saving "many men with many minds," Mr. D., it seems, has discovered a few 'with many minds" each. Let us "oc slow" in accepting appearances for facts. We all have many brain organs and faculties that may at times act distinctly, but none of the cases cited by Mr. D., in my humble opinion, prove that those persons exceptionally had several "dis-"to the manor born," or created by accident, disease or thought. t seems to my bewildered mentality 'putting the cart before the horse' speak of minds as "thought entities," or as creations of thought. It is yet to be proved to me that "thoughts are things" other than vibrations or motions mind. At all events it is unscientific t take an effect as a cause. Thoughts do not produce minds, but vice versa, in the

normal order of nature. I am well aware there is a faculty o all minds (much larger in some than is others.) known as imagination, and that. believe, is the creator of all these 'brownies" which are labeled "multiple personalities," thought entities, compound personalities," et cetera For one. I am not ready to abandon our orthodox doctrines of 'evil spirits,'
"obsession," "self-hallucination," etc. that have ten thousand facts to prove them true, to give place to the fads of Theosophy, nor this kindred fantasy, in "explanation of many of the 'short com-

ings' exhibited in spirit return."

Mr. D. assumes that the cases of apparent multiple personality have not been those of obsession or spirit return. but how does he infallibly know, when spirit influence is often so subtle and occult as to be detected with great diffi-It has always been my rule to account

for all the phenomena possible by powers within the medium, but when it is assumed that any mortal has generated "thought entities" that have become individualized sufficiently to manifest a distinct personality both before and after death, I can as readily believe in the orthodox Trinity. "Unconscious cerebration," "sub-conscious mind," "subliminal consciousness," et al farfetched theories, to me are alike efforts in "straining at a gnat and swallowing a camel" to explain the mysterious in Spiritualism.

ONE mind is enough for me, if only it manifests reason and common sense in explaining the insanity and eccenticities of those whose faculties are unbalanced. Let us weigh all theories and keep the truth,"

Nothing destroys authority so much as the unequal and untimely interchange of power, pressed too far and relaxed too much.—Bacon,

## 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 wierdest women in Atlanta, Ga. To her the mystic screed of the tomb is but 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 be-cause they had nowhere else to go. In the dull period of waiting I noticed several 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 that so few orators possess. She had the cultured grace that belongs to women of a fairs. and the solf-poise that comes with leader-ship. Her delivery was rapid and with-out effort, her pronunciation was precise and Bostonian, her gestures had that careful studiousness that bespoke a disciple of Delsarte. A red ro e was entwined in the brown hair that was smoothed back from an intellectual forehead, and her neat, tailor-made gown fell to her feet in one graceful line. Such was the priestess.

After giving a lengthy resume of Spiritualism and the principles which underly it, she said she would give a few "tests." These tests were sufficiently startling to awake a spirit of investiga-tion 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 prove to me, if she could, that Spiritualism was based on principles as broad as reason and as enduring as nature's own laws.
"Spiritualism should not be considered

wierd," she said. "It is but the working of natural laws. If evolution has evolved the cultured man from the ape and tiger -aye, indeed, from a fragment of palpitating slime through ages of progression. should not evolution continue in the other world, and is it not reasonable to believe that we are, as Tennyson says, 'heralds of a higher race?"

"Death is not an absolute passing away," continued this brilliant woman. 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. said she could call spirits at will, 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 eemed to be in a nervous spasm, steadily gazing at a spot just above my head 'He 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 yoursand-I believe-an uncle. He wears a confederate uniform-and-then-as I spoke—I heard the ping of a 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 minie ball from 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. In the course of half ar hour she continued to tell 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 This strange woman was in her element. In reply to a direct question as to

whether she had ever called up the spirits of those who died ages ago, she aid that a party of Orientals came to her occasionally, and while they were in communication with her she only Arabic, but an Arabic scholar had translated what she said in a semi-conscious state, and it was to the effect that these Orientals had died some 3.000 years ago. She said, however, ome of these ancient spirits had been taught English by later and more mod ern spirits. Those who have read "A House-boat on the Styx" can appreciate the grim humor in that.

As I stood before this strange priestess

of a new cult I thought of the centuries spent in joys, in questionings, in sullen doubt and fruitless probings into the future. As I listened to the clear-cut phrases of this little woman there came into my mind's eye the Hindoo fanatic, patriotic in his circle of fire, worn with fasting and tortured with thorns that he might see the face of Buddha; and there was St. Simeon Stylites. thirty years
"on a pillar twixt earth and sky,"
always devout and praying that he
might get a glimpse of his God and an Yours for truth, "and nothing but inkling of his heaven. The Spiritualists he truth,"

DEAN CLARKE, they have solved it. If they have, they have made the greatest stride forward that this century has yet witnessed. Yet, who is prepared to deny their claims? This is an age of wonders. With Marconi and Nikola Tesla in their laboratories, and Charcotiwith

his hypnotism at La Salpetriere, and the thousand other wonder-workers, who can say that we are not coming into the light of the younger day?

## NORTHWESTERN CAMP.

#### The Work Is Progressing Favorably.

This camp is now progressing more favorably than during the first two weeks of its session. The weather during hat time was very unpropitious, and

requent storms marred the pleasure of the campers to a considerable extent. The principal attractions so far in the pavilion have been the cloutent and deeply interesting lectures of Mrs. Cora L. V. Richmond, which have drawn large audiences. Mrs. Loe F. Prior also has been a magnet to attract good audiences, her soul-stirring enthusiasm in the good cause being a source of inspiration to all. Then we have had the energetic president of the Colorado State Association, Dr. G. C. Beckwith Ewell, whose lectures are always a

Other leading attractions in the pa-vilion have been the light seances of Ben F. Foster, who always draws a good audience and gives his work under the strictest test conditions. Then the healing demonstrations by Rev. Harroun and Prof. Arthur, both of whom have

done excellent work in their line. Another feature of which we wish to make special ment on is the work of Prof. Raymond, secretary of the association, whose work in on painting by inspiration is a grand success. Prof. Raymond produced a beaut ful painting, a genuine work of art, in the presence of nearly 20 people, in forty-seven minutes, the subject being afterward recognized by a lady in the audience. Prof. Raymond has only taken one lesson in which the first transfer in the first transf in painting in his life.

Wednesday, July 14, was set apart for the benefit of the National Association. In the morning a conference was held on "Organization," all leading speakers taking part. In the afternoon a lecture was given to a very large audience by Mrs. Cora L. V. Richmond, previous to which a number of questions were asked, which were answered as usual by her guides very promptly and dec sively.
In the evening a grand test and healing entertainment was given in the pa-vilion by the guides of Mrs. Richmond,

Mrs. Prior, Mrs. Georgia Ceoley, Max Hoffman, Dr. Ewell and Rev. Harroun. Mrs. Richmond's guide, "Onina," gave a number of beautiful name poems to a number of ladies and gentlemen present. We have an abundance of me liumistic talent on the grounds, representing all phases of mediumship. The camp is advertised to close on the 26th of July, but will probably continue till the end of the month.

of the month.

I am open to engage with societies within easy reach of this camp. Address WM. E. BONNEY. Merriam Park, St. Paul, Minn.

#### "DOUBLE BRAIN" CHILD.

#### Something About the Personality of the Girl Who Is Puzzling Physicians.

The identity of the girl with the double brain" is kept a secret by the physicians of the Binghamton (N State Hospital, says the New York Herald. The child comes of a good amily, and her affliction is the result of Soon after the child came to the hospital Dr. White began a series of experiments to note the effect of hypnotism as a means of bringing about a cure. It was during the course of these experiments that the mental peculiarities of the child were noticed. The child has been improving under the hypnotic treatment, but whether she will entirely recover is yet too early to determine. She is an attractive girl, with light hair and regular features. There is nothing in her face which would indicate that the child is not as intelligent as any ordinary child of her age. She is thin, rather tall for her age and extremély nervous.

Subsequent experiments proved that the child had a double intellect, each half acting independently of the other. When the child is reading or talking the sub-conscious brain will memorize, and, if directed to do so, the child will write or speak verses thus unconsciously learned, although she has no recollection of having committed the lines to memory.
The case seems to give a material ex-

planation of the effect of the subconscious brain upon the conscious mental state. Dr. White believes the case olves the mystery of impulse under which criminals and others frequently act. Impressions taken by the child through the unconscious side of her nature are communicated to the concious mental state, and afterward acted upon, although the reason for the act is mystery to the child.

#### A SLUMBER SONG.

You with the dark and weary eyes, Weary of love and sacrifice, Come with me over the waters pale In my small gray boat with the slender

Into the twilight we shall steal, And the little gray waves along our keel Shall sing you a slumber song of the

sea. Where sleep endureth unendingly. The gray Sea Spirits in tender wise Shall lay cool hands upon your eyes; In their arms of mist you shall fall

asleep, And sea dreams into your soul shall creep. And none shall know-but on the shore The old gray willows, bent and hoar, Shall shiver and sigh to themselves

next day, Leaning out over the sea alway. -Harper's Bazar.

Do what good thou canst unknown: and he not vain of what ought rather to

be felt than seen,-William Penn.

## THE SPIRITUAL ANATOMY OF MAN

## Analysis of Physical, Mental and Spiritual

A SUGGESTIVE AND INSTRUCTIVE STUDY OF THE ELEMENTS AND FORCES OF MAN'S NA-

To the Editor:-I am impressed to make a statement upon a theme much talked and thought upon at present, and present this statement to The Progressive Thinker. We will call it, if you please, A Lesson on the Spiritual Anatomy of Man. Then in behalf of your readers you may ask for my authority for the truth of the statement. I answer in good faith that, first, it is obtained from the spiritual philosophy; second, from progressive inspired and psychic writers; and lastly, my own highest authority, upon whom I base the utmost reliance, whether it conflict with other opinions or agree with them, and this authority is the interior guide, the Spirit of Truth. Him, I reach through the spirit consciousness—a function of my own individual being.

Jesus said to his disciples: "And I will pray the Father, and he shall give you another Comforter that he may abide with you forever. Even the spirit of truth, whom the world cannot receive because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you and shall be in you." This is he, the Spirit of Truth; this Presence is a living reality, as many can testify today-for are we not already over the threshold of the New Spiritual Dispensation?

#### HIGHER PLANE OF CONSCIOUSNESS.

It cannot be claimed that this statement is anything new, for we are told there is "nothing new under the sun," but from out the great reservoir of Truth and Wisdom resting in the bosom of the mighty universe, there falls the constant droppings of its crystal waters, in quiet revealments to those souls whose spiritual unfoldment makes them receptive to the divine guest. This condition is only reached by those who have struggled to rise, and have reached the higher plane of consciousness, where peace and knowledge of the Infinite dwells. It is not to be expected that all will accept such assertions as offered here; but we must remember that we can only perceive truth as our consciousness can receive it, so, a truth to us to-day may be superseded by a higher truth to-morrow, if in the meantime we have reached a higher level in spirit culture and soul knowledge. The knowledge of the school boy may be the highest truth for him in his degree of attainment, but compared to the knowledge of manhood, it shows many steps to be climbed before the ultimate is reached, while each step unfolds truth to the student, according to his capacity of comprehension. Now to my statement:

#### GOD IS SPIRIT! UNIVERSAL SPIRIT.

All life is the expression of spirit. Everything with life in it manifests spirit. As man is the highest expression a self-conscious personality is given him, that he may manifest through mortal form the attributes of the God spirit within him. To make this plain we'll say that: The sun of our solar system is spirit. Light is its expression, and Life is its immediate manifestation. Phrough its radiations of light and heat everything upon the earth comes into existence, grows, matures, and passes on in its evolution. Now the sun itself is a part of Deity, for the universe is His body through which he manifests as man manifests through his earthly body.

#### NATURE IS ALL-COMPREHENSIVE.

According to Webster, "Nature comprehends all the works of God," it implies the universe, and then in accordance with an immutable law of nature a positive and a negative force are a necessity throughout the universe, in order to establish equilibrium. Everything in the universe, all its suns, planets, orbs, and satellites are adjusted and kept in perpetual balance by the positive and negative forces. And all forms of life spring into being under this great law. Each seed of the vegetable kingdom contains the hidden positive spirit germ; it is dropped into the warm negative earth, and life is the manifestation, according to its kind and degree. In the animal and human kingdoms it is the same; through the positive organism the spirit germ is transmitted, and once the receptive matrix it germinates there under the life forces of the negative mother. With this spiritgerm there is also deposited a dual life-germ of earthly formation. It comes from the separate positive and negative centers of each parent-it is the animal germ of the body. When implanted together, these two, the masculine and feminine, the positive and negative, the electric and magnetic germs, incorporate, and the twain become "one flesh," and form one soul. It is born of the flesh, however, and belongs strictly to the body, bearing within it all the inherited characteristics of the combined or separate parentage. This is the physical or animal soul whose province it is to furnish through its appetites and instinct the material for the spirit to build with; and through its hidden life of germination and formation it draws from the mother's organism the necessary nourishment. The human heart representing or symbolizing the spirit sun within the sphere of her individual organism, and assuming here the relationship of the sun to our earth, with the same dependence upon it for the manifestation of life. So beneath her heart do these two entities, one the spirit, the other the body, grow and expand toward perfection. When the little form is complete and the brain ready for occupancy, then a third principle is added. it is the quickening life force bearing a conscious mind to be developed in time. This is the soul—the thinking reasoning, self-conscious personality of the individual man or woman. But it is quiescent as yet, awaiting the completion of the triad of spirit, soul, and body for external manifestation and experience.

Now, in the fullness of time, when the interior organism is perfected for the new conditions awaiting its advent into the world, the "unseen into the seen," where the whole mechanism of the structure is set into motion by contact with the air and light; then the matrix unfolds, and an immortal being is launched into eternity, for

## LIFE IS ENDLESS AND ETERNITY IS NOW!

Here the incarnate embodiment begins its life experiences on the earth plane; and we will take note of the situation of this little waif of humanity. We recognize its rights as a living personality, and its claim to all that belongs to man in connection with life from the cradle to the grave; but we do not always realize how small a portion really does belong to each soul as its legitimate birthright of the earthly material surrounding it. All that is really ours is just what is necessary for our growth, comfort, education and well-being. And, since we can take nothing with us into the beyond, and can only use just so much for our actual personal needs, then all the accumulation over and above our actual needs is superfluous, and ence; it has always been in activity; but unconsciously, apt to drag the embodied soul into a pit of sorrow and for soul to soul, inside of the body as mortals, and outside suffering on earth, and in the future life a bitter continuance of the same with an exquisite remorse added to intensify the anguish; and this condition may endure for long intervals of time if the condition of mind is not changed, for states of being are dependent upon condition of mind; only by looking up and away from self can we break the chain that binds us, and change the current of thought force, when the state of being is at once uplifted.

#### THREEFOLD MICROCOSM AND MACROCOSM.

Within the domain of the human life we now understand that we possess a threefold microcosm, representing in miniature the threefold macrocosm or universe; as

part and parcel of Him forever; the soul is the thinking. reasoning part of man and woman, the mind. The bod is the house, the home and workshop of the spirit and soul, through which they have to gain knowledge of earth through the intellect and through experience. Spirit and soul are intangible, invisible to everything earthly; they must be clothed upon with earthly material for the necessary life experience of earthly existence. The function of the spirit given man from God, is, to give life to the body, for, from spirit comes all manifestation of life in every form; its duty is also to minister to the wants of the body and to transmit the wisdom of God from the Infinite Spirit to the soul-consciousness. Only spirit can meet, respond to, or recognize spirit; so our individual spirit must seek the Infinite Spirit and receive the divine nicssages given in return, and then give them to the mind or soul-consciousness to be fully realized in the life through the action of the will, and made manifest to carth through the body.

#### PLANES OF CONSCIOUSNESS.

A plane of consciousness belongs to each part of this triad of body, soul and spirit. The consciousness of the body holds the five physical senses of seeing, hearing, feeling, smelling and tasting. They are the doors and windows of our earthly tabernacle, through which the soul or mind gains external knowledge. As the body is composed of earthly material, so also is its consciousness material, and entirely animal in its manifestation if allowed to rule the life. This consciousness holds all the desires, instincts and appetites; all animal life bears this consciousness, filled with animal love and the ambition for earthly pleasure and possessions, and to the animal soul are we indebted for the perpetuation of human and animal life. Its mission is proper and indispensable when not perverted. The intellectual consciousness of the mind or soul is the real man or woman; it holds the intellect and controls the action of the body. The spirit, as before noted, is the life principle, and while the spirit animates the body, life remains within it. This life force of the spirit builds and sustains the body—it takes the supplies furnished by the craving appetite of the animal consciousness, and with them builds and repairs the body, replenishing all wastes.

#### HEALING POWER OF THE SPIRIT.

The spirit bears within itself a healing power which has a strong tendency toward repairing every break, bruise or wound made upon the surface of the body, or interiorly, any disease upon the organism. The body being the temple of the spirit, must be added to for the necessary room for physical growth and intellectual manifestation; it must be kept in order and repair, and if by heredity, or imperfect conditions surrounding the life of the body, it becomes weak or permanently diseased, then the spirit has weak or imperfect control of it, and there is then a lack of harmony or balance through the vital forces, and discord is the result. Also, if the animal soulconsciousness is allowed to rule the will, over the individual life it brings discord and unhappiness to the whole structure. The soul should rule the will of man for the perfect control of the body; the spirit should rule the soul and direct the will; and the Spirit of God should rule the human spirit, and govern the whole life. If the soul and spirit under divine law do not hold the mastery over the body and its accompanying consciousness, if the animal is allowed to govern the life (for the strange fact is that man may live on this low plane of consciousness all his life and subordinate the higher realms of his being till they are imprisoned), the soul makes no growth toward spiritual knowledge. On the contrary, where the animal or physical is controlled through the spiritual or God part of man, and especially if he seek spiritual wisdom from the fountain of truth for the true method of holding his faculties according to that wisdom's teaching, and so using them as to obtain the greatest amount of good in the earth-life; and when done with the mortal to be able at once to reach a higher sphere in the soul or spirit-world of immortality; then man will have reached the state intended for him, when he as an individual entity was endowed with the threefold possession of body, soul and spirit, and projected into earthly existence.

#### THE SOUL, OR MIND CONSCIOUSNESS

of man, is the I Am of the self-conscious personality: this school in which the elucidation of all those mysteries will consciousness receives all knowledge conveyed by the five | be combined with the delights of an ordinary summer rephysical senses, of every thing on earth outside of the sort. Accompanied by a number of her devoted pupils body, or inside of the body connected with its organs. she left the city last Tuesday morning for the Michigan school will prefer meditation to tennis, and the Buddhist The soul-consciousness also possesses five senses of its wilds in which the school is to be located, and these enown; while they correspond to the five external senses, they are internal, lying between the soul and spirit. dha" until the autumn. The bondage of American con-These senses are by most psychic writers combined into one all-comprehensive sense named the psychometric or sixth sense; really they are separate and distinct, for one or more may be in activity during a lifetime, while the others lie dormant. These senses are as natural, and as much a part of the human economy as the five physical senses, but generally speaking they must be developed, and like everything connected with the higher or spiritual part of man, be sought for to unfold and enjoy.

#### SENSE OF CLAIRVOYANCE, ETC.

Clairvoyance corresponds to seeing with the eyes, but t is an interior vision with a soul lens. The sense of clairaudience is like the external hearing, only, it too, is interior, a voice perfectly audible to the soul when properly unfolded. The voice of Infinite Wisdom conveys its messages to the soul-consciousness through the human spirit by this interior sense. The third sense is the psychometric; it corresponds to feeling of the physical sensesbut it is so acute that sounds and vibrations are felt by it that cannot be recognized by the outward senses; music and concussions of the atmosphere have been realized at wonderful distances through this sense of acute feeling. It also reflects the deep emotions of the outer sense of feeling upon the heart, awakening anguish and suffering there. This psychometric sense is the transmitter between the soul and spirit; all knowledge is borne back and forth through it. It intensifies the action of all the other soul senses, lending its power in any given direction. The psychometric sense holds the scales of Justice, in the thinking and reasoning realm of the soul; it weighs and balances the mental deeds of action and thought; it also makes the outside action and the inside thought take the opposite poles of the positive and negative, and being weighed, it furnishes the answer as to balance for or against.

The next sense is that of impression; it is closely allied to the psychometric; it is its servant, since it provides the first thought or observation of the mind in any given direction, and if a careful analysis is required by the mind. then impression transmits this silent gleam of penetration to the psychometric sense, where serious attention is then employed. Most persons are impressional, some to a high degree without realizing the almost daily use of this faculty.

The fifth sense is thought transference. This sense is now coming into open acknowledgment in the field of sciof the body as immortals, do we communicate with our friends and loved ones, be it in the higher spheres, or further parts of the earth, every day of our lives, but we only realize this fact according to to the degree of unfoldment of the soul senses, that of the psychometric especially, as the conductor of feeling to the soul-consciousness.

This is a deep subject, which well pays for the investigation necessary to its understanding.

#### THE SPIRIT CONSCIOUSNESS.

The spirit consciousness is the realm of pure spirit here is the innermost sanctuary of our being, where God dwells, for the "kingdom of God" is within each mortal king in this little kingdom of the body, which is to each | but if the door leading from the temple into the sanctuhuman entity his or her individual universe, we find all ary is kept closed, then are we shut out from the realizathe separate and distinct parts which go to make up the tion of our birthright of communication with the Deitymiversal All or Whole. The spirit comes from God and is for within this consciousness there are divine possibilities. camp will be that nobody must interfere with or com-

#### INSPIRATION AND INTUITION

are the two Godmenses given to man wherewith to manilest the Infinite ppirit through the finite spirit. Here the Spirit of Bruth given us by Jesus communicates his messages by one or the other, or both of these senses to the human spirit; thence they are transmitted through the soul senses to the soul-consciousness, where they may find expression through the exterior senses to the world Music, theoarts and healing, such as Jesus did, are attriwhen we lay down the mortal.

#### THE PSYCHIC, OR OCCULT REALM.

There is also mother sphere of consciousness. It is there as upon a screen, their superior action flashing a picture upon the sensitive brain, the spirit furnishing the ight. This is the dreamland of the active mind which retires from the cerebrum to the cerebellum during sleep, and here its waking thoughts either of real or imaginary importance are taken up in part by the soul senses and reflected upon the psychic consciousness. Sometimes intricate problems are solved under these conditions, and satisfactory results reached. The disembodied spirits also use this sphere of action for the manifestation of their phenomena.

#### THE VITAL KNOT.

The medulla oblongata, the small brain at the top of the spinal column, is the home of the animal soul-con sciousness; this is the "vital knot," which holds the life within the body, the upper brain may be removed and the cord injured, but the heart and lungs will continue to perform their functions while the medulla remains intact; it is the first in life to proclaim its identity through its instinct for food, it is the last to "hold the fort" for the continuance and preservation of life. The location of the organ Will being near this brain gives the animal function an additional power over the body in oposition to the action of the superior consciousness of the soul.

The center of intelligence, or sensorium of the soul, is the mind, and its laboratory is the cerebrum or front upon the donations of those whom she teaches.

brain. The center of intelligence or sensorium of the The occult summer school, which is as unique spirit is the conscience, and its workshop is the heart. As the heart of the universe is in the center of the positive in spirit, was largely planned and brought into being by Or the Twenty Years Battle Against a Worker Ended. Price 10 cents. all pulsations and vibrations, so, in the miniature universe of the human domain does also flow out from the center of life and being the currents and vibrations that animate the whole structure. And the reciprocal motion of our ganism of the ebb and flow of the mighty tide of pulsations of the Great Spiritual Dynamo of the Universe of MARTHA J. POLLOCK. God.

## OCCULT POWERS TO RULE.

Chicagoans to Imitate the "Holy Men" of

SUMMER SISCHOOL OF MYSTERIES LED BY SWAMI ABAYANANDA-GO TO MICHIGAN WILDS TO ESCAPE CONVENTIONALITIES-PILGRINAGE HAS ALREADY BEGUN.

Chicago deligrers in occultism, meditation, concentration, and the general "practice of yoga," are to have an unparalleled opportunity offered to them this summer, says the Chicago Tribune. The Swami Abayananda, the only woman monk in the world, and the latest follower of the yellow-robed order of East Indian religious mendicants to sojourn in Chicago, has started a summor thusiastic students will remain in the "wilderness of Budventionality will know them no more until the weather the diversion of the school members, and the visitors algrows colder. They will devote themselves almost exclusively to the contemplative work of spiritual progress. So at least say such of their ranks as have not yet been ordinary ways of the world again. able to exchange Chicago for a simulated jungle of East

India. The place selected by the Swami and her adherents as the locality most favored by Buddha, who is supposed to overshadow and control them, is known as Pottawottamie Park, or Riverside. It is situated about ten miles from Benton Harbor, Mich. Here a large cottage, together with several smaller buildings, has been donated to the school for the summer, and the elect among its occupants, those who subsist entirely upon rice and other primitive grains and fruits, expect to cut down their living expenses to the small sum of \$1 a week. For the more carnal minded, who have not yet freed themselves from the bondage of meat, cooking accommodations will be provided, or they may, if unwilling to perform the labor of preparing their own meals, take them at the neighboring hotels. The earnest students, however, will emulate the example of their spiritual teacher, and eat very lightly indeed. The most of their time, as a matter of course, will be passed in meditation and devotion. "Sunrise meditation" is supposed to possess a double and occult power, and special arrangements have been made to render this practice easy and pleasant. It is predicted that before the summer is over guests of the hotels and other visitors will experience no surprise whatever upon discovering a group of worshipers sitting cross-legged, in true yoga fashion; in the full glare of the morning or midday sun. It is not known, however, whether or not corresponding preparations for the speedy treatment of sunstricken patients have been made.

#### BATHING AS A RITE.

Next to meditation, bathing occupies the place of honor in the catalogue of Hindoo virtues, and great stress is laid by the members of the new school upon the bathing facilities afforded in their cherished location. It is not publicly stated that a white-draped procession of bathers will trail down to the water's edge three times a day, according to Hindoo rites, and try to imagine themselves bathing in the Ganges, but such is the natural supposition. "Bathe before you meditate," is known to be one of the laws of, the Hindoo religion, and the members of the occult summer school will try, by all means and in all ways, to pattern their lives after those of the Buddhist saints. They hope by so doing during the summer months to accimulate a stock of "good karma" which will practically regenerate Chicago upon their return to this benighted city. They will also send numerous and regular "currents of love" towards the unfortunates who remain at home.

The objects of the school, as defined by one of its members, are: First, study and spiritual progress, and second-

ly, rest. "We all feel the need of making more progress, this feminine worshiper of Buddha declared, "and also that we shall not be able to make this progress while bound by conventionalities. In the country, and especially at a place where all are moved by the same purpose, we shall be freed from many hindering and burdensome restrictions and better able to emulate the Swami's holy life We shall also rest perfectly, since the only rule of the

ment upon the private business of another, and we shall MOSES HULL'S BOOKS adopt various Indian customs and practices out of place and impossible in Chicago. Already forty members are enrolled, with more to follow later, and there is no doubt but that the school will be a great success. The Swami says she feels assured of all this."

"The Swami," who is a woman of extremely striking personality, as tall and strong as a man, but quite feminine in appearance, is a member of one of the oldest religbutes of the spirit. And in the spirit is kept the record ious orders of India, that to which Vivekananda belongs, of every action, every bit of knowledge acquired intellections and she was "ordnined" by Vivekananda himself in the ually or by expenience is tabulated there, and that is all summer of 1893. Prior to that time she had been rather we can claim assour own, to carry into the future life a noted socialistic and labor leader, both in France, a noted socialistic and labor leader, pour in Flance, where she re- The Spiritual Alps
which is her native country; in England, where she re- The Spiritual Alps
and How We Ascend Them. Since taking the vow of poverty, however, and donning the yellow robe of the religious mendicant she has given the plane of the psychic or occult. It has its sphere of up her entire time to the teaching of the Hindoo philosphice jound in cloth, 40 cents, in paper cover, 25 activity in the posterior brain, the cerebellum; while the ophies, and has also veiled everything which "belongs to cental soul, or active mind, occupies the front brain, the cere- the personality," even to her name. The title under New Thought. brum. The psychic realm is formed of the finer, most acute qualities of the soul-senses. They are reflected there as upon a screen, their superior action flashing a the order to which she belongs.

The probability, even to her hame. The title under the things the personality, even to her hame. The title under the title merely, not a name.

Wolume I. Nicely bound in cloth, 579 large, beautifully related pages. Portraits of several of the beat superior action flashing a the order to which she belongs. the order to which she belongs.

#### SWAMI ABAYANANDA'S ODD WAYS.

Following the practice of this order she wears a long Following the practice of this order she wears a long and simply-cut robe of deep orange yellow, with her thick gray hair cut short and standing stiffly up all over her head, and she will accept no regular payment for teaching or help she may give. "I am a beggar; give me what you will of food, clothing or money," is the sworn declaration of her rank in the order, and she follows it literally. A little dish or bowl, standing in an unconspicutous place in her room, receives the donations of those who feel inclined to give, be it much or little, and all money received over and above the barest expenses of her money received, over and above the barest expenses of her All About Devils. living, goes to help the poor and suffering of whatever each other Great Reforms come from His Satanto city or place she may be in for the time being. In New Darkness. 60 pages. By Moses Hull. Price, 15 cents. York the Swami lived in one of the poorest tenement neighborhoods of the city, personally working among the poor and needy around her, but in Chicago she has followed a different plan. While in this city she has lived with whomsoever has asked her to do so, and as she has no lack of disciples and admirers the question of her lodging has been an exceedingly simple one. She will lodging has been an exceedingly simple one. She will constitute the same general plan in regard to the summer the same general plan in regard to the summer the same general plan in regard to the summer the same general plan in regard to the summer the same general plan in regard to the summer the same general plan in regard to the summer that the conditions that mediums require to faith the conditions that the conditions that mediums require to faith the conditions that medium such that the conditions that the conditions that medium such that the conditions to modern medium subject to all the conditions that medium such that the conditions that York the Swami lived in one of the poorest tenement Jesus and the Mediums, carry out the same general plan in regard to the summer The Spiritual Birth, school, eating and sleeping when and where she may find it most convenient, and depending for her living

The occult summer school, which is as unique in inception and organization as it is old-world and un-American The Quarantine Raised. J. G. Stevenson, of Woodlawn.

#### SEEK PERFECT LIBERTY.

"Perfect liberty of thought and action, together with a wonderful degree of spiritual instruction, are rarely to The Mediumistic Experience life forces are but the flowing through each mortal or- be had together," says the member already quoted. Bebe had together," says the member already quoted. Besides, high and powerful occult forces will be at work among us this summer, and we expect to come back to page. Price, 50 cents. Chicago quite different beings from what we were when The Devil and the Adventists.

> The precise nature of the change expected is not Was John Calvin a Murdorer? known, but it is hinted that several of the more zealous Price. 5 cents. followers of the Swami will also take the "vow of poverty" before returning to Chicago, and the woman monk is also said to contemplate ordaining the Pundit Galan, who has made Chicago his home for some time, before he leaves the seclusion of the "Buddhist wilderness."

In the meantime, so say the profane residents of Woodlawn, where the project is being carried into execution, new and strange garments are being prepared by both women and men, and loose robes, turbans, and gay colored sashes are to constitute the general attire at Pottowattamie Park. Fire and sun worship will follow, it is said, and it is probable that the summer guests at Riverside will witness many strange sights before the summer is over. They will be invited to share in all the ceremonies and religious manifestations, and the more frivolous among the members of the school, in turn, will attend the hops and dances given at the resort.

For "all things are good," says the Swami, quoting from the Hindoo scriptures, "and all manifestations of life are holy. Action is good, but to be still is better."

From which it is to be inferred that the members of the bathing by throwing water over the person to swimming or diving. And yet, so say the people who know, the managers of the resort are making great preparations for ready at the park are watching expectantly for the first backslider who wearily returns to a vowless life and the

#### TO MY INFIDEL FRIEND.

No religion but science, and science the God; No morn to succeed the dark night; Man but a cipher, annihilation his end, And science the source of all light.

The sun and the stars but an outcome of chance: All nature th' effect of a cause; The earth a cohesion of atoms minute, Brought together by gravity's laws.

From jelly-like protoplasm man has evolved-His ancestors monkeys and apes; A gradual advancement, wondrous and strange. Through gruesome and horrible shapes.

The planets and sun speed through reckless paths, With no hand to guide or to stay; And nature gives forth her life-giving fruits, Because it just happened that way.

This wondrous creation, so grand and sublime, So finely adjusted and strung, Is but a result of nature's own law-A law that from nothingness sprung.

What matter though sages from earth's early dawn, Have reasoned and taught of a God? The people to-day are enlightened and free, And will not through ignorance plod.

The great Zoroaster was a dreamer of dreams, And Plato was ignorant and weak; Confucius and Buddha were men of no mark; Socrates but an old babbling Greek.

The scholars of Egypt, of Greece and of Rome, Of India—home of mankind, The ancient philosophers of all of earth's lands. We know were most stupid and blind.

What matter though myriad millions of men Have to a great God sung their praise, And that most of humanity throughout this earth, Believe in a God and his ways?

What account are the writings of sages and priests, The songs and the peans of praise? They treat of a God that did never exist, The result of fanatical craze.

From now, far back through the ages of time, In every land under the sun, We find that the wild, foolish notion of God. Through all races of mankind has run.

The temples and churches, both modern and old. That fill every nook of the earth, Are fruits of the wild, fevered fancies of man, To which rank superstition gave birth.

Then thunder it out over land and o'er sea, Let the message of glad tidings roll, (What a comfort to suffering, sorrowing man!) There is neither a God nor a soul.

J. H. MARVIN.

A List of His Noted Works.

For Sale at the Office of The Pro-

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To the Editor: Having traveled thousands of miles North, East, South and West, and possessing from my own observation the experience which impels me to speak as I am about to do, I submit certain facts to the public through the columns of your paper, the cause of true Spiritualism, being the only incentive.

and his work, a subject upon which no one is able to talk, base counterfeiting of its genuine phenomena. excepting those who have traveled this country over, and observed the hard and self-sacrificing work which has these counterfeiters, who gather up facts where they opbeen outwrought by the president of the N. S. A. as I crate and exchange them with each other so that they havé seen it.

which President Barrett has been obliged to contend, from there here, and are fully booked up for their and I feel sure that the cheeks of his opponents would work. It is asserted and believed that they have a book, blush with shame were I to give their names. I only which is sold to initiates for five dollars, which contains a mention these facts as a very, very few of those which he list of tests for all the principal places in the country. has been necessitated to undergo-all of which informa- Armed with this book and the "development," for which tion, and much more of which I have obtained, not from they have paid from five to fifty dollars more, they are President Barrett, but from facts which have come into prepared to go forth and gather in the dollars of the my possession while traveling over ground which he has credulous. This "developing" is a most profitable busipreviously covered while filling his official position as ness, and is one of the most transparent of the frauds. president of the N. S. A. I being a woman, have taken The gullible will not only pay their three, four or five the liberty of expressing a woman's opinion, based upon dellars for a materialization, or a writing, but also from absolute knowledge of the facts.

Resident Barrett has conducted his work as leader of development as a medium in the same line. the national movement, in a manner which leaves it almost impossible for us as a people, to appoint or select a successor as competent, able and willing to fill the chair which he is soon to vacate.

True, he has had difficulties almost insurmountable to noble and self-sacrificing work in behalf of our cause, but have failed of enactment through the opposition of wherein he has so assiduously labored, broadcast over the many Spiritualists. Catching the operators in their

Certain it is that the office is no sinecure; neither is it the organism of woman could endure. A lady president might be considered a few years hence, but the work that their exposures have been the "drawing cards" of still in hand at present requires not only herculean the swindlers. And then there has always been some strength of will, of perseverance, manly power, and in- who would rush into print in behalf of any and every defatigable labor, but it presents a thousand fine lines fraud, and abuse and malign every honest exposer of and discriminations, shrewd insight and bold action, from fraudulent practices. And even when fraudulent matewhich feminine endeavorers would shrink appalled. Un- rializers have been caught outside of the cabinet, and mistakable it is, that no woman whom I have ever met or their clothes found mostly inside, we have had astute phiknown could have possibly filled the place of such a man losophers to show how it was a spirit that was caught in this work. Neither have we but very few men in the and the body of the medium was compelled to come into United States to-day, who will go forth and sacrifice for the clutch of the grabbers, because, forsooth, some part the cause of Spiritualism, as H. D. Barrett has done. I of their organization was employed in the make-up of pray you, good people, think well upon this statement; the materialized spirit. With such rot as this have the and poured on the middle of it some dry earth which he When I think of the National Association and its election frauds been defended and the earnest Spiritualists put to of officers, coming within the present year, I cannot but express to the thinking people within our ranks, my fear and apprehension. I do hope that the Spiritualists who proved to be cheats, camp-meeting associations have put meet in convention to elect officers, will try thoroughly to inform themselves as regards the work which the president of the N. S. A. found awaiting him, and which he has so commendably accomplished during his two terms of office, and I trust and hope that only such be nominated to succeed him, and elected to the coming vacancy, as may be able to equal or surpass him, if that were possible. A true servant of the N. S. A. and the interests of and all sorts of frauds could be clothed with the clerical Spiritualism, he has been gentlemanly, courteous and garb, and turned out as "reverends" to ply their vocation. civil to all, "lording" it over none, not even excepting I am told that one of these mills has ground out some the canting hypocrite, who finds fault for fear that he two hundred "reverends!" Please don't understand me may have drawn two salaries for the two-fold work he is to say or insinuate that they are all frauds, for some of now doing; that, in the face of the fact of his lecture pub- them are among the best people in our ranks; but God lished some months since, by The Progressive Thinter, being worth more to the people of this country than the of them as ministers. amount of his entire salary for the year!

The thousands sent through out the country of that issue of The Progressive Thinker, did a vaster amount of good than Editor Francis or President H. D. Barrett can of phenomena from the public platform. It is no place have any conception of!

Barrett, and having so many good results to report, I can many who are. only say I have neither time nor space in which to mention the half of them.

The Spiritualists of this country need the finest business man at the head of the N. S. A. that this country can man, and a true Spiritualist at heart, one who can honor all test performances from its platform and refuse en-Spiritualism with the ability to fill these requirements, rather than those with whom ambition for official position is paramount. Where shall we find such a man? ELLA GIBSON MAGOON.

## HUMANITARIAN WORK.

#### The Young People's Society of Christian Endeavor Booms by Its Works.

Large as is the host that impresses the people of San Francisco with the magnitude of the Young People's So- topics. ciety of Christian Endeavor, it is but a fraction of the whole. It is probable the society now has at least 3,000,-000 names upon its roll; it had 2,800,000 in November. Endeavorers is "For Christ and the Church." The con- which we find ourselves. stitution is very flexible, and in many cities and towns has been interpreted as favoring education in the ethics of citizenship as well as in the doctrines of the evangelical churches. It is needless to say that the society is

NON-PARTISAN AND NON-SECTARIAN

Never, perhaps, has such a large body of religious people trines, instead of gazing on wonders they could not combeen enrolled and disciplined in so short a time, for the prehend. first Endeavor society was established in 1881.

of thousands of Endeavorers are gathered in San Franaway by car loads and by train loads for a joyous vacation lenge the profoundest thought of the world. of two weeks in pure country air. Each child is inspected by a medical officer, certified to be free from cutaneous or contagious disease, is bathed and furnished with a suit us. It can never come again, if the present is neglected. of clean summer clothing, and provided with a change of linen, and then consigned to the care of some Chrisrian Endeavorer in the country, and sent out to

Find tongues in trees, books in the running brooks, Sermons in stones, and good in everything.

This is certainly a humanizing work, and though in time past some very well-meaning persons have not believed it to be so the work of humanizing must precede the work of Christianizing. But Christian Endeavor rely is endeavor for the betterment of the human family, which is part of the divine family. For it is written "After him the whole family in earth and heaven is named."-Chicago Tribune.

A good laugh is sunshine in a house.—Thackeray.

HOW CAN IT BE SOLVED?—THE PROFESSOR ANSWERS THE QUESTION FROM HIS OWN STANDPOINT, WHICH THE READER CAN RE-CEIVE OR REJECT, AS HIS JUDGMENT DE-

The existence of gross and wicked frauds among re As a witness, I desire to testify to the Spiritualists of puted spiritistic mediums is admitted and deplored by this country, using the medium of The Progressive all careful and earnest Spiritualists. Recent communi Thinker, in regard to a very important subject, concern- cations and editorials in our press indicate a deep coning the people of this country, the Spiritualists in par- viction of the necessity of some measures to relieve us ticular. I wish to speak of the president of the N. S. A. from the stigma cast upon our glorious movement by the

It is alleged that there exists a secret organization of can travel all over the country and give their marvelous There have been certain disagreeable oppositions with tests. They go from California to the East, or come five to twenty-five dollars for "magnetized slates" and

#### THE SOLUTION.

But how can we solve the problem? How relieve ourselves from this terrible incubus? The question is beset with difficulties, and all efforts, so far, have been fruitcontend against, but this does not militate against the less. Laws have been suggested to State Legislatures, tricks and exposing them has proved a failure. The some young Hindoo, with a high forehead, regular featfraud combine has at once raised a howl of persecution of | ures, curly black hair, white teeth, a winning smile and work-hard, laborious, harrowing, nerve-taxing-that mediums, and they have been joined by their credulous dupes, and a host of good charitable souls, to that extent

Again, when persons have been exposed and legally them on their platforms and advertised them all over the country. I know of one camp which excluded one materializer for fraud, and afterwards employed one of the most notorious frauds in the United States. And I be lieve the National Association has employed the same person. And to add to the difficulty and the disgrace of Spiritualism, there have been ordination mills where any

#### BUT ONE WAY OUT.

What is that? In the first place, banish every phase for it, the reasons for which I have heretofore given the public: Not that all platform mediums are frauds, After going from city to city, and learning so many public: Not that all platform mediums are frauds, but they are largely considered so, because of the "But there are many who travel True, and from them should be withdrawn all endersement by any Spiritualist organization, and they advertised as outside the fellowship of the Spiritualistic produce; aye, more than that, a noble, courteous gentle- fraternity. The National Organization should prohibit dorsement to all associations which will not do the same.

The National Association should lead in this most necessary work. Unless it does so lead, it may expect to see itself abandoned by the best people of the country.

State associations should follow the same course, and camp-meeting organizations should prohibit the common the usual materializing and other similar performances on their grounds. . The camp-grounds are the great harvest-fields for fakes and frauds. Thousands of dollars are filched from the honest, unsuspecting, credulous people who attend them every year. The giving of tests must be relegated to the private seance, as it was at first. The public platform is the place for the presentation of philosophic, scientific, religious, ethical and socialistic

It may be urged that such an exclusion would operate unfavorably with some really honest mediums. No doubt this would be the case temporarily, but it would 1896. There were 2,653 Endeavor societies in Illinois, not for any great length of time But the honest ones 3,005 in Ohio, 4,151 in New York, and 4,685 in Pennsylvania at the date spoken of; even outlying Alaska had timate good to themselves. The use of the knife to exfour societies; in all, there were 47,000 societies in the cise a tumor or cancer is painful, but life is at stake and States and Territories, and in British America; the num- it must be done. The change demanded is a most sweeper now unquestionably is larger. The motto of the ing one, but it is the only way out of the dilemma in

But it will divide Spiritualists, says onc. Very likely, the frauds and their dupes will secede. The sooner the better. With this terrible incubus thrown off, genuine Spiritualism will arise and shine and go forward as never before. It will identify itself with the real interests of humanity and thus draw the people to listen to its doc-

Let no one be deceived by the false cry which will be The society's work is not merely educational as to doctraised that we are opposing "the phenomena." Changes trine; it is along the line of practice that it moves with will be wrung on this false charge, and enthusiastic dethe greatest vigor. The injunction, "Do good unto all fenses put forth in favor of phenomena. Bear in mind men, but chiefly to those that are of the household of that we are seeking to wrest the phenomena from the faith," is strictly observed by its members. While tens base use made of them by the counterfeiters for "the money there is in it." Take away the money consideracisco the working contingent that is left at home in the tion and the mediumistic ranks would suffer at once a tergreat cities is gathering 5,000 poor children from the rible depletion in numbers. We propose putting the crowded streets and stenchful slums, and is sending them phenomena upon a higher plane, where they will chal-

> Spiritualistis, the way of escape is opened before you The opportunity to retrieve our past mistakes is afforded Our duty to the world demands instant and decisive action. Will we take it? The immediate future will tell. PROF, J. S. LOVELAND.

> A fortunate shepherd is nursed in a rude cradle in some wild forest, and, if fortune smile, has risen to empire. That other, swathed in purple by the throne, has at last, if fortune frown, gone to feed the herd.-Metas-

> Great memories, which retain all indifferently, are the mistresses of an inn, and not the mistresses of a house.— Mme. Necker.

> The smaller the drink, the clearer the head and the cooler the blood, which are great benefits in temper and business.—William Penn.

#### The later and the said of the transfer of the said of CROWTH OF SPIRITUAL INQUIRY.

The wave of spiritual inquiry is growing stronger and stronger and rolling higher and higher. There are countess minds wherein this thought has ever been the uppermost, all-pervading one, but owing to environments religious, social and otherwise, have not dured to speak. That time has passed forever. We stand to-day within the light of a new thoughtzera, and no longer need be silent. The old religious dogmas no more hold us down with leaden weight, but we stand free and untrammeled in the blessed light of divine goodness. The awakening longer an unorganized mob. The much mooted question has come, emancipation has come. Never again need of organization seems to be finding fruition. Very likely we keep silent, for on every hand are found bright intellects that have grasped the truth and are eager to ex- check the greatest usefulness-but combined wisdom press it. It is not a question of accepting any creed or may be trusted to correct any growing evils and to contheory, but the greatness of the Creator and the possi- serve the greatest utility. To that end every local sobilities of the soul. The very naturalness of it appeals to ciety should adhere and support. The selected officers, the intellect. God speed the day when its full import is from missionary to president, should be from the tried seen and felt by all mankind, when every old dogma and and true workers. The body must remain representacreed will be buried in oblivion. Then the happiness of the human family will be assured.

How meekly has the mortal existence been accepted. Little thought beyond worldly possessions and the gaining of some knowledge perchance, the care of the soul left to parson and priest, with no thought of its future possibilities. How even more meckly has man accepted the creed of the particular people with whom by chance his lot has been cast, until by the very force of inherent intuition, he finds himself face to face with divine truth.

The way is rapidly being opened up for the promulgation and advancement of spiritual science. It is not a matter of faith and knowledge. Rational man is not spirit-life and there are none to take their places. Sociasked to accept it by faith, and there are no loop-holes of escape, no partial glimpses, but it stands clearly defined have been allied. The children's lyceum has not surand demonstrated under proper conditions, made plain to all who seek the truth, and proves what no religion has ever proved—the immortality of the soul.

FANNIE B. WISECARVER.

#### Clever Trick of a Hindoo Physician.

Says the New York World: His name is Babu S. Abdulla, and he is a native of Agra, India. He is a handa glib tongue.

He walked into the World editorial rooms on Thursday last and offered to plant a tiny root in some especially prepared earth on the floor of the room, sprinkle it with water, cover it with a sheet laid on a wire frame, and grow therefrom in five minutes or less a plant eighteen inches to two feet high.

His sister, Sitari Abdulla, a rather pretty young woman, was to assist him.

Abdulla's proposition was accepted and he was conducted to a large room in the Pulitzer building, having a bare floor and told to go ahead.

He spread a little cotton American flag on the floor had with him. Then he erected a wire frame over the earth, poured some water into which he put certain powders on the soil, laid a skull and the bone of a human forearm near by, and said he was ready.

He took a tiny bit of a root about an inch long in his hand, planted it in the earth and laid an ordinary white sheet over the wire frame.

He seized the bone, waved it over the sheet rapidly, and repeated in aloud voice something which, phonetically written, went in this wise:

> Dipko, laga, laga, Dipko, dipko, laga, laga, laga, Allah! Bismillah!

A minute later he lifted the sheet from the little wire frame, and there, standing upright in the little heap of earth, was a growing plant about twenty inches high. The trick—for certainly if was—was very cleverly per-

formed and puzzled the four or five witnesses who stood near and watched all the proceedings closely. The plant was still alive and growing yesterday.

Abdulla says that he learned how to make plants grow in a few minutes from the seeds from a Brahmin priest. one hundred and sixteen years old who lived in a temp near the banks of the Ganges.

#### -----I'HATE NO MAN.

I hate no man, I envy none; I know that you are all My comrades dear, responding To Truth's celestial call.

For we were one in origin

To you that smile and you that sneer I give my heart as free As to this babe, my flesh and blood, At play beside my knee.

As we are one in soul, And ever and ever as one we toil Toward a common goal. A common mother gave us breath— The mother of all, the earth;

And she, who knows her children well, Holds all of equal worth. She knows, she knows, the mother fair, And I, who ken her well,

Have learned from her that love is heaven And lack of love is hell FRANK PUTNAM.

#### COLE YOUNGER WANTS TO PREACH.

It is a curious reason which is advanced for asking the elease of Cole Younger, the eminent train robber, who has been for twenty-one years a prisoner in Minnesota. It seems that he laid aside theological studies in order to enter on the active career of a bandit, and now he wants to get out in order to become a preacher.—Times-Herald.

- DON'T TURN HIM LOOSE. If he wishes to serve the God of gold, Of superstition and crime as of old,

Don't turn him loose.

If he worships the Go'd of awful wrath, Who strews with thorns and blood man's path, Don't turn him loose.

If he wishes to preach a hell for man And innocent children not quite a span, Don't turn him loose.

If he wishes to teach the dogmas, creeds, That fire is the staff the sinner needs, Don't turn him loose.

But if he craves to teach the rising youth Love, life and kindness, purity and truth, Just turn him loose. DR. T. WILKINS.

A large library is apt to distract rather than to instruct the learner; it is much better to be confined to a few authors than to wander at random over many.—Seneca.

Consider how much more you often suffer from your anger and grief than from those very things for which you are angry and grieved .- Marcus Antoninus. The instinctive feeling of a great people is often wiser

than the wiscst man.—Kossuth. Often the elements that move and mold society are the results of the sister's counsel and the mother's prayer.

A GREAT NEED OF OUR CAUSE.

#### Fraternal Organization for Young Spiritualists.

The N. S. A. is demonstrating that the Spiritualists will organize into a compact body of propaganda workers. The widespread interest in that association has proven that the time is at hand when Spiritualists will be no there are shortcomings and will be personal ambitions to tive. And that it cannot be, unless each locality is incorporated.

The N. S. A. has gone through the stages of life and publicity which make it a supreme pride for every Spiritualist to support. That is, in brief, my position relative to the N.S.A.

But there is one supreme need in every local society, which has been neglected. It is to interest young men and women. Our local associations are composed of elderly people. There is scarcely ever enough of the young and middle-aged to form a choir. We often hear that the local Spiritualists grew old and passed on to eties have come and gone because only the elder people vived, because the extremes of age meet in its sessions.

No plans have been laid to interest the youth-hence they gravitate to the social institutions encouraged and supported by the churches. The youth are social in their nature. And they are clannish. We understand that "like attracts like." We cannot expect youth and age to always find genial commingling in the effort to satisfy nature's cravings.

Abstruse lecture's and spirit manifestations fail to supply the fullness of desire in the youth; and yet these would be attractive if associated with sociability and light entertainment. To make progress and cause stability, we must enlist the young as a working body, or in some manner associate them in the local society. The lyceum is not sufficient; and the Sunday-school had commenced to fail. The spiritual society and the lyceum need something to invigorate, as did the church and Sunday-school in these latter years. The Christian Endeavor Society has unified and invigorated the church work at a precarious period. A psychic research society, a debating or dramatic

club, a singing society, a social union, will not serve the young Spiritualists. It must not be all for Spiritualism, and cannot be freed from it. The case is complex. There has lately been organized a secret society called

The Fraternity of Modern Spiritualists."

None of us can endorse the causing of only a secret exercise of the philosophy and phenomena of Spiritualism. It is undoubtedly a great public need and utility. It must conserve a great public purpose. But we have seen the wisdom of an organized circle meeting without any intrusion from other than members. It is not clannish to do so-but absolutely necessary for development and the better exercise of mediumship. Now apply the so-called secret society (The Fraternity

Cabinet) to the exercise of mediumship and see what is

will do for the members.

Another great cause for disintegration in the public propaganda society, exists in the fact that members are almost ruled out from receiving any spirit communications from the employed medium. Yet they usually have the expense to pay. They must be purely interested in the public propaganda to do that. So many have been so, that we feel to compliment the Spiritualists. Yet, many thousands do not adhere, because of the lack of permanent benefit.

That defect, the social need, the full and free commingling in harmonious relationship, the better forming of developing circles, and many other benefits, can be commerated as already obtained in the Fraternity Cabinet. Why cannot the "Fraternity" become the great source of interest to the youth and middle-aged, by which the hopes of organized Spiritualists may be perpetuated?

It is secret only sufficient to cause its meetings to be reserved unto themselves. If into this body there should come the young Spiritualists, we would soon see a mighty host of public workers who would gladly enter into the propaganda. Unless something of this kind is done, we will see our successors ever struggling as we have done, to organize amidst the debris and prejudices of previous

To broaden and utilize this work, join it! The movement is ready and waiting for the carnest and cager helper of spiritual progress. G. W. KATES.

#### THOSE QUIET VOICES.

I seem to hear those voices say: O, it's but just a little way To a beautiful home over there, Tho' the road seems long and rough, It will end quite soon enough, If we're building us a home, over there.

For 'tis built of deeds all good, And not out of stone or wood, Is that beautiful home over there, So that when we're done with time, We may seek a fairer clime. And still feel at home over there.

Yes, those happy voices tell How delightfully they dwell In that beautiful home over there. For each of them doth say, As we meet them on the way: "There's a home for us all over there."

A. S. PROU'T.

#### THE OUTDOOR CHURCH.

The carven pillars of the trees, The flowered mosaic of the grass, The green transparent traceries Of leaf on leaf that lightly lies And lightly move when breezes pass, The anthem of the waterfall, My chorister the blackbird's lay,

And mingling with, suffusing all. Borne by the wind and still let fall, . The incense of the new-mown hay-This is my church, my alter there;

Here earth the kindly mother kneels, Her mighty hands outspread in prayer, While o'er her brow the sunny air, A south wind full of blessing steals. She wraps me in her mantle fold;

I kneel and pray beside her there As children do whom mothers hold, And living air, and sunlight gold, And wood and meadow pray with me. -London Spectator.

Every one of his opinions appear to himself to be writ ten with sunbeams.—Watts.

There is nothing so like ly to produce peace as to be well prepared to meet the enemy.—Washington.

## HERESY,

LED TO THE LIGHT.

L Thrilling, Psychological Story of Evangelle zation and Free Thought. It is to Protestantism what the "Secrets of the Con-

#### vent' is to Catholicism. BY HUDSON TUTTLE.

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#### SATURDAY, JULY 24, 1897.

CORRUPT TEACHING.

In Rev. Talmage's Fourth of July sermon occurs the following:

"You had better multiply the moral and religious influences about the common schools rather than subtract them. grammar? Don't we all speak the same language? Don't we use the same Instead of driving the Bible out you words to convey the same ideas? We had better drive the Bible further in."

Now we don't believe Rev. Talmage say we do, but we don't. The words we use to convey ideas do not make the intends to be an immoral man, but his bigoted creed has warped his judgment sons. The things I am now saying and rendered his counsels worthless. Will not appeal to any two persons with We insist the immoralities of the Bible exactly the same shade of meaning. If are corrupting, and its influence is per- an assertion be made to any three pernicious in the school-room. Take the story of the woman caught in the very act of adultery, and brought before change, and it would be apparent that Jesus, John 8:3 to 11, and his "neither they had failed to respond to some indo I condemn thee," used as a lesson visible essence, which was necessary to for boys and girls as an example. Said the passage of the full thought vibrafor hoys and girls as an example. Said tion from one person to another. To Bishop Pierce, quoted by Dr. Adam obviate this misconstruction, we have Clarke, in his commentaries on this passage:

"The reading of this story was industrously avoided in the lessons recited out of the Gospels in the public services of the churches. . . . 'I do not con-demn thee' had given too much countenance to women guilty of this crime. In consequence of this it was never read in the churches, . . . and was probably marked as a portion not to be

The obscene passages, the corrupt teachings, the wickedness of patri-archs, prophets, apostles, kings, and people are hunted out and passed from hand to hand in the school-room. Known to one it is communicated to all, and all are alike contaminated by their vileness. Some one smarter than the rest becomes the oracle and expounder. Jesus, a God, not condemning adultery or even childing those guilty, but dismissing them with sim-"Go and sin no more," is more than half-way a justification of the offense. This is only one of many thousands

equally or more pernicious passages which Talmage wants to "drive farther into the school-room." As if he had not gone fur enough in his vile teaching, near the close of the sermon from which the extract is made, is found this additional incentive to wrong-doing and crime:

Though you may be covered with all crimes, though you may be smitten with all leprosies, though you may have gone through the whole catalogue of iniquity, and may not have been in church for twenty years, you may have your nature entirely reconstructed, and upon your brow, hot with infamous practices and besweated with exhausting indulgences, God will place the flashing coronet of a Savior's forgiveness.

That is good orthodox teaching, but it is none the less pernicious in its effect and influence,

A PRACTICAL EXAMPLE.

The Chronicle represents that deception is very largely practiced by passengers on the street cars in regard to paring fares. It gives the experience universal current of vibrations, and of a conductor on one of the city lines. which betrays the desire to save an tions, then that which was just and "honest nenny" on the part of his own

preacher:

"I have had the hardest time imaginable trying to get a fare after 1 had passed some one several times in going up and down the car. My minister, I think, tried to deceive me, but it probably did not occur to him that I had arrailged the little plot as a trap. He got on from the left side of the train and immediately became buried in his paper. I let matters go on for several blocks before asking him for his fare, higher self. We know the higher law He immediately exclaimed that I must have been mistaken and that he was confident he had given me 5 cents. I insisted I was right until finally be complied with my demand. I thought sure he would make a target out of me at the next Sunday services.

That preacher taught hell to make others good, but knowing his preaching was false it had no influence in moulding his own character.

GOING TO LIVE FOREVER.

Richard Rowland, of California, is going to demonstrate that man can live forever on the earth plane. He prooses to live a perfect life, and let God do the rest. He has selected a pine tree under which he will camp for the summer, sleeping in an old wagon box in winter. Days, months and years will not be counted by him, for he does not propose to grow old. The world is shut out, for he is independent of it, and does not want to know of its wickedness, nor of the deaths in consequence Like everybody else he finds Bible authority in support of his peculiar faith.

#### · A HINT FROM NATURE.

Imperfect teeth are a sure sign of civilization. Perfect teeth are found, as a rule, only among savages.-News

It follows that the nearer we live to nature, and the closer her requirements are observed, the more perfect the man Oivilization is not wholly an unmixed

Law, is something we all know Law is something we all know the dod. We can then dety all law that much about, or at least we think we binds and restrains; because we will be do. We are able to define law. We can ourselves aligned with the universal current of peace, justice, strength and tell just where the law strikes us. We are confident we can decide the law for love for the whole world, which is the true Operative Force, Law. everybody else. Not only are we sure

been made, we say. Then, in summing

up, through all this discussion and

thought, we are positive we know just

One thing is perfectly clear to our

minds, when under the operation of re-

strictive law, and that is, we do not

think that law is just exactly right,

either in the framing or the execution,

or perhaps both. It seems clear that it

ought to be modified for our own par

deular case, or that of some of our par

ticular friends. When we do not feel

the operation of the law, we have no

regard for it, and think nothing about

Law is operative force! It is not the

thing generally supposed. Ordinary conception of law is of something,

somebody has thought up for the other

man to do. Generally, the law-maker thinks, in these days, it is to his advan-

tage that the law apply to everybody

but himself, but there is one thing in

particular about putting force in oper

ation, it is always blind, coming upon

Let us try to see if we can illustrate

by a familiar example, what law is.

We have a science in our schools which

we cultivate very assiduously; we name

it grammar. We say the rules of gram-

mar are so and so. The rules of gram-mar are nothing but laws, or operative

force in certain directions. Where does

grammar come from? How is it that law has been applied to the very breath

we emit in certain modulations to con-

vey ideas from one to another? How is it there have come to be any laws in

same impression on two or three per-

sons, and in ten minutes after it is said,

they are asked to repeat it, they can-

not repeat it exactly. Inflections would

worked out these grammatical laws

would seem that after a nation had col-

lected a list of from 60.000 to 70.000

words they could afford to stop word-

building. To prevent these thousands

of words from getting into mischief, was really the origin of the grammati-

cal laws, and when we come to the be-

ginning we find that it was the usage

of the best writers and speakers. Thus

their action has become the operative

After the same manner, we find the

movements of natural law, by which

the phenomena of gravitation and

growth are produced. These follow vi-

bratory causes which are universal,

and rest on the operative force of the

Man, in making his laws, follows the

same procedure. He begins by setting

begins at the easiest place, and along

the line of the least resistance. As the

custom crystallizes it binds him in the

which he himself has set in motion.

Take as another instance, the custo

set up by which man sleeps at night,

and wakes during the day. This peculiar action has become solidified and

crystallized in the universal currents,

so that it is impossible for man without

revolutionary effort to reverse the order

of the doing. When men do reverse

such deep-rooted conditions, they are

likely to swing on the are from the con-

structive to the destructive side, and

thus to produce loss of conserved en-

ergy to themselves and all things con-

it is also remarked, that man prefers

to try all his laws on his neighbors, be-

fore he tries them on himself. But if

the law is one that obeys itself, it is

made in accordance with the universal

If the men we send to our capitals to

make laws, simply enacted the laws

ustom had rendered overative and im-

pentive, there would be no difficulty

whatever in enforcing them. But as

soon as they begin to make laws de-

vialing from the general trend of the

seek to bend the course of the vibra-

right and true, at the first, misses some

where, becoming unjust and uneven in

ts operation. If laws are made in di-

rect opposition to the onward move-

neent of the universal vibration, we

We have heard a great deal about the

higher law. It is just exactly that you

ward moving of the invisible vibration

in some direction. Its forcefulness in

th is direction we take for granted, by

our psychic understanding, and our

is something that cannot be put aside.

Man may make laws against the uni-

versal vibration, that resultant of the

action of creative thought on all planes

until he shall have passed away from

the globe entirely, and the action will

not for a single fraction of a moment

hinder or swerve that which has gone

forth to be accomplished. This we see

proved every little while in the States

and the Nations, where man finds it im-

possible to carry some measures. For

a little while, they seem about to be ready to do certain things, but it re-

mains in the seeming, for in the end it

is entirely overcome by the continuous

universal current, or the higher law.

unyielding, persistent onflowing of the

Law-making, then, is the attempt to

create a vibration strong enough to manifest the force that lies behind it.

If it is in unison with all other force

that is just and true, then it may follow

on for its own accomplishment. But if

it is made in defiance and opposition to

the right the truth and the justice of all things, then it will certainly crumble in

its puny strength. Sometimes it may

disturb or annoy. But you may be sure whatever is sent forth from the One

will move forward to its final finish.

Any thing or any body that undertakes to cross the track of the universal vi-

bration, will come to naught. Nothing

can prosper, that is not based on the

If we will only put ourselves into the

realm of the highest, and there live in

the life of the ideal, the spiritual, all

that which uplifts, and makes man

movement of creative thought.

heave laws that we cannot enforce.

mean when you talk about it; the

meeted with them.

wibration.

inexorable grasp of operative force,

un a vibration of custom. This custom

creative thought in manifestations.

force which binds all users of lan-

guage.

everybody alike, irrespective of condi-

tion, enmittes or friendships.

it, as it passes on, in its even course.

what the law is.

low we ought to be affected by the THE SCHOLARS AGREE. law, but we can also make ourselves judge and jury for everyone else, who is about us. We think we know just

Traces of the pagan origin of Christianity are everywhere visible, and learned scholars who have directed inhow the laws-came about. We are cerquiries to ancient sources of knowledge tain some laws enforce themselves. We very generally agree in their concluare equally certain some laws are very hard to be enforced! Better never have Rev. Conyers Middleton, D. D., was

born in 1683, in Yorkshire. He was a graduate of Trinity college, Cambridge, and entered the ministry of the Church of England. He was the author of numerous publications, all of which vance the welfare of men in this world and promote their prospects of happishowed him a scholar of profound research, and as fearless in the utterance of his convictions as he was learned. Doctor Middleton visited Rome, and

HEART.

That wise old serpent, the Pope at

Rome, was recently visited by Bourke

Cochran, of New York. The latter re-

ports the interview to the New York

the whole world and embrace it in the holy Catholic faith, not for any benefit

it could do me personally, but to ad-

ness in the next. The Catholic church

is universal and the whole world is

dear to me, but your country lies espe-

cially close to my heart. The Catholic

church has shown here in the old world

for nineteen centuries that it is not

merely a depository for spiritual truth,

but that as it was in the beginning the

cradle of civilization it now is the bul-wark. But if the history of the Catho-

lie church lies in Europe, its future lies

in your great nation. You can, therefore, understand the great interest that

I take in the American people and the

anxiety with which I look for tidings

of the growth of the church in the United States."

Of course the Pope is familiar with

American affairs, and with every ques-

tion pertaining to our institutions. He

expects to subordinate the government

to the Roman hierarchy, and why

should he not be informed? He has

sleepless vassals who toil night and

day to that end, and of course he has

no personal interest in the matter, be-

cause the interests of his church are

paramount to all other interests. The

fabled waters of Lethe have washed

out all remembrance of the former wickedness of Catholicism, so that now Gladstone, and our own Prof. Briggs

are favorable to a reunion of Protest

church leaders who are working in the

then Catholicism will be triumphant,

A BISHOP IN DISTRESS.

We ween, but not like one without

hope. A learned bishop has declared,

"The people are degenerating; there is

a flippant disposition abroad every-

where to cast doubt upon the infalli-

bility of the wisdom of learned di-

vines." It was not always so. The

was the highest law, second only in importance to a direct "Thus saith the

ord." Said the emperor Constantine,

in a letter to the Catholic church of Al-

exandria, soon after the famous Coun-

'What was approved by 300 bishops.

can only be considered as the pleasure

of God, especially as the Holy Spirit,

dwelling in the minds of so many and

such worthy men, has clearly shown

It was the action of those bishops at

Nice, enforced by the decrees of a usurning Ripman emperor-lie holding the office of Supreme Pontiff as the

head of Paganism-which made the Christian religion what it is to-day.

The writer is of the opinion that the

318 bishops who constituted the Coun-

cll of Nice at its conclusion, were the overseers of Pagin temples which were

scattered all over the Roman empire

at that time, most numerous in Asia

Minor where that Council was con-

vened. He has a multitude of facts

which he has been collecting for many

years in confirmation of this proposi-

tion. It was at that Council Chris-

THE DEVIL, OR MULHATTON?

and came near translating them to

with rage. One caught the preacher

and the other a convert, and dragged

them under the water several times

The men from the banks, says the dis-

clubs; a hot fight was waged for sev

eral minutes. Some of the negroes

were badly bitten; but a fishing party

We strongly suspicion Mulhatton, the

accomplished flar, is sojourning in

State, floating through the press, bear

the impress of Mulhatton's trade mark

If it is not he then the Devil has turned

alligator for the delectation of our col-

THEY WEEP.

When chloroform was first brought

into use to relieve suffering in severe

surgical operations, the preachers said:

"It is a decoy of the Devil to rob God

of the deep earnest cries for help which

arise in time of distress." Their inti-

mate acquaintance with his Satanic

Majesty, and the methods he employs

to defeat the machinations of the priesthood, enabled them to snuff dan-

ger to their craft from afar. These

same men saw in the fanning-mill

when it first came into use a rival to

Almighty God in getting up currents of

the poor fellows writhe because of the

terrible sin-producing bicycle. The more sensible of the priesthood are adapting themselves to the changed

condition, but the old fogies are still

preaching against it. Their greatest grief comes from the fear that the dear

girls will be seduced from the path of

rectitude by the seductive blandish-

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ments of a well-built wheel. Selah!

air. It is absolutely laughable to se

arrived in good time, and with their

guns drove off the alligators.

ored brothers South.

patch, dashed into the water with

tinnity was formulated.

cil of Nice A. DJ 325:

the divine will."

ago. He says of the Pope:

made a critical study of the origin of Christianity. On his return to England he published his discoveries and conclusions in a pamphlet, said to be still read with interest, entitled "Letter from Rome, showing an exact conformity between Popery and Paganism; or the Religion of the present Romans derived from that of their Heathen Ancestors." In this work the Doctor attacked the miracles of the Catholic church so vigorously that it awakened a suspicion of his disbelief n the miracles of the New Testament. He said the Jews borrowed their customs from Egypt, and their histories were largely allegories, and were by no means inspired. In 1749 Doctor M. published a book entitled "A Free Inquiry into the Miraculous Powers which are supposed to have subsisted in the Christian church from the Earli-

est Ages." These works ought to be brought out again and given place with the liberal classies of Hardouin and Prof. Johnson. Each wrote independently of the other, unconscious what the earlier authors had said on the subject, and yet each reached substantially the same conclusions as to the Pagan origin of Christianity, and of its forged and fraudulent history.

CONSISTENT WITH A CREED.

The Rev. Richard Harcourt, of Philidelphia, weakens his whole argument against the bicycle by admitting that it has depopulated the saloon. That is something the preachers never succeeded in doing .- News item.

Good people advocate measures to reform the world. Preachers, on the contrary, are guided by "principle" and care very little for the effect of their teaching so they are consistent with their creeds, and can manage to escape church censure. Though the use of the bicycle improves the general health, and increases the longevity of those who ride, yet as wheels were not in use governing speech, and written lan- in Paul's day, they are necessarily of guage, and how did they all come? It the Devil, and should be abundoned. in Paul's day, they are necessarily of The great trouble with the wheel, it sprang so quickly into general use the clergy had not time to organize their machinery for putting it down before it had attained a position which is irresistible. We commend to their consideration the homely maxim, the wisdom of the ages: "He who expectorates against the wind is sure to spit in his own face."

#### A SPIRITUALIST.

If Thomas Paine, author-hero of the Revolution, and of The Age of Reason, was not a Spiritualist of the modern type, then he was very careless in the use of language, a fault never ascribed to him. After summarizing his religious convictions at the close of Part I. of his great work, in words following:

"The moral duty of man consists in imitating the moral goodness and be-neficence of God manifested in the creation towards all his creatures. The seeing as we daily do the goodness of God to all men, is an example calling upon all men to practice the same towards each other; consequently, every-thing of persecution and revenge between man and man, and everything of cruelty to animals, is a violation of moral duty."

Then he continues: "I trouble not myself about the manner of future existence. I content myself with believing, even to positive conviction, that the power that gave existence is able to continue it, in any form and manner he pleases, either with or without this body; and it appears more probable to me that I shall continue to exist hereafter, than that I should have had existence, as I now have, before that existence began."

THE SWISS PRESS IS RIGHT.

It is believed by a large portion of the residents of Berne, Switzerland, that the press notices of suicides cause an epidemic of self-murder; therefore a concerted effort has been made to suppress such announcements.-News

Not only sulcides but murders, ar sons, robberies, and all manner of crimes are induced by familiarity with them. The young should not know there is any form of vice in the land. The daily press, with its columns largely devoted to a detailed record of vice exerts a baneful influence on public morals, falling little short of the police gazettes in pernicious influence. When the real Utopia is found public journals will make no mention of evils to be avoided. The hen which instructed her brood to keep away from the mouth of the well else they would be drowned, called attention to that dangerous locality which would not have been known, but for her unwise mention. A little rooster led the way in the absence of the mother. He saw his shadow reflected by the water, and mistook it for a neighboring fowl, so he plunged in, and met the fate his thoughtless mother predicted.

The fabled murder of Abel, by his

brother Cain, has been and is a prolific source of crime. The less one knows of bloodshed, the less his inclination to participate in strife.

PUTS OUT HIS EYE.

Following what he supposed was the wish of his "Savior," Reuben Beachum finds himself blind. Here is a press dispatch telling how it was done: O'Nelli, Neb., July 6.-"If thine eye be single," read Reuben Beachum from sixth chapter of Matthew, "then shall thy whole body be filled with

Beachum is a colored farmer and preacher near O'Neill and a religious monomaniac. He didn't fully understand the passage in question, but thought he did, and, on the theory that the Lord approved of one-eyed men, thrust a penknife into his right optic to reduce the number in accordance with he supposed requirement of holy writ. He lost the eye. Inflammation set in, and the other is likely to go, too. Beachum thinks he has done the Lord's will, and says he will gladly pass the domi nant over his surroundings, we can rest of his days in darkness if the burput aside the things which seem a dis- den is laid upon him,

Interesting Notes on Various Subjects.

press on his arrival at home a few days I fain would live in harmony with all humanity, with all nature, but my motive is misjudged, the world com-"His questions showed a close familprehends me not, for the race is blinded by ignorance larity with our government and with the social and economic questions which must be solved under democratic and deafened by the sound of its own selfish combat for earthly riches, arrogance and praise; hence my voice is institutions. He spoke much of his desire for a reunion of all Christian churches. Asking several questions, which I answered, he leaned forward raised on high that it may cause the vibrations of the eternal spheres of wisdom to impinge upon the earth with a mighty force that will make the blind to see and in his chair, struck his breast with a he deaf to hear singularly impressive gesture and said:
"I would gladly take to my bosom

Harmony will never reign until the last vestige of error has been swept from the world and wisdom reigns su-

#### SENSATIONALISM DEFINED.

I am accused of being a sensationalist, and plead guilty to the soft impeachment. Sensationalism and Progress are synonymous terms. No new truth, no new scientific discovery, was ever given to the world without causing a sensation. I will drop the definition here-"A word to the wise is sufficient."

#### CONTROVERSY.

They who cannot stand controversy are in a state of spiritual lethargy-evolution has temporarily ceased in heir souls.

The philosopher who dares not enter the arena of reason to prove his philosophy with the sword of con-troversy, thereby acknowledges the falsity of that philosophy. Truth fears no foe.

#### UNCLE SAM'S PREMIUM ON IGNORANCE.

An exploration of the fashionable residence streets of San Francisco has taught me a valuable lesson. nearly every one of them is a magnificent edifice, often covering a whole block, owned and controlled by the Catholic church-millions of dollars' worth of property, wrung from the hands of honest but ignorant labor, here in this city alone—and all exempt from taxation by Uncle Sam, as an inducement to go on and build more such edifices. For what purpose? To teach ignorance, superstition and bigotry! No wonder the world is in darkness. I say, let church property be taxed as other

#### CATHOLICISM, CRIME AND MORALITY.

antism with the persecuting parent church. So are multitudes of other Wherever a Catholic church is found, there ignorance back-ground at present. The trap will dwells, there superstition finds its gloomy abode, there be sprung when they get their creed engrafted on the National Constitution, bigotry lurks with its envenomed breath, and there crime has its fountain,

I have dwelt in nearly all the large cities of America, from the great metropolis of the Atlantic to the city by the Golden Gate of the Pacific, and find that wherever Catholicism prevails, there is morality at its lowest ebb.

Here in San Francisco is the best illustration. Until recently the Catholics controlled everything in church and politics. But one day the A. P. A. came along, and it has somewhat purified the moral atmosphere, but not time was when the opinion of a bishop until the editor of Light, an able anti-Catholic paper, and the founder of the A. P. A. Magazine had been sent to the penitentiary, where he still remains, for daring in the higher realms. All manifestations of spirit power to expose the Romish dragon. His crime was in copying in a book and sending through the mail some extracts from the Romish auricular confession.

Go into most any barber shop-in fact almost any place of business-here, listen as you walk along the street or ride in the car, and the all-absorbing topics are prize-fighting and gambling, "Pugs" and "thugs" are the heroes here. That is a result of Romanism.

Nearly all the grocers here keep liquors in addition to their other business, and many have regular bars in connection. There is one grocery store here called "The Temperance Grocery," and that is run by John Koch secretary of the State Spiritualists' Association. Verily 'By their works shall ye know them." Churchianity breeds ignorance, and ignorance breeds immorality; the trio walk hand in hand.

#### CHRISTIAN MISSIONARY WITHERED.

A "holiness" missionary once said to me: "Don't you know that Jesus died to save sinners?" To which I re-Alligators attacked a party of negro converts who were being baptized in the St. John's river, some twenty miles from Sanford, Florida, on the 4th inst... plead for the rights of humanity against the encroachments of a tyrannical, bloodthirsty priesthood and a false kingdom come. Two of the monsters | religion. I say false religion, because I can prove that made a dash for the party, bellowing it is nothing but a survival of Paganism, whose falsity and barbarous rights you are willing to recognize. No, thanks, I want nothing to do with a religion that has plunged the world in darkness for a thousand years, and even now seeks to stay the wheels of progress.'

#### RELIGION DEFINED.

If the word religion means what the New Standard Dictionary (2 vols.) claims it means, viz., "A belief binding the spiritual nature of man to a supernatural being on whom he is conscious he is dependent," then all Spir-Florida. Several late articles from that itualists will emphatically declare that Spiritualism is not a religion; but if it means what Thomas Paine meant when he said, "The world is my country-to do good, my religion," then we can claim Spiritualism to be a re-

ligion. Thomas Paine was the framer of our grand Declaration of Independence," and of him Washington said: "That man has done more for the freedom of America with his pen than I have with my sword." He was the seer of iberty and universal brotherhood, and I would accept his definition before I would that of any dictionary-maker. Hence I propose the following definition of the word:

Religion-A consecration to truth; a devotion to principle, whether false or true; a belief binding the spiritual nature of man to labor for the uplifting of his fellowcreatures.

This will harmonize with Paine's meaning when he said, "to do good is my religion;" also with those who say, "science is my religion," etc.

#### WORSHIP.

Worship belongs to the childhood of the world. Primitive man worshiped his own shadow, the Nile, the Ganges, the sun, etc., but as he came to understand these things his worship ceased. We ought to be sufficiently acquainted with the unseen forces of nature by now to cease worshiping anything. Even the Bible discourages worshiping, for when John of Patmos saw the ange! and was about to fall down and worship, the angel said: "See thou do it not." Admitting there is some great personified intelligence ruling the universe, does anyone suppose he desires to be worshiped? How would the reader be affected by having the tiny insects worship him? Would it cause him to think any more of them? He would only pity their ignorance and tell them to go about their business. Worship is a relic of barbarism, of kings and monarchs.

#### TO SPIRITUAL SOCIETIES.

I note many things that deserve severe criticism in the management of spiritual societies, and have referred to many of them in previous articles in The Progressive Thinker, but here are two items I have neglected to mention: Every society should have a good library and lend books, pamphlets and periodicals to all who wish to investigate. It should also have pamphlets and sample copies of spiritual papers to give away to those who would read them. So much for missionary work.

Another point I have neglected is this: I do not believe in giving dances in spiritual societies, halls, under

less lot of persons, filled with mirth and mischief, and the next sensitive who speaks in that hall is likely to be influenced psychometrically or by mischievous spirits, to say inappropriate things. Further, I have known orthodox people who were becoming interested, to become so shocked on hearing a dance announced by the president of a society, after a lecture, that they came no more. A Methodist can hear the Bible roasted better than he can hear a dance announced. The latter he has been taught is grossly immoral.

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#### CAUSE OF CORRUPT POLITICS.

The collector of Internal Revenue here in San Francisco has just been arrested for embezzlement and other crookedness, after a prolonged spree among the dives and with notorious women, according to the Daily Examiner. Among many other things he is charged with, is exempting his pet saloon-keepers from paying their federal licenses. One of his deputies recently committed suicide, and was found to be over \$40,000 short in his accounts.

So long as the present system of government continues

we will be blessed with corrupt politicians. A man joins the church; the church votes for him because he is 'a Christian" and can do nothing wrong—in the eyes of Christians. He goes into the back door of the saloon and gets into the graces of "the push," to the tune of popping champagne corks. He gets elected, and sells is country to the soulless corporations of this and other lands. We must stop voting for a man simply because he belongs to "my political party," or to "my church," or to "my particular society." We must break down all political and social lines and demand one thing in every politician—to support the following brief platform: The initiative and referendum, the imperative mandate, and the graduated income tax. Only by these means can we have a government of, for and by the people. Thus only can political rings be downed and the voice of the people be heard. Because a man gets up on the Fourth of July and shouts for Old Glory is no sign that he will not rob his country. There is generally method in his enthusiasm. Patriotism and fanaticism are blind. We want less of both, and more common sense.

#### PERTINENT QUESTIONS.

Is there a personal God? If so, does he rule the human race? If so, why does he allow a malicious falsehood to travel around the world while Truth is waking up? Why does he permit so much sorrow in the world? Why does he allow his teachers to be persecuted, tortured and burned at the stake? Why does he seem to thwart every reform that is for the benefit of humanity?

I believe this: That the only god of this world is man himself, and that when he ceases to depend upon some Almighty invisible power for aid and protection -whether it be God or spirits-the race will advance to higher planes of happiness.

When Croesus was led by the advice of the Oracles he lost his kingdom. So it has ever been in nearly all cases when we follow blindly the advice of the invisibles; no matter how thoroughly they prove their ability to see the past, present and future, we are led astray. Study nature; heed her laws; hearken to the voice that speaks to the inner soul from the higher realms ,and wisdom and prosperity will be ours. We call this voice intuition, conscience, but it is telepathic impulses from our guides on the physical plane seem to lose the sense of judgment -they are out of their element and know not what to do. There are exceptions to the rule, but they are rare indeed. They only occur when a medium is born as such. The ease of John Brown, the "Medium of the Rockies," is a notable exception. He is now 80 years old and has seen spirits from birth, and they have never deceived him, but often saved his life. He is a grand old man, and will yet be known as a "savior of mankind."

## SPIRITUAL CONGRESS AT OAKLAND.

The camp-meeting at Trestle Glen, in the suburbs of Oakland, was immediately followed by a Spiritual Congress at Masonic Temple in Oakland, lasting five days, and employing the same speakers that were at the camp. The order was, conference meeting with free platform and free admission to meetings from 10:30 a. m. to 12:30 p. m. Lectures and tests in the afternoon, to which a ten-cent admission was charged. Among the speakers were Mrs. Lillie, Dr. N. F. Ravlin, Dr. Yorke, plied: "It is said that he did, but so did Socrates, Galileo, Dr. Sivartha, Prof. Loveland, Maude Lord Drake, Mad-Bruno, the beautiful Hypatia and millions of others. ame Florence Montague and Mrs. Maude L. Freitag. In Wherever your religion has been in power, wherever it addition to the mediums among the above-named, Dr. has dragged its deadly form adown the ages, millions of Max Muchlenbruch and other mediums gave tests. Notsouls have leaped to glory from amidst the flames, from withstanding that it followed immediately after the the rack and the dungeon, simply because they dared to three-weeks' camp, which could be reached by street cars think and express their thoughts-because they dared to for five cents, the congress was a grand success, and a great educator for the workers of San Francisco and Oakland-sometimes called the "Twin Cities of the Pacific."

The Spiritual Congress has everything to recommend ERNEST S. GREEN. it over the camp. San Francisco, Cal.

#### ALL LIVE AGAIN AND SO SHALL L

I looked upon the landscape dreary Till heart was sad and eyes were weary; The singing birds had flown away To wait the coming of the May; The winter's chill had sent the flowers To blossom in immortal bowers, And friends I loved had passed from sight, Leaving me here in sorrow's night-No promise in the bare brown earth That they had found immortal birth, No rainbow spanned the rounded sod; Some told me they had "gone to God." If He is everywhere," I said, "To be with Him cannot mean dead," And then began a search for Him In books and creeds, till faith grew dim. The spring returned with warmth and sun, The birds came back, the waters ran, All Nature smiled and sang in glee; Those I thought lost appeared to me. The life, the resurrection power, Brought forth the spirit and the flower. Was it the same that bloomed last year That gave its best then faded here? Or but the children of the flowers That went to bloom in heavenly bowers? Are these my own who come to me, Branches of my ancestral tree, Or something sent to cheat the soul? These questions sometimes gain control, And then a proof is given to me, A glimpse of spirit forms I see: Long lines of years may stretch away Between my present and the day When I shall clasp the vanished hand And greet them in the "better land." But now I wait in hope nor fear-I know they love me there as here. The sunshine now bids me be strong; The birds pour forth their sweetest song; The flowers give beauty and perfume; Away flies doubt and sorrow's gloom; "Where is thy victory, Death?" I cry, All live again and so shall I. MAY WYATT FISHER.

Men of God have always, from time to time, walked among men, and made their commission felt in the heart and soul of the commonest hearer.—Emerson.

Some folk are so humble that when they get to heaven they will go 'way around and knock at the back door,

When a man gets excited in an argument he always fills the promise of its title. For sale the auspices of the society at least. It attracts a thought says it does make him mad to hear people talk so foolish.

## Gamp-Meeting Directory.

For particulars apply to Capt. E. H. Taylor, Harwich Port, Mass. 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 particu-

Gilbert Lake, Minn. A new camp will be established August 1 to 16 inclusive at Brainerd, Minn., at J. W. Holmes' summer resort, on Gilbert Lake. For particulars address Thomas T. D. Rick St. Johns, Mich., or Gager, Lansing, Mich.

Freeville, N. dress Emma L. Holmes, Box 1745, Brainerd, Minn.

Indiana Association. Holds its seventh annual camp-meet ing at Chesterfield, Ind., July 22 to August 5, inclusive. For particulars address F. J. Macomber, Anderson, Ind.

Lake Brady, Ohio. Holds its sixth annual camp-meeting, June 27 to August 29, inclusive. For particulars address Chas Thomas, 2762 Broadway, Cleveland, or C. P. Hopkins, Lake Brady, via 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. See'y. N. S. & R. A., Mantua Station, O., Box 45.

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

Northwestern Association. Of St. Paul and Minneapolis, at Merrlam Park Transfer, June 20 to July 25, Inclusive. For particulars address Jas. Granger, secretary, Box 71, Ashley, O. F. Raymond, Minneapolis, Minn. or Dr. S. N. Aspinwall, Minneapolis, Minn.

Onset, Mass. The twenty-first annual camp-meet-Ing will be held at Ouset Bay, Mass., July 4 to July 30. For information ad-dress H. E. Gifford, Onset, Mass.

Vicksburg, Mich. The fourteenth annual camp-meeting will be held at above place August 6 to August 29. For information write to Jeanette Fraser, Vicksburg, Kalamazoo

Sylvan Beach, New York. 'A camp-meeting has been organized to be held at Sylvan Beach, Oneida county, N. Y., from July 25 to Augus

Grand Ledge Camp, Mich. I wish to beg space in your paper to announce that the Grand Ledge Camp, Grand Ledge, Mich., is alive and hustling, and that bulletins will be appears. They will announce a first-class program, to begin July 25. Ad-special information write to the corr class program, to begin July 25. Ad-special information write to the corr Grand Ledge, Mich., for bulletins.

Illinois Camp and Summer Resort Association. This Spiritualist camp will be held at Peorla Fair and Driving Park, Peorla, July 23, Car III., commencing July 15 and ending Harwich, Mass.

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 29, with lectures by Mrs. A. E. Sheets and Hon. A. B.

Marshalltown, Iowa, Camp. The Central Iowa Association will hold its annual meeting at Marshalltown, Iowa, commencing August 21, and closing September 20. Correspond-

ing secretary, Miss L. P. Beeson, Albion, Iowa.

Camp Association are out, and being brother in other parts of the country circulated. Any person desiring one of may suffer from ambition, discontent, them, or wanting any information con- desire to better himself, riches or other cerning the count, write to Samuel H. evils, but here, whether he is 'ketchin' Ewell. Romeo, Mich., president and oysters in the James River, raising a general manager. Arrangements have few rows of goobers and a razor-back pig been made for public tests every day or two, or hauling 'shadders' (pinc need-during camp. A large attendance is an ticipated. Camp opens July 29 and ticipated. Camp opens July 29 and with the world and themselves. Have a contract the contract the contract themselves. closes August 31.

Summerland Camp. The eighth camp-meeting of the Spir-Itualists' Society of Summerland. Cal., will convene July 18 and close August 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

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

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

Nebraska and Kansas Camp. Southwestern Nebraska and North: western Kansas Camp will be held at Franklin, Nebraska, commencing Sept. 2, and closing Sept. 13. Good speakers, etc. will be in attendance. For particulars address D. L. How, secretary, Franklin, Neb.

Haslett Park, Mich., Camp. The fifteenth annual encampment of the Haslett Park Mich., Spiritual Asso-ciation will be held from July 29 to to August 31 inclusive. Address for information I. D. Richmond, Secretary, St. Johns, Mich., or G. F. Otmar, Man-

Freeville, N. Y. Camp.

The Central New York Spiritual Association will hold a camp-meeting from July 24 to August 8 inclusive. Address A. C. Stone, secretary, Freeville, N. Y.

New Era, Oregon Camp The First Spiritual Religious Society of Oregon will hold a camp-meeting at their grounds at New Era, Oregon, July 10 to August 1. Address W. E. Jones, secretary, 291 Alder street, Portland. Oregon, until above date.

Temple Heights, Me., Camp. A camp-meeting will be held at Old Town, Maine, by the Temple Heights Spiritual Association, from August 14 to August 22, inclusive. Address J. P. Stearns, president, at Old Town, Me.

Central Ohio Camp. The camp-meeting of the Spiritualists of Central Ohio will be held at Woolley's Summerland Beach, from July 10 to August 16 inclusive. Address S. J. Hussey, secretary, Millersport, O.

Ashley, Ohio, Camp. The eighth annual camp-meeting will be held in Woolley Park, commencing August 15, and closing September 5. For any information address W.

Will hold their twentieth annual camp-meeting at Buzwell's Grove, Etna, Maine, from August 27 to September 5, inclusive. For particulars address Hosea B. Emery, secretary, Glenburn, Maine.

Niantic, Conn., Camp. The Connecticut Spiritualist Campmeeting Association began their camp June 26, and will continue until September 6. Address the secretary, Mary A. Hatch on the grounds for par-

Kaw Valley, Kansas, Camp.

The above-named camp is located at 8. For circulars and particulars, address H. C. Sessions, Cortland, N. Y. Garfield Park, Topeka, Kans., and will be held September 4 to 20 inclusive. be held September 4 to 20 inclusive. For particulars address T. P. Kelley, Secretary, 310 Harrison street, Topeka,

Lake Helen, Fla.

This favorite cann will open Februready for distribution by the time this ary 6, and closes March 20, 1898. For special information write to the correclass program, to begin the secretary, leaves a card to J. P. Russell, Secretary, Voteran Spiritualists' Union Days Have been assigned by the officers of several camp-meetings as follows:

July 18, Camp Progress, Swampscott Mass. July 23, Cape Cod Camp-meeting, the secretary, Dr. C. T. H. Benton, 312 Onset, Mass. Fayette street, Peorla, Ill.

August 1 to 8, Mississippi Valley Camp-meeting. Clinton, Iowa. August 15, Grand Ledge Camp-meeting, Grand Ledge, Mich. August 23, Lake Pleasant Camp-

meeting, Montague, Mass. August 25, Queen City Park Campmeeting, Burlington, Vt. September 10 Madison Camp-meeting. West Madison, Me.

Other dates will be added to this list as they are made by the camp-meeting By Order of Committee. officers.

Associations wishing to be numbered in this list of camp-meetings for the season of 1897, should send in their dates at once.

Old Virginia.

island Lake Camp.

"The Virginia darkey," said Mr. William A. Rogers, at the Metropolitan last evening, "is a happy creature. His ing enjoyed himself over the ordinary affairs of life for six days, he proceeds on the seventh to enjoy his religion. The morning service in a negro church is really a sort of concession to the sur-rounding white civilization. It is in the evening that the negro's own idea of re-ligion manifests itself. When the interior of the little church is dark, with only a glimmer of light from a smoky kerosene lamp on the pulpit, the weird imagination of the black man takes the place of the white man's doctrines and dogmas. Then the old spirit of the tropical forests invades the pines, breaks through the thin crust of the white folks' manners, and the Virginia darkey is once more an African."—Washington

Pros. and Postoffice address. Prol. W. H. PEEKE, F. D., 4 Cedar St., New York

visible fingers." The exercises at the auditorium on the 5th were of a patriotic nature-singing by Mr. Maxham and Mr. C. W.

Sullivan; remarks by Mrs. C. Famile Allyn, Dr. C. D. Fuller, Prof. Kenyon and Dr. Geo. Fuller. A large audlence There was a dance in the temple Monday night which was well at-tended. Ferguson's Bridgewater Band of eight pieces including the harp discoursed sweet music on that occasion. Tuesday afternoon meeting held in the grove. Mr. Maxham's songs were rendered in his usual expressive and pleasing manner. Mrs. C. Fannie Allyn lectured upon "The Ideal Marriage and How Obtained." It is said 95 per cent of business ventures are failures, but it does not prevent people from going hito business. So long as there are failures, there is a reason why and the remedy; but let us take up the causes and do away with the bad results. Fifty and one hundred years ago it was considered an ideal marriage-to love

and obey your husband because he was the head of the house. The old idea was, "What God had joined together, 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.

Cape Cod Camp-Meeting.

The thirty-first annual camp-meeting and misery were entailed into this world. Children were born in ignorance and with deformities decomposed and misery were entailed into this world. Children were born in ignorance and with deformities decomposed and misery were entailed into this world. governable dispositions and unrest. The minister said; "The Lord sent the calamity upon you. He has done this for a wise and holy purpose." The sor-rowful mother was told that her daring child must ever remain so because it was God's work. Step by step men and women began

to comprehend there was something wrong with themselves. Thomas Paine's "Age of Reason" opened the eyes of the people and they began to reason together and search for the cause, With heart, hand and brain we span the rivers and battle down the rocky mountains; they are as nothing when the brain of man and capital are set to work. God works through agencies, and we deduce the idea that if man's soul comprehends through natural law, does away with ignorance and evil, shall marriage be done away with evil, shall marriage be done away with then? Some say we have got to have jails, but they used to say we must always have slavery. An ideal marriage is to have decency, courtesy and love at home. Love, religion and freedom are born out of physical, mental and spiritual conditions. A true marriage will take place on a physical, mental and spiritual plane. It has been a great mistake to insist that women must be frail, wenk and, delleafe. We want frail, weak and delicate. We want them to be trained in athletic exercises, to be strong and healthy mothers. We want men to be healthy physically and mentally, to avoid using tobacco, to learn self-control. When you have selfcontrol you will not fear temptation. When they understand themselves there is nothing going to injure them. When girls learn these things they will not simper when a young man comes

around reeking with tobacco smoke, We plead that your souls may be awakened, by which better children may be born and truer marriages made, and the whole world join hands for the uplifting of humanity.
"Hell Bridged Over," an inspirational poem by Mrs. Allyn. Subject from the

andience Prof. Kenyon lectured in the temple on Wednesday; Mrs. May Pepper gave some fine tests that were marked and unmistakable. Prof. Kenyon lectured on Psychometry. We regret that space cannot be afforded us to give a synopsis of this instructive lecture. In the evening Mrs. Allyn gave readings in the temple for the benefit of the Assoclation.

Thursday evening meeting held in the grove. Mrs. C. Fannie Allyn lectured upon subjects given by the audience, Friday evening the Onset Dramatic Club gave an entertainment in the tem-Prof. Kenyon lectured in the grove, gathering inspiration and taking his subject from the song just sung by Mr. Maxham, entitled "What Is Re-

ligion ?" Saturday afternoon services in the temple. Singing by Mr. Maxham; lecture by Mrs. Juliette Yeaw, pastor of the Independent Liberal church of Greenwich, Mass, followed by Mrs. May S.Pepper with tests. Mrs. Yeaw's text was "The spirit of the living creature was in the wheels." logical dogmas that we are outgrowing and think are baleful doctrines are based on a great natural truth. Man is the noblest, grandest, most divine expression of soul, spirit and matter, This great trinity of forces is in every form of animal life. The living creature is in all the wheels of the life. ture is in all the wheels of life. It is in the nature of man to regard everything he cannot understand as an enemy, but truth is many-sided. The spirit of the living creature is moving along. It is in all the countless processes of evolution. It is in all life by which we are surrounded. Man is part of the infinite, godlike, divine co-worker with the self-existing universe. We are in the primary school, and let us learn in patience and in love the every-day duties, never more to doubt, facing the sunlight of the future, grasping the good of to-day, made glad by the thought that we, too, know that the spirit of the living creature is in all

Sunday morning, July 11, a thick fog prevailed, with occasional rain which necessitated holding services in the temple. Band concert in the morning. Brother Maxham sung "I shall Be Sat-issied," after which he acted as chairman of the meeting. Dr. Geo A. Fuller read a poem and delivered the invo-cation. Song, "That Sweet Rest Farther On," by Mr. Maxham. Dr. Fuller then proceeded to deliver the morning lecture. "When Spiritualism came the world was ready for it. It came in answer to the desire of millions of human hearts. Many other religious had been undermined; revolution was in the air. Science was already advancing. The day of miracles was well nigh over. Myths and fables hid their faces for shame and speedily retired. No borrowed light of star or sun shone above the cradle of Spiritualism; star-eyed science, fresh from the new fields placed its seal of approval upon it Brave men and women innovators in the true sense of the word met with social ostracism. Mesmerism, the pre cursor of Spiritualism, had already been accepted by church and state alike, and science has christened it with the name of hypnotism. The pine nomena we have to investigate is the product of natural law. Psychology as taught in the schools only reveals the action of the mind while encased in the body; Spiritualism is the other half that reveals the action of disembodied mind. In building our new science of psychology, that demonstrates spirit return, we do not reject the old, pro-viding it is sound and fit. Ours is the great conservator of the true, the beautiful of all ages. We have thrown off

What is Said and Done by the Workers.

"The human mind is nature's keyboard on which her harmonies and discords are sounded by the touch of intrinsical and self-conjected we cannot be true the sounded by the touch of intrinsical and self-conjected we cannot be made self-conjected we cannot be true the sounded by the touch of intrinsical and self-conjected we cannot be true to the sounded by the touch of intrinsical and self-conjected we cannot be true to the sounded by the sounded by the touch of intrinsical and self-conjected we cannot be self-conjected we cannot be sounded by the so not reach the loftjest lightles, we connot hope to until intolerance silps from our shoulders. We are not so egotistical as to think we have the whole truth. Spiritual phenomena are as old as man. We have been called mentally unbalanced becomes we accept the modern phenomena, but if so, are not our Christian friends unbalanced because they accept the phenomena of the Bible? Then the whole world are lunatics. Spiritualism means more than the phenomena; it means a sacrifice, a life of purity. How many who accept the phenomena ever get any far-ther, ever attempt to purify the house of their indwelling spirits? The great poets are with us and are our assectates; Jesus of Nazareth, Socrates, Cicero, Mozart, Mendelssohn, Shak-speare, Goethe, are all with us; so we are fortunate in our associates. All literature originated in trance utterances. Grave problems confront us now. Men and women who through suffering and spiritual experiences have grown wiser should be put to the front and kept there as the exponents of our beautiful philosophy. I hail the day when schools in the name of Spiritualism shall be established here. Spiritualists, what have you done for your old and retired workers? You need schools and colleges, you need homes. Our religion must keep pace with the masses. The music we generally have in our circles is terrible in its inharmony. The churches have their classical music that is inspiring. We need educating in this direction The policy that what is good enough for us is good enough for those that come after us will not do. The win-nowing process should go on. Careful-ly and critically investigate and keep a record of what you get; by-and-by it will be of value to the world at large. Much effort has been put forth in the last four years in the value and import-ance of organization. The Massachusetts State Spiritualist Association was granted a charter in 1894, and has held its meetings all over the State with a view to that purpose. The or-daining of speakers and settling them over societies is important, as at present there is a great waste of nerve-force and means and time, and no time for social work which is important. I believe in the settling of speakers for one year at least over a society. Spiritualism has made monstrous strides during its forty-nine years. It is the culmination of all philosophy. Its teachings appeal to man's highest ideas of justice and reflects upon him

the true light of genius."
"When the Daylight Softly Fadeth,"
sung by Mr. Maxham, closed the morning exercises.

Band concert in temple at 1 o'clock. Lecture by Prof. Peck at 2, followed by Mrs. May Pepper with tests. Prof. Peck's subject, "Spiritualism as the

coming universal religion in its adaptability to the needs of the people." We regret that we cannot give a synopsis of this excellent lecture, but space forbids. o forbids. II II II AUGUSTA FRANCES TRIPP.

## LOOKOUT MOUNTAIN.

WAKING THE ECHOES ON OLD LOOKOUH MOUNTAIN - DARGE AUDIENCES AND MUCH EN-THUSIASM - A PRAYER-MEET-ING UNDER AUSPICES NOT EX-ACTLY HARMONIOUS.

Camp at this place opened July 4 with an able address by Jerry Robinson, the efficient president. Mrs. Jennie Hagan Jackson and Mrs. Anna E. Thomas delivered addresses also, the former improvising her usual ing poetry, and the latter giving excellent spirit communications.
Sunday, July 11, at the morning ses

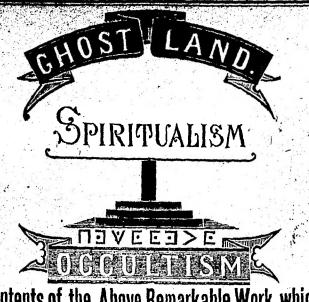
sion, Secretary Woodbury, of the National Association presided, and delivered an address. Mrs. Anna Thomas delivered an address which able effort, on the Religion of Spiritualism, followed by improvisations by Mrs. J. H. Jackson. In the afternoon Paul R. Albert presided, and addresses were delivered by Francis B. Woodbury, Wm. F. Nye, of New Bedford Mass., and Mrs. Jennie H. Jackson, the last a very able effort. Spirit communications were given through Mrs. A. Thomas, who was very successful. The largest audience of the season was present.

Tuesday and Friday evenings of this week services will be held through the kindness of the management of the Chattanooga Unitarian church, in that edifice.

The management are very much encouraged by the interest manifested in the meetings this year, and especially as the N. S. A. has shown such a deep interest in sustaining the work in the

On the evening of Sunday, the 11th, quite a delegation from the camp attended the services in the building where the colored population of the mountain worship. The "razzer" back hogs of the mountain use the basement of the building as a rendezvous, and for some time it was a race to ascertain which should be most in evidence, the squealing, grunting porkers, or the inspired and perspiring clergyman. The clergyman finally got so warmed up as to discount the animals, and they were silenced by his exhortations to beware of the day of wrath, coming sure to every darky who did not take refuge in the ark of safety. Added to this was the walls of the mourners and the "amens" of the brethren and sisters. Our colored friends teatch religion as easy as the average relild does the measles, and they work out their salvation as sincerely as though they smelled brimstone. With their weird music ringing in our ears, and old Pharach's body being drowned in the Red Sea before our eyes, we retire, first attending to certain eruptions caused by Brother Moses Hull's festive friends, the "giegers." Of these lively animals, our good Sister Jackson made some remarks more scriptural than poetical. No place in Americal can surpass Lookout Mountain in exquisite scenery; no oppressive heat; air that sharpens

the appetite and causes one to sleep like an innocent babe. .93 Success to Uucle Jerry Robinson and his faithful co-laborers at this camp above the clouds which is as a light set upon a hill to illuminate the great South-land. May the success of the meetings this season encourage them go on, and this camp become a mighty power for good.
FRANCIS B. WOODBURY.



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the idea mainly of making money by it. read it from one week's end to the She entertains the opinion that one other." should unfold and develop the moral | A. A. Abbott writes: "The Barlow the better for it.

G. F. Perkins will accept engagements as speaker, singer and test medium, between Sundays. Will give elocutionary entertainments at camps. Address 587 N. Clark street ,Chicago,

Dr. Willis Edwards' meetings have been resumed at the hall, corner of

G. H. Brooks left his home at Wheaton, Ill., for Lily Dale, July 18. He will act as chairman of the meet-

ings there, this being his second term. D. R. Wollison writes concerning Spiritualism among the Shakers prior to 1818, and mentions physical mantfestations such as Indians controlling some to take horses out of stables and "like wild;" some were rolled in the mud; some were rolled from one side of the meeting room to the opposite side; sisters were whirled so fast their faces would look as if all around the head. "One instrument saw the future of a 'turn-off' in what seemed to be a great wheel being revolved and when opposite an opening flashes of fire would be sent in onto him, and thus he was served for being a 'turn-

Geo, Todd writes from Denver, Colo .:

"I found Mr. Walrond an accomplished and agreeable gentleman, one who possesses clear and powerful occult powers, clearly defining my life, although I was an entire stranger to him. He certainly my ideal of a true Spiritual ist, as he believes in doing good and speaking a good word for everyone. a pension sufficient to suport him indeof his adopting the spiritual plane purely from knowledge and belief of its good to mankind. I found another true medium in Mrs. Norrls, who also clearly defined the events of my life. These two mediums join in speaking a good word for all the mediums in Denver." Mrs. B. A. Hall writes from Racine, Wis.: "A very enjoyable and well-attended meeting was held at Mrs. Waite's home at 1033 Park avenue, Tuesday evening, July 13, this being the last of a series of spiritual meetjings held in this city by Mrs. L. J. Inquet, of Chicago, prior to her going to the Peoria camp-meeting. The many friends of this lady very much regret her having to leave Racine so soon, and only upon the promise of a return later would they consent to her going. Many of the church-going people, as well as free thinkers, have been in attendance and have shown the rarest appreciation and interest in all that has been said and done to encourage an interest in this grand and growing philosophy of truth that there is no death, but a continuity of life, with the ever-sur-

that is true in Spiritualism." Ledge, has been doing some good psychic work during the month of June, for the Psychological Society of Owosclairvoyant would do well to employ whose charges are not too exorbitant. Address Mrs. E. Cherry, 714 N. Washington street, Owosso, Mich."

dear ones. Many who know Mrs.

Jaquet will bear me out in saying that

she is one of the finest mediums in the

A camp-meeting has been established tion. Their first camp begins September 4 and closes September 20, at Garfield Park, Topeka, Kan.

C. Tillinghast writes from Moneton, Can.: "I am not a Spiritualist, but have had some wonderful tests lately day in the woods guaranteed." through a medium in New York City. ter back without the envelop having Van Voast avenue, Newport, Ky. been opened or the seal broken. Two days later myself and a friend each sent another series of questions in a letter which we first sealed and then glued between two pieces of pasteboard and then sealed up again with our private seals in another larger envelop. We again received from the medium the envelopes, returned unopened, with absolutely correct answers to our questions.'

From a beautifully printed program sent this office it is gleaned that the veteran team of workers, Moses and Mattle Hull are slated for lectures at Hamilton Hall, Topeka, Kansas., from July 27 to 29 inclusive.

John D. Eager writes: "The Niantle Spiritualist Camp-meeting has now been in session since June 26 and will continue until September 6. We are favored with good speakers, and dessed with beautiful weather and a fine location. Nature seems to have done her best to make this one of the most attractive spots in New England. Some seventy-five families live here during the summer, enjoying to the fullest extent the freedom the camp af-

Howard Streight writes from Moun-View, Cal.: "I am now located near Mountain View, Santa Clara Co., Cal. I left Los Angeles three months ago and returned to my little home in this pleasant valley, where I expect to. remain for a year at least, and devote my time to painting such pictures as may be ordered by the art-loving publie, and such visions of the Better Land, as may be presented to me from

time to time. Fred P. Evans writes: "The heat in New York City has been intense night and day, and whilst I have been very successful, considering that there is no society open in New York, and no spiritual paper published here, yet in some mysterious way I did not suffer for patrons. Tourists and commercial men who had visited me in San Francisco. discovered I was in town; and 'unloaded" their friends on me; but my wife and baby can't stand these terrible humid nights, therefore I intend leaving for Onset Bay Camp, and stay a few weeks."

Sashville, Tenn.: "I find The Progress- cents. For sale at this office. ive Thinker so interesting that after a "The Relation of Science to the Phe-hard day's work I feel much satisfac- nomena of Life." By Prof Michael ilon in reading it first, before I eat, and Faraday. Price 10 cents. For sale at every spare minute I have I spend in this office.

Mrs. E. Epperson thinks mediums reading it. The only thing that I disshould not use their mediumship with like of it is, I can't get time enough to

nature before starting out as a medium.

Lake Spiritual Society, of Bowen's

If this plan were followed, no doubt Mills, Mich., held a very successful two Spiritualism and the world would be days' meeting in Brigg's Grove, on the 26th and 27th of June. Dr. Chas A. Andrus, of Grand Rapids, Mich., and Mrs. Nellie S. Padgham, of Allegan, Mich., were our speakers. The oldest and most advanced Spiritualists in attendance pronounced the lectures the finest they ever listened to. Brother Andrus expects to go to Los Angeles, Cal., for the balance of the summer. Washington Boulevard and Ogden ave- The friends of our cause will make no mistake in securing the Dr. to fill their rostrums."

Mrs. James R. Francis writes from Grand Rapids, Mich; "I have a little, bright, smart boy of twelve years of age; he is a natural born medium. The most wonderful phase of mediumship he has is that of finding hidden treasures and minerals of all descriptions. Being Spiritualists, we undertook to develop him in that line, and he has great success. We have hidden money and other things; we will tell him to go and find it. He will be seen sitting clairvoyantly for two minutes and will then go right to the spot, and then it will be revealed to him by a pretty powerful shock of electricity, up from his feet to his leg. He says he can't do it of himself, but it must be his guide. His mother is a psychometrist and spiritual medium.'

Dr. A. Hasenclever writes: "I am spending the summer in Alpena, Mich. am sorry to say there is not one home medium, but plenty of people who are willing to investigate. The city has 15,000 inhabitants, and any medium coming here will do good. I myself am unable to do anything, as I have number of medical cases that require Being a pensioned British officer, with all my attention. Any medium wishing to know more particulars, I will be pendent of other business, is evidence pleased to answer. My address is 419 Oldfield street, Alpena, Mich."

W. E. Bonney writes: "Mr. Thomas Richardson, of Minneapolis, Minn., and many others are desirous of testifying to the grand work being done here by slate-writer, and hopes that she will receive the patronage of the people on her return to her home in Chicago, as she richly deserves it. She has a grand work to do for humanity."

J. C. F. Grumbine will be at Chesterfield camp, August 7, and at Clinton, In., August 18, where he will be ready to open classes and receive students in psychometry, clairvoyance, inspiration and psychopathy, by his own system of divinity. Apply to F. J. Macomber, Anderson, Ind., and Martin II. Me Grath, Clinton, Iowa, for circulars of classes.

C. Catlin writes: "Will you permit me once more through The Progressive Thinker to notify our friends that the Band of Harmony will meet at a basket pienle on Thursday, July again in Washington Park, at 2:30. Unforutnately there was a misunder rounding influences of the near and standing as to place of meeting last week, and we are anxious that this should not occur again. It was decided to take Cottage Grove cable to 57th field or before the public-a truthful, street, and walk directly through the honest worker for the promotion of all park, the place of meeting being a beautifully secluded spot, about half-Mrs. E. Cherry writes from Owosso, way between cars and refectory or Mich.: "Mrs. N. M. Russell, of Grand band stand. It was a matter of great regret that many of our friends went to the park, but failed to find the place of meeting. In consequence of this, we so, and the society cheerfully recom- had rather a smaller number than usudium. Any society wishing a good mediums being present and taking part her. The Owosso society is newly instructions as to route, we shall avoid formed and would like to correspond the mistake of last week. We anticiwith a few conscientious mediums pate an enjoyable time, and hope to see all the dear old faces that are still in town.'

H. A. Pugh writes from Dayton, O.: Full many a look of darkest grief "The Progressive Thought Association at Topeka, Kansas, under the auspices is holding enthusiastic grove meetings of The Kaw Valley Spiritual Associa- each Sunday in the home. At least 700 were in attendance last Sunday. So cieties from neighboring cities and towns are cordially invited to make an excursion here where all accommodations will be provided for and a good

Julia Steelman Mitchell, lecturer and sent some questions to Prof. Crichton platform test medium, has two weeks Campbell, 1554 Broadway, New York, of August, and a part of next season and with the answer I received my let-open for engagement. Address 109

J. J. Hopkins, of Unionville, Mo. solicits engagements. He writes: "My phases of mediumship are: Automatic type-writing, clairvoyance and giving inswere to scaled questions. I go under strict test conditions, in open light All inquiries by mail will receive prompt attention."

Frank T. Ripley has just closed a very successful engagement at Elmira.

C. Edgar Slegars is at present located at 215 Cumberland street, Portland, Me., where he would be pleased to hear from societies wishing to engage speakers for the coming season. .

Dr. Dean Clarke, well and favorably known throughout the West and East, passed through this city last week on his way to Eastern camps, and to visit relatives. He intends to bring out a work at an early day on certain reform subjects.

Mrs. Addie L. Ballou, of San Francisco, Cai., was in this city last week, on her way from the Republican League meeting at Detrolt, Mich. Mrs. Ballou was a favorite on the Spiritualist rostrum at an early day, but of late years her profession, that of an artist, has occupied her whole attention. As an artist she has no superior on the Pacific Coast, and her services are in great demand.

Smith Warner, lecturer and test medium, is open for engagements during the coming season. He has just completed a tour of Northern Pennsylvania and Ohio and has in many towns awakened a permanent interest in Spiritualism. His principal lectures are "Mediumship and the Medium," "Relation of Spirit Philosophy to Phenomena," "Unseen Forces," "Home Influences," "Creed, Cant and Christianity," "The Old and the New," and "Humanity and Altruism." During August he can be addressed at Erie, Pa., by those

who desire to secure his services. He makes a specialty of debates with ministers, on the subject of Spiritualism. "The Strike of a Sex." By George N. Miller. Price 25 cents.

"Science of the Soul." By L. A. Sher man. The price of the cloth-bound edition of this very interesting book has Mrs. Ella L. Schinck writes from been reduced to \$1. Paper-bound, 60

ANY BRIDGES & BY BY GREAT From, Spiritualist Exchanges. The highest niche of fame in life

Is only carved in greatest strife. The fastest time is always made By those upon the downward grade. "Cmittance is not quittance," says

Sharspeare, and this leads to the idea that a man may omit his oral prayer and still pray. Virtue may be assailed, but not hurt, True love has its stings, but the broad and noble soul will rise above the

The moral quality of a human being has nothing to do with the purpose and operation of the law of love which Divine

Wisdom has promulgated. "Man shall not quite be lost," says Miltor, and although he meant to be in-terpreted as meaning that he would come near it, he never made a truer remark in his life.

In the world at the dawn of history we find man already in possession of the ac nisitions of his ancestors. Buty is a great stimulant, but never

intoxicates. The other world is not another place, but another view.

The immortality of man held not as a clause in a cracd, but as a price of personal knowledge and individual experience is the keynote of the religion of

the future. The wrongs, the bitter injuries we inflict must in honor have redress. Tis never too late to apologize to yourself for an unkind act or an unex-

pressed kindness, but where is the law of reciprocity all this time? Morals and whisky, like science and religion, do not assimilate.

Who has ever drawn the soul's dimensive lines?

The sweat of labor would dry and die but for the end it works to. The brute cannot be human consort

each must rejoice with their kind. Man may mathematically calculate the smallest planet, he cannot control it. Man should not ignore his debts to the future by idling away the present.
Education without knowledge is only

mimicry. It is building a foundation of straw or on shifting sand. A soul that becomes great by taking to itself a collection of powers, becomes more and more unselfish, because it sees itself more and more as an aggre-

An optimist is one who would borrow money to buy a pocketbook.

gation.

It is the easiest thing in the world to be an accessory to reform after the fact. Man can ever see best when looking backward to what he might have done or been. If each one should state the wrong he

has done and the result, what an everlasting impression it would make on the rising generation, and how much it might improve the world The things done yesterday have an

indelible impress made to be read by the coming man and thus is a name immortalized. The things left undone are not and leave naught. "There's no flies on Jesus," Runs salvation's song.

Then if Jesus sees us Tempted all day long, He will quite release us From the awful wrong Of thinking, and to please us Pass us with the throng. They're but a pest At very best,

And Jesus knows their song. Reason is our being, discursive or in tuitive. 'Tis manly to disdain disguise.

Could one but look back from his own brow into himself as he looks out upon the objective world, how much of a world would he find? Honors are often thrown away upon

dirt and infamy. "Man cannot live on bread alone." but must have everything that grows mends her as a good platform test memends her as a good platform test meal, but a delightful afternoon, several upon the earth, cereal, vegetable, fish,
dium. Any society wishing a good mediums being present and taking part thoughts and become spiritualin the wonde ful processes of nature: how vast are the demands of the spirit

in its desire to express and grow (?). The soul is not in each tear that is shed Over the bier of the silent dead:

Is only the ghost of make-belief. When gloom and darkness be over thee, brother, or sister, remember, it mignt be worse.

It often occurs in life that a seeming great calamity proves to be our greatest source of knowledge. There are few decidedly few perfect men and women on earth or in earth's atmosphere, mortal or immortal. Per-

fection means the closing of the day of progress-the darkness of eternal sleep and death. The happy heart Sings while the sad

heart weeps: But perfect love clings while the body sleeps.

This world is but the kindergarten of spirit's experience. No matter what man pretends; utility and virtue lie in what he is and does.

The burdens of life are made light by keeping the heart light and cheerful. Life is not a dream unverified, but a golden fact, a beautiful reality.

To stem the tide of life with ease one must anticipate pulling hard against the stream. Life belongs to all beings, all things

animate and inanimate, so-called, and it is carnivorous, murderous to destroy that we may live. Man must hold himself above the ani-

mal, the reptile, the insect, through the strength of his intellect, for the formative principle runs by molecular induction through all forms of life the same. Spiritualists might well substitute for "God-like" the word "natural." While there is much we think we

know, let us not forget there is more to learn. There is good in the soul of every man, though deep hidden 'neath the

surface. The best seed will be lost if sown on bari en ground. No soldier ever fought so hard in a

battle for the right as to lose his life; his duty adhered to carned him the eternal peace and continuity in the great roll of justice that was his, and the good lives after him.

The resurrection of hope from the grave of superstition comes through the sunlight of Spiritualism. The father's and mother's acts are ex-

amp'es-license-for their children. The parrot may have many human traits, such as talking, singing, depending on the strength of his bill, etc., but when it comes to boodle-grabbing or trust-forming it; aping capacity is too diminutive for the accomplishment.

Nature marks the just man and dirulges him through deeds of right. An unworthy behavior degrades and disennobles man.

The man who makes in life no foes Amounts to little; comes and goes. The man who struggled up from birth But filled his niche upon the earth; But he who works for fellowman Is built upon the Divine Plan.

#### stability: and will promote the unity and power of the Empire. From Light, London, Eng.

IFORNIA AVATAR. . What is Harris dore than any other of the great and increasing number of Messianic pretenders who are putting forth claims of a similar kind? They one and all, without exception, ignore the pretensions of their competitors.
IN DEALING WITH ATTACKS

on Mr. Harris and the Brotherhood, in a letter written to? and published by, the Editor of the New Church Inde pendent (an Hamerkan Swedenborgian magazine), 1892. Mr. Harris writes: From the first the obligation not to reply to any attack has been imposed upon me, and this must continue till events shall demonstrate the order of my work and life. What the world says is to me as nothing. [But to the world it may be something]. The world is dying; I stand by its bed and chronicle the solemn processes of its advancing and impending decease." HARRIS SEEMS TO BE QUITE IG-NORANT

of the grand truths that can alone af ford the solutions of the why and wherefore of so-called good and evil, and the part they sustain in the cos-mogony of the universe, physical and psychical; for without the one the other could not be, and his notion that evil. sin, or wickedness, or whatever term he may use, is to be destroyed by a crisis or catastrophe, will by better instructed ones be consigned to the legendary oblivion of the past. When we read through the testimo-

IT IS LITTLE WONDER

that Mr. Harris, with his temperament, should regard himself as not like other men. For instance, one of the oldest members of the central society states When Mr. Harris has laid his hands on us and taken on our diseases, and our very sins-we cannot speak of him as of another man." Again: "Our dear and loved father, Mr. Harris, is wonderful in his writings; but to me he is more than wonderful as a man. I cannot help thinking that there has been (with, of course, the exception of our Lord) none like him since first the sun rose and smiled on the earthly paradise of the first created man.'

THE SAME AUTHORITY SAYS, in reference to the Oliphants and other seceders: "Having disconnected themselves from the central source and fountain of their life, and having de-nied our father in his two-in-queness, they have thus opened themselves to the opposite influx of the world's proprium, unbelief, and darkness, so that truth appears to them as error, and error as truth."

IF THIS STYLE OF VITUPERATION is not in accord with the way of the world, it is a manifestation of the same spirit that actuates the so-called religous sects from Rome downward. In speaking of the vineyards planted by the Brotherhood, the question arose, Would they survive the great catasrophe impending over the world? The reply was: "That their chief use will be after, and not before, the great change; for it is said in the Holy City. par. 329, by the Divine Mother [who ever or whatever she may be], that She Herself Gaused father to plant them for use, not before, but after, the It whus appears that some food is to be provided for the elect when the impending doom-according to Harris—has fallen upon an unbeliev ing-and worse-world. Ordinary people who take the frouble to read all his, and much more of the same charneter, will he content to hold souls in paticace, and accepting Harris' own dictum, will wait and let events prove the truth or falsity of his

THOUGHT FORMS. In the Life of Anna Kingsford, 1896, Maitland writes: "In the armory of the Gods are many weapons, and woe to ence known, and we are deaf and those who touch their anointed or do blind. "We will not heed though one Gods are many weapons, and woe to their prophets harm." In Lucifer, 1896, Annie Besant speaks of the very serious effects of hating or suspecting a good and highly advanced man; the thought forms sent against him cannot injure him, and they rebound against their projectors, shattering them mentally, morally, or physically, Such is the dictum of Annie Besant. Respiro says: "Verily this has been already, and may be yet again, fulfilled upon the enemies of the New Life. [I presume he here refers to Laurence Oliphant and his beautiful wife, whose deaths were credited to T. L. Harris by some of his votaries; of course by oc cult means.] Every malicious attempt to injure T. L. Harris, or to persecule his representatives, incurs the terrible Nemesis of the arch-natural powers. Just after the first pamphlet of this series was issued a flendish attempt was made by by an occultist to injure me occultly, socially, and professionally on account of my advocacy of the New Life. I invoked the aid of the archnatural powers [who and what are they? are they angels or devils? and was informed that within twelve months the guilty would be punished. After a series of troubles from an occult source had fallen upon the enemy, and even upon those who had allowed themselves to be drawn into the vor tex, just within the predicted time the avenging course of the reverse current culminated, and the enemy was occultly crushed; this being followed in a few weeks by a great disaster on the material plane."

WILFUL MURDER.

Much stronger evidence is required than that adduced by the author in the above paragraph as to the powers said to be possessed by so-called occultists. If it be true that they punish their 'enemies," even to the death, it amounts to wilful murder, and it becomes a question whether they ought not to be brought to justice. In any case they are occultly subject to condemnation for exercising such nefarious and reprehensible means for injuring such as dare to differ from them, and disbelieve in their pretentique claims. If such is the outcome and manifestation of the New Life in and from the Brotherhood, all right-minded people will give them a wide berth.

## From Harbinger of Light, Melbourne, Australia.

IN THE HEREAFTER.

Federated Australla will form part of a still greater Federation which will dominate the world. I speak of a confederation of the whole of the Englishspeaking peoples on the globe. It is the first act of a great drama, upon the preparation of which we, in the spiritworld, have been engaged for the last

We have been influencing the

MINDS OF THE MEDIUMISTIC, and impressing all whom we could reach, in order to bring about this momentous result. It will be the means of building up and consolidating a constitution under which the federated communities will acquire strength and family, Cloth, \$2.

SPIRITUAL CONGRESSES.

Not only so, but it is the first step to-wards the Federation of the World. This, I repeat, is our work; for we hold, as you know, spiritual congresses, in which the statesmen who have played an important part in mundane affairs, assemble and take counsel together under the direction of the higher powers, who are the instruments of the Most High, for the regulation and direction of the government of mankind SPIRITUAL MINDS.

Your very laws are the offspring of spiritual minds acting upon human agency. They are first instituted upon this side, and then carried into effect more or less imperfectly, by reason of the imperfection of those upon the earth whom we have to work through upon yours. Ours is THE WORLD OF CAUSES

and your own that of effects. The great drama of humanity is written, its char acters chosen, and its scenery deter

mined upon, here; it is enacted by those who are still in the flesh. BY COMBINING Great Britain, America and Australia, by their geographical positions are so advantageously placed that, by combin ing, they can impose their will upon the rest of mankind, and dictate an uni-

but, so far as I can see, the next great war will be of short duration. AND FOR THIS REASON, the forces which will be brought into

versal peace. Such a state of things

will not be reached without bloodshed

action are so tremendous, and the human inventions for the destruction of life are so terrible in their murderous potency, that the carnage will be too vast and awful to be persisted in for any length of time. THE GREAT HORROR.

Not only so, but the horror of the whole thing will be so appalling, that there will be a general revolt of the masses in all civilized countries against the continuance of such fiendish abominations, and they will demand and compel a general disband ment of all standing armies and of all those vast fleets of war.

SLAUGHTERMEN.

The whole world will meet in Congress, and will declare its determination to abolish these organized bosts of slaughtermen by land and sea. And when these have been dispersed, and the nations deprived of the means both of offense and defense, there will be no more wars and divisions, and a sense of their common interests, common origin, and common hopes will gradually draw them together and bring about the eventual Federation of the World.

## From Two Worlds, London, England.

GIVEN THROUGH E. W. WALLIS. Very often it is not till some overwhelming and crushing sorrow comes that we discover how strong is the religious instinct, and how dependent on religion we really are, and yet how often is the soul unsatisfied! there be such a universal fear of death. and mourning for the dead, if we really believed our loved ones were happy who had preceded us to the spiritworld? The universal reign of this fear is proof that the religious of the past do not give real hope and comfort in face of death. Yet how strong is the opposition when anyone tries to prove to the world that the supposed dead are alive, and longing to give evidence of

The lecturer asks us to imagine the PAIN THESE SPIRIT PEOPLE

feel when they try to make their presdoes return from the dead." But evidence is accumulating and truth will conquer. And when at last the conviction is attained that the dead really do return, then follows the inquiry "What message have they for the world?" If man lives after the change called death, he lives as a man, or it would not be life, and death has no magical powers to transform a sinful soul into an angel of light by simply believing on the atoning sacrifice of an innocent life. Religion should not

BE A SORROWFUL AFFAIR, not the living of an unnatural, artificial, ascetic life. The tenets of the church have been, "Flagellate the body, crucify the flesh, crush out natural de sires, and deny yourself," but "the body needs to be understood to be rightly used, to be recognized as just as divine in its degree as the spirit is divine; or to put it in old time phraseology, 'Know ye not that ye are tem ples of the living God?" "The ideal man should be strong, brave, free, good, helpful, hopeful and happy."

THE TOTAL DEPRAVITY of man is here emphatically denied; rather the divine in man is insisted on. Progress is the lot of all-"perfection's sacred height is always on before." And "whatever good you may do on this side of the grave will become your wealth on the other side; in religious or spiritual life, in moral expression or intellectual growth character will endure-you will reap as you have sown. There is a "sweet reasonableness' about these spirit teachings that makes them very attractive.

- "FROM HEAVEN TO HELL," is just another way of saying from ignorance, sin, and folly to wisdom and goodness. The kingdom of heaven is within us, so, also, is the kingdom of hell. Most of the pain and misery of this life is brought on by man himself; and pain is not intended by the Allwise as a punishment but as a warning that we are going wrong. .

TAKE THE CONSEQUENCES.

Here is a strong thought strongly expressed in a manner which appeals alike to facts and reason: "If you be lieve that man is a moral agent, if you believe that he is accountable for all he does, then you must grant him the liberty to use his own moral consciousess; if he persists in going to the Devil he must take the consequences and suffer until those consequences have shown him that he has gone to the Devil, and he had better see about retracing his steps. Do you not see that the very consequences you so much deplore are in the main educational influences that enlighten and benefit humanity?

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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 seventenths 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 instigated 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 uniderstood, 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 relations 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-for-

R. Marsden: O. 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 supposititious, and taken on for the purpose of deception. Belief is the talisman. The sinner's confession and pardon for life-deep words, the doctrine a cyclopedia of spiritual phenomena. 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 is the heritage of the present.

All the material world had 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

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. Den-

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 "Eps Sargent," claiming it to be correct; which is the correct spelling, and what is 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. Zollner. to prove another hypothesis, that matter could pass through matter. He made a laborious attempt to demonstrate this proposition, but lamentably failed, as everyctually demonstrated the proposition thousands of stu- will come. - Philadelphia Press.

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 spellng of his name, in the manner here given.

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

(2) What are the sixteen principles or laws of nature? A. Professor St. John, with wonderful spiritual insight, elaborated a scientific scale of "colors and their correspondencies," 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

As Viewed by a Very Prominent Author and Medium

Medium

As Viewed by a Very Prominent Author and Session 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

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 acquirements 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 questionng 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 are we 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 Upon removing the covering two handto 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 heloved 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 mugical 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

It is a most remarkable book, from whatever point it is viewed. As a greater part is inspirational, many things | The Kaw Valley Spiritual Asin 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 blight and blasting of the best of the human race. The the typographical art. It is in red cover, stamped side morality with which it sought to clothe its monstrosity, 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 where premiums are concerned, is offering his subscrib-

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 be with us. Also materializing, slatepreaches, illustrating, so far as he is able, all the altruistic be here. Board and tents will be furpreaches, illustrating, so 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 fully given by the secretary, T. P. Kelwas 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 the derivation of the name? I dreamed that it was from 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 "The Fountain of Life, or The Thre Jone must who aftempts the impossible. Not a scientific yet fully recognized that the providing of such grounds man in the world to-day agrees with him, while had he is a legitimate charge upon the public treasury, but that brooker. One of the author's most use

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 main "guides" have climbed upon the front seat and have the reins well in hand for the 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 dreadful "nausty". Spiritual-ists. [Special selection with tears of

greeting];
We'll all talk in conference and look Through the mazy dances;

All about the rights of women; Let's go boating for pleasure, and, Just look at that beautiful scenery; Oh! such rapturous music; No, I can't go home till I dance

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

To utierly full 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 session than in the two preceding years our success in the past, and with the present assurances 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 no-tified 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, for 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 pro-ceedings 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 bluring the past week. There was a fair attendance at the meetings lore Sunday. Hon. O. P. Kellogg still helds the rostrum. As a wit and humorist he excels and therefore has held his audience during the extremely hot weather.

of his engagement. 191 at Mrs. Orllley, of Allegheny, still continues to mystify the skeptics with her platform tests, one of which deserves special mention. Sidney, Starkey, of East Liverpool, came here bringing. with him two musterious, packages carefully wrapped, which the placed upon the rostrum just before the test seance. At the close Mrs., Crilley placed her hands upon them and said: 'I now see two ancient spirits who said they were with you and helped you mold the clay to make these jars" [indicating the man who had brought the packages there] and continuing, she spoke of the clay being brought from various parts of the world, and called his attention to an invention upon which he admitted to be working. some Egyptian vases were displayed, bearing mystical, ancient names, Yarma and Jeano Morado.

At a subsequent interview with the writer, the man declared he had brought the jars as a present to Lake Brady, and had been careful to show them to no one and to make no allusion to them. He said the medium spoke the truth and that the names those of the spirits, his guides who had instructed him to make the vases.

The ladies of the camp are working very hard for the fair which comes off Thursday, July 15. We wish them abundant success

We are sorry to chronicle the illness of Mr. Alfred Kellogg, one of our managers, necessitating his removal from the camp ground.

The largest picnic since our opening came on the excursion Saturday. It numbered about two thousand. Maggle Gaule has arrived here, and is to succeed Mrs. Crilley as test me-

dium. The latter has given general satisfaction, and the former is too well known to need special mention. Mrs. Carrie Nick, who has just left the camp, also gave some good tests while here. MRS. M. McCASLIN,

# sociation.

This association will hold its first aunual camp-meeting at Garfield Park, Topeka, Kansas, commencing Saturday, September 4 and continuing until Monday, September 20, inclusive.

LIST OF SPEAKERS.

Adah Sheehan, of Cincinnati, O.

nowned mediums.

The wonderful Brockway family, test mediums of the Pacific coast, will nished at reasonable rates. Straw will be free to campers. All campers will bring their own bedding, etc.

The railroads will make a rate of one fare for the round trip from all points in Kansas, including Kansas City and St. Joseph, Mo., to Tulkia. Excursion tickets to be sold September 4, 5, 8, 11, 12, 15, 18 and 19 with final return limit of September 24, 1897. Tickets to be good for continuous passage in each direction. Any information will be cheerley, 310 Harrison street, Topeka, Kan. By order of the board of directors.

T. P. KELLEY, A, MARKLEY, Secretary. President,

"The Gospel of Buddhs, According to 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 princi-ples. Spiritualist or Christian can scarcely read it without spiritual profit,

"The Fountain of Life, or The Threefold Power of Sex." By Lois Waisful books. It should be read by every man and woman. Price 50 cents.

THE CAUSE AT CINCINNATI, O. The First Spiritual Church held opening services, both afternoon and even-ing, Sunday, July 11, in the spacious building secured for the use of this so-clety. Dr. Adah Sheehan, one of the ablest speakers on the spiritual, rostrum to-day, delivered a beautiful and practical address to the members and friends of this new movement, in the afternoon. In the evening, despite the heat, she was greeted by an audience of about four hundred and fifty people. The rostrum was tastefully decorated with palms and cut flowers, lovingly provided by friends, and our audience would compare favorably as far as intelligence is concerned, with any in the world. Too much cannot be said in praise of the officers, trustees and speakers of this association, for the beautiful building provided for this work. It contains two rooms, each with a seating capacity of 600; a study and library rooms, together with rooms

It is brilliantly lighted at night, and every window in the room where services are held, is beautiful cathedra glass. It is carpeted, cushioned, and best of all, provided with a grand sym phony organ, upon which can be produced the music of the old masters at will. This, together with the able dis-courses of Dr. Sheehan, place Cincinnati in the lead in matters spiritual. The society has leased the building for a term of months. It is centrally located, convenient to car lines, and services will be held twice on Sunday and once during the week. The public and press have treated us very kindly, all the papers printing favorable and even flattering notices of our opening and our speaker.

Our president, Mr. J. E. Bruner, the speaker, Dr. Adah Sheehan, our faithful secretary, Mrs. H. D. Bruner, and Dr. Frederic Horman, by their efforts alone secured the contributions neces-sary to make this grand work the success it is. Hoping that our example may be followed by every city in this country, to the end that our grand philosophy may be properly presented to the inquiring public, who, to-day are eagerly seeking spiritual food. Cincinnati, O.

PASSED TO SPIRIT-LIFE

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

Mrs. Martha E. Rogers passed to spirit-life, at her home in Pavilion, Mich., July 4, 1897, aged 81 years, 4 months and 11 days. She was a thorough Spiritualist, knowing of the conti-nuity of life. The funeral services were held at Henry Bradshaw's, near Scotts. Conducted by C. E. Dent. Interment in Simpson's cemetery, near Athens, by the side of her husband and wo children. Vicksburg, Mich.

Mrs. Delight A. Doolittle passed to spirit-life, Monday, July 5, at Cleve-land, O., in the 78th year of her age. Mrs. Doolittle, formerly of Oswego, a resident of Cleveland, was a pro-nounced Spiritualist of long standing, being one of the earliest investigators into the phenomena of Spiritualism Her long years of study into its philosophy rendered her an able exponent of it; better than all, she lived true to Spiritualist, Mrs. D. was a sympathizer and identified with the abolition movement, entertaining and assisting as far as able many of its most noted leaders. As she worked for the liberation of the slave from physical shackles, so she worked for the creed-bound from their mental and spiritual bondage. She not only proselyted with her tongue, but by her acts of daily life, living as she al-ways did, true to her highest convic-

Mrs. Doolittle on this account was those who differed from her. She was a loving and well-beloved woman in a happy household. To such an one death had no terrors. Her transition to spirit-life was peaceful and happy Conscious to the last, she called her children to her, kissed them good-night, saying she would see them in the morning. As the clock struck one, her spirit gained its freedom from the old worn-out body, when no doubt loving hearts and outstretched hands wel

comed her to her new home. Cleveland, O. THOMAS LEES.

"Principles of Light and Color." E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here garnered and made amenable to the well-being of humanity. Medical, men especially, and scientists, general raders and students of occult forces will find instruction of great value and interest. A large, fourpound book, strongly bound, and con-taining beautiful illustrative plates, For sale at this office. Price, postpaid, \$5. It is a wonderful work and you will be delighted with it.

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"From Night to Morn, or An Appeal to the Baptist Church." By Abby A. Judson, Gives an account of her experience in passing from the old faith of her parents to the light and knowledge of Spiritualism. It is written in a sweet-spirit, and is well adapted to place in the hands of Christian people. Price "Religion as Revealed by the Mate-

rial and Spiritual Universe. By E. D. 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, cloth; paper, 50 cents. For sale at this office.

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## A HUMANE PICNIC.

Home for Aged Spiritualists, at Crete, Ill.

TO THE EDITOR :- Owing to a rush of business, camp work and other duties, I have waited for somone else to write an account of our Crete picnic, but as yet have not seen a word about it. The event was one too noteworthy to pass lightly by. The fact of its being an attempt to care for our aged Spiritualists would alone declare it a work of merit on the part of the ladies who have striven so earnestly to bring it to the front. The day was all that could be desired. A rain in the morning only added to our pleasure later on, allaying the heat and dust. I was called from my work in Peoria to give the opening address, and can say no more pleas ant task could have been assigned in the round of our spiritual duties. A laughing, good-natured crowd greeted us at the depot, and we soon filled the coaches waiting for us. The trip was short but pleasant to the sleepy little village of Crete. We soon waked the echoes from hill and dale with laughter and song. The ladies, under the leadership of their president, Mrs. Rowena Smith, and treasurer, Mrs. Brandel, arranged for a morning meeting. The American Male Quartette sang, and from all parts of the grove came the friends to listen to their grand music, soul inspiring, in Nature's own temple, green fields and blue sky.

Mrs. Cora L. V. Richmond gave an invocation in her own impressive manner after another song by the quartette, the inspirational guide directed the address given through myself, following the line of thought advanced by Mrs. Rowena Smith in her words of welcome and the invocation which followed by Mrs. Richmond. Another song, and Mrs. Richmond gave one of her spirited inspirational addresses. After the regular service was over, mediums who desired to occupied the platform until an impromptu meeting was called at four o'clock, many desiring to hear Mrs. Richmond and myself again. After the meeting all enjoyed themselves as they pleased until the hour of return.

Great praise should be given to Mrs. Smith, Mrs. Brandel and the other ladies interested in this good cause, and when our aged workers and pioneer Spiritualists can sit under their own vine and fig-tree as the result of this movement, the names of the founders should be written in letters of gold over the portals of The Home for Aged Spiritualists of SARA C. SCOVELL.

#### TRAINING SCHOOL

Its Standing, Its Officers, Its Aims and Purposes.

To THE EDITOR:-- I desire to announce through the columns of your paper that "The Spiritualists' Training School" has effected a permanent organization and taken out a charter. The charter was granted by "The National and Spiritual and Religious Camp Association." The headquar- written manuscript. An income ters of this association is in Mantua, O. The society was incorporated in 1890, with full power to charter other societies and to found schools. The Spiritualists' Training School is

a free, independent association; is under no obligations to the Mantua society, except in a moral- and fraternal sense. It is authorized to transact business anywhere in the State of Ohio or elsewhere, to hold its sessions wherever it will be the most practicable to do so. The officers of the Spiritualists'

School are Rev. Moses Hull, president; F. Schermerhorn, vice-president; Mattie E. Hull, secretary; Milton Danforth, Jr., treasurer; Rev. Andrew J. Weaver, Prof. D. M. King and the officers exclusive of the sccretary constitute the board of trus-

The school will hold one session each year, of not less than forty-five days, beginning not later than June 1st. A home department will be instituted in the near future. This will consist of a course of study and reading to be given under the direction of those having the work in charge. Mr. Weaver is Chairman of the Committee of Educational Department, and will have a general superintendence of the home department work.

As soon as the constitution and bylaws of the new organization reach me from the committee I will report more in detail, and state conditions on wnich different degrees of scholarships can be obtained.

MATTIE E. HULL.

Winfield, Kans.

Lake Brady Camp, Ohio.

TO THE EDITOR :- This famous resort, as you are well aware no doubt, is located in northeastern Ohio, and in the heart of the Western Reserve, the most fertile and thrifty portion of the great State of Ohio. The hotel and grounds have been open to guests. picnic parties and to the public in general since June 1st, but the grand opening did not take place until June 27th. Upon that day the attendance was good, the weather fine, and every one seemed to enjoy the occasion. Judging from the many letters of inquiry, Mr. C. P. Hopkins, the gentlemanly manager, is receiving daily, the attendance this season will surdifferent phases of mediumship are | Mankind." represented here, and among the mediums there is one of whom I desire to speak at this writing. The gentleman I refer to Mr. M. M. Henry, of Detroit, Mich. Mr. Henry's gifts are orchestra arrives July 24th. wonderful, and should be made known to the many readers of your paper. address ALBERT P. BLINN, Clerk, His powers in spirit telegraphy, clair-

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voyance, clairaudience and independent slate writing are wonderful. Not long since the writer had a private sitting with this medium, at which he received test after test, and of such a convincing nature that the most skeptical could not doubt the fact of spirit return and communion with their dear ones on earth. During this sitting the writer received messages from his friends on the spirit side of life that consumed fourteen pages of closely written manuscript. All messages conclusive. Questions were correctly answered that I had formerly written, while I held a question, one at a time, in my hand, and at the same time neither I nor the medium knew which question I held until it was correctly answered, I afterward opening the paper and seeing the correctness of the answers. The writer can conscientiously recommend Mr. Henry to anyone seeking after truth and proof of a continued life beyond the grave. Mr. Henry has rented a cottage, and expects to remain at Lake Brady during the season. E. R. KIDD.

#### Lake Brady, O. Lake Pleasant Camp.

TO THE EDITOR: -On July 25th the meetings for the season will commence with Mrs. Carrie E. S. Twing as the speaker for the forenoon, and Oscar A. Edgerly in the afternoon.

Campers are arriving daily in large numbers; the hotel, under the management of Mr. E. E. Conant, the station restaurant, with Mr. John Glicksland as proprietor, and the stores and bakery, are all open. Cottages and rooms are in demand. Board can be secured at \$4 and \$5 per week. rooms at from \$2 per week upward. Extensive arrangements are being made for the healing festival to be held in the temple on August 2d and 3d, six of the best known healers in the country having been engaged. Several new cottages are being erected, J. S. Hart, of Springfield; Samuel B. Harvey, of Boston, and Mrs. B. F. Brown, are building on Montague street. E. Putnam and Frank Barnes have new cottages on Rose street, and three are being finished on the new

grounds. Among recent arrivals were Miss Jennie Rhind, Captain Caswell and family, K. D. Childs and wife, Abbie for me. It has strengthened my left E. Doubleday, Hattie C. Mason, Mr. and Mrs. Dowd, J. P. Weston and wife, and Madame Mullana.

Prof. E. A. Gibson, the well known teacher of dancing has leased the pavilion, and under his successful management, with the orchestra of the Fitchburg band for music, these dances will be of a high order.

Col. Robert G. Ingersoll is engaged Sunday, August 15th, to lecture | manity! Sent postpaid for 10 cents in on "The Truth," and on Sunday, pass former years. About all of the August 22d, upon "How to Reform

The Fitchburg Military Band will Tuttle. Lovers of poetry will find gems tian Mythology." By Judge Parish B. arrive August 1st, and will give two of thought inpostic diction in this hand. Ladd, LL.B., of the San Francisco Bar. concerts on week days and three on Sundays during the whole month. The

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Opening at Lily Dale.

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The Cassadaga Lake Free Association Camp-meeting opened this after-noon, July 16, at 2 o'clock, the occasion being "Pioneer's Day." About a score of old workers were seated upon the platform and as many more were among the audience, but were too bashful to come forward. Many of these were connected with the first three years of camp life at this point.

The meeting was opened with a short talk by the chairman of the present session, Mr. George H. Brooks, after which Dr. Hicks was introduced as the opening speaker. His remarks were interesting, being directly to the point and were well received.

Following him were Mrs. Purple,

Mrs. Rowers, Mrs. Myra Paine, Mrs. Gorton, Messrs. Bowers, Skidmore, Gaston, Merritt and Dr. Carter. Some of these people were at the first session held on the grounds and Mr. and Mrs. Bowers and Mrs. Purple entertained many of the first visitors in the best way possible with nothing but sheds and straw ticks to offer them. Old days were recalled and many pleasant reminfscences given. It is needless to say that the meeting was a most enjoyable one. The music consisted of congregational singing and mandolin and autoharp duets by W. H. and Mrs. Bach. At 4 p. m. a meeting was held and steps taken in the interest of the Chil-

dren's Lyceum, and its first session will be held Monday morning at 9. The opening meeting was a success and was attended by about the number usually attending the first meeting. People are arriving on every train and the utmost good fellowship seems to animate all of them. To-morrow Dr. Hicks addresses us, but Col. Ingersoll has disappointed us and will not be here Sunday. Another program for Sunday is being arranged.
W. H. BACH.

Camp at Brainerd, Minn.

The Mediums' Northern Cassadaga Camp-meeting Association will hold its first annual camp at this point, August 1st to the 16th, and longer if it proves

A great many noted mediums have already arrived and are enjoying boating, fishing and bathing, and resting up prior to the commencement of the camp. Among the expected mediums are Elsie Reynolds, materialization: Bangs Sisters; The Fosters, spirit photographing and physical light seances, and Campbell Brothers, spirit artists May Goodrich, lectures and tests; Will Langdon, physical and light seances; Dr. and Mrs. Vaughn, lecturers and healers; Katie Wheeler and Amne Wheeler, materializing, trumpet, and independent slate-writing. Dr. Arthur. the famous English physician, who is a noted hypnotist and healer, is already on the grounds and doing a remarkable

The grounds are in fine condition, and the management want to make this the banner camp of the season. To those who bring tents, ground rent is free; but the usual admission of 10 cents per day to the grounds will be charged. Meals served at the dining hall at reasonable prices. Springs and bedding can be procured at reasonable prices All inquiries can be sent to my address EMMA L. HOLMES, Sec'y.

Devil's Lake Camp.

Box 1745 Brainerd, Minn.

Our camp was opened July 11 by those grand workers. Mr. and Mrs. E W. Sprague, who are still with us. Helen Stuart Richings we expect this week as well as others. Vern Cooper, of Mason, Mich., has already arrived, as well as other mediums not so wide ly known. Would that all might be with us to enjoy our spiritual feast.
D. P. HUGHES, Sec.

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West Side Spiritual Society meets at No. 46 South Ada street at 8 p. m. Universal Spiritual Society, Hopkins hall, No. 528 West Sixty-third street, Englewood (over postoffice). W. T. Parker, pastor. Conference at 3 p. m. Lecture by H. M. French at 7:30 p. m. Church of the Spirit, No. 620 North

Clark street. Willis 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 2:80 and 7:30 p. m.

Church of the Star of truth, Wicker Park hall, No. 501 West North avenue. Services every Sunday evening at 7:30 Church of the Spirit, corner Wash-

ngton Boulevard and Ogden avenue. Dr. Willis Edwards, pastor. Services at 2:45 and 7:45 p. m. Lecture, tests and spirit communications.

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