## SOUL GROWTH

More Desirable Than Rubies Dr. Berillon Interviewed by or Gold.

SOUL GROWTH MAY BE ATTAINED.

To the Editor:—Out of the soul the mouth speaketh. The article from "J. S. L.," in the Thinker of June 5th, comes from one who is attaining soul growth. The article will bear reading and re-reading. I do not agree with him entirely as to tests from the platform. I held meetings every Wednesday evening for nearly six years, at 111 Larkin street San Francisco, and Sunday meetings much of the time. A part of the evenings tests were given; also on Sundays. Benefit from platform tests lepends much upon a wise selection of talent, those who will keep back matters not suitable for the public. I know of many who have been convinced of spirit

return thereby.

I have been a Spiritualist fifty-six years, Like our sister, Julia A. Johnson, whose article is in the same issue, I lived among the Shakers at Lebanon, N. Y., five years, where we held daily communion with those who had left their bodies, but wanted to assure us of their presence and love.
To me the purchasing of the Fox

none seems like throwing away money.
There are many better ways to use it.
Why make so much ado over the rappings at Hydesville? The Bible is filled with records of phenomena more pronounced. Judge Collins, formerly president of the Society of Progressive Spirident of the Society of Progressive Spiritualists of San Francisco, told me ten years ago of a test he had received from a woman fifty-two years before, as good (he said) as any he had since. One might better write out the history and put up a monument to our early lecturers who endured so much hardship and inconvenience; in fact it would be, to my mind, more sensible. Let us use the little money we have doing for those who are suffering poverty, not having the necessaries of life and to whom the comforts are unknown

Soul growth is attained by devoting time to it, as one does to become a mu-sician, artist, etc. Select a time when least likely to be intruded upon, and sit for half an hour each day. To shut out thoughts of earthly things, enter into carnest prayer that your spiritual nature may be quickened: that you may come in communion with the higher spiritlife, and that the latent faculties within may be developed. If you pray in the right spirit to the infinite powers of the universe, and ask the wise ones and workers of the past to come and help, you will not ask in vain. The first, second, and the hundredth trial may not be successful, but there comes a time of success, when the voice of the spirit triumphs. This is what all Spiritualists this w could not speak unkindly, blame or criticise, but lovingly suggest a better way, and, as is said of the Nazarene, say "Oh! Father, forgive them, for they know not what they do." SCOTT BRIGGS.

A MINISTERING SPIRIT.

When I was dead one year, I came Unto mine own—it was so sweet To see their faces and to hear Within the old familiar home They talked and laughed with youth-

Brave brothers and fair sisters dear-Nor little dreamed who was their guest. They measured out the morrow's plans, And counted joys that filled to-day, Their eager eyes sought present good-I was a being passed away— The world was with them and did lure,

With throng of happy, living things They could not feel my spirit touch. Nor hear the rustle of my wings! And all went forth, save one alone.

Who to the window casement stole Where erst, we two were wont to sit-And in the anguish of her soul, Wept long and sore, with trembling

Upon her tear-washed face, and cried: "God pity me this woful day— This was the day my brother died!" Then, with a spirit's subtile ken God-given,—did I minister Sweet comfort, such as God gave me Unmeasured—gave I unto her. Till, sad with pleasure's surfeit, they Who went, returning, found no trace Of woe in her, and whispered low:— "She wears God's glory on her face!" -Youth's Companion.

WHEN I SHALL MEET MY YOUTH AGAIN.

I have faith, I know not why, In life's journey, by and by, Somewhere again I shall see My youth in some fair country, And gazing in his soulful eyes, In justice to my inner sight I then shall read the years aright, And feel the divinity within When I shall meet my youth again.

But there will be such changes wrought My youthful lad whom I have brough May know me not, for I shall be To him a deepening mystery. For things I labored for and sought, Scarred and seamed by time and toil. His heart albeit may recoil As children often do from men

When I shall meet my youth again. But he shall know me then; My youth folded in my arms Seeks a refuge from alarms. The years as though they had not been Shall fade as shadows fly;

Shall know no worldly pain, When I shall meet my youth again.
BISHOP A. BEALS. Summerland, Cal

Secure my youth and I

When all else is lost, the future still remains.-Bovee.

Nothing is so atrocious as fancy without taste.-Goethe.

## "SUGGESTION."

Quaestor Vitae.

MESMERISM-VITAL FLUIDIC EM-ANATION-THERAPEUTIC HYP-

Mesmerism, said Dr. Berillon (who is now giving a course of lectures on hyp-notism at the "Ecole de Medicine," of Paris), presumes action by a nervous fluid. Hypnotism, on the contrary, supposes action by a suggested idea. Mes-merists really "suggested" sleep without knowing it. It is the transferred idea that is the acting force. Hypnotic sleep cannot be produced without suggestion. Charcot's revolving mirror or Braid's brilliant point will not suffice in themselves, unless the idea of sleep has been suggested; unless the subject has been led to understand that sleep will be induced thereby. But the word "sleep" in a commanding tone will suffice in itself, in a subject who has previously been made to sleep. Equally in awaken-ing the subject, to blow on the eyes will not suffice without the command to awake. Braid certainly discovered that sleep could be produced apart from passes, but he had probably suggested to his subjects that they would sleep when they had looked at a radiant point for some time. He did not realize the importance of the suggestion in the results which followed. It is now considered that the revolving mirror may be used as an adjunct, in some cases, as it prepares the ground by producing fa-tigue and expectancy; but it is the idea sown by suggestion that determines. Charcot's method was to impress and

awe the patient, both by environment, manner and command: he used very few words, but every word carried force. Bernheim soothes, charms and tempts the patient with the prospect of pleasant leep. Liebault exerts kindly persuasion; inspires confidence by his gentleness. Calmness and persuasion and force of example are the great factors.

VITAL FLUIDIC EMANATION.

The members of the Societe d'Hypnologie et Psychologie, of which Dr. Berillon is secretary, are followers of the Nancy school, but Dr. Dumontpallier, its president (especially after reading the translation of Reichenbach bed by the secretary members and the best are secretary members and the secretary members and the secretary members are secretary members. lectures, recently published by M. de Rochas), is prepared to admit that there Rochas), is prepared to admit that there may be some reliability in the theory of a vital fluidic emanation.

The Salpetriere patients were all hysterical subjects, and the system pursued to the shift of others of the salves of the weathly who excise despotic power over them.

Other persons are devoted to pleasure and care for little else than sensure. whereas the Nancy school seeks the-rapeutic results. Hypnosis must not be considered to be a species of hysteria. erb is, "The excesses of youth are rapeutic results. Hypnosis must not be considered to be a species of bysteria. Hysterical patients present spontaneously many of the symptoms which may be drafts upon old age, payable about thirty years after date."

Another class think of only social discrete drafts upon old age, payable about thirty years after date." hypnotically induced, such as local, par-tial or even total cutaneous insensibility; tinction. Their ambition is to such as the division of the normal personality, etc., etc., which fact tends to show that there must be an identic elenent in the cause producing both states. Hysteria is a psycho-physiological dis-equlibration, which, if left to itself, tends to aggravate. Psychical medication only can effectually deal with it. If the patient be mastered with firmness and directed with authority to resist disorderly impulses, the normal balance may be re-established. Hypnotism is consequently an unsatisfactory and incomplete appellation; psychism would have been preferable inasmuch as the force in question can not only be used as a sleep-producing agent, but as a stimulus and as a psychical regulator and corrective. Most patients require stimulating and equilibrating, rather than sleep. Most brains are naturally too lethargic. THERAPEUTIC HYPNOTISATION.

Hysterical patients are very far from being the best subjects. Strong, healthy people and children make the best subjects; children because their minds have not been strained by anxiety and worry. Adults are usually affected in some way or other by illness or mental trials, and to that extent lose in sensitiveness to suggestion. Therapeutic hypnotisation does not harm or damage the patient, while repeated experimental hypnotisation merely will certainly do no good. Many of the patients treated at the "Pitie" improved mentally as well as physically under hypnotic treatment; their faces became more lively, their expression brighter. After experiencing the help given them by suggestion, many patients would come and ask for many patients would come and ask for assistance in other directions, by sug-gestion. It is especially valuable as an educative agent for children, in whom lethargic faculties may be stimulated and unruly tendencies may be moderated and regulated. Suggestion is therefore

the science of determinism. HYPNOTIC SUGGESTION.

As sleep is produced by suggestion, according to our views refusal by the subject of the idea suggested implies refusal of hypnotisation. If the subject is refractory he cannot be hypnotised therefore. Consequently suggestion cannot occur unless the subject is consent-There must be a temperamental offinity between the subject and a suggestion, for the latter to take effect. Suggestions do not always take effect The experimental crimes that have been acted, were "crimes of the laboratory merely. Laboratory subjects learn to confide in and trust their operators, and know that 'the latter would do no real harm. They lend themselves voluntarily to sensational acting, under such circumstances, with subconscious knowledge that they are acting for effect merely. In real life such suggestions would be ineffectual in reaction with the normal personality, unless criminal ten-dencies existed in the subject naturally,

As to the modus operandi of sugges tion, an idea may be said to act or brain, as light does on a sensitised plate, entailing the reflection of an image representing its content. The more sensitive the brain, the more intense will be the reaction. But all suggestions do not entail realization, which may arise from the brain being lethargic and responsive or not affinitising with the

(Continued on page 7.)

## NATURAL LAW.

True Philosophy of Ethics. Some Personal Experience.

NATURAL LAW IN THE SPIRIT-UAL WORLD. Life on earth is given to man for a grand and noble purpose-grander and nobler than language can express, or the mind conceive. How few there are who realize it! Without a knowledge of man's nature and destiny, the real uses and purposes of life are defeated; and like one lost in a wilderness, he wanders amid the fogs and mists of superstition and error.

'O'er life's tempestuous sea we sail-Self-love the compass, and passion is the gale."

Most people are engaged in the pursuit of wealth or of pleasure; or in seeking social position, honor, fame or These are pursued as ends in life. They are not ends, and cannot be Even their successful pursuit will not fulfill life's purposes. The nature and destiny of man are such that wealth nor pleasure, nor the realization of man's highest earthly ambition will meet the demands of his nature and

But these earthly pursuits are not to be undervalued. They are necessary as means of life, but never as the ends of life. This is the great mistake of the civilized world, and by it mankind are led into error. Do you suppose a mechanic could construct a machine with out knowing the use of it? No more can man regulate the course of his life, nor determine his destiny without a knowledge of them. How, then, can he succeed?

Man is a magazine of forces differing in degree in various individuals, and different in kind in all persons. These forces are the feelings-the source of all human activities. Some of these feelings serve for the material needs and wants of man; others constitute

his moral and spiritual nature.

As an individual, man has feelings that prompt him to provide for food clothing, shelter, and the instrumental ities by which these are procured. Such we call wealth, and because they are needed, ambitious men take advantage of the more bonest and confiding, and drive them to the wall of necessity and force them to the alternative of subdission to their power or to starvation. The laboring classes submit and become the slaves of the wealthy who

was experimental rather than curative; ous enjoyments. These fall victims to

mand the respect and esteem of their fellow-men, and to shine in fashion and splendid equipages and associate with European aristocracy. There are oth ers still who would sacrifice everything for fame or honor or power, which ar as bubbles on the sea of life; are but little enjoyed when attained, and burst into thin air at last.

When one has passed through life and tasted all that wealth and pleas ure, honor and fame can afford, he re alizes that they are not the ends of life, and do not serve the purposes that man's nature and destiny demand. His warnings are disregarded by those who come after him and like him are led to exclaim: "Vanity of vanities! All is

vanity and vexation of spirit." And so the world goes on. None are guided a right, because the feelings that move mankind are those that prompt to the gratification of selfish and ani mal propensities. These feelings are the stronger; the moral sentiments and the spiritual aspirations are the weaker. The stronger always rule the

weaker. Selfish interests antagonize others' selfish interests; they create strife and contention, social and financial war fare from which mankind suffers.

Now, what is our duty? First, to un derstand the nature of man and to know his destiny. This knowledge will enable him to comprehend the purposes of his life. He will then know how to employ his energies and direct his means toward the attainment of the ends of life that are within his reach, and not until then. For, whether he knows it or not, he does determine his

We shape ourselves-the joy or fear Of which the coming life is made: We fill our future atmosphere

With sunshine or with shade. The tissues of the life to be We weave with colors all our own and, in the field of destiny. We reap as we have sown,"

The interests involved in government politics, morals and religion, are effects with which we deal, and not with causes. The would-be reformers are trying to purify the stream while the fountain remains corrupt. Can they do it? Never.

Our civilization will share the fate of preceding ones, in such futile at-tempts to preserve it. It is true, palliatives and temporary relief are possible, but these serve no permanent purpose. They are not saviors; but on the contrary, false lights that only mis lead and deceive.

The real purposes of life can be secured only when the moral sentiments hold supremacy over the selfish, animal propensities, and the spiritual aspirations are stronger than earthly attractions. How can this be accomoliished? By placing man in true re lation with the natural laws of human conduct. The basic law is founded on the fact that feeling, emotion, desire of some kind is the mainspring-the sole cause of all human conduct. The act itself is an effort to gratify some feel ing without any regard whatever to the haracter of that feeling; and the strongest feeling for the time being determines the act, whatever it may be.

The manner of its action may be (Continued on page 7.)

## CLAIRAUDIENCE.

To the Editor:-In an article I sent The Progressive Thinker concerning clairaudience, the other day, in my haste, I omitted several circumstances that might interest the general reader. It is a curious fact that when a spirit voice is detected, that the most complete and exact intonations accompany the voice, so much so, that the recognition is instantaneous. Not long since I distinctly heard the words of a spirit whom I recognized at once as from Mr Thomas Perkens, the traveling agent of The Elgin National Watch Co., Elgin, Ill. He said: "I feel a little bit shamed of my ignorance of Spiritual-

ism," etc. Mr. Perkens passed away at New Orleans, last January, with heart trouble. Several years ago while talking with him on the subject of spirit intercourse, he said that if he should pass over before I did, he would communicate with me if it was so he could. All I have to sny, is he has fulfilled his friendly pledge. At that time I little thought that I would ever hear a spirit speak, much less sing! On some occasions these spirit intelligences demonstrate clear-seeing or clairvoyance by telling me what I am thinking of, and making some appropriate and instructive comments upon the same,

It is an old saying that facts are stranger than fiction! Once my young-est daughter saw me listening, and said: "Can they tell me who I am thinking of?" The voice seemed some way off, but I made the attempt several times, but failed: Then after a brief pause, I said: They tell me you were thinking of — (giving the gentleman's full name) and his sweetheart, (and then giving the sweet-heart's name)—making a double test. When this was given the voice was clear and distinct.

Upon one occasion and one which will not soon be forgotten, I was in condition to hear two verses of a love ly operatic ballad, the glorious symphonles of which were so charming, I felt (I should judge) like Paul when "caught up into the third heaven." The same beautiful song (which still lingers in my hearing faculty), was repeated to me a mouth later, and these glad words came for my spirit's satisfaction:

"Shall we not join them in their choral

That swells an anthem through the fields of space, To spheres beyond, where radiant and

ls felt the glory from the Father's face?"

E. T. DICKINSON.

Addressed to New York Spiritualists.

To the Members of the Spiritual Educational and Protective Union:

Having been notified that it is prop to give over to the New York State Association all the hooks, seal, and charter, and the general lunds and prop erty, except such money as is in the Mediums' Home Benefit Fund, which shall be donated to the Vetoran Spiritualist Union of Boston, Mass., for the Home Fund, I vote yes to all but the last clause, regarding giving our Me-diums' Home Benefit Fund out of the State. We want a Home in this State. and as nearly all of the members of the S. E. P. U. are or will be interested in the State Association, the Home is not far distant orbs of light; so far away liable to be lost sight of. Farther, those who gave most liberally are residents of the very idea of contemplating the this State. I was vice-president at the great distance that separates us—yet time the money was collected, and gave my word publicly that it meant business on a practicable basis, which means a Home for New York State. It was expected to establish it at beautiful Lily Dale. But there is plenty of time to locate the spot. Our cause is not lagging, and the angel world comes nearer every day. It is well to ask here if the membership roll goes to the State Association? Farther, there are societies being established in different towns, and camps spring up all over the State, and at some tuture date I hope to read on the corner stone of some worthy structure: "S. E. P. U. M. H." And I suggest that all members stay on the roll and each say: "Let my yearly dues go to the Home Fund." (Especially those in the State.) The State Association will be strong; I know you will all stand by it in person and in purse. Spiritualists are not weak. The time had not come; once, but now it is here with all its power, and let us all move with one grand tread to the citadel of truth and fraternal love. I do not forget my brothers and sisters in this Union, in all States wherever they may reside, and if ever I am permitted to read upon this prospective corner-stone, in memory there I shall find a treasured gallery of friendly faces and sense the heart-throbs of sympathy, because we were all workers in a common cause Fraternally. SARAH A. WALTERS, Ex-Vice President S. E. P. U

Heaven must be in me before I can be in heaven.--Stanford.

There are braying then in the world as well as braying asses; for what is loud and senseless talking and swearing any other than braying?-L'Es trange,

What is fanaticism to day is the fashthe multiplication table a week after .-Wendell Phillips. ...

Fond Mother-Ohr Peter, Peter, I thought I told you not to play with our soldiers on Sunday! Army, on Sunday.-Tid-Bits.

## SOUL AND SPIRIT.

NO REST IN NATURE-EVERY-

THING IS ACTIVE. To the Editor:-There is no more logic or reason to suppose the terms soul and spirit refer to different things or parts of man, than to suppose the ancients were correct in giving to the various elements of nature a special divine ruler or God. The terms soul and spirit are both Bible terms, and may or may not have been used in that book to designate different entities or characters of the man., I notice that Spirit-ualists generally refer to soul, spirit, ego, etc., as separate parts that go to make up the man, and in defining the differences, they always confuse the investigator and as often disagree among

themselvès. The facts are, the life of the man is the man. The body is the house, the workshop; the man or life is the workman. The workshop was made or molded by the man for the purpose for which it is now being used and when this workshop becomes unfitted for use, the life will prepare another suit-

able for its farther use. But some have discovered, or think they have, that man is dual in his nature; that he possesses two kinds of life entities, one bad, the other good; and that he is continually at war with himself. This view was held by Paul and many others among the ancients, but that certainly proves nothing, as the same doctrine obtained at that time regarding every other department of nature. It is nearly time for progressive minds to discard all these old notions about gods and devils. Nature has divided her domains and en throned monarchs of power to war against or destroy herself. And if soul and spirit refer to different entities they certainly must harmonize, or they could not dwell together in the same house or body.

The life of man, like every other life has its origin in nature, is a product of nature, having been evoluted from natural elements and electrified by the ac tivities that belong to nature, and hence only natural—a part of natureand being a part of nature must oper-ate according to and in harmony with the laws that gave him birth. And all "Jenny Lind has sung for you—Jenny this seeming conflict in man, like other Lind has sung for you." seeming conflict in the various departments of nature, are but out-croppings of imperfection.

The life of man having but recently emerged from the lower brutal or animal conditions, still retains much that belongs to those low conditions. Some men are much more refined than others, having either had better opportunities or conditions to work in than pleased to give them original advantages. But the best of us are still very imperfect and can only get free from our imperfections little by little, step by step, in this life period, or in some other, whether on this earth or elsewhere within the domains of nature. Thus shall the life-the man, as we now term him-ever be carried along by the law of progress, the law of evo ution that gave him birth-meeting adversities on the one hand, and pleas ures on the other. He can never be less minish or be dissolved. Nor can be ever become permanent either in condition or space. But must ever be ad vancing from one plane of action to others, rejoicing and sorrowing alternately. Hope, the great mainspring of life, shall never forsake him, but ever

give him strength to battle. Such is life now, and such shall it ever be. Rest-there is no such thing as rest in nature: everything is action, progression, unfolding, advancing. Look into the starry depths and behold the are they that the mind is staggered at if we could be transported to one of these most distant orbs, others still as far away would we see. So it is in the great field of life in which we find our selves. Brilliant stars of life so far above us that untold ages will be required to raise us up to the lofty planes they now occupy, and when we have reached that coveted plane of glory of perfection we will find ourselves still far behind as at the very beginning. Hence man as we now call him is not a puny flower of an hour, but an eter nal embodiment of life that shall last till old earth itself shall have been raised atom by atom to active life and as a senseless mass shall be no more. And at that time man will have just begun' to realize and know himself. "God is a spirit"-how true that utterance was, and now is. Truly God is spirit, God is life, hence all nature (His works) is spirit, is life, in some condi-tion of unfoldment; and as the law of evolution is now, and ever shall be operative, every atom of nature must become spirit. Then and not till then shall we behold God, but can never know Him, as that would be perfect knowledge; but we shall then behold God in the great field of life. Pueblo, Colo.

A. B. ALLEN.

MAY F. AYERS, Sec'y.

FOURTH ANNUAL CONVENTION. The fourth annual convention of the Michigan State Spiritual Association will be held in Lausing, August 10, 1897, at 10:30 a. m., at J. O. of A. M. Hall, 1111/2 Michigan avenue East. Reception committee will meet delegates at all incoming trains.

All life, spiritual and physical, is natural, and yet its profound mysteries onable creed to morrow, and trite as man has not thus far been able to penctrate.

Every human being longs to be hap py, to satisfy the wants of the body with food, with roof and raiment, and to feed the hunger of the mind. accord Peter-But I call them the Salvation ing to his capacity, with love, wisdom, philosophy, art and song.

## MEDIUMSHIP.

INSTRUCTIONS TO WOULD-BE MEDIUMS.

I would ask the mediums of the United States if any of them know any of the laws of the spirit-world? Can any of them tell a person who wants to become a good and true medium just exactly what course to take to become such a one? I have heard very much concerning the laws of mediumship, since I have been on the spirit side of life, but I have never seen or heard of one medium who knew what these laws actually are. I have made a business of finding out the laws which govern the mediumistic state in mortals; and I am sure that if the real laws were understood by mortals, there would be no obsession. There would be no mediums in the insane asylums, and there would be no trouble for the common mediums, in the way of frauds and exposures.

If the real laws governing medium ship were understood, there would be no developing mediums necessary. Now I am aware that this last state ment will be contradicted by the guides of all developing mediums, and consequently by the mediums themselves. But I am not responsible for the laws as such, and am writing just what I know to be true. It is my work to do all the good that I can for that class of people who are willing to become instruments for the use of the people who have passed behind the veil and are mourning for their friends, who are left in the shadow-land of the material world, far more and very much longer, than these earthly friends mourn for those whom they call their dear de-parted—who are not gone, but are cut off from all communication, and are never spoken to, nor recognized in the homes where they still belong, and are trying to live. Only think what it must be to be thus situated. These mediums, or those who would be mediums, need all the help which we as spirits can give them. And I am going to say a few words on this subject, hoping thereby to lend a helping hand to these who are more to us than the whole world is to those who are not on the spirit side.

And I would say to them: First of all things, be just as good as your under-standing of what is good will enable you to be. And what the spirit-world calls good is in many respects very dif ferent from what the world calls good. If the young men and young women who are wanting to be mediums would discipline themselves for one year as my own medium did for three years before she became a medium, and did, it would be greatly to their advan-She pinned a sheet of writing tage. paper up on the wall, made a line down the center, and wrote at the top "LIE she told anything which was not strict ly true, she marked one under lie. And every time she asked any one to come and see her, just for manners' sake, she marked it down as a lie, if she did not really want them to come. (The habit so prevalent among the ladies, of saying, "I shall be so glad to have you come"-when in reality they want them to stay away, is not the best habit in the world for a medium to cultivate.) Then whenever she used any sort of a slang word, she marked that down; and in addition to this she made herself pay a postage stamp. There were three of them clubbed together to do this, and it not only made it interesting, but they did themselves great

And then when they sit with a developing medium they should try their best to find out if that medium's onides can and will bring their own guardians o them for their guides. That is what the guardians of a person are appointed for-and people have not yet learned this truth, which is one of the highest and best laws governing mediumship. If the guides of a medium can't get you your guardians (every person has two, a higher, and a lower) then don't let that medium be your developer; for it is against the law of life, and you are defrauded of the best mediumship that

your organization will give. I must tell these young people for their own sake to tell the truth themselves at all times. Never tell a white lie just for fun or any joke. If you can once get into the habit of telling the truth, it is just as easy as telling what is not truth. Truth in your lives is a law of mediumship, which, if disregarded, leads to great trouble. If you are in the habit of telling funny lies, some spirit is attracted to you who had the same habit while in the body, and will probably not tell you one truthful thing, or only enough of truth to get you to believing what they say. And f you do not get the truth, you must look for the fault in your own life. And it may lie much deeper. It may lay in some condition so imbedded in your organism through some habit of your life. that your guides are positively obliged to erase it, perhaps with some partial development by some other spirit, before they can possibly get the true vibrations of your nature, with which to make a true medium of you. And many spirits do not know how, and do not have right on their side; for I know that no spirits but the guardians have a right to develop any person. You must be very patient, and never be content with what you get unless it is the truth. Be ever asking for the truth CHARLES A. GARVIN. Mrs. J. R. Winsor, Medium.

Poor is the friendless master of a

world.—Young. One genius has made many clever

friends.—Martial. History is biography on a large scale.

-Lamartine. What's more miserable than discontent?-Shakspeare

## FOOD FOR THE TIMES.

Are They One and the Same? Laws of Mediumistic Devel- The Increase of Crime and Its Cause.

> FALSE TEACHINGS LARGELY RE-SPONSIBLE - CORRECT TEACH-ING IS NEEDED.

To the Editor:-According to the best statistics we have, crime is steadily increasing, or the number of crimes inthan the increase of population in numbers. Why is this? Certainly there never has been a time when the means to educate the common people were so diffused, when books relating to every subject of thought were so adapted to the needs of the early inquirer, when the teaching of abstruse sciences has been so simplified in lauguage that the iden can be grasped and made familiar to the general mind, as at the present day. It seems as though every means that can be devised have been brought to bear upon the mentality of the age to lead to purer thought and higher planes of action, and have been invoked to aid in the development of a better condition of things?

The churches have not been negligent in their warnings, their denunciations of crime, and the cylls that are abroad in the world. It would seem as though the combined attack of all these agencles should have eradicated crime from the world because of this general enlightenment, and the long and persistent efforts that have been made to effect this so desirable purpose. And yet crime in all its multiplied forms still rears its horrid front as if in defiance of all opposing powers.

there is nothing more certain than that passion, the desire of gain by any means, the gratification of lust, all that impels to action for the gratification of selfish pleasures, must necessarily lead to trampling of the weak into the dust, the despoiling of the unwary, and the corruption of virtue-yea, the commission of all wrong.

Amid all this general enlightenment, with all the aids that have been used to act in unison, there should be a decrease in the number of crimes and their atrocity. That millions of men should be engaged in the production of the necessaries of life, and in the enjoyment of happy homes, rather than trained to do murder on the largest scale, to wantonly destroy the fruits of patient toil under the plea of despoiling the enemy, and to call this glory; that these conditions exist is undeniable. and that the most powerful language fails to portray their dire effects upon the individual, the community, the world.

There must be something wrong in the make-up of the elements of which society at large is composed, or these propensities are not restrained and made to act only in their subordinate stead of servants. No purely intellectual education can control them so that they will perform their proper office in human action. It is only when the animal is subjected to the higher, the moral sentiments, that they can perform their proper share in the make-up of the individual,

Now as education has to do largely inthe direction that mentality developes itself, must we not fook largely to that as the fostering aid to this wrong derelopment of the mind, and the consejuent increase of crime? Does it not in fact rather add to its increase, as the trained intellect becomes more capable of devising ways and means to perpetuate, and to hide the commission rom detection?

And it seems safe to say that until here is a radical change in our modes of education, until that power that is the proper master in matters of right and wrong is made dominant, this sad condition must increase rather than dininish.

Until we accept the fact that every act is a cause, and that every cause must be followed by an effect as consequence of that cause, there is, there can be, no escape from the present condition of the world at large. The idea that a consequence can be escaped, or in other words that suffering for violation of law can be escaped, must be shown to be false; and that to so suppose is to virtually say that the law can and will be under certain conditions annulled, and set aside for our personal gratification and use. This, if t could be effected, would literally be destruction of all certainty of the individual, yea. of the inconceivable greatness of the Universal Whole.

We are too painfully reminded that an influential class of men who claim to be the sole expounders of the will and purposes of the Infinite have for ages taught that if certain conditions are complied with, the consequences of the most atrocious crimes can be averted, though their character may be the blackest, and their perpetration done under the most revolting circumstances. We see the most hardened criminals, whose crimes have led at last to the perpetration of one similar in character by the voice of the people, when the hour has come that he knows he can no longer indulge in his gratification of a misdirected appetite, and death stares him in the face, one or more of these self-constituted soul-savers tells him of repentance that cleanses from all sin, merely by an act of faith. Desirous of escaping the consequences of his misdoing in the future, and with a lurking belief in the truth of this fallacious idea, he professes repentance, and as a result he is told his sins are forgiven, and that as soon as the halter has done its brutal work, he will sit down with the saints in glory, as good as any, and perhaps thinking will be a little better than the best. His acceptance of the terms of mercy is heralded to the world as a triumph of saving grace, so that all who will do as this sad specimen of humanity has done may share with him an eternal weight of glory.

Perverted appetite takes pleasure in (Continued on page 7.)

# SUPERNORMAL FORESIGHT.

## Lecture Delivered Before the Manhattan Liberal Club, New York City,

## BY B. F. UNDERWOOD.

assumed that the only true prophecies are those recorded peatedly mention the circumstance in early youth," in the Jewish and Christian sacred Scriptures. Many learned and ingenious works have been written to prove that the phophetic expressions in the Old Testament in regard to the captivity and dispersion of the Jews and have their prophets, who sometimes hit the truth and the should strengthen such feelings in others. And yet it the fate of Babylon, Tyre, Damascus, and other ancient sometimes miss it. The proportion of failures probably may be an addition to our soul experience, and therefore, cities, and the predictions of the advent of the Messiah and the portrayal of the character and career of Jesus, are indubitable proofs that Moses, Isaiah, Jeremiah and Some of them are recorded, but the larger number, when other Hebrew prophets wrote under direct and special supernatural influence.

man sagacity.

sides of a controversy. Only by eliminating elements of thought of by their authors. error and combining the valid parts of conflicting systagonism, is the truth reached and put upon an impregnable basis.

In the investigations and discussions respecting prophecy, each side has probably contributed to prepare the way for a more correct conception, while neither has been and I knew what it meant; God may know now, but as free from essential errors. It may be that prophecies for myself I have long since forgotten it."

In 1859 I wrote the following property. that they are not explained by mere reference to the prophet's power to reason from cause to effect or from effect to cause, and they would thus have the appearance of being supernatural. At the same time, as every phenomenon which has been carefully observed and studied, has been divested of the supernatural character it was not apply about equally well to different events. once supposed to possess, the power of foreseeing coming events, even in the distant future, beyond the calculat- to correspond with the event. ing, reasoning faculties of man, may be supernormal, but just as natural, just as non-miraculous as any of the or-dinary processes of the human mind. Both the theolo-6. That som may include the predictions of all countries and times, in its normal state. and not merely those of Judea some thousands of years

The power to foretell events will not be questioned. Lincoln, in one of his famous speeches, said: "This na- been foreseen by the exercise of human reason. tion cannot remain permanently half slave and half free." He knew when he uttered these words that freedom and slavery were antagonistic and that the complete might transcend ordinary sagacity and this proposition triumph of free institutions involved the extinction of was designed to cover such predictions, which I then was that system of bondage which arrogantly claimed the neither disposed to deny, nor to admit as proof of superright to extend its power. Rousseau clearly foresaw and natural interposition in human affairs. predicted the French Revolution. Prophecies like these merely show the power of reasoning from cause to effect.

### ISAIAH AND VIRGIL.

cred remarkable because not so obviously due to ordinary nary normal powers, just as natural as is the power to human sagacity. Forty years before the birth of Jesus, foretell an eclipse? The prediction of an eclipse is Virgil wrote those celebrated lines in his Fourth Ecloque based upon an induction; it is preceded by a collection of referring to the approaching birth of a god-like child, facts and reasonings therefrom. Are there predictions which contributed, we are told, to the conversion of the which are made, not by inductive reasoning, but from first Christian Emperor.

"The integrity of times shall come again, A virgin bring back ancient Saturn's reign; from heaven high descended a new progeny." (Bucolica Eclog. 4, v. 5.)

But this is not all. Virgil goes on:

"The birth of that celestial child, by whom The iron age shall cease, the golden come," etc. (Ibid v. 8.)

And the poet proceeds to give a description of the state of things under this heaven-descended child, not unlike the soul has a profundity of consciousness, the extent of the Christian millennium. If Isaiah was an inspired prophet, why not Virgil?

In the Media of Seneca there is a passage which reads thus: "Time shall hereafter come when the chain of things shall be relaxed by the ocean; a vast country shall be revealed: the sea shall unfold new worlds and Thule cease to be the most distant country."

Berkeley's prophetic verses on the destiny of America are familiar to the common reader and are rather re-

"Westward the course of empire takes its way;

The four first acts already past, A fifth shall close the drama with the day;

Time's noblest offspring is the last."

"A prophetic pamphlet," says the Edinburgh Review for July, 1844, "published in 1661 by the famous astrol- it our limited conceptions of time have no application. ogist, Lilly, was thought to be so signally verified by the great fire of London that the author was summoned be- of cause and effect, by antecedent and consequent. This fore the House of Commons and publicly requested there is only an affirmation of the persistence of force. These to favor them with the prospects of the nation."

Zadkiel, the English astrologist, published the nativ-

"But let him not dream of lasting honors or prosperity. He shall found no dynasty, he shall wear no durable will last and from what part of the world it will be viscrown: but in the midst of deeds of blood and slaughter, lible-all these facts can be accurately told years and cenwith affrighted Europe trembling beneath the weight of turies ahead of the time of their occurrence. his daring martial hosts, he descends beneath the heavy hand of fate, and falls to rise no more; with none to mourn him, none to inherit his renown, none to record his good deeds and none to lament his destruction."

The author of this prophecy made use of it, in subsequent editions of his almanae, to prove that astrology is a science ,and to increase his reputation and business.

### EMPRESS JOSEPHINE.

One of the most remarkable prophecies on record is that of an old negro woman, who foretold Josephine's royal destiny. We have Josephine's own narrative, as related by her to the ladies of her court, and as reproduced progeny that comfortable position by entrapping the anby her biographer, Memes.

Of this prophecy, Allison, the historian, says: "The history of Josephine had been very remarkable: She was born in the West Indies; and it had early been prophesied by an old negress that she should lose her first husband, be extremely unfortunate, but that she should afterwards be greater than a queen. This propliecy, the authenticity of which is placed beyond a doubt, was fulfilled in the most singular manner. Her first husband, Alexander Beauharnis, a general in the army of the Rhine, had been guillotined during the French Revolution; and she who was also imprisoned at the same time. amuse them named some of them as ladies of the bed- of the mind is obscured by material conditions.

According to the popular conception, prophecy implies author heard of this prophecy long before Napoleon's the foretelling by divine inspiration of future events elevation to the throne, from the late Countess of Bath which are beyond the powers of the human mind to fore- and the Countess of Ancram, who were educated in the see. And in Christian countries it has been generally same convent with Josephine, and had heard her re-

### ALL AGES HAD THEIR PROPHETS.

We may recognize the fact that all ages and nations exceeds the successful predictions.

Hundreds and thousands utter prophecies every day. repeated, are recalled from memory and related, often | course, that their former life, with many trifling circumwith artful, frequently with undesigned additions or stances therewith connected-or frequently, some partic-It is common for those who do not believe in superomissions, to make them correspond with events that ular scene in that life—has passed quite involuntarily, natural inspiration to deny that prophecy affords any have occurred. When prophecies fail, and the failure proof of the power of prevision transcending normal huis evident, they drop into forgetfulness, except when me. During this time I usually feel so entirely abthey are skillfully modified or twisted out of their orig- sorbed in the contemplation of the stranger life, that at events. This power has long been recognized by special Generally there is a mixture of truth and error on both inal meaning and ingeniously applied to events never last I no longer see clearly the face of the unknown,

Prophecies, as a rule, prove failures in proportion to tems and theories, and fusing them into a deeper synthe- their circumstantiality and particularity of statement. sis, often after many years of research and discussion, Indefiniteness is the characteristic of most prophecies time I held such visions as delusions of the fancy, and the when the earlier disputants have passed away and a rec- that have come down from antiquity. Could many of onciliatory spirit has taken the place of controversial and the old prophets return to earth and look over their own predictions, they would probably find it as difficult to explain them as it was for Jean Paul Richter in his advanced years to explain an obscure passage in one of his works. "When I wrote that sentence," said he, "God |

In 1859 I wrote the following propositions: Before a capacity of the human mind in the foresight exhibited, prophecy can be cited as evidence of anything supernatural it must be shown

1. That the prophecy has been fulfilled.

2. That is was written or uttered before the event occurred. 3. That it is in clear and specific language that will

4. That the prediction has not been tampered with

5. That the narrative has not been modified to suit

6. That some individuals, peculiarly organized in cergian and the skeptic may come to see the necessity of ex- tain conditions cannot, by their unassisted powers, have in the ordinary condition of their lives. We know that tending their considerations of prophecy so that they a clearer vision of coming events than the ordinary mind

7. That the correspondence between the prediction and occurrence is not a mere coincidence.

8. That the event predicted could not possibly have

The sixth proposition was added because there was a class of prophecies which at that time seemed to me

### SUPERNORMAL FORESIGHT.

Subsequent investigations have confirmed my opinion as to the fact of supernormal foresight. Is there a power There are other prophecies which have been consid- of foreseeing what transcends the capacity of the ordiglimpses caught perhaps by the subliminal consciousness. of that order of causation of which the sequent order ordinarily observed is but a superficial correspondence?

Says Sir William Hamilton: "The infinitely greater part of our spiritual nature lies beyond the sphere of our own consciousness, hid in the obscure recesses of the mind."

Agassiz speaks of a "Superior power which controls our better nature," which acts through us "without conscious action of our own."

Said the late Prof. Swing, "All life alternates between the subjective and objective states. It is most probable which we do not dream. In taking on material form, the opaqueness of matter eclipses the major portion of selfhood."

Plutarch says that embodied souls have in this life the power of foretelling the future, but it is more or less latent, for the soul is obscured by the body, as the sun is by the clouds. "We are all inspired," says Fenelon, "but our mode of life stifles it."

Emerson says: "The soul of God is poured into the world through the thoughts of men. The world stands on ideas, not on iron or cotton, and the iron of iron, the fire of fire, the ether and source of all the elements, is mental force. 'Nations of men and their institutions rest on thoughts."

What Emerson calls the "Soul of God" is not restricted to any special time or locality; it is omnipresent, and to All future events are connected with the present by links links can be followed and their results foreseen in many cases with certainty. An eclipse of the sun or moon can ity of Louis Napoleon, in which occurred the following be predicted to a minute, even to a second. Whether the eclipse will be total, partial or annular, what part of the sun or moon will be covered first, how long the eclipse

All life is related. The man of to-day represents the history of life on this globe. The animals of one generation anticipate the needs of the next. Prophetic power is seen in the instincts of the lower forms of life as well as in the intuitions of man. Under the mysterious influence of instinct they show wonderful parental foresight in providing for the sustenance of offspring which they are destined in some cases never to see, as though to compensate for their not being allowed to have personal care of them.

The gadfly (Eustrus equi) whose larvae are the bots which inhabit the intestines of the horse, gains for her imal itself into introducing her eggs within its stomach. For this purpose, she lays her eggs upon such portions of the horse's body as he is in the habit of frequently licking, such as knees, shoulders, etc. She chooses as a nidus that portion of the body which the horse is able to reach with its tongue. Having thus been introduced into their natural feeding grounds, the bots there pass their larval existence, until it is time for them to assume the pupal form, when they go forth to reach the earth in

which they burrow and herein pass the insects' purgatory. This power, undiscursive, "blind," unconscious of the end to be attained, we should expect on a priori grounds. was only saved from death by the fall of Robespiere. So would be augmented and transformed in the nature of strongly was the prophecy impressed on her mind that higher forms of life; and it may have a kinship and a while lying in the dungeon of the Conciergerie, expecting common ultimate basis with that prophetic power of the every hour to be summoned to the Revolutionary Tri- mind which is revealed to the conscious mind by those bunal, she mentioned it to her fellow prisoners; and to foregleams which are possible when the greater portion

der to which they delong? Poetry often outruns philosophy, and one poet has said:

trie sie... "As the sun, Ere he be risen, sometimes paints his image In the firmament, e'en so the shadows of events Precede the events, and in to-day already walks To-morrow. 11

Cicero says: "To natural divination belongs that which does not take place from supposition, observations, or well-known signs, but arises from an inner state and activity of the mind in which men are enabled by an un-

fettered advance of the soul to foretell future things." The amount of testimony going to show that some persons have this power is very large. I can mention iere but a few instances.

ZSCHOKKE'S PROPHETIC GIFT.

Zschokke, the German writer, in his autobiography, speaks of "a singular case of prophetic gift, which I called my inward sight, but which has ever been enigmatical to me. I am almost afraid to speak of this; not be-

cause I am afraid to be thought superstitious, but lest I should strengthen such feelings in others. And yet it I will confess.

"It has happened to me, sometimes, on my first meet ing with strangers, as I listened silently to their diswherein I undesignedly read, nor distinctly hear the voices of the speakers which before served as a sort of commentary to the text of their features. For a long more so, as they showed me even the dress and motions of the actors, rooms, furniture, and other accessories."

Mrs. Mowatt Ritche states in her autobiography that when in the mesmeric trance—into which she was thrown during illness-she made accurate predictions as to the

times when she would be well or ill.

These premonitions occur in dreams or in the waking state. Nearly fifty years ago Henry G. Atkinson wrote to Harriet Martineau: "To the philosopher, the spirit of prophecy, the growth of a blade of grass and the ordinary perception of any object are all equally wonderful and deeply mysterious, mysterious beyond our faculty of conception and out of the very nature of knowledge. That such exalted conditions do exist is now so clear a matter of history and daily occurrence that no one need trouble himself to convince those who persist in ignorance and doubt of what is so notorious. None know better than yourself how these clairvoyant powers have been manifested in a variety of forms, in all periods of history and with all nations. We know that future events are foreseen in dreams and in trances, and by some apparently some can see distant objects without the use of the eye and that others can see, so to speak, through opaque objects, reading what is written in a closed book, and even the thoughts which are passing in the mind of another. We know that many under mesmerism can describe any diseased condition in themselves and in others within the sphere of their vision; that they have an instinct of remedies—when a crisis will occur and the cure be effected."

H. G. Atkinson was an investigator of mesmerism, and a practitioner who used it as a therapeutic agent half a

Previsions may be indistinct, vague, or they may take the form of a clear conception and foresight of a definite, future event. The exercise of the premonitory and prophetic power may be in relation to important events or those of a small and apparently trivial character. The coming event may be merely apprehended or, foreseen with a feeling of certainty that it will occur. Writing as to how the vision comes in her case, a lady of intelligence and character says:

"I may premise that it is entirely above and beyond my own control, and that I cannot command it at will, also that I have only been able to exercise it in connection with my own affairs. For some time before the power awakens (if I may so speak) I feel very restless, nervous and irritable, then the future event flashes into my mind with the vividness of lightning, and gradually fades away again, leaving me in the depths of low spirits, which continue for several days."

### CAZOTTE'S PREDICTION.

One of the most wonderful predictions to which credit has been given by modern writers of high character, is that of the French Revolution by M. Cazotte. The principal record is that of La Harpe, a learned and upright man. The prediction was particular and circumstantial. Referring to it Jung Stilling says: "I can prove that the story is literally true in letter and in spirit." Countess Genlis wrote: "I have heard it related a hundred times by M. La Harpe before the Revolution and always in the same form as I have read it in print, and as he himself caused it to to be printed."

Lacretelle in his Historie de le Revolution Française says: "Many philosophers, if the singular recital of La Harpe is to be believed, had reason to remember Cazotte when death came upon them; for he had foretold how each one should die, and he predicted also his own sad end.

This story of La Harpe is credited as true by Stilling in his "Geisterkunde;" Gregory, in his letters on "Animal Magnetism," and Atkinson and Martineau in their letters on "Man's Nature and Development."

### THE MAID OF ORLEANS.

A writer in the Quarterly Review, referring to the premonitions of Jeanne D'Arc, says: "There is not a trace of mental or bodily disease or hysteria in the Maid, unless we call her premonitions a sign of disease. As to the sanity of these 'monitions,' they were no less than the expression of military and po-

litical genius. They revived and re-united France. Agair, they were 'not the manifestations of the Maid's own conscious desires and ideas; for four or five years she resisted the voices, decming their counsel impracticable, and herself an impossible instrument of so high a efficacy of the threat and the punishment as deterring destiny. I am a gerl, she said, and have no skill to ride motives. If the volition of agents be not influenced by and fight. Rather would I have been torn to pieces by wild horses than have gone into France, but for the voices. . . . Por to fight is not mon etat, but to sit and spin beside my poor mother."

Even to the last, according to the priest who confessed her and stood By her on her pyre, "she averred the divine origin of her voices and denied that they had deceived her." It is not necessary to believe that these premonitions were supernatural. Were they real?

## swedenborg.

Prof. Sherer related the following remarkable occurrence: "Swedenborg was one evening in company at Stockholm, when, after his information about the world of spirits had been heard with the greatest attention. they put him to the proof as to the credibility of his extraordinary spiritual communications. The test was this: He should state which of the company should die first. Swedenborg did not refuse to answer this question, but after some time, in which he appeared to be in a profound and silent meditation, he quite openly replied, Olof Olofsohn will die to-morrow morning at 45 minutes past 4 o'clock. By this predictive declaration which was pronounced by Swedenborg with all confidence, the company were placed in anxious expectation, and a gentleman who was a friend of Olof Olofsohn, resolved to go on the following morning at the time mentioned by Swedenberg to the house of Olofsohn, in order chamber-a jest which she afterwards lived to realize to As in the physical order the future is known, why to see whether Swedenborg's prediction was fulfilled. On one of their number. In a note, Allison adds: "The should not the mind have foregleams of events in the or- the way thither he met the well-known servant of Olof- and affairs are calculable in proportion to knowledge and Price 11.50. Postage 10 cents. For sale at

solin, who told him that his master had just then dieda fit of apoplexy had seized him and had suddenly put an end to his life."

#### THE CALCULATING BOY.

"The calculating boy, Bidder," writes H. G. Atkinson to Miss Martineau, "was wholly unconscious of the process or steps by which he arrived at his results; nor as yet have we had a somnambule who can tell how he foresees events. All that such seers can say is that it is so or that they are told so, or 'it' tells them so, or the 'voice' tells them so." And this opens a very important question in regard to this apparent second self, embodying the intuitive and unconscious higher condition. In the trance when the outer conditions of sense are dormant, this inner condition often becomes more highly developed and appears to take the place of the outer sense; and we attain knowledge at first hand and stand closer to the law and principle of things. But you seldom find this state pure and without the alloy of common impressions and dreaming."

#### SUPERNORMAL PREVISION.

All who carefully examine the powers of mediums and psychics, or who are familiar with the results of psychical research, know that there are supernormal means of acquiring knowledge. Experiments of Professor James, of Harvard University, and of Professor Oliver Lodge, of University College, Liverpool, of Dr. Richard Hodgson and others with Mrs. Piper, may be mentioned as among those which prove beyond doubt the reality of this power. Akin to this it would seem, is the power, quite as well attested, of supernormal prevision of human actions or investigators, notwithstanding general incredulity because of general ignorance in regard to it.

"When," says Mr. Atkinson, "we think of the power manifested by such men as Greatrakes, Swedenborg and Zschokke we need not marvel at the prophets of the East; nor once admitting the existence of a faculty can we limit its development. Christ, the prophets, the oracles, all exhibit features of the same great fact—the existence of | faculties in man beyond sense, experience and reason; which faculties are chiefly called forth under abnormal conditions, but are seldom exhibited in a wholly pure

#### HOW IS IT POSSIBLE?

Some will ask how it is possible to foresee human actions which do not yet form any part of the order of

cided upon.

The law of causation is as true of the mental as it is of the physical world. Experience is valuable, because knowledge of the past furnishes grounds for expectations in regard to the future. This is as true of expectations of the past furnishes grounds of expectations of the future. This is as true of expectations of the past furnishes grounds for expectations of the future. This is as true of expectations of the past furnishes grounds for expectations of the future. This is as true of expectations of the past furnishes grounds for expectations of the future. This is as true of expectations of the past furnishes grounds for expectations of the future. in regard to the future. This is as true of experience of human conduct as of experience of the habits of the lower human conduct as of experience of the habits of the lower animals and the qualities of nonliving things, for the reason that the order of our thoughts is as "fixed as the orbits of the reason that the order of our thoughts is as "fixed as the orbits of the reason that the order of our thoughts is as "fixed as the orbits of the reason that the order of our thoughts is as "fixed as the orbits of the reason that the order of our thoughts is as "fixed as the orbits of the reason that the order of our thoughts is as "fixed as the orbits of the lower state of the der of nature in general. This fact makes possible the lessons of history, whose use, as an historian well observes, "is only to discover the constant and universal principles of human nature by showing men in all varicties and situations and furnishing us with materials from which we may form our observations, and become acquainted with the regular springs of human action and

True, the actions of individuals sometimes appear capricious, but so appear some of the manifestations of force in the physical world. Why should our inability to co-ordinate any mental phenomenon with the sequence of natural events be proof of the absence of causation, when our ability thus to co-ordinate physical facts is conceded to be proof only of our ignorance? The complexity of man and his relations, the multitude of incident forces to which he continually subject, the dependence of volition upon a great number and variety of principles, many of them hidden by reason of their remoteness, and liable to the secret opposition of numerous contrary causes, are sufficient explanation of the relatively greater incalculableness of human volitions and actions, as compared with the habits of animals and the operations of the inorganic world.

It is only when we take into consideration a vast multitude of facts, that we are enabled to arrive at the conception of an order of phenomena, either in the physical or mental world. The reasoning of Buckle, who shows or mental world. The reasoning of Buckle, who shows from the statistics of crime, suicide and marriages, that Price 50c. For sale at this Office. voluntary actions conform to law, was as legitimate and conclusive as that of Darwin, who, from a multitude of facts in the field of biology, demonstrated the principle of natural selection. Of what use would be statistics in regard to crime, or anything else, if human conduct were not subject to law?

Responsibility implies a necessary connection of certain actions with certain states of mind. We infer intentions from actions. Certain actions, we say, indicate insanity-a deranged mental condition, in which neither argument nor threats of punishment have their usual effect in furnishing motives—other actions indicate criminal purposes, others avarice, while another class of actions indicate a benevolent and philanthropic disposition.

This we are able to say only because, in considering human conduct, the same as we consider the movements of the physical world, we reason from effects to their causes. If our inferences prove erroneous, we never doubt that like causes produce like effects, but conclude that our observations were imperfect, or that we failed to consider

all the circumstances relating to the motives and intentions which led to the act.

If volitions were outside the domain of causation, it would be manifestly absurd to infer from actions, it states of mind proceeding from them. Only because volition, which leads to action, is caused, and therefore in some degree calculable, is it possible to frame a theory of action and have a basis of morals. Were volition lawless, of what use would be self-discipline or appeals to the reason of men, or enacting laws and attaching penaltics

AN EXCELLEN I WORK.

Death and The After-Life, the "Stellar Roy" is 1.3 philosophical introduction to the reveations contained in this book some idea of this little volume may be gained from the following table of coursaits: 1—Death and the After 11-Beamer-Land; 3—Society in the Summer-Land; 3—Society in the Summer-Land; 6—Language and Life in Summer-Land; 6—Language and Life in Summer-Land; 7—Maierial Work for Spiritual in the Summer-Land; 6—Language and Life in Summer-Land; 7—Maierial Work for Spiritual in the Summer-Land; 6—Language and Life in Summer-Land; 7—Maierial Work for Spiritual in the Summer-Land; 6—Language and Life in Summer-Land; 7—Maierial Work for Spiritual in the Summer-Land; 6—Language and Life in Summer-Land; 7—Maierial Work for Spiritual in the Summer-Land; 6—Language and Life in Summer-Land; 7—Maierial Work for Spiritual in the Summer-Land; 7—Maierial Work for Spiritual in the Summer-Land; 7—Maierial Work for Spiritual in the Summer-Land; 7—Maierial Work for Spiritual in th reason of men, or enacting laws and attaching penaltics to the violation thereof? The wise man might at any time act like a fool and the fool like a sage. Conduct would be no criterion of character and a friend would be as much to be feared as an enemy.

"The very reason," says Grote, "for giving notice that we intend to punish certain acts, and for inflicting punishment if the acts be committed, is that we trust in the motives, the whole machinery of law becomes unavailing ing, and punishment a purposeless infliction of pain. In fact, it is on that very ground that the madman is exempted from punishment, his volition being presumed to be not capable of being acted upon by the deterring motive of legal sanction.

Man is free, free to act as he wills (when there is no obstruction in the way). But how he wills, depends upon his wishes, tastes, preferences and choice, and these are determined by his mental and moral nature, education and surrounding. What is true of one man is true of all men, of tribes, nations, races, of mankind. The actions of men in the past were the effects of "causes" adequate to produce them; the actions of men in the future quate to produce them; the actions of men in the future will equally follow antecedents. Uncertainty in regard CHRISTIANITY BEFORE CHRIST. to the future, in the domain of mental activity exists only in our minds and is due to our ignorance. To om-

in our minds and is due to our ignorance. To omniscience the motives and the doings of men would be known, even to the smallest details, with at least, as much certainty, as the astronomer knows the hour of an celipse.

Usually sagacious minds, who have made some field of human activity a special subject of study, are able to forecast the future in respect thereto, with such precision and accuracy that their judgment carries great weight among their fellow men, and the papers are always desirous of presenting to the public their views as to elections, business prospects, the chances of peace or war, etc. Facts like these suffice to indicate that human actions and affairs are calculable in proportion to knowledge and

# LIFE WORK

## CORA L. V. RICHMOND

COMPILED AND EDITED BY

HARRISON D. BARRETT. With portraits representing Mrs. Richmondia

1857, in 1876, and in 1894. OUTLINE OF CONTENTS:

OUTLINE OF CONTENTS:

INTERDUCTION.

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School Experiences—First Mediumistic Work, etc.
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BY KERSEY CRAVES.

#### PROPHECY HAS A NATURAL BASIS.

Prophecy, then, in regard to future events in the affairs of men has a natural, reasonable basis in the sequent

order of human actions. It is true that the most vivid of our anticipations are often doomed to disappointment; our powers to mingle! with the forms of an unborn age are very limited; we cannot ordinarily see clearly nor penetrate far beyond the veil which separates our present from the what shall make the experiment with the past, how many of our memories now believed to be faithful, unerringly correct, would unveil themselves images of delusion and deceit? Could we retrace our steps as well as we advance them, woe would fall upon history, and truth would erase from her most authentic records many a word, sentence and page. The faculties of a memory and prophetic vision are the same. Both are often right, frequently at fault. But, in the case of prophetic vision proof and disproof of reliability continually arise before us as the future springs into the being of the present. The character and faithfulness of the memory are little questioned, only because these proofs and disproofs of the present are ever wanting.

The power to foresee event in the mental as well as in the physical order depends upon ability to observe or to learn by some method the sequent order of events, or in some way to come en rapport with such order. In the realm of mind, the phenomena are so complex, there are so many springs of action, so many subtile forces, which are invisible, so many converging antecedents, that most people are accustomed to regard this domain as subject to no regular method, a view which as I have indicated, is evidently erroneous.

The question, how do events in the future present themselves to the mind, when it is utterly unable by the exercise of its normal faculties to foresee them? This suggests another question. How is it possible for the mind in a clairvoyant condition to see objects and to know what is occurring at a distance? How is it possible for a person writing automatically to record a series of facts and to give detailed information in regard to matters of which the person and those present possess no knowledge? How is it possible for Mrs. Piper, for instance, in a trance to state facts and circumstances to Professor James, Professor Lodge and other careful, critical investigators, in regard to a large variety of things which she could possess no normally acquired knowledge

Probably these powers of obtaining knowledge belong to the same class of supernormal faculties by which certain minds get glimpses of the future or have, in some cases, clear visions often to minute details of what is to occur. That there is such power is evident from the large amount of evidence which, after being sifted and carefully scrutinized, leaves no room for reasonable doubt as to the facts. How this power is exercised, by what method the foreknowledge occurs, we are not able

There are influences so subtile that they elude our The instincts of the lower animals in regard to changes of weather are more unerring than the reasoned thought of man. They are sensitive to changes, as in the case of the hedgehog which fortifies its cave with unfailing precision apparently against the coming storm, or of the stormy petrels that collect in the wake of a ship before a storm. The first suggestions of warnings of storms on our coasts were those of Dr. Merryweather, at the Exhibition of 1851, when he showed a living barometer consisting of leeches which rang little bells when a storm was impending. Certain plants like the "Poor Man's Weather-glass," shut up their petals before a rain storm. Not only flowers, but the leaves of plants give warnings of approaching change.

"A friend, writing me on this subject says: "Before & thunderstorm, forces on the special modes of motion in the ether, are working or arranging themselves into conjunctive operation long before anything is consciously observant to most people-yet, there are those who are so sensitive to magnetic changes, that they will prophesy a storm when not a cloud is visible in the sunny sky They do not see anything; they feel the other than orditell how they know because they have no knowledge of nary vibrations which betoken a storm. They could not ten now they know because they have no knowledge of to more successful results than have hitherto followed are simply the combination of substance—"atoms"—or many of the crude attempts to solve the greater of the greater of the crude attempts to solve the greater of the crude attempts to solve the greater of the feets, much in the same way, in the mental realm, only perhaps by a more superfine method. Why it manifests itself through some and not all, and through them not for all, is perhaps the magnetic centering of forces about some persons is much stronger or greater than about others and stronger at some particular times. With such persons and at such times if the right sensitive is approached, then revelations prophetic and otherwise will be given which will be of astounding character."

Of course it is easy to invoke the aid of an extraneous intelligence in every case, but if man has the power of communicating by other means than the sensory chan- The world is what we make it, to us, to all, to theenels, it would seem that the mind may do this in the flesh as well as in a discarnate state.

We do not now possess sufficient knowledge to enable us to formulate any law covering the facts but in the future science may discover the rationale of these supernormal previsions when they will probably be found to Life everywhere must be a prayer if thou wouldst be for be as much a part of the orderly natural workings of

mind, as any other of its powers and achievements. Man's unconscious life, "the dark continent within,"

chiefly shapes and directs his life.

Says Prof. W. F. Barrett: "By the unconscious life, opcrations are performed and heights are reached which far outstrip the capabilities of our conscious, voluntary intelligences. A chemist cannot get milk out of a bundle of hay, yet the unconscious life of the humble can daily perform this miracle."

"People sometimes talk," says Mr. A. J. Balfour, "indeed, as if it were the difficult and complex work connected with the maintenance of life that was performed by the intellect. But there can be no greater delusion. The management of the humblest organ would be infinitely beyond our mental capacity, were it possible for us to be entrusted with it; and, as a matter of fact, it is only in the simplest jobs that discursive reason is permitted to have a hand at all."

Awakened from a hypnotic trance, a subject in a perfectly normal condition will do what he was directed to do in a trance, never doubting that he is acting from his own volition. This fact alone is sufficient to warrant the Not strong alone like Samson, a giant's strength to kill question whether a man's acts, those determined upon and performed by his ordinary self, are not initiated by some stratum of self which lies outside of the conscious will, which forms no part of the stream of consciousness in which he habitually lives.

Is it incredible that the subliminal consciousness, acquiring knowledge by supernormal means, by telepathy, clairvoyance, etc., should communicate to the ordinary consciousness knowledge which to it is new and sometimes surprising and apparently miraculous.

What was that monitory voice which guided Socrates in the affairs of life-Socrates, a man of physical health and moral balance and the greatest combination of intellect and virtue of the ancient world? The voice gave proof of sagacity, wisdom of knowledge greater than he possessed, and not dependent upon his observation or conscious experience. Did the "daemon" represent a higher intellectual and moral normal plane than that of Live that thy days may sing His praise while all thy deeds the conscious life which was directed by the mysterious voice, even in the face of Death?

The human mind has powers and capacities not dreamed of in the old philosophies and psychologies. As W. W. Story says there are "penumbral powers and senses surrounding our plain and definite ones which we do not cause I raise myself to something, do I approve myself.understand and which we have not investigated." There Jacobi. is evidently a larger life in which the various consciousnesses that superficially considered, make man appear to when thoroughly explored, it dispels it.—Bacon.

processor, which is proof that in the tife and thought of be a whole platoon of personalities, are merged in an in-man; cause and effect prevail as in the processor of the divisible, individual unity, having its basis not in the fleeting world of phenomena, but in the world of reality which underlies all the changing scenes of nature—in the noumenal world. On one side man is linked to that which is phenomenal and transjent; on the other to that

which is permanent and eternal. According to the profoundest thinkers among the sons of men, including Kant, who was a genius in philosophy as Newton was in science and Shakspeare in poetry, time is not an objective reality, something outside of the mind which separates events, but a mental form, a subjective condition of sensibility and thought. What we underbe. But can we do so in the other direction? Could we stand by time exists only for sense-imprisoned beings having sensible experiences. Because it is one of the formal conditions, a priori, of all phenomena, time necessarily enters into all our cognitions and conceptions of events; and without it, constituted as we are, we could have no history, and age would have no meaning. Yet f time is not objective, but a formal condition of the mind, then the succession of events exists only in the mind, and while it may be symbolical of some actual mode of existence, there is no ground for the belief that past, present and future represent any real distinctions like those which these words connote to us. There would seem to be "one eternal now, divided only in thought by the necessities of our present mode of thinkng, subject to our organically imposed limitations. Freed from physical conditions, the human soul may have no further need of what is now so essential—time and space. It may perceive truth under conditions and by methods of which it is impossible for us to form a definite idea. And in supernormal states, in conditions when clairvoyant and prophetic powers are exhibited, the soul may be en rapport to some extent with that invisible order in which the past, present and future exist in one indivisible unity, wherein is seen as in a picture we may suppose, those events which to us now appear to be separated by definite periods of duration. We conceive our position as between two eternities—one past, the other future—but there is only one eternity and that we may believe is the eternal present to which we belong and in which all things exist. This transcendental view of beng seems to be forced upon the logical mind from philosophical considerations of time and space, in spite of the fact that in all representative conceptions of things we have to think of distance and duration, compelled to do so by the necessities of the thinking process,

While these considerations may not help us to under stand how the mind can look through the vistas of the future and perceive events which have not yet occurred from our point of view), they may help us to understand hat conceivability is not the limit of possibility. Under inconceivable, but possible and even probable conditions of being, the soul may know the future as well as the past. As we approach or come under the influence of hese conditions, even while the mind is partially eclipsed by the opaqueness of the body, we may catch glimpses of the future and obtain thereby knowledge which no mere study of the calculable order of nature can give.

In discussing the subjects of telepathy, clairvoyance apernormal prescience, etc., many skeptics declare that hey have never found such phenomena as are classed under these names, that is, no person at their request can cell what is going on at a distance at a particular place, read the mind of another, or foretell the future.

The inference with these skeptics is that the power an imaginary one, and that the cases which are cited in rerification of telepathy, clairvoyance, etc., are due to some mistake, if not to intentional deception. They do not see that the exercise of these powers depends upon peculiar conditions that may be present only at some paricular time, possibly only once or twice in the lifetime of an individual, and that the reasons are of a character which makes them as little known to us as the conditions in regard to the edge of a razor, which by a month's rest becomes sharper and more fit for use, would be to one who had never observed them microscopically, or learned the facts from others. In dealing with psychical matters, it is conditions of this character, so complex, and delicate, that they cannot be produced at will, and can not even be observed or understood, which make investigation extremely difficult, and require the most patient and industrious experiments before coming to definite conclusions. A recognition of these facts by those who are favorable to the investigation of psychical phenomture, mysteries that are so far removed from our ordinary observations that they elude every such effort to bring them to light. It is only by the exercise of the scientific spirit, combined with the most earnest and patient devoion to truth, that the great facts in connexion with the higher provinces of being can be ascertained.

### A THEOLOGY.

A den of thieves, a house of God, a hell of misery. Tis even as man thinketh, aye, always, so is he; There good and ill can bless or kill, enslave or make the free.

The life beyond us, surely means earth as well as heaven given.

We make the world far better or else we make it worse; We strike the key of destiny and lo, we bless or curse. Then mount up on the stairway which leadeth to the

light, And those who see shall follow thee from out the gates of

night. A church may not be needful unto the strong and true, Yet interchange gives wider range than solitude can do Along the lines electric magnetic thought is driven,

And there may be who can lead thee into a higher heaven. God-life may be liven in solitary state-Yet have a care—there's danger there; don't find it out

Man's spirit life, what is it? His higher, nobler part, A crown on clay, the heavenly ray, the life of soul and

Be strong, be pure, be simple, there honor ever lies Not that thy mind be dull or blind-be simple, but be

wise; Patient in faith and strong in death, in soul and mind and will.

And what is sin? Unkindness, untruth; 'tis duty scorned. Pain is sin bought, the fruit of thought by carelessness suborned.

Sin is a badge of weakness, man's human crown of shame Yet, good for me may be for thee a thing which thou wilt blame.

Ol ye who now are spirits, help us in all our ways. 'Twere better so than ye should go and waste your time

in praise, In praise of what? Of goodness? God surely knows His worth! Do that is right and trust His might—so serve Him best

on earth. A good man prays by actions, the bad by empty airs.

say prayers. Des Moines, Iowa. CHARLES GOULD BEEDE.

Philosophy, when superficially studied excites doubt; tion.

## SOMETHING ABOUT CRYSTALS.

#### Spirit Scientists Antedate Von Schroen's Discovery.

THEY ANNOUNCED MANY YEARS AGO, THAT CRYSTALS, AND OTHER MATERIAL THINGS HAVE LIFE. DE

To the Editor: "Crystals alive?" Why not? In The Progressive Thinker of May 22, are several notices about the reported discovery of a Professor von Schroen, 'that crystals are alive." Again, why not?

It has been the assumption of science-orthodox science-that our earth planer was a mass of "slag"-that matter, per se, is inert, dead. On such an idea alone could material science as we have it in the text books, have been based.

True, some thinkers have all along raised the question: 'How can life come from a dead source?" Or, in other words, how can we imagine a planet as dead, inert matter, producing such universal living phenomena as the flora and fauna of land and sea disclose? Surely, they argued: "That which produces and sustains so profuse a prodigality of living forms must itself be alive.

But what has surprised me is one of your contributors in speaking of "Life in the stones," making the declara-tion, or rather asking the question: "Why has this discovery been left to mortals? Why have not wise spirits presented these facts?" And then the writer proceeds to answer his own questions:

"Simply because material laws and peculiarities of matter must be studied from the material side of life, and not from spirit side, and this is the reason why adventuresome spirits generally make fools of themselves when trying to explain the laws peculiar to matter. They have not sense enough to realize that they know as little of matter and its laws as the mortals do of spirit and its

And then the writer is made "sick" by such things. will not answer in kind, but as Prof. Lockwood holds there is no such thing as "laws" in these things I leave the one to confront the other as to that. But the fact is, nevertheless, that this reported discovery as to crystal life-if it has been made-only emphasizes, from the 'material" side, spirit teaching. And if not so discovered, it is only anticipating knowledge sure to come-or discoveries sure to be made in conformity with spirit teaching, now and for years in print.

As was stated in my last contribution to The Progressive Thinker, about "vibration" being only the present in vain, not to go to the theatre that evening. He smiled recognition of spirit teaching fifteen years in print, so as at her fear and went calmly out to meet his doom. to this crystal hypothesis—it is almost solely of spirit suggestion and teaching up to Von Schroen. It is amazing why intelligent and popular writers and recognized representatives of Spiritualist literature should be so lacking-seemingly-in familiarity with Spiritualistic letters, or who ignore it if knowing to its existence. These writers grow "sick" over the "talk" of "some spirits," as if such "talk" was the all from "the other side" about "matter and its laws." What has become of the Principles of Nature, the Harmonial Philosophy, Maria King, the revelations of Fagaday, and other works, a library in themselves of as purely scientific method, profound analysis of nature and her material kingdom, as if from Newton, Descartes, Laplace or Crookes? It will not do to say that these are mere vaticinations of mediumship, and that "matter and its laws" are things outside-for they are as material as the hypothesis of gravity, the theories of comets or the seismic speculations of ancient or modern sciences. If teachers in the Spiritualistic ranks would confer more with advanced intelligences, accessible, and less to pulling motes out of the eyes of phenomena, the "cause" would be infinitely more profited.

It can be said, almost literally, that the teaching as to matter being a thing of life, is exclusively from spirits in the first instance. The fact that the globe and atmosphere are, as Daniel Webster said of our civil system, "one and inseparable," is of and from spirit, and is illustrated in recent days to be so by every discovery in scientific agriculture. The more modern-not text-booktheory as to the causes of earthquakes being electric, or really atmospheric in origin, becomes almost a "law" when we accept the crystal as alive. A crystal is not alone a piece of six-sided quartz, but all organic forms life potentialities into, to the material eye, cognizable form. What a negation of intellect it is to make of nature what only can be "seen." That is the material world to science such as sickens over the talk of spirits.

It is curious that this writer should so unhesitatingly adopt the discovery of Von Schroen, and fail to see that it upsets the entire theory of "laws peculiar to matter." Let me dogmatize a little, and say, that no intellect can accept this discovery of Von Schroen as fact and be any longer a "material" scientist. If a crystal can generate and give birth to other crystals, the last citadel, or ditch, of "fact" arrogance has disappeared, and the avocation of

the Gradgrinds is gone forever. And once more, why not? Given the truth of the molecular hypothesis, or the birth of form from atomic association and combination, as referred to in the article on "vibration," and the Von Schroen discovery follows as a matter of course. Even the method of spirit individualization, as seen in human life, and its immortality from the necessary conditions of the process is in print and has been for years—a sealed book evidently to many. But when known the astounding declaration from intelligent and learned men that spirits cannot know anything

of matter and its laws will not be made any more. As an example of the truth of the claim here made, I have before me now a book that has been nine years on my shelves, of purely spirit authorship through a medium, which discusses this very question of crystallization with a clearness unknown to the text-books. I make a short extract or two from the chapter on the law of crys-

tallization. It speaks of the crystal: \* \* As "the first attempt at life energy in the planet, and it is as much an expression of life power as any that the planet exhibits. It is the true beginning of stone life, or the organization of the elements upon the planet into moving forms that are to be the germs of a life which shall inhabit its surface in after ages. . . The prevalent opinion that inorganic nature is entirely destitute of the principles that constitute life force is one of the errors that sanctified ignorance has taught as truth for generations. Notwithstanding that rocks are subject to growth and decay, and in spite of crumbling ruins, the blind eyes of the self-constituted teachers of the race have persistently asserted that there was no life in the superstructure upon which all life is based."

I think I have made good the assertion with which I set out as to living crystals—and in language plain enough for almost materialistic discussion. But to re-

sume: The scientific world has come face to face with an alternative, a dilemma; the school of thought and investigation that starts with the hypothesis that matter and life are separate and distinct branches of knowledge to be pursued each by itself, on the advanced proposition that the one is the complement of the other and to be studied as differing manifestations of one thing. That is the issue for the modern thinker.

Science must advance with the spirit concept—the oneness of the cosmos-or it must side with theology-that a creator "made" the one and controls it at his caprice. by so-called "law." Creation is but the potential activity of an eternal force. Stated in material terms, the combination of atoms of inherent potency according to their polarities. The resulting forms, whether the prim-Not because I raise myself above something, but be titve granite, the bone or the heart, determined by the slower or faster motion of the crystallizing atoms-simply the formation of the living crystal in either condi-

- And this idea, this hypothesis, theory or philosophy-

المنابية المنافر أشابا وأرابي المعلم أوراع أسفاه فالمسحولين

whatever you call it, is of record, in print, for years, from spirits and through mediumship, as the book-shelves of

every intelligent Spiritualist ought to show. I have not undertaken to extend this by quotations, loot-notes or anything of the sort-only to enter one protest against the statement that spirits don't know any thing of material laws or life and to show that there i one non-sick Spiritualist still left.

## REMARKABLE PRESENTIMENTS.

#### Future Events Clearly Shown in Some Extraordinary Instances.

There is a very interesting paper on presentimentssuggested, of course, by the terrible Paris fire—in that staid and reliable periodical, the Journal des Debats. It is from the pen of M. Henri de Parville, than whom there is no greater authority on matters relating to hallucing tion, second sight, obsession and kindred subjects.

First the fact is noted that Mme. Julie Garivet, one of the victims of the fire, had a clear presentiment of her death: When she bade her friends goodby on the morning of the fatal day it was evident that she never expected to see them again. She said that during the night she had suffered from a frightful nightmare, and that she had dreamed of being burned alive. Equally singular was the recent experience of a Parisian doctor. This gentleman was taking a walk one afternoon when suddenly the thought struck him that his house might catel fire during his absence. There was apparently no reason why any such accident should take place; nevertheless, the doctor hurried home, and, sure enough, as he approached the dwelling he saw volumes of smoke pouring from one of the chimneys. Rushing in, he found that the flue in the room adjoining his own had caught fire. Thanks to his presentiment, he was soon able to quench the flames.

#### TWO NOTABLE CASES.

The Annales des Sciences Psychiques recounts two similar examples of exceptional value. President Lincoln, it says, had an unerring presentiment that he would be assassinated. During the night preceding his death he dreamed that he walked down a flight of stairs which were draped with black cloth. When he asked the cause of this mourning he was told that the President of the United States had been killed at the opera house. He told Mrs. Lincoln of his dream, and she begged him, but

The second story recalls the mysterious tragedy of Louis II. of Bavaria. This mad monarch threw himself into the Stornberg Lake, which surrounded his palace, and dragged down to death with him his physician, Dr. von Gudden, who had plunged into the water in the hope of saving him. Now, a few days before his death, Von Gudden had dreamed that he was struggling in the water while vainly trying to save another man from drowning. He told his wife about the dream, and after his death she told the story to the Anthropological Society of

Equally singular are the stories told about M. de Lerizolles. This gentleman was recently crossing a mountain at a little distance from his home when he suddenly received, as it were, a severe shock which plunged him into the deepest melancholy. He felt as though he had been struck by a elenched fist, and for a few minutes his anguish was extreme. His first thought was that some terrible calamity had happened to him or his family, and that he would hear of it on his arrival at home. He was right. Hardly had he crossed the threshold of his home when he received a dispatch announcing the death of his

### MANY DEATHS FORETOLD.

On another occasion M. de Lerizolles was traveling with his wife, and she remarked one morning that she had not been able to sleep during the night, as she had constantly before her eyes her dear friend, Mmc. de B., who, according to the vision, seemed to be dying. As Mme. de B. was supposed to be in excellent health, M. de Lerizolles assured his wife that there was no significance in her waking dream. But his wife would not be convinced, and indeed a letter came in a few days telling them of Mme. de B.'s most unexpected death.

Eight hundred cases, somewhat similar to this last onc, are recorded in a book published some time ago in England. In each case some person saw a ghost or apparition of some living relative or friend at the precise moment when this relative or friend was on the point of

If it were not for a presentiment Mozart would probably never have composed his immortal "Requiem." day, while he was sitting alone, lost in melancholy reverie, a stranger entered the room, and, laying a handsome sum of money on the table, requested him to compose a "Requiem" in memory of a dear friend who had just died. Mozart agreed to do so and he began work at once. Night and day he labored with extraordinary zeal, until finally his strength gave way and he became ill When his wife tried to cheer him he said brusquely: "It's no use. I composed that 'Requiem' for myself and it will be played at my funeral." Nothing could rid his mind of this idea. Nay, he was even convinced that the stranger was a visitor from the other world, who had come to warn him of his approaching end. So he worked at the "Requiem" until it was finished, but when the stranger came for it Mozart was dead.

## OUR BROTHER.

He has found the mystic portal, Hidden from the earthly sight; He has joined the hosts immortal, That have entered into light. We may stumble on in darkness, Bruise our feet with many a stone, But "Our Brother" glides, in rapture, Through a world or worlds unknown. Envy not his noble stature,

Gained through many a bitter fight: But take pride in all his conquests, Bat'ling ever for the right. Rally round the soul's white standard, Struggle for the pure and true; This has led him onward, upward, Into fields beyond our view. He may give us hints of beauty, Glimpses of those "mansions" fair Which are built to suit our station

When we wander over there. He may whisper words to cheer us, Strengthen hearts about to faint; But the pictures of the future, Who can pen? Ah, who can paint? He will often look back earthward, He will mark the hidden foe; Point, with fearless eye, to treason, As he ever did below, He will guide our steps to freedom. Help us plant our flag at last. High above the voice of censure.

On the rock which ages cast. MARY E. BUELL. Milwaukee, Wis.

Louis VIII. was feeble-minded, and in derision was by his subjects called the lion. Frederick the Great was said to be the thinnest and most cadaverous-looking man in Prussia.



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SATURDAY, JULY 31, 1897.

#### TOO MUCH EDUCATION.

Complaint is made that America is devoting too much attention to education, and it is stated that President Elliot, of Harvard University, sustains this position. There can be no doubt too many are being educated for the professions. The legal, the medical, and the theological professions are all overrun. The first of these slough off and they become politicians, or engage in business life for which their legal training specially qualifies them. The medical colleges are requiring longer and better education before they allow graduation; but the fledgling preacher goes forth to "save souls" with scarce-

If head and hands were educated together, and were specially schooled in the duties they are to follow for life education cannot be too advanced. Our wasted soils should be restored, and our productive ones preserved; our forests should be replenished, and destructive insect life destroyed. There is no danger that learning can be too advanced along these lines. How best to accomplish these things should be taught and learned in the higher schools. Instead of uniform education for all it should be varied to meet the

needs of the country. In another century the United States will boast of a population of six hundred millions. To feed, house and clothe such vast numbers our plains must be made more productive, and the mountain sides must be terraced, while the water and fuel supply must be economized. Special legislation will be required to accomplish the greatest good. Let no one apprehend the youth can be made too moral, good or wise by mental culture. Our danger lies in the lack of proper education to supply the world's physical needs, and in an excess of metaphysical and religious training which breed insanity.

#### MORALITY NOT A CHILD OF THE-OLOGY.

A late English author, in the course of his instructive publication, discourses on morality in words follow-

"Morality has been patronized by theology to such an extent, adopted by it as its own offspring, and imposed upon the public as such, people have come to think that morality cannot exist without theology, and are unable to understand any severance between them taking place, without the annihilation of the former. This is a mistaken notion, fostered by theological exponents for their own interests. Morality is not dependent upon theology in any of its many forms for its existence. It probably existed for ages before the idea of a personal God took possession of the mind of man-in fact, when community life first commenced. Theology is n comparatively modern abnormal excrescence upon morality, and has substituted an evil motive for a good one, a selfish one for an unselfish one-the fear of displeasing an arbitrary, capricious, and despotic Deity, with the accompanying loss of the promised reward-instead of the good of our fellows and of the community at large; virtue consisting in being ready to do violence to feelings and reason with child-like submission, to please the Deity and satisfy his mere will; vice being estimated by the extent of the opposition to the will of the Deity, and of the anger aroused in him; proportionate punishment in a future world acting as a restraint to human conduct. instead of the punishments of this

How far was the writer wrong in his

A MOHAMMEDAN UNIVERSITY. The oldest university in the world is located at Fez. Morocco, and was founded by Fatimah, a Mohammedan woman, who was progressive enough to provide that both Christians and Mohammedans should have equal advantages there for gaining an education. 'At this time it is said to be the centre of Mohammedan theology, and that 1,000 students, half on scholarships from all parts of the Mohammedan world, are in constant attendance. It is the grossest ignorance or dishonesty that credits all the learning in the world to Christians. Paul did not suffer a woman to teach. They were to learn at home of their husbands; but here, in what is generally known as barbarian Morocco, a woman established long ages ago an institution of learning, which is reflecting its whole

### BELATED TRUTH.

some influence on modern times.

Says the Chronicle: Rev. C. S. Sanders, a missionary in Turkey, contra- follows: dicts the report that Edhem Pasna, was responsible for or approved of the Armenian massacres. Mr. Sanders compliments Edhem Pasha highly and ays: "He is the one Moslem official of high rank about whom no Christian in these regions has uttered, as far as I can ascertain, one single word other Bian praise.'

THE CRUELTY OF MODERN CIV-ILIZATION.

It is likely that the above heading will bring to the minds of those who read a slight feeling of resentment. step have traveled over long and telious ways to reach our present enlightenment, should have only created for ourselves a machine which works unequally in its bearings, even when best adjusted.

How dare we thus question the light. perceive the light. It is still better that tain, to the full limit of our power, such knowledge and information as can come from the light.

ine a little, and see if the claim can be

substantiated. We have come to a place in the onmoving of the lives, where the spirit as the bond-slave of the physical, has been able to accomplish much for the comfort of its master. There is not-a single thing making physical life easier or the surroundings pleasanter; there is not a single help, lightening the toil of the millions in the struggle necessary for the existence of the physical body, that has not come from the spiritual as its origin and source.

The unaided physical has never, at any time or place, been able to devise for itself a single luxury or method for making living easier. Whatever has come to us of benefit along the lines of the living, either of pleasure or enjoyment, is because the spirit, degraded from its high office, has become the servant, and the physical has

usurped its throne. To-day, passing out of the blinding mists which the spirit at first entered voluntarily in order to lift its instrument to a higher plane, a new concep tion has come to those moving along the paths of civilization. They per ceive the demands of the physical, either in the past or the present, along all lines of living, are but an illusion: not an illusion because they do not exist, but because they are constantly changing, and are therefore never twice alike. The only thing that is real, the same yesterday, to-day and forever, is the unseen. That is the essential part, the force that lies behind the manifestation.

There are a few children of the kingdom, who having had their eyes opened are searching for understanding, for knowledge in the Unseen, and a perception of the laws governing the physical manifestation and use.

These, in their struggle toward the light, have been the lenders who have pointed the way to all within their reach, who were willing to perceive, and having perceived to act. Out of this has come the so-called civilization of the century. But we must rememher, that all this civilization is at the present, modified by the pressure and limitations of the physical.

It is conceded as a fact, by those who dare to think, there is nothing so cruel to man as man himself. Of all the oppressors, enemies and hostile and malign influences which man has engendered, from the lowest to the highest, there is nothing so terrible in all its details as man himself; man and his fellows who have reflected each other mutually, presenting a terrible intertwining of oppression and cruelty.

In the beginning of the great struggle man encountered, on the various planes of the vegetable and animal, forces of Nature, either manifested or own animal condition the ray from the Divine striving to manifest itself. Little by little, he gained dominion over all other animals. For this reason, he was more skillful and cunning, and more able to meet the animal on its own plane. His strength, which was purely of the animal, began at once, by the peculiar action of the brain working in him, to find out how he could by a strategy, the brute did not possess, capture, overcome and conquer.

Thus, from that which met him at the threshold of the fierce animal conditions, he passed on and on to other conditions, always in a frenzy of endeavor to overcome and master his environment on all hands, until he has come to a point where he is in a measure master of the earth itself, under the law of creative thought.

To-day, looking back along the lines of history, those who are gifted with clear sight, lifting the veils of the past, can perceive apparently a difference between the now and the then. To be sure, the light that creates, preserves and carries forward all races of men in continual unfolding to the point of final perfection, the light that is not on land nor sea, seems bright about us. To those who really seek of themselves, unselfishly, after the truth, out of the silence will generally come the answer

But when we turn to that immediately about us, evidences of man's continuous cruelty to his fellow and himself, are on every hand. The question constantly comes: "How can this be?" It is easily answered: Because the workings of social customs crystallized into law, subjects one-half of the race to drudgery and suffering for the benefit of the other half, and then by the law of mutual action and reaction ties the other half to the subjected half.

We cannot take a simple meal, or live in a plainly furnished house, that does not bear upon every part the evidences of poorly paid toil. Our articles of beauty and use, drip with the blood of the slaving victims, who have fallen into the clutches of our modern civilization. We may say there is always compensation; but there can be no compensation for any occupation that

dwarfs the soul-building. Oh! if man would only see the absolute necessity of a harmonious whole. If he only would understand that hate is something that he alone has created and projected into the spiritual or astral currents. It is for us, the victims of the Juggernaut of modern civilization, each and every one, to begin at once to throw off the yoke. Recognizing equality each with each, let our thought force, at all times, help the oppressed, under whatever guise they may be presented to us.

## ONE THING HE KNEW.

A colored parson was preaching a sermon on "Hell," and he concluded as

"Some folks say dat hell's somewhars in de sun. I ain't got no 'pinion 'bout dat, an' I ain't gwine ter discuss it All I know is dis: Wharever hell is, it's too hot fer me."-Atlanta Constitution

"Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, \$2. THE PREACHER.

It is possible we have been misunderstood when animadverting against "pulpit-pounders," for whom we entertain no respect. They are the pretend-How can it be that we, who step by ers of their profession; the quacks, if the reader pleases, who know their religion is true, not from historical evidence, but because they feel it in their hearts. Attempt to reason with them and they appeal to this heart-evidence as proof positive that Jesus was virgin-born, sired by God, and that all which we think shines for all? It is the race are totally depraved and subwell for us that we dwell within and | ject to an endless hell who do not accept his atoning blood as a ransom we are able to seek constantly and ob- for the sin Adam committed. This class of clerics on our Western plains are the leaders in all manner of deviltry. They boast that they were edu-In analyzing our civilization after de- cated for the ministry, and right well ducting the fact that when all outside do they prove it by their examples layers of civilized veneering are which they learned from the doings of stripped off, man is at heart a savage the parlarchs, including Moses, Joshua physically, we are still inclined to be- and the prophets. "The fighting preachhere we have gained wonderfully in er" has become a synonym of the catthat which makes life easier in the liv- the rancher of the border for bravado. ing. This is the claim. Let us exam- His Bible education brought him in contact with the savagery of three and four thousand years ago. This he repeats with compound interest. Remaining in the East, and plying his trade there he ridicules the criticisms of the scholar and the queries of the thinker, and meets their facts with a "Thus saith the Lord," his Bible being an inexhaustible magazine of texts to demolish and put to rout, in his own estimation, the most learned. The sciences are unknown to him. Ignorant of natural philosophy, all the processes the mysterious agent, the sesame which

> shocks, or volcanic eruptions. For the educated clergyman The Progressive Thinker entertains high regard. It is he who goes down to bottom truths. He is not imposed upon by the multitude of modern "finds," brought out by trickster priests in aid of older fable. He knows all the so called sacred books came to our hands through the vilest men of all ages. He knows that forgery was an art with them, and that one fraud was not sufficient to accomplish their purpose; that after destroying the literature of the world, whole libraries, now quoted as the productions of the "Fathers of the Church," were manfactured to bolster and sustain the original forgery, just as the liar, to prop his original falsehood, is compelled to concoct new lies to strengthen and make plausible his first. It is these secondary lies in courts of justice which enable lawyers to gain the truth concealed in a seemingly sea of fraud. It is these forged books which learned scholars, many yet ministering in Christian pulpits, are now exposing. These are the "heretics" against whom the church is warning, the religious quacks of the profession serving as prosecutors.

brings rain, stays the winds, turns

aside the lightnings, and saves from

cyclones, earthquake-

shipwrecks,

These higher critics are heaven's no blemen. They are really men of moral worth and advanced scholarship. Some of them are yet in restraint, because of early teaching and the reluctance of evering social bonds, and perhaps lack of fuller research; but they are honest men, and if their own support and that of their families are not contingent on imitating the clam and keeping closed mouths in time they will disclose the whole truth.

The educated preacher has made a study of comparative religions. He is able through his knowledge of ancient mythology, to trace the origin of the Christian system back to its primal source. He learns that "the cloud capped towers and gorgeous palaces' of the modern churches, are imitation of heather temples: that their priests and bishops were the ancient overseers of those temples; that the supreme pontiff, now the head of the whole, as in hidden. One by one he conquered these, because he possessed within his own animal condition the ray from the ops, priests and monks, were his subordinates; that the ancient holidays are now sacred days in the church; its multitudes of gods were deified men, a few still doing duty in the church generally under slightly changed names, known to the devout as canonized saints. He knows that every feature of the church, including baptism, the eucharist, holy water, the glorious cross with a man on it, the confessional, a celebate priesthood and a licen tious clergy had a parallel among the old Romans, Grecians and Egyptians housands of years before the alleged birth of the founder of the Christian

This knowledge of the learned clergy,, so markedly distinguished from that of the pulpit-pounder, has aided scholars not so well versed in church literature, to separate the true from the false, the dross from the real metal, and we hopor them and thank them for their revelations, and we thank all others who are groping after truth, and do not hesitate to discard the false and vile so soon as it is discovered to be

such Good reader, keep these facts in mind, and always shun the sky\_pilot who knows all about heaven, professes an intimate connection with God, the est, conscientious men to convert them from unbelief in their infernal theology. They are the kind of cattle we have in mind when we denounce the pulpit-pounders.

### AN AWFUL EXAMPLE.

Jesus taught his disciples that a sparrow cannot fall to the ground without the Father's attention. He made the deduction that man was of many times more value than a sparrow, and that he had greater care for them. And then churchmen are his special pets, and he has made a heaven of eternal bliss to compensate them for being

No class of men who have crossed

the American continent by rail has met with so many accidents, often of a very serious character, as did the Christian Endeavorers. From the first day of their journey they seemed under diving displeasure. Contrast the trip of the prize fighters and their friends to Carson City and return. Not an accident on the entire route. Even the late United States Senator Ingalls, whose toga had given him distinction, made the entire journey to record the doings of the bruisers, returned unscathed. It seems cruel that churchmen who deny themselves the pleasure, often mentioned by them, of "rolling the sweet morsel of sin under their tongues," are victims of God's displeasure, while the profane, the intemperate, and the thugs escape divine retribution unscathed. The sufferings o the Endeavorers are awful examples which those who accept the Bible teachings, that miracle governs human action, cannot understand.

### PEORIA CAMP-MEETING.

It is badly torn by dissension. Those on the ground can fight it out there. and not through this paper.

THE LIBERAL CONGRESS-INFOR-MATION DESIRED.

The New Unity proposes to be "a paper missionary, a printed pastor to the non-churched." It wants for a constit-uency "the Liberals that are unclassifled and unlabeled." It assumes that a large portion of its new subscribers 'represent the" non-churched-those who have unchirched themselves by their thinking-have read themselves out of their ecclesiastical relations,' The New Unity is the organ of the Lib eral Congress, and it calls upon Liber als to join this Congress.

Liberals have a right to ask: Wha does this Congress stand for? What does it purpose to do? Has it any posiive principles, and if it has, what are they? The secretary asks for contri butions of money from Liberals for the Congress. What is the money desired for? The congress is desirous of receiving to membership orthodox and heterodox people, Jews, Buddhists, Catholics, Spiritualists and Liberals of all classes. But how can an organization composed of people who differ so widely, have a platform of principles of any interest to those who churched themselves by their thinking or to anybody who has convictions What kind of missionary work does the Congress intend to carry on?

From the New Unity we learn that one object of the Congress is to increase fellowship among the churches. Why should Liberalism, opposing church creeds and church intolerance wish to unite the churches more close ly? Why should those who have "read themselves out of their ecclesiastical relations," wish to perpetuate ecclesias ticism, and to strengthen its opposition to intellectual freedom by helping to unite in closer fellowship these ecclesinstical bodies? Could a Liberal going out and advocating freedom of hought, reason as the highest author ity, the human origin of the Bible, evo-lution, the complete separation of Church and State, including the taxation of church property, represent the

Aberal Congress? Is the Liberal Congress only a kind of parliament of religions which offers an opportunity once a year for invited meakers of different views to talk from its platform? If so, what reason is there for its existence, since the Free Religious Association has been doing this work for a quarter of a century And it has had the liberality and good sense to do what the Liberal Congress has not done, to omit formal prayers at its meetings—which Mr. Jones and his clerical brethren forced upon the 'unchurched" and "unlabeled" Liberals whether they have wished to hearprayers (and by preachers who do not be lieve in petitions to God) or not. How does Mr. Jones who manages the Conco-operation of all Liberals and would have the Congress so broad as to admit all classes of thinkers, even Agnostics, on terms of perfect equality?
Will the New Unity clear up some of

these difficulties so that we can know with certainty whether we should encourage the Congress or not?

### A JEALOUS GOD.

A good patron complains that it unjust to designate the Creator as a "jealous God." That is just what The Progressive Thinker constantly maintains in these columns. It is not only sacrilegious but debasing, and no correct mindscan give expression to such an idea. But, please, let no one confound that Majestic Power which governs the mighty universe, with the Jewish conception of the Infinite which Christians adore, and who we are taught in Exodus 34:14:

"The Lord, whose name is Jealous, is a jealous God." A good definition of the word jealous is, "suspicious without cause." which we know of a certainty is not a subject of suspicion, but of knowledge. A God, then, so limited in observation as to be suspiciously jealous of his subjects, and so marked in that direction as to be known to his inspired writers by the name of "Jealous," is not the God of our admiration or worship. Let our Christian brothers monopolize his love and hate, while we bow in humble adoration to that superior Wisdom, the Soul of the Universe, which knows no change or decay.

### DISGUSTED THE PAGAN.

The bloody mindedness of so-called civilization, says the Chronicle, received a rebuke from the king of Siam while he was at Vienna. They proudly showed him a large collection of stuffed animals which had been killed by the late Crown Prince Rudolph. His maiesty asked if the prince had killed them himself. They answered that such was the fact. Whereupon the gentle Buddhist replied that he loved animals too dearly to kill them. He kept them instead. The wanton slaving for so-called sport of animals, many of them gentle and lovely creatures, harmless to man, is one of the first inconsistencies in the Christian religion which strike the Budchist and others who come to examine it.

#### SUBSTITUTE FOR ELISHA'S BEARS.

An Atlanta, Ga., baggage smasher was handling a large box roughly the other day, when it broke, and a live sixteen-foot alligator made his appearance.—News item.

That alligator was probably on his way to New Castle. Ind., to discipline the bad boys in that locality who bathe on Sunday, and keep away from Sunday-school, a part of the desired carload called for, mentioned in these columns on the 12th of June.

### JUST FOR ONCE.

Under the new tariff act Bibles will be taxed 25 per cent ad valorem. This seems eminently just. There is no good reason, why it should not be equally taxed with other books.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fall to be fed and delighted with this book. Beautiful spiritual thought, combining advanced deas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth, A book for the higher life. For sale at this office. Price, cloth, \$1.

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## PEN ETCHINGS, BY MOSES HULL.

The Spiritualists' Training School, Present and Prospective.

WHAT HAS BEEN DONE-WHAT IT IS-HOPED TO DO-OTHER IMPORTANT SUBJECTS.

I have had many fears that the readers of The Progressive Thinker would think that I have lost all my interest in the paper and its readers. Not a bit of it; I never had more interest in The Progressive Thinker or its readers than I have to-day. But, though I seem to accomplish little, I never was so busy in my life, I think, as I have been during the last six months. I can say in truth that I have not been able to find the time to read one Spiritualist paper in all that time. Traveling, lecturing, preparing to teach, preparing lessons and teaching have taken all of my time, I have absolutely not taken time to treat even my best friends with respect.

The Progressive Thinker has lost nothing by my sience; I do take time to look on its every page, read its headings, and some of its shorter paragraphs; and to hear ts readers praise it.

Now that I am getting through with most of my hurry, I promise myself that I will try to enjoy at least some of our Spiritualist literature..

You know, Brother Francis, that I have always been a crank on the subject that those who represent Spiritualism to the world should so prepare themselves for their work that they would not misrepresent it. Spiritualism is a comparatively new religion to the world-is being introduced to thousands for the first time; how important that it be presented in an acceptable manner.

I have talked and talked of a school which should prepare our workers for their work of presenting Spiritual ism in its native beauty to the world. I have ever foreseen that such a school would come; but never saw myself in it. Judge of my surprise when I found myself compelled to take my own medicine. I could not possibly have been more taken back than I was when certain parties sent for me to tell me that they had agreed to found a school on the condition that I would take control of it -not otherwise. This left the onus with me. I knew that I was not prepared for the work I wanted to see done, but there was no help for it-I must buckle the harness on. I had not been in school of any kind except the school of life in over forty years. I went to work with all my might, and the first session of the school has been carried to a successful terminus. All who were there are glad they went, and say, Give us more of the

Well, the result has been, as you and your readers know, that a school or college, if you please, has been founded; and, though I mildly protested, and repeated the statement that this was not my work, my "words were as idle tales to them," and I am elected president of

permanent institution of learning.

From this time forward, though I expect to continue my work as a Spiritualist evangelist, my energies will be spent in an effort to make our school such a success that all the world must respect it. If, as a result of my efforts, seconded as they are by some of the best men and women in the world, I can in ten years see our rostrums filled with educated men and women-those who know what to say and how to say it, I will feel like saying with good old Simeon, "Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

The great drawback this year has been a lack of funds. Hundreds of noble men and women wanted to attend this school, but could not raise the means to do so. Many could not even raise the money to pay railroad fare to and from the school, or to pay their board while there. want to see a fund raised for the benefit of such persons, so that when really worthy persons wish to attend the school and can pay only a part of their expenses, the remainder can be met from this fund. In all such cases, the school will do the best it can to help the student to get through without much money.

In this instance a few of us did the best we could to help some take the course. The result is that we are out of pocket a few hundred dollars, but all who have sunk money are happier for it; we consider it a good investment. Individually I would have been out of pocket several hundred dollars, beside all of my time, had it not been that the other teachers, all of whom love the cause, came so nobly to my assistance. They all threw off their came so nobly to my assistance. They all threw off their entire wages, leaving me only their expenses to pay which was a little over two hundred dollars beside their board, which was generously donated by the National Spiritual and Religious Camp Association.

Hereafter we are not only going to run from six to ten weeks' school every year, but we will, through our papers, and by other means, keep up a continuous school, some-

thing after the Chantauqua order. The thing we need now is money. No institution needs it more; no institution can or will do more good with money than our Spiritualists' Training School. Spiritualists, if you have money to use for any other purpose than paying for looking at manifestations in the dark, or for personal tests, let me beg of you to consider he wants of our school. Every dollar expended in behalf of our school will count more for Spiritualism than if expended in any other way. Here is an opportunity to be liberal and at the same time put your means into

worthy cause.

While all other churches are doing so much to prepare their people for the propagation of their doctrines, we must do something of a corresponding work or we must be relegated to the rear. I want to hear the world sav. not only that our public workers are men and women of ability, but that educationally they stand quite on a level with the teachers of other religions. While we are ignorant and while men of superior knowledge are advocating different doctrines, the world is likely to think that an education equal to that of the average ministry might lead our speakers to different conclusions. Spiritualists, let us show our devotion to, and willingness to sacrifice something for, the cause we love. I will not talk more of this school now; suffice it to say, the school will go on and do its work, whether those who read this help or not Since I last wrote to The Progressive Thinker I have lectured in a half-dozen States and at four camps. I believe there is now a disposition on the part of our people to settle down more than ever to systematic work. Th curiosity phase of Spiritualism has had its run. Frauds and fakes have for several years reaped a golden harvest, but as Spiritualists begin to get their eyes open and be-come more rational, these vampires seek for darker cor-

I spent two months in very pleasant work in Lima, 0. where there is a comparatively new society. The work there was as pleasant as one finds in a long travel. Mr. E. M. Hale is the president. They also have a lyceum with C. M. Chown as conductor. I am to spend three months there next winter and spring, during which time I hope to open at least a Bible class and a class in logic. I may also have one or two students in New Testament Greek. In connection with the Bible class I also teach the Higher Criticism.

Mrs. Hull will perhaps be with me, as we have decided that at our time of life we will have as few long separations as is compatible with our work. She may open a class in psychic studies, and one in physical and voice

At present we have very few appointments in New England; there are so many speakers in the East and they work so cheap that we do not feel to either compete with them or to take their work from them. The world is our field and it is so large that there is room almost anywhere for all.

> "If you want a field of labor, You can find it anywhere.'

If I thought that there was any prospect of our ever fills the promise of its title. For sale living at home again, I would say that that home would

as likely be in our own house at 29 Chicago Terrace, as any other place. We are so thoroughly married to our work that we follow wherever that work leads.

My prospects for a year ahead are scattered. Every Sunday could have been filled for more than a year ahead, long ago, if I had been willing to accept engagements for one or two Sundays in a place; but such arrangements are bad both for the societies and the speakers. It causes speakers to pay the most of the money they get to the railroads, and gives speakers no opportunity to do any constructive work. Such speaking, together with fraudulent mediumship, has done Spiritualism more harm in New England and some other places than all the enemies in the world could do.

Spiritualism does not stand as high in New England as t did thirty years ago. A lack of discrimination has cut the audiences down everywhere. Fake mediums have been recognized as on a par with the genuine. Anybody could call himself a lecturer, and advertise himself as such, and the public generally have had no way to tell who to employ and who not to employ. The world has measured Spiritualism by such speakers and mediums. It is hard after the ground has been burned over in this way, to get those who have been fooled a few times to venture out again. Hence the decreasing interest and audiences. For this and other reasons many who once trained with Spiritualists have gone into so-called Theosophy, Christian Science, or some of the more liberal churches.

Until there is a radical reform in these things, but little can be done toward building Spiritualism up on a lasting basis.

At present Mrs. Hull and myself are at work in the Winfield, Kansas, Camp. There are earnest workers here, and the camp is well attended and doing much good. We go next to Clinton, Iowa. MOSES HULL.

#### A CRY IN THE DARKNESS.

Against the bars of blindness beating. Entrapped for time's eternal day, By neither life nor death completing Toil's ceaseless round, we keep the way.

O life, O love, O deathless yearning!-Mid fearful gloom we walk alone. From dust up-sprung, to dust returning,—
Thou God! when shall Thy will be known? FRANK PUTNAM.

Whatsoever situation in life you ever wish or propose for yourself, acquire a lucid idea of the inconveniences attending it.—Shenstone.

## Paper Free! What Next?

Until the appearance of The Progressive Thinker, Spiritualism had the most costly literature of any religious movement. To cut two-thirds from the price of the paper, depending for maintenance on a subscription list which no journal had half attained, was a venture which apparently promised certain disaster. Yet the wisdom of the enterprise has been proven by the remarkable success.

But now you have given your suphas ever had the means to do in their attempts to extend their doctrines: You now furnish a free paper; an immense fifty-six column journal, filled with the best thought of the living present. That is a feat which puts the occult doings of Indian jugglers and Theosophic mahatmas in the shade. Free, for that is what it means, and even the postage paid.

GHOST LAND is a cheap book for one dollar, and the purchaser not only has the book, but fifty-two numbers of The Progressive Thinker.

The wonderful inventions in paper making, machine type-setting, printing and binding are the genii which make this miracle possible, guided by a spirit that as freely gives the labor of directing all the means and forces to the result.

Are you at the end of your series of surprises? or will you next pay your subscribers to send in their names? It now amounts about to that. and it is the more wonderful because there is no endowment fund, no contributions, gifts or bequests ever have been asked for or received--only the HUDSON TUTTLE, Divine Plan. Berlin Heights, O.

## Gamp-Meeting Directory.

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

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, Miun., at J. W. Holmes' summer resort on Gilbert Lake. For particulars ad 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 ad dress 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. Sec'y. N. S. & R. A., Mantua Station. O., Box 45.

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

Grath, Sec'y., Fulton, Ill. Northwestern Association. Of St. Paul and Minneapolis, at Merriam Park Transfer, June 20 to July 25, inclusive. For particulars address Jas.

F. Raymond, Minneapolis, Minn., or Dr. S. N. Aspinwall, Minneapolis, Minn. Onset, Mass. The twenty-first annual camp-meet ing will be held at Onset 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 meeting Association began their camp August 29. For information write to June 26, and will continue until Sep-

eanette Fraser, Vicksburg, Kalamazoo Sylvan Beach, New York. A camp-meeting has been organized to be held at Sylvan Beach, Oneida

Grand Ledge Camp, Mich. 1 wish to beg space in your paper to announce that the Grand Ledge Camp, Grand Ledge, Mich., is alive and bustling, and that bulletins will be ready for distribution by the time this ary 0, and closes March 20, 1898. For appears. They will announce a first- special information write to the correclass program, to begin July 25. Ad-

dress a card to J. P. Russell, Secretary, Grand Ledge, Mich., for bulletins. Illinois Camp and Summer Resort Association. This Spiritualist camp will be held at Peorla Fair and Driving Park, Peorla,

September 1. For particulars address several camp-meetings as follows: the secretary, Dr. C. T. H. Benton, 312 Farette street, Peoria, Ill. Devil's Lake. Mich.

Devil's Lake Spiritualists' Camp Asso ciation 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.

hold its annual meeting at Marshalitown, Iowa, commencing August 21, and closing September 20. Corresponding secretary, Miss L. P. Beeson, Albion, Iowa.

Island Lake Camp.

The programmes for Island Lake Camp Association are out, and being them, or wanting any information concerning the camp, write to Samuel H. general manager. Arrangements have surd, as it would be to hear college been made for public tests every day graduates arguing the destruction of during camp. A large attendance is anticipated. Camp opens July 29 and education, which they had outgrown. closes August 31.

Summerland Camp.

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

Elk Grove, Kans., Camp. The Elk Grove Camp will be held at Island Park Grove, Winfield, Kan., July

10 to 26 inclusive. Sunapee, N. Y., Camp. The Sunapee Camp will be held at Blodgett's Landing, N. H., July 25 to

August 22 inclusive Clear Lake, Ontario, Camp. Camp-meeting will be held at Clear Lake, Peterborough county, Ontario, commencing June 1. Address for cirguiars G. M. Bellases, Young's Point,

P. O., Ontario. Nebraska and Kansas Camp. Southwestern Nebraska and North restern Kansas Camp will be held at Franklin, Nebraska, commencing Sept. 2, and closing Sept. 13. Good speakers, tc., will be in attendance. For partictlars address D. L. Haines, secretary, Franklin, Neb.

Cape Cod Camp-Meeting. The thirty-first annual camp-meeting of Spiritualists and Liberals will be held at Ocean Grove, Harwich Port, Mass., July 18 to August 1, inclusive.

For particulars apply to Capt. E. H. Taylor, Harwich Port, Mass. Haslett Park, Mich., Camp. The fifteenth annual encampment of the Investm annual encampment of the Haslett Park Mich., Spiritual Association 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, Manager, Lansing, Mich.

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, Free-

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. Granger, secretary, Box 71, Ashley, O.

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

tember 6. Address the secretary, Mary A. Hatch on the grounds for par-

county, N. Y., from July 25 to August 8. For circulars and particulars, address H. C. Sessions, Cortland, N. Y.

Grand Ledge Community. Secretary, 310 Harrison street, Topeka,

Kansas. Lake Helen, Fla. This favorite camp will open Febru-

sponding secretary, Lily Dale, N. Y. Parkland Camp, Penn. Parkland, near Philadelphia, Pa. This camp continues from July 4 to

Veteran Spiritualists' Union Days III., commencing July 15 and ending Have been assigned by the officers of July 18, Camp Progress, Swamp-

scott, Mass. July 23, Cape Cod Camp-meeting, Harwich, Mass. July 24, Onset Bay Camp-meeting, Onset. Mass. August 1 to 8, Mississippi Valley

Camp-meeting, Clinton, Iowa. August 15. Grand Ledge Camp-meetng, Grand Ledge, Mich. August 23, Lake Pleasant Campmeeting, Montague, Mass.

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

Other dates will be added to this list The Central Iowa Association will us they are made by the camp-meeting By Order of Committee.

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

SPIRITUAL PHENOMENA.

Is not individual protection based on reason for one's own self? To read the thoughts of "old-time Spiritualists" Romeo, Mich., president and against spiritual phenomena is as abthe alphabet and primary branches of If you destroy the basement the strucure must, sooner or later, fall.

I cannot see the need of any protection against fraud, while humanity is possessed with a fair share of reason and common sense to decide matters for themselves. It is a spur to the activity of reason to be necessitated to discriminate between right and wrong for one's own self, it seems to me. L. A. S. NOURSE.

"Thomas Paine: Was He Junius?" An interesting pamphlet by Wm. H. Burr. Price 15 cents. For sale at this

"Arcana or Nature; or the History and Laws of Creation." By Hudson Tuttle. A well-known and most profound treatise. Cloth, \$1. For sale at this office. "From Soul to Soul." By Emma Rood tian church in the land, and yet was

Tuttle. Lovers of poetry will find gems the very heart and soul of our Spirit-of thought in poetic diction in this hand. some volume, wherewith to sweeten hours of leisure and enjoyment. Price \$1.00. For sale at this office.

lowed an impromptu reception to Dr "Edith Bramley's Vision." Vivid description of a Jesuit spirit conclave, The present week is full of interest, together with interesting corroborative chiefest of which will be the presence testimony. Price 15 cents. For sale at of the Buddhist Dharmapala

# ONSET BAY, CAMP.

EASSADAGA CAMP:

Pervade the Camp.

times trying years.

tion known.

weekly dances.

daga's many lines of work.

thought exchange, also hold classes in esoteric philosophy, including Yoga,

studies in Srimad Baghavatam of the

Hindus and the Sudharna Pundarika

of the Buddhist. It is expected that

the renowned Buddhist of India, A. H.

Dharmanala, will give a series of priv-

ate lectures on the mysteries of the

Prof. W. H. Bach will give instruc-

tions daily at the octagon on hypno-

tism. Mrs. Bach will give instructions

Friday, as per announcement and an innovation of the season, was Pioneers'

Day, when all the elderly frequenters

of the camp, who figured in its early

history, held at the auditorium an in-

formal recpetion and delightful rec-

cital of reminiscences, some of them

Probably the most really historic fig-

ure in the decidedly interesting group of men and women whose faith in the

human family and the cause of Spirit-

permanent institution was Dr. Jero

migh Carter, who in the spring of 1877

heard the voices bidding him come to

Cassadaga and start a movement that

finally developed into what is now

daga Lake Free Association, the lead-

Saturday afternoon Dr. W. W. Hicks,

of whom our chairman said in intro-

duction, "he has found a deep lodge-

ment in the hearts at Cassadaga," gave

the opening address of the season on

Peter, the Doctor places high up in the

role as a Spiritualistic teacher of the

true gospel of how to live in this

known were Spiritualists, but there

The Spiritualist who lives the ethics

of Simon Peter will be in harmony

though clothed in rags will walk the

received from the brilliant agnostic,

Sunday, July 18, cancelling his engage-

ment. We who admired this fearless

exponent of free thought and human

liberty, and recall the royal reception

given him on our platform last season.

omission in Mr. Ingersoll's code of

public throughout this section with this

change in our Sunday programme, was

made, so that the excursions were

much lighter than they would otherwise have been, although a large num-

ber passed through the gates, attracted

by the talent advertised to fill the va-

Sunday morning Thomas Grimshaw,

young English Spiritualistic speaker.

growing man and a growing favorite,

ccupled the platform, discoursing as

Robert Ingersoli never can unless

touched by the divine fire. Mr. Grim-

who have heard the Doctor during the

towards Cassadaga and her teachings.

while he discoursed about rejoicing an-

A lecture that would have given joy

and satisfaction in any so-called Chris-

At the close of the lecture, Mrs. Waite

SHIRLEY BELLE.

gave a number of fine tests. Then fol-

gels and why they rejoice.

ency made by the fickle agnostic.

earth as a prince or king.

world

were others.

ing Spiritualistic camp of the world.

through the land as the Cassa-

on the autoharp and mandolin.

rich and full of interest.

Harmony and Hopefulness A Taste of the Fare Set Before the Guests.

To the Editor:-Half the beauty of

The seventeenth annual session of the Cassadaga Lake Free Association the day is lost when one dozes away the morning hours in bed. The sun rose Sunday morning in all his majwas formally ushered in Fielay, July 16, under auspices of a nature most enesty, kissing the dewdrops that glistened upon the grass and foliage of the A feeling of universal harmony and hopefulness pervades the camp to a detrees and flowers; sparkling upon the waters of the bay and filling the air with such fragrance as only the morngree that is remarkable, and as prophetic of the season's success is most flattering to the management, who ing brings. The ever-welcome Bridgewithout price or reward, other than the water Band gave a concert in the morriing, followed by the opening of the meeting by our highly testeemed and compensation of a conscience that approves, have labored so carnestly and faithfully through the long and someearnest co-worker, Dr. Geo. A. Fuller, who has charge of the platform this season. Brother Maxham's inspired In preparing the programme for 1897, special effort was made to have it the singing was fitting to the occasion and most complete as to talent, breadth of the morning lecture was given by C. W. Hidden. Dr. Hidden took his text from John 12:32, "And I, if I be lifted. thought and general attractiveness, ever offered the public. That it embraces all these points and up will draw all men unto me." I semany more, a careful survey will demlect texts from the Bible when I find any suitable to my addresses, not be-As to the media, the foundation upon which the fair structure of Spiritualism cause I believe the book infallible, but because I maintain the right to gather thoughts from any source, whether sarests, Cassadaga leads the world; there being already located here for the seacred or profane. The man Jesus stood son, a larger number of celebrated psyever for the pure against the impure chies than at any other camp or locathe good against the bad, for right living, purity of heart, the uplifting of the poor and lowly and the exaltation of all mankind. He touched heights sub-Among the number whom we are proud to mention are P. L. O. A. Keeler, slate-writer; Campbell Brothlime and lived centuries ahead of his ers, spirit artists; F. Corden White, test and business medium; Mrs. Mag-gie Waite, engaged by the management Some authorities consider the text "lifted up from the world" as being parallel to the lifting up of the brazen serpent in Moses' time. Moses to give platform tests throughout the season; Mrs. Maude Gillette, materialwas a powerful hypnotist and the disizing and slate-writing; the Bangs Siscoverer of hypnosis through fixity of ters, spirit artists and slate writers; Mrs. Phillip Wreidt, trumpet medium, John Bovee Dods, Dr. Brittan and other scientists were outdistanced by this hypnotist of the desert. Jesus and an army of others of lesser note. pointed the way to a more elevated plane of thought than to be wholly ab-The famous Northwestern Band and Orchestra, whose daily open air concerts have placed Cassadaga front and foremost of all camps in this most atsorbed in material things. You say he was a dreamer. John Boyle O'Reilly wrote, "The dreamer lives forever, tractive feature, are permanent fixtures for the season, for who would be-lieve that the true spirit of the real while the toiler dies in a day." The world's greatest men and women were Cassadaga were here if its goldendreamers. Socrates, Jesus, Mesmer Newton, Galileo, and many others wer throated song-birds were forever silent. There will be vocal music, such as dreamers and they were lifted up from even the C. L. F. A. platform has never the earth. Dreamers have led and known, under the leadership of Doug-las Lane, of New York City, and his swayed the world in all its history, and the pages of history are stained with male quartette.
Mrs. M. E. D. Sperra, superior as an instructor of the terpsichorean art, well the tears and blood of dreamers. Our nineteenth century dreamers or medi-ums are persecuted and imprisoned known in this State, and who has had well, the time is coming when we shall know the value of our dreamers. charge of this department at Cassadaga for several seasons, has been en-But heaven bless the cranks; they gaged by the management, as floor manager and director of our semishould be treasured; they occupy the same relation to the body politic as the volcanoes and torrents to the world. Miss Annette Rittenhouse, of New Let us be lifted up that our people may York, an experienced and successful lybe free; that we may live good lives, revel in good deeds; exalting virtue ceum leader, will have full charge of this most important branch of Cassathat we may draw all men unto us that America may tower above the na-There will be classes in a variety of arts and important studies. D. W. W. tions of the past as tower the mountains above the sea;
Mrs. A. M. Glading followed with the Hicks will preside at the evening

benediction. Brother Maxham sung by request his "Greeting to Onset," composed by himself, also , The Organ in the Corner," composed by the speaker, and "I shall Be Satisfied," by request.

Band concert in the temple at 1 p. m.

Mrs. A. M. Glading opened the exercises by an invocation, afterward taking for her subject, "The Duty and Responsibility of Spiritualists." We regret that space will not allow us to give in full her practical remarks. She leaves for other fields, but her sweet influence will be left behind and we shall miss her presence, so kind, loving and conscientious. Welwish her good speed on her journey and hope to have the pleasure of greeting her again to Onset. Mrs. May Pepper gave many ex-cellent tests. Mr. Maxham sung in the

grove after the meeting, accompanied by the band, We had the pleasure of greeting Dr. Dumont C. Dake, of New York City, accompanied by his patient, Mr. Geo E. Bowen, secretary of the American Bimetallic Union, of Washington, D. C., who was seriously and was thought who was seriously and was thought fort. Cold ocean breeze and fogs were ualism inspired them and sustained them in the laborious work of laying the foundations of this prosperous and hopelessly injured by a fall from bicycle, but is now quite recovered un-

der Dr. Dake's treatment. The lectures and tests at the temple will be discontinued after this week. An ornamental picket fence will be placed around the auditorium park and the small sum of five cents be charged for admittance to the lectures.

On Monday, July 12, an interesting conference meeting was held in the grove in the afternoon. An excursion to Cottage City took many from the "The Ethics of Simon Peter." Simon grounds.

Tuesday, on account of storm, meeting was held in the temple. Singing by Mr. Maxham. Lecture by Prof. Peck; subject, "The Reign of Law." Ages The Doctor said the sweetest, cleanrolled away before it dawned upon the minds of men that there was a fixed, est and nicest people he had ever immutable law. The scientist has satisfied himself that the fixed, unchangeable rules; that in short there exists an infinite order and upon this he bases all with himself and all the world, and his calculations. The science of mathematics is the basis of all other scieuces: every thing in nature is accord-At the eleventh hour a telegram was that science. Thirty-five per cent of chloride and twenty per cent of Col. Ingersoll, advertised to appear sodium produces salt: this formula never changes and this regular system of proportion runs through the entire gamut. So carbon unites with other substances in proportion of 5 to 1. Thus every atom in the universe is in a strict mechanical drill. All calculation is can but regret and marvel at this great made through law. Chemistry is formed and fixed through the same law. In All efforts possible to acquaint the the solar system the two forces, attraction and repulsion, balance each other tirelessly, changelessly and regularly. The earth is constantly being acted upon by other planets, they stretch out their arms of attraction and yet when the earth passes under the wire at the home stretch he is on time to a second. This regularity of law is

manifest in everything.

Love is a vital force, the central and controlling energy of an immutable law. Knowledge is necessary under the action of the law. All effects have a legitimate cause and we discover the cause by the cultivation of knowledge. Seek out the causes, avoid the effects.

shaw's subject was "A Chapter in the Experience of a Human Soul," a deeply scientific lecture that awakened ap-The same law which holds good in person, holds good in a nation. A bad plause and laudatory words of praise. Sunday afternoon, Dr. Hicks very law carries suffering to's whole nation. raciously consented to fill the vacancy If we would stop to ponder on these things we would be much slower in made by his friend, Mr. Ingersoll, and condemning our fellow-men. Whenthe large audience assembled was the Doctor's being largely made up of ever the price of products goes up and wages go down, vice is rampant. Porchurch people from adjoining towns erty produces crime. People get discouraged at the slow growth of repast winter months and like his kind of Spiritualism, and liking it are overforms, but all healthy growth is a slow growth; but by the power of thought we may climb the imperial heights coming the prejudice they have felt and see in all the windings of past The power and eloquence that are the ages the unvarying and absolute reign Doctor's by divine gift were manifest to a remarkable degree on this occasion

On Wednesday, Brother Maxham. whose singing is so inspiring, sung for us "The Gate Upon the Hill," "The Organ in the Corner,""It Seemeth Such a little Way to Me," and "We are Coming, Happy Angels." Mrs. A. M. Glading lectured upon

"The Influence of Spiritualism." Mrs. Glading will be remembered by those who know her best as a former worker in the cause at Washington, D. C. The first Spiritualist society formed there, commenced with ten or a dozen members with Mrs. Glading at the head, which is now one of the largest socie-

ties in the country. Perhaps it will not be out of place to say that Mrs. Cora L. V. Richmond has been engaged as pastor over that society for one year,

commencing October 1st next.

I heartily endorse E. W. Gould's remarks upon the children's lyceum, in last Bauner. To our shame be it said as Spiritualists, here at Onset we have no lyceum instructions for the children. A large and flourishing lyceum was once in existence here, but the burden and the blame fell upon a few who carried the thankless load until no longer able to bear up under it, and so it disbanded. We have a graded school here on the grounds through the week, and there are many children "running loose" on Sunday.

Thursday, Dr. Bland lectured from the platform. His subject, "The Three-fold Mission of Spiritualism." Dr. Bland has contributed most liberally of his means and talent in the interest of

humanity,
Priday, Mrs. A. M. Glading lectured in the temple. Subject, "What Influence Has Spiritualism Upon Our Children." Mr. Maxham sang "Nobody Knows But Mother;" "Kiss Me, Mother, Do Not Weep;" "When the Mists Have Rolled Away" and "The Better Have Rolled Away," and "Tis Better to Laugh Than to Cry." Mrs. Glading gave some very fine psychometric readings, and Mrs. Pepper gave tests. As a test medium Mrs. Pepper has no equal. Saturday, the Massachusetts State Spiritualist Association occupied the platform. Morning session opened by Dr. Geo. Fuller. Invocation by Mrs. Carrie S. Loring. Remarks by George Porter, Mrs. Chandler, Mr. Kenyon, Mr. Hatch. Afternoon: Invocation by Mrs. A. M. Glading. Remarks by Dr. Fuller upon the necessity of organiza-Dr. P. A. Bland, Mr. J. B. Hatch, and Mrs. Hadlock, of St. Louis.

The Wednesday and Saturday night dances in the temple are a drawing card with the young people, a nice crowd in attendance and good music. Mrs. Kendall, trance, test and business medium, is located at corner Seventh street and West Central avenue. A. A. Kimball, magnetic healer, Codar Cottage, Twelfth street.

Fred Poole, materializing medium, Union avenue, opposite auditorium. Mrs. Susie A. Thomas, trance, test and business medium. Twelfth street.

Bates cottage.
Prof. Fred Evans, slate-writing, Wilcox cottage. Onset avenue. ANGUSTA FRANCES TRIPP.

TRESTLE GLEN CAMP

Proved a Success all Around. SPIRITUALISTS' CONGRESS IN

OAKLAND. To the Editor:-I have waited watched and wondered why some of the officers of the camp-meeting asso through your columns that the camp as Trestle Glen did not die an ignomin ious death the first week, but lived through the allotted time and proved : success all around. Had I spare time as many have, not continually occupied with family cares and responsibilities it would be a source of pleasure to me to report the various good works done for the cause of Spiritualism in Oak

land, by the various societies. Not wishing the East to think the West were drowned in a tidal wave of despair, I will send in a few manifesta tions of life and activity for the cause of truth here. The camp was not as well attended as anticipated during the week-days, owing to many hindrances but the Sundays witnessed the arrival of large crowds of interested people with the exception of one wet morning which dampened the ardor and kept many at home. The most of the camp ers could not boast of the climate a Trestle Glen without using considerable "varnish," for the camp was held a quite too frequent to allow us to in dulge in romantic reverles.

The rostrum workers filled their en gagements with much interest, zea and great credit to themselves. Among the scientific and inspirational lecturers were Prof. Loveland, Dr. Raylin, D. Sivartha, Mrs. Lillie, Madame Montague, Mrs. Irene Smith and others Tests and messages were given by Mrs . J. Whitney, Mrs. Maud von Frietag Mrs. Irene Smith, Madame Montague Dr. Rines, Mrs Maude Lord Drake Mrs. Petersilea and others, correctly and with much benefit to the caus Prof. Petersilea, the noted musician and author, accompanied by his wife arrived just in time to close the camp with a musical programme which proved a treat to the zealous campers The sociable and musical entertain ments were ably managed by Mr. Lil ie, who, by the way, is an accom plished musician. Thus Mr. and Mrs Lillie can ably entertain an audience with no assistance whatever. have lately departed for Lily Dal Camp in the East, leaving a host of friends in these western cities. May

success attend their travels The week following the camp a Spir itualists' Congress was held in Oak land, which proved interesting and in structive, and will undoubtedly bear fruitage in many ways. The Congres was varied by one radical lecture by Dr. J. L. York, of San Francisco; sub ject. Heretics and Heresy. Though the eloquent remarks struck some of the isteners like an electric shock, yet he fearlessly separated the old, decaying orthodoxy from the ever-budding and growing progression which the churche stigmatize as heresy, and the cultivaors of this budding growth as heretics He had the audacity to class the cor nerstone of the church (Jesus) among the rank heretics—who was too far ac vanced to conform to the church of his day and thus lost his life, just like all the other ancient heretics. ture was an eloquent tribute to all advocates of free thought. The Congress closed on the afternoon

of July 4, by Dr. N. F. Ravlin, who some twelve years ago renounced the Baptist church and a clergyman's salary, and declared himself free to act according to the dictates of his own conscience. He is a fearless advocate of Spiritualism, a Hercules in force of argument and a leader whom Spiritual ists may well be proud to honor. Any society in need of a lecturer would do well to secure his services. Address him at Hotel Brunswick, corner Ninth and Washington streets, Oakland, Cal On the evening of July 4, Madame Montague delivered a patriotic lecture before the Psychic Society at Fraternal Hall, She was frequently ap-plauded—thus the audience was well entertained. Several patriotic songs were sung by the choir. Mr. H. F. Deaner rendered several instrumental solos upon the organ, harmonizing "Hail Columbia," "Dixie's Land," and several other stirring old hymns of the Republic in a most entertaining manner. A delightful evening's entertain-

ment was the verdict of all.

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

M. E. VAN LUVEN.

**Contents of the Above Remarkable Work which** Is to be Given to Each One of the Sub-

scribers to This Paper.

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CILIATION WITH THE SPIRITS-THE PRISON-EDITOR'S

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NOTES IN CONCLUSION.

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## .. GENERAL SURVEY ...

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

E. W. Sprague has the months of cers are: President, Mr. Frank Morrill; September and October unengaged. vice-president, Mrs. S. Anthony; treas-Address him at 416 Newland avenue, urer, Mrs. E. Alloway; secretary, Mrs Jamestown, N. Y.

D. W. Blodgett, vice-president, writes from Elmira, N. Y.: "Spiritualism is alive and growing in this city. Bay, Mass., July 80." The First Spiritualist Society has just concluded an engagement with Frank T. Ripley, of Boston, and our society was more than pleased with him both as an exponent of the philosophy of Elizabeth Josephine Louis, widow Spiritualism and also as a test medium. He was with us three weeks and made many friends while here. He gave many splendid tests of the presence of our spirit friends, and set some of our skeptical friends to thinking. We take of Church and Third streets. With his great pleasure in commending him to cane be pointed in the direction of the other societies."

S. D. Gray doubts the wisdom of exeluding test mediums from the platform, and thinks it not best to insist on "education" for mediums; that the angel world knows how to select its instruments through whom to communicate to friends on earth. The very fact of using bad grammar is in some cases a proof of the genuineness of the communication. He says; "I have had communication from a dear old mother in spirit life, in which many rules of grammar were broken, but they were dearer and sweeter to me than the grandest logic of the orator, because t was her own peculiar style and one of the greatest proofs to me that it was my mother. Why should we desire or ask of our spirit friends a different style of language than that used by them when here? There has been much said of late in regard to cleansing the ranks of Spiritualism by driving out all test mediums. My dear friends, it would be like plucking the tares before the wheat is ripe-both will be destroyed."

Mrs. Nellie S. Bande's engagements are as follows: Mantua Station, Ohio, from July 23 to July 28; Island Lake Camp, from August 15 to August 18; the entire month of October she will his property to Mrs. Babe, saying at sneak for the Self Culture Society of the time that it was only just, as she St. Louis, Mo.; and for November, De- had assisted him to earn it. Mrs. Babe cember, January, February, March and was a mother in our Spiritual Israel;
April, for the Philosophical Society of all Washington Spiritualists loved and Detroit, Mich. She would be pleased respected her, and she was known far to make engagements for May and and wide as Mother Babe. She was a June; also for camp work for 1898. Address at 411 13th street, Detroit,

Mrs. L. A. Harrington writes from Sioux City, Iowa: "We have a class here working under charter No. 123, holding public meetings and developing circles, where all Spiritualists find a cordial welcome."

E. M. Post, secretary, writes from Flint, Mich.: "After a prosperous year, our society has closed its meetings for the camp season, expecting to begin once? If you love truth and justice, again in October. We have as yet no NOW is the time to testify to it by speaker engaged. The cause is growing in our city, and many who have held back are beginning to come out as

Prof. Lockwood speaks at Sylvan Beach Camp, on Oneida Lake, N. Y., July 31 and August 1, and will give a course of five lectures at Lake Pleasant, commencing August 6. Remember, Prof. Lockwood's lectures are all demonstrated.

H. H. Scoville writes: "Kindly find space in your notes of the field to mention the meeting of the Christian Spiritual Society, at Washington boulevard and Paulina street, this city. At the meeting on Sunday, 11th inst., it was voted unanimously to continue the meeting through the summer months, and we have the promise of Miss Thomas, that in case of her absence, others will be found to carry them on. Miss Thomas is doing a grand work for the cause. Never in my experience of over forty years in Spiritualism have seen better audiences and so many young people-those who must soon in the nature of events carry on the good work. These meetings are losing none of their interest. Afternoon meetings always well attended, and evening meetings an overflow. Miss Thomas always takes a subject from the Scrip tures for the evening. The one on the 11th, from Genesis, showing the working of spirit manifestations through Joseph, and how given, which were always through symbols; and later in giving tests to the audlence, she herself gave one to a gentleman, quite as wonderful as Joséph's interpretation of Pharach's dreams."

Henry H. Nichols writes from Santa Barbara, Cali.: "I find many Spiritualists, a good society, good speakers, meetings every Sunday evening, a pro gressive lyceum is being started, and Spiritualism seems to be in a health; condition here. I read The Progressive Phinker like a letter from an oldfriend. No one can tell how pleased I was to

ed from Hudson Tuttle, in the paper of July 10. The idea is carried by many speakers and writers that expe cience in sin makes better men and women-makes better men and women by having tasted actual crime. Ten years ago in San Diego I heard a lecturer say he would not give a fig for a man who had not known by experience the effect of sin and misery. Men and women who talk this do not believe it, they want some one else rather than themselves to get that experience. What father or mother would send their sons and daughters to schools of infamy, that they might learn and become strong? Hudson Tuttle truly says it is not necessary; no one is any better for having been a drunkard. What a rule it would be to pick men for office because they had once been low down in grime, and were now reformed, in that way thinking to get better men than pick men that had always lived upcight lives. I thank Hudson Tuttle for

Mrs. Hamilton Gill assisted at the Beacon Light Spiritual Church, in the absence of Mrs. Perkins.

Mrs. Emma S. Bates writes from

be at Cassadaga about August 1.

Frank T. Ripley, test medium and York. Camp-meeting. He will strart for the West after the close of that camp, August 8th, and can be engaged orle care of camp-meeting.

Mrs. E. Cutler writes: "The First So-It continues until August 29. The offi- Denyer. Colo.

E. Cutler. All mail for camp, address to Frank Morrill, Eden postoffice, as I,

The News-Democrat of Belleville,

Ill., contains the following: "A jar containing \$840 in gold was dug up last week on South Church street, by Mrs the late Eugene Louis, who died last December. The money, all gold, was buried by him some time before death, and on one occasion he walked to the rear of the house near the corner hidden treasure, and they walked back to the house. After his death she remembered but vaguely about what Mr. Louis had told her, and she made some efforts to find it, but was unsuccessful until last week. She says that her husband appeared to her in a dream and pointed out the exact spot where he had put the money. She went to the shed indicated, removed a barrel in the corner and dug a small hole in the Sure enough, there was the ground. jar, and in it every cent of the lost

## IMPORTANT.

### Appeal to the Spiritualists of Our Country.

Spiritualists of the United States of America, Greeting:—By a unanimous vote of the Board of Trustees of the N. S. A., I am authorized to earnestly appeal to every Spiritualist in America to assist the National Association to defend the wills of Mr. and Mrs. Babe, of Washington, D. C.

Mr. Babe several years ago willed all faithful, earnest, conscientious Spiritualist, and desired her property to go for the promulgation of the truths she loved. She therefore made a will bequeathing to the N. S. A. the major

part of her property.

The two wills are to be contested, and Lappeal in the name of Justice and Right, in behalf of all of the trustees of the N. S. A., to the Spiritualists of America to assist the N. S. A. to defend these wills. Will you help us at your contributions.

Please forward cash contributions to this office immediately.
FRANCIS B. WOODBURY,

600 Penna Ave., S. E., Washington, D. C.

THE PROGRESSIVE THINKER.

How dear to my heart is The Progress-

ive Thinker. That truth-spreader, grand, enterprising and bright: A foe to all ignorance, superstition and

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In every department it aims to excel; And when it arrives what good cheer it brings; Brightens the home and all dullness

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For a paper so large, true to tell, You'll not regret it if once you sub-For this fine paper which none can

excel. The grand old Thinker, the dear old Thinker, The Progressive Thinker we all love

so well. GEO. L. BARRUS.

### PASSED TO SPIRIT-LIFE.

Mrs. Elsic Porter, aged 48 years, passed to the higher life, July 9, at Flint, Mich. Besides a husband she leaves two sons and two daughters in the full knowledge of the truth of Spirhis words of wisdom—may be live to Mrs. Martha E. Root, of Bay City, at itualism. The grand words given by use his voice and pen for many years the funeral service, left a lasting impression upon the members of the various churches that were in attendance.

John A. Powers, Esq., one of the old-South Deerfield, Massachusetts: "We, est and most respected citizens of Fort in this place, have a small society and Wayne, Ind., as well as one of the oldare doing finely. We have had some of est Spiritualists in the State, passed to the best speakers on our platforms to the higher life on the 28th of June, lecture for us, and we feel that we can1897, while at work on his farm near Mrs. M. J. Crilly, of Allegheny, Pa., who has just closed a very successful engagement at Lake Brady Camp, will desire also, to have his physical body cremated, which was complied with being the first cremation to occur in In diana. Dr. H. V. Sweringen conducted speaker, is now at the Freeville, New his obsequies, which were attended by

a very large concourse of friends. The pure, sweet spirit of little Edna for lectures and tests on his way to Mackay passed on at Denver, Colo., Ohio. He will stop off en route. SocieJune 20, 1897, aged seven years. She ties can address him at Freeville, New was the daughter of Mrs. Sadie Mackay, and grand-daughter of Mrs. Gondy. formerly of Chicago, Ill. Services conety of Spiritualists of Philadelphia, ducted by Rev. W. Martin, pastor of Pa., opened its camp-meeting July 4, the Spiritual Church, at Union Hall,

#### Items Suggested by, or Gleaned From, Spiritualist Exchanges.

Though brulsed and bleeding Truth may lie Palsied in limb and wing,

it is eternal, cannot die, And of all graces, King.

Every flower that gives its fragrance to the wandering air leaves its influence on the soul of man. Ignorance being darkness, what we

nced is intellectual light. Every science rests on the natural, on demonstrated, facts. So morality and religion must find their foundations in the necessary nature of things.

Nature, generous and heartless, extravagance and misery, as she is, is our mother and our only teacher, and she is also the deceiver of men. Above her we cannot rise, below her we cannot fall. In her we find the seed and soil of all that is good, of all that is

Unreasoning obedience is not the foundation or essence of morality. That is the result of mental slavery.

Ceremonles, prayers, and inspired books, miracles, special providence and divine interference all belong to the supernatural, and form no part of real

In this age there are always classes of persons represented by the discouraged ancients and by the hopeful prophets, respectively. The one class mourns over the fact that things are not as they used to be. The other class expects things to be better than they have ever yet been. The mind, while understanding other

things, fails utterly to comprehend its own workings. . All of us have our hopeless and our honeful moments, our cowardly, and our courageous, our despairing and our

confident moments. Covetousness is selfish desire; it is wishing for something to such a de-gree that we use unfair means, if necessary, to obtain it.

"When a man begins to question re-ligious principles, scoff at the prayers of his father, and cast reflections on the simple yet sublime faith of his mother, he is in danger," says a preacher. In other words, when a young man begins to think for himself, stop him; he is in danger. An unworthy object attained nets

naught for the attainor but unworthi-"What can't be cured must be en-

dured," is a little ancient, but true in spite of even Christian science. When one is not acquainted with piritual mystery he is in darkness of

all spiritual laws and therefore unable to pass a correct opinion upon the least of spiritual manifestations. Every human being is a necessary product of conditions, and everyone is

born with defects for which he cannot be held responsible. Life pursuing life, and in turn pur sued by death, presses to the snow-line of the possible, and every form of life, of instinct, thought and action is fixed

and determined by conditions, by countless antecedents and co-existing facts Nature originates, nourishes, pre serves and destroys. Great thoughts are never lost, and words of kindness do not perish from

the earth. The present is the child, and the necessary child, of all the past and the mother of all the future.

The passion of the savage is uninflu enced by his thought, while the thought of the philosopher is uninfluenced by

Good deeds bear fruit, and the fruit ire seeds that in their turn bear fruit and seeds.

Every brain is a field where nature lows the seeds of thought, and the

erop depends upon the soil. In the past when superstition

Held man and mind in sway By sword and torch-forced contrition-The rulers had their day.

abject poverty and make himself a harmonious and forgiving spirit, but what The spirit enters the earthplane for expression, for conscious existence. So far as we know it is the only means of reaching the sphere of intellectuality and spiritual knowledge, therefore the one who does the grinding may in the end, be the poorest."

The spiritual man is a wonder unto himself: no matter how much he knows of the physical laws, the law of spirit is as hidden to him as the law of the stars is to him who knows nothing of them.

If one has acquired the attributes to hear, feel, see and solve in various spheres of the spiritual world, only then can be partly perceive or conceive like all prophets or intelligent minds which have solved the mystery of spir

The laws of the universe are immutable, unchangeable and omnipotent, and have been eternally in existence

from inception. Money is not the root of all evil. The animal passion causes as much crime, if not more than money. The lack of

money is nearer the root. Men to the same end many paths may tread; the upward and the downward paths of life are varied, but death -the body's last farewell to the spirit and the spirit to the body-overtakes

all in the end. "What dust we dote on when 'tis man we love," says Pope. He had reference to the spirit man, who is often beautiful though entombed in homely

dust. Doubt is the beginning and the end of our efforts to know.

The bridge of conscience is safe enough in morals, but will never win in politics or science. The cause of ignorance is often nat-

ural born laziness, The world's idea of morals has changed, and millions now believe that whatever produces bappiness and well-

being is in the highest sense moral. Religion does not consist in believing without evidence or against evidence. It does not consist in worshiping the unknown or in trying to do something

for the infinite. No man can create a force, neither can be destroy a force.

Oh, what's the use of posing as an angel or a god When we are only spirit entombed in

earthly clod,
The same as all our brothers and sisters on this plane, To try to get above them would ever be in vain.

To the Editor: I have an absolute Cure for CONSUMPTION and all Bronchial, Throat and Lung Troubles, and all conditions of Wasting Away. By its timely use thousands of apparently hopeless cases have been fermanently cured. So proof-positive am I of its power to cure, I will send fREE to anyone afflicted, THREE BOTTLES of my Newly Discovered Remedies, upon receipt of Express and Postoffice address. Always sincerely yours. Always sincerely yours,
T. A. SLOCUM, M.C., 183 Pearl St., New York,
When writing the Doctor, please mention this paper.

### From Light, London, Eng. From The Freethinker, London, England. AT THE JUNE MEETING

M. d'Ariste read a paper with regard to the prevision of her coming death by one of the sisters of Mercy who was AS THE LAW NOW STANDS. burned in the recent fire at the Charity Bazaar. He had collected evidence from members of the institution to which she had heldpged, showing that on the morning when leaving her convent she had asked for a special benediction, and announced that her calcined body would be brought back; that she would be burned alive. She had also spoken of this coming event on the previous day, but no particular attention had been paid to her words. She had announced two months previously that she would die soon. tudience laugh.

PROPHECY. It may be mentioned here that the daily papers have also recognized that Mile. Couedon had prophesied that a

fire would soon occur in that district, in which many rich people would lose their lives. THE VIRGIN, The society then considered the appa-

itions of the Virgin at Tilly. The Turkish Consul in Paris, M. Moutran, reported that he had been down to Tilly a second time in May. The first time he had himself seen the rain of luminous sparks, which the eestatics say surrounds the apparition of the Virgin On the second visit he had seen Louise Poliniere entranced, with her eyes open, looking up at the sun for fifteen minutes. He saw Marie Martel in ecstasy, and in her open eyes he saw the image of a cross appear, though no visible cross was in front of her. When she returned to her normal state she said in reply to his questions that she had seen an angel kneeling at the foot

of the cross.

STRANGE PHENOMENON. The Marquis Lespinasse, introduced by M. Mery, created quite a sensation by informing the members that he had himself seen the image of the figure of the Virgin in Marie Martel's eyes, while entranced, at least twenty times. He had examined the image in her eves with a strong magnifying glass and seen the folds of the dress and a blue sash. A friend of his, the Count of Chabannes, had seen the image in her eyes, and the image moved as if alive, while he was looking at it. An artist had seen it and made a sketch therefrom, of which Marie Martel had afterwards confirmed the exactitude. The

Marquis had also seen the image of the chapel in her eyes, which chapel, it is announced, will be erected there at some future date. This chapel has been seen by several subjects, and M. Mery has published a sketch of it in his journal, made from the description of the several clairvoyants.

THE SOCIETY NOMINATED

commission to go to Tilly and examine scientifically into the matter and to report, if possible, as to whether the image in Manie Martel's eyes is a reflection caused by a subjective image or by an apparition external to hedself. THE VATICAN

has instructed the Hishop of Bayeux to forward full particulars concerning these appartitions, a Unfortunately it will be Cardinal Parrochi who will preside over the committee which will decide as to the character of these phenomena. As this is the same authority who gave his support to Leo Taxii in the latter's gigantic humbug, it is to be feared that the decision may not be in-

## From The Mystical World, ence, there will be a special gathering of bishops, so that the ordinary black clerical goose will be little accounted London, England,

It is agreed by all that children should be taught how to make pot hooks and how to know dollars from cents; but of the secret of life, the sex function, they remain ignorant, to find self-destruction.

Modesty is a filmsy shield, thrown out to mask feminine ignorance, which s often paraded as virtue.

It is not worth while working life away to learn that which is not true. A bad person does not require the friendship of good people, except so far they are blind to their own interests. The pioneer of Truth gains strength in oposition and abuse.

What fools these creditors be; for wise men are never creditors. "Seek" with the soul for the soul, and

with the senses for the body. The multitude has not the knowledge of what is true, but by instinct it knows what animal strength is, and it ever seeks to destroy the power it cannot measure or comprehend.

When the waters are troubled, clearness has gone; thus when the magnetic ly easy to liquidate. healers enter a troubled condition the power of healing is obscured for a filled with a large audience, in fact, ev-I do not expect to be understood by

but few, but I cannot resist nature, but must throw off the light, which as an instrument I gather from the universe, Society expects much and gives but little. This is the selfish condition. While silence may be construed into giving consent, it is also a method of

showing contempt. No person has the power to save another until he has saved himself; no person can be a good adviser until he is a success in the line of advice given.

"History of the Inquisition." Every citizen of our country should read this concise history of that Romish churchly institution known as the Inquisition. The animus of Romanism against all institutions, beliefs and parties not in conformity with the ruling powers of told her audience. For over thirty minthe Romish hierarchy is plainly shown in these statements of veritable history. The devilishness and murderous ma-lignity of the "Holy Inquisition" is scarcely paralleled in all the world's records of inhuman atrocities. It is for sale at this office and will be mailed postpaid for 25 cents.

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any bigot who chooses to act as a common informer-and there are plous so-cieties for supplying them-may suc for penalties to the extent of two hundred pounds against any person or persons responsible for discussions or any sort of entertainment on a Sunday, I there is any kind of charge for admission. Lectures are not included, unless they are followed by discussion; but, n the Leeds case, it was held that the lecture was an "entertainment," be-cause the lecturer sometimes made the

FREE THOUGHT LECTURES. We have always held, as Mr. Bradlaugh did, that a Freethought lecture could be upheld as not an entertainment, its object being persuasion. But it would come under the law if discussion were to follow the lecture. Even then it would, in our opinion, be quite possible to win in the end if the bigots started a prosecution. But they have been chary of proceeding against Free thought lecturers. Mr. Foote success fully defied the chief constable of Hull a few years ago, and a little later he no less successfully defied the police authorities at Portsmouth. Mr. Foote's plan of campaign is one that he preers to keep to himself until the occasion arises for fighting.

PAN-ANGLICAN SYNOD.

It is said that the Archbishop of York and the Bishop of London, both of whom have recently visited St. Petersburg and Moscow, hope to carry the Pan-Anglican Synod in favor of an attempted reunion with the Greekchurch, which would be a big rebuff to the Pope for his letter on the no-validity of Anglican orders.

ENGLAND AND ROME.

The Catholics are crowing over all this as an acknowledgment that England owes its Christianity to Rome. They forget their own legends about these isles being visited by the apostles and how Joseph of Arimathea founded the Abbey of Glastonbury, and how St. Alban and St. Paneras worked miracles and were martyred. When the Italian Mission in England was really powerful, it drained as much wealth out of the country as possible, and the bulk of the people of England have not taken much stock in it since.

RATHER SHARP. The Roman Catholics of Ireland are putting forward their proposal for a new university, which they hope will command the assent of both political parties in Great Britain. They propose that all the money voted by Parliament shall be spent on secular education, that the chairs of theology shall be endowed by Irish Catholics, that the governing majority shall include a major ity of laymen, and that the Dublin Test Act of 1875 shall be modified in the sense of the Oxford and Cambridge Acts. This is all very well in its way, but it will not prevent the new university from becoming a Catholic institu-

tion. Trust the bishops for that. THE CHURCH CONGRESS at Nottingham this year, it is said, was appropriately fixed to fall at the same date as the famous Goose Fair. The Goose Fair, however, is such a great institution that the black cacklers have deemed it advisable to defer their congress until a week after the white ones have had their turn. This year, owing to the Lambeth Pan-Anglican Conference, there will be a special gathering

# IN THE SOUTH,

ain and in Chattanooga.

The Chattanooga News, of July 14, The Southern Association of Spiritualists held their annual business meeting on the mountain yesterday. It took all day to transact the business There were 2,067 shares represented. Much as they can prey upon them. In this of the time was consumed in the arrangements for rebuilding the hotel and improving the grounds for next

If the plans mature, there will be a fine hotel on the Natural Bridge grounds before the next camp-meeting. The old board of directors was re-elected. The new directors will meet short ly to elect officers for the ensuing term and close up the business of the present camp-meeting. The financial re port was a very favorable one, the association having but a small debt hanging over it, which will be comparative

At night the Unitarian church was ery seat was occupied, and it was found necessary to throw open the doors to the lecture room, in order to

furnish more seating capacity. The exercises commenced with a congregational hymn, followed by an invocation by Mrs. Jennie Hagan-Jackson. The main discourse was on "The Religion of the Poets," ably handled by Mr. Francis B. Woodbury, of Washing-

Mrs. Jackson then gave seven poetic improvisations on the same number of subjects given her by the audience, which were the equal to the many po-etic gems that have dropped from her inspired lips in other meetings.

After appropriate music, Mrs. Annie E. Thomas, of Newport, Ky., opened her test seance for spirit communications. Space forbids a detailed description of the many startling things she utes she held her auditors spellbound. with her wonderful revelations. Names and incidents were given in rapid suc cession, and in every case were promptly recognized. The number of tests given were not less than twenty, the names numbering at least forty. Some of the oldest Spiritualists present remarked that Mrs. Thomas gave the finest public seance they had ever attended, her tests being the peer of such as are given by Edgar Emerson, Mrs. For and the late Joseph D. Stiles Mrs. Thomas is certainly a wonder to the uninitiated, as well as to the faith ful.

Another meeting will be held in the Unitarian church to-morrow night, and the final meetings on Sunday. Mrs. Jackson will be the speaker to-morrow night and Mrs. Thomas will again give tests.

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This is a remarkable work by FATHER CHINTLEY, It exposes even to the inhutest details the corruption that exists in the Church of Rome It is a work of 832 pages, and should be read as a matter of history by every Spiritualist. The following is a partial list of the table of contents: The Bible and the Priest of Rome.

My first School-days at St. Thomas—The Monk and Cellbary.

CHAPTER III.

The Confession of Children.

CHAPTER IV.
The Shepherd whipped by his Sheep.
CHAPTER V.
The Priest, Purgatory, and the poor Widow's Cow.
CHAPTER VI.
Festivities in a Parsonage.
CHAPTER VII.
Preparation for the First Communion—Initiation to Idolatry.

CHAPTER VII.

CHAPTER VIII,
The First Communion. CHAPTER IX.
Intellectual Education in the Roman Catholic College.
CHAPTER X.
Moral and Parameter in the Roman Catholic Colleges

CHAPTER XI.
Proter ant Children in the Convents and Nunneries of Rome.

Rome.

CHAPTER XII.

Rome and Education—Why does the Church of Rome hate the Common Schools of the United States, and want to destroy them?—Why does she object to the reading of the Bible in the Schools?

The logy of the Church of Rome: Its Anti-Social and Anti-Christian Character, CHAPTER XIV.

The Vow of Cellbacy.

CHAPTER XV.

The Impurities of the Theology of Rome.

CHAPTER XVI.

The Priest of Rome and the Huly Fathers; or, how I swore to give up the Word of God to follow the word of Men.

swore to give up the Word of God to follow the word of Men.

CHAPTER XVII.

The Roman Catholic Priesthood, or Ancient and Modern Idolatry.

CHAPTER XVIII.

Mine Consequences of the Dogma of Transubstantiation—The old Paganism under a Christian name.

CHAPTER XIX.

Vicasage, and Life at St. Charles, Rivierre Boyer.

GHAPTER XX.

Papineau and the Patriots in 1833—The burning of "Le Canadien" by the Curate of St. Charles.

CHAPTER XXI.

Grand Dinner of the Priesta—The Maniac Sister of Rev. Mr. Porras.

CHAPTER XXII.

Jam sppointed Vicar of the Curate of Charlesbourgh—The Picty, Lives and Deaths of Fathers Bedard and Perras.

CHAPTER XXIII.

The Cholera Morbus of 1834—Admirable courage and

and Perras.

CHAPTER XXIII.

The Choicra Morbus of 1834—Admirable courage and self-denial of the Priests of Rome during the epi-

demic. CHAPTER XXIV.

sm named a Vicar of St. Roch, Quebec City—The Rev. Mr. Tetu—Tertuilian—General Cargo—The Seal Skins. CHAPTER XXV. CHAPTER XXV.

Simony—Strange and sacrliegious traffic in the socalled Body and Blood of Christ—Enormous sums
of Money made by the sale of Masses—The Society
of Three Masses abolished and the Society of one

Mass established.

CHAPTER XXVI.
Continuation of the trade in Masses.

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

We have not space in this notice of Father Chiniquy's work to give the heads of all the Chapters. Those omitted are of especial value. The following, however, are of thrilling interest: CHAPTER LIII.
The Immaculate Conception of the Virgin Mary.

CHAPTER LIV.

The Abomination of Auricular Confession.

CHAPTER LV.
The Ecclesiastical Retreat—Conduct of the Priests
—The Bishop Forbids Mc to Distribute the Bible. The Bishop Forbids Me to Distribute the Bible.

CHAPTER LVI.

Public Acts of Simony—Thefts and Brigandage of Bishop O'Hegan—General Cry of Indignation—I determine to resist him to his face—He employs Mr. Spink again to send me to Gaol, and he falls—Drags me as a Prisoner to Urbona in the Spring of 1856 and fails again—Abraham Liucoin defends me—My dear Bible becomes more than ever my Light and my Counselor.

CHAPTER LVII.

Bishop O'Hegan selis the Parsonage of the French Canadians of Chicago, pockets the money, and turns them out when they come to compinin—He determines to turn me out of my Colony and send me to Kabokia—He forgets it next day and publishes that he has interdicted me—My People Scud a Deputation to the Bishop—His Answers—The Sham Excommunication by three drunken Priests.

Sham Excommunication by three drunken Priests.

CHAPTER LVIII.

Affress from my People, asking me to remain—1 am again dragged as a prisoner by the Sherin to Urbana—Abraham Lincoln's anxiety about the issue of the Prosecution—My Distress—The Rescue—Miss Philomens Monta sent by God to asve me—Le-Belle's Confession and Distress—My Innocence acknowledged—Noble Words and Conduct of Abraham Lincoln—The Oath of Miss Philomens Monta.

CHAPTER LIX.

A moment of Interruption in the Thread of my "Fifty Years in the Church of Rome" to see how my sad Previsions about my defender, Abraham Lincoln, were to be realized—Rome the Implacable Enemy of the United States.

CHAPTER LX.

of the United States.

CHAPTER LX.

The Fundamental Principles of the Constitution of the United States drawn from the Gospel of Christ-My first visit to Abraham Lincoln to warn him of the Plots I knew against his Life-The Priess circulate the news that Lincoln was born in the Church of Rome-Letter of the Pope to Jeff Davis-My last visit to the President-His admirable reference to Moses-His willingness to die for his Nation's Bake.

last visit to the President—His admirable reference to Macos—His willingness to die for his Nation's Bake.

Abraham Lincoln a true man of God, and a true Disciple of the Gospel—The Assassination by Booth—The tool of the Priests—John Surratt's house—The Rendezvous and Dwelling Place of the Priests—John Surratt's house—John Surratt's becreted by the Priests after the murder of Lincoln—The Assassination of Lincoln known and published in the town three hours before its occurrence.

CHAPTER LXII.

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

CHAPTER LXIII.

Brassard.

CHAPTER LXIII.

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

pardon. CHAPTER LXIV.

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

CHAPTER LXIV.

-The peace senied and publicly proclamed b Grand Vicar Dunn the 28th of March, 1828.

CHAPTER LXV.

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

CHAPTER LXVI.

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

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HUDSON TUTTLE.

"Historical": Q. When was the Nicean Council held?

There have been held at Nicaea two renowned Ecumenical councile—one in 325, when 318 bishops are said to have met to decide on the fate of Arianism; and the other in 787 declared favorable to the use of images. Nicaea was once the important capital of the Greek Empire, and its ruins are still imposing. It is now a rude hamlet of one hundred families, called Isnik.

M. T.: Q. Is there any difference between fairies and nixies?

A. These orders of invisible beings, according to the mythology of the Teutonic races, were quite distinct. The fairies were good and sought to bring happiness to mankind. The nixies in their intercourse with man, whose forms they temporarily assumed, were often malignant. They possessed a knowledge of the future and were sought to reveal it, their good will being invoked by gifts. While the fairies frequented sylvan retreats, the nixies were water-spirits and concealed themselves in the depths. They gave the name "Old Nick" to the personification of evil.

Harrison Augir: Q. (1) I have heard it stated that armies of soldiers in battle array were seen in the skies before or during the revolutionary war: Is there any positive evidence that it is true?

(2). What historical evidence have we that a sword was suspended in the sky over the City of Jersalem just before its destructions by the Romans?

A. (1) All ideas of the miraculous intervention of higher powers in human affairs had their beginning in ignorance, and were it not for the hereditary tendencies coming from the past, such views would not be entertained, now that we know that the universe is controlled by law, and that there is not nor can be any interposition to change such laws. All accounts of phenomena of spccial prophetic significance are relegated to the realm of fairy tales, amusing to children, and pleasing to the

fancy.

There may have been some foundation to the story of the armies in the sky. The aurora borealis sometimes forms rows of streamers along its arch, and these come and go like flashes of light, chasing each other. To the awed rustics such rare displays might well inflame their | From the standpoint of Dame Nature, as a careful mothfancy, and give rise to the story which has come down from revolutionary times. The tale has the authority of tradition, and no more.

(2) The famous sword which hung over Jerusalem has been conjectured to have been a comet. All past ages have regarded these occasional visitors which flame in the sky as omens of evil. But there is no cause for bringing forward an explanation, for there is not the least | No longer, and he said: "Mamma!" as he gave her kiss evidence that there was any such appearance. If it really had been a comet, it would have had no historic significance, as it is a cardinal principle that cometary events have no prophetic relation to the affairs of man. Physical conditions brought about by great changes in climate, or the earth's surface, directly affect mankind, but ten thousand streamers of the Northern lights may reach across the sky, stars apparently fall, comets flame, the sun suffer eclipse and we know all is as accurately adjusted as the movement of the hands of a clock, and as presages and portents are meaningless and harmless as the chirping of the cricket on the hearth.

Student: Q. What is the science of psychometry? A. Psychometry is a branch of spiritual knowledge and depends like spirit manifestations on the impressibility of the brain. We are surrounded by a spirit atmosphere or ether, which we normally do not sense, but as the electrometer detects the presence of electricity, so the sensitive brain perceives their ether. There is an influence exerted by individuals unconsciously on each other, which cannot be felt by the nerves in their ordi nary state, but which is plainly recognized by aid of clairvoyance. To the spiritual eye, every individual appears like a luminous center, throwing off thought-vibrations as a lamp throws off light.

In making experiments in this department or in any other relating to mind or spirit, the greatest care should be used and the conditions already known complied with in as perfect a manner as possible. The student of the physical sciences deals with elements he can see, feel, and measure. He understands their properties-can combine them and observe the results. If he place iron and sulphpr in a retort, and applies heat, he knows that a sulphuret of iron will be produced; and that he will obtain water by burning hydorgen and oxygen together. In all these operations he can pronounce with certainty what the effects will be, for he can fulfill all the necessary conditions.

Not so, however, with the student of psychology. He enters a new and unexplored realm, and deals with elements so ethereal and subtile that they lose all properties usually attributed to matter and become more properly agents than elements. ' He cannot see nor measure them; nor can he fulfill the required conditions, for he does not know what they are. His steps are empirical and the results obtained subject to great detractions. As the psychic student knows little of his subject, he cannot exercise too great care.

Psychometry depends for its manifestation on the vibrations in the spirit ether being cognized by those in unison. The peculiar state of vibration in one brain is

reproduced in another. It may seem incredible that any influence was left on paper by simply writing a name on it, and still more incredible that character can be delineated therefrom. Yet this is a fact every day apparent.

A lock of hair or portion of garment worn give the same influence, and for the cause of the vibrations they excite. It is scarcely correct to call psychometry a science as yet. The observations thus far made are all tentative and liable to being modified in their bearings by more accurately instituted research.

Carl Dreyer: Q. (1) Can a person possessed of hypnotic powers employ the same for the gratification of sensual desires?

(2) Can the hypnotist make his subjects do what they

would not do if not under his influence? A. These questions open up a wide field of thought and their answer intimates the dangers which accompany the subjection of one person to the will of another. That the hypnotist is thus able to control his subjects is shown in the ordinary occurrences of every-day life. The successful salesman is he who has a strong hypnotic power. He persuades by suggestion, and sells where oth-

influence removed, that they allowed themselves to purchase, perhaps against their better judgment, yet they will fail in keeping their resolutions when he returns. The long conferences when two men are bargaining has for its object the subjugation of the weaker will to the stronger. Often both parties are equally positive and there is no compromise on either side.

This influence is seen in revivals where the preacher is This influence is seen in revivals where the preacher is our force entails transmission and pro-assisted by the church, and brings penitents forward to duces the phenomenalization of the idea, the "anxious seat." It is called "the power of the Holy Ghost," but it is plain and simple hypnotic power. At the time the convert is dazed and is unable to comprehend the influence which absorbs his will. After a time it wears off, and he resumes his old ways.

#### -----The Soul's Leader.

Shall Moses be our leader, Or in Pharaoh will we trust? We are born in Egypt darkness, And grow out we surely must. The outer doth from the inner roll, And our leader dwells within the soul

.The mariner's compass directs him o'er the boisterous sea, yet the compass is not conscious of its own acts; yet it is controlled by the law of intelligent force. Human- be proportionate to the intensity of the ity is launched on the sea of life, with the same intelligent force on a higher plane of action, with the same law guiding on towards a still higher plane of life and duce scarcely any reactive effect. But light and man in his ignorant, undeveloped state of "experimental suggestion" entails the light; and man in his ignorant, undeveloped state of mind has formed an image of this unseen force, and made | magnifying and intensifying of the image an idol-and called the people together to worship that idol-hence are idolaters, calling on that unseen force to other impressions, which are temporarily bless them in the room of obeying the intelligent force effaced. which would lead them out of Egyptian darkness on to a higher plane of life and light.

It is only by obeying the compass that the mariner finds the harbor of rest, where the intelligent force guides him; just so with Moses, or the moral power of the human mind-if we wish to get out of Egyptian darkness, we must obey the law of the moral force of our own line of least resistance, being; then we will grow out of darkness, by the same law that causes the grain to grow out of the earth, into the life and light of sunshine.

by our ignorance we are trying to change the laws some overmastering passion to act like of nature, asking our idols to change the law of nature to the gambler, the drunkard or the opium By our ignorance we are trying to change the laws suit our selfish undeveloped state of mind; but the law is | fiend; but this is in accordance with the our schoolmaster, and obey it we must.

We may kneel down, and to idols pray, But would wiser grow, if we law obey!

No matter what or who we depend on, the law that or-ganized our individuality, will be our safe and everlasting

It guides the planets in their course, And from its power there is no divorce. A. C. DOANE. Summerland, Cal.

### HER WILLIE IS HER LOVER.

The following poem is founded on actual occurrences. which made the mother a believer in pre-existence.

Little Willie, clinging closely to his loving mother's breast.

Asked her where he came from, and till answered gave no rest. As she gave him all the details in the terms he under-

stood

er should Both his childish eyes grew brighter with the knowledge of the law,

And his mother grew much dearer, as their kinship clear he saw: Till his sweet and loving nature could withstand the

silent bliss on kiss.

Thus the little bud was opened to the knowledge of its And he was his mother's lover from the moment of his seeing,

And he afterward informed her, with the wisdom of a That he knew he'd been her lover in some former earthly

And that he should always be so, and they'd meet again some day. Soon the spirit took departure from the youthful bit of

Still she often sees her lover at the parting of the veil, And answers every beckon of her darling Willie's hail.

clay,

### THE MINSTRELS OF THE MORNING LAND.

Oh, moaning hearts that 'plain and sigh When loved ones greet no more your eve, Do you still sadly question "Why The good, the true, so early die?" Hear now my heart, that gives reply; No more it echoes back your sigh; I now can make a glad reply, And sing with joy, they do not die!

For faith within my soul once more Sounds her free harps, and wakes the lore They sing who walk the "summer shore"; She sings, she mounts, then swiftly flies Back to her own unclouded skies, Beneath whose calm and steady beam, On moutain tops that softly gleam With heaven's own rays that o'er them stream, Stands her fair towers, whose crystal gates Ope for each soul that calmly waits And leans in trusting love on God, While bowed by Sorrow's chastening rod.

Now o'er my path she sheds her ray, And Thought pursues a shining way, And thus to Reason's boastful strain Replies, and joyful sings again: Oh, blind, imperfect Reason, pause! What know you of the eternal laws, By which the loving Father draws All creatures to him? Great and small, His boundless love embraces all.

His attributes, attractions, powers, Are seen in every cloud that lowers, No more in sunshine than in showers. He who in beauty paints the flowers, And rears the sunset's golden towers, Whose power sustains each living form, And hangs the rainbow o'er the storm, Will surely lead us to his bowers, Through pathways of His choice, not ours.

Our very ignorance here may be His instrument to set us free; Our griefs and pains His furnace fires. Fusing the ore of our desires, That angel hands may wake the lyres And tune the telegraphic wires Down which the electric tides may move,

And bring us messages of love From those who walk the golden strand, From friends of our own household band, The minstrels of the "Morning Land." Belvidere Seminary, N. J. BELLE BUSH.

There is nothing so likely to produce peace as to be convert itself into a power and organizes a huge instruers fail. His customers regret after he has gone and his mentality of means.—Emerson.

## "SUGGESTION."

(Continued from page 1.)

PRODUCTION OF STIGMATA. With regard to the production of stig-mata or blisters by a transmitted idea: The nervous fluid is similar in many ways to electricity; the circulating nervmuscles; the other is a phenomenaliza-

tion through the skip. reaction through the senses; by hearing, feeling and seeing. Suggestions appealing through the several senses will produce images in the brain, of varying intensity in different subjects, according to the more or less perfect functioning of the several senses, in different subjects, visual suggestions taking more effect in some, auditial in others. The reflex reaction of the senses on each other assumes different associative combinations in different subjects. Within these limiting conditions reaction will impression. An impression or image from a passing object in the street, upon which attention is not arrested, will proreacted by the idea. Attention is concentrated thereon, to the exclusion of

#### NATURAL LAW. (Continued from page 1.)

thus expressed: Man moves in the pur suit of those interests which he thinks will best promote his welfare along the

There is no escape from this law; for no one persistently pursues a course which he knows will injure him. It is true, men are sometimes impelled by law that the strongest feeling for the time being determines the act.

I must impress upon the mind the persistence and immutability and certainty of action of Natural Law. "Natural law, or law inherent in Nature was never made, but is from eter-

nity. Natural laws originate in God, and eternally proceed from him; hence they can never be violated, changed or suspended., The creation of the universe and man proceeds eternally from God in obedience to unalterable laws of involution and evolution. The resurrection is a natural emerging of the spiritual from its physical husk. The condition of heaven and hell is the spiritual expansion or contraction—the happiness or misery naturally result ing from a good or evil life."-Rev. J. S. David, San Francisco, Cal.

"The central thought of my sermon, said the Rev. Dr. Dille, of the Central M. E. Church, San Francisco, "is the operation of the natural law in the spiritual world. The region of law is Nature, and whatever a man sows he shall reap. If men should ignore God's physical laws as they do his moral laws, the human family would perish. Obedience to physical laws is the price

of health and longerfty.
"If law is inexorable in hature, how much more important it should be in the spiritual life. Man thinks the lower part of the universe is an orderly cosmos; the upper part a lawless and formless chaos. For a bad-life to bring

hippiness would unsettle the uni-verse,"
When man can see that the development and culture of the moral senti-ments will result in the rule of love and law of justice which will immeasurably increase his happiness in this life. and enable him to realize the grandeur. the beauty, the glory and the perpetual joy in the other, the higher life that is made possible to all, then all men will employ their energies in the direction of such development of the moral sentiments, and engage in those higher and nobler pursuits. They will realize that these will be their best interests in the promotion of their welfare. They must pursue them in obedience to the natural law of human conduct: they can no more do otherwise, than an unsupported body can be kept from falling to

he ground. When men are made to see this, the work is already accomplished. The law is unalterable. The course of civilization will be reversed, and manking will move onward and upward. Vice. crime, misery will be no more. prayer of the gentle, loving Nazarene Prophet will be answered—the milleunium will come.
E. J. SCHELLHOUS.

#### FOOD FOR THE TIMES. (Continued from page 1.)

crime, because its perpetration is gratifying to that appetite. The end of this criminal is published to the world, and the acceptance of proffered mercy is made an act of great merit. He has cast his burden on an innocent person, and on his merit is seated among the saints. And so is fed the hope that if crime is detected, the same result can be effected in the final career of other

So long has this idea of vicarious atonement been held up to the world as a certain fact, that it has grown to be recognized as a certainty, and as the great idea that underlies the plan of salvation. And here is the basis on which rests the fabric of human departure from the line of correct moral and humane conduct.

What, then, must be the condemnation of those who for generation after generation have labored so long and but too well to pervert the truth, and hence to lead the unthinking into the most brutal excesses? You, more than all others, who have so industriously taught and enforced this idea in the dungeon, at the stake and at the rack, have, more than all others, to answer at the bar of impartial justice. And your repentance must be in act rather than in word. Come out, then, from behind your

piles of musty dogmatisms; look at nature; study her laws; revere the Infinite as a Father of the Pace. Look to Him as changeless, and if you must worship in word rather than in act pour out your invocations, your supplications and your offerings to Him, rather than to a god who is ever changing and devising some plan to escape from the effect of his ignorance, and so in coming ages help to overthrow the errors and atone for the crimes you have committed in the past, S. F. DEANE, M. D.

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## PROGRESSING.

National Spiritualists' Asso-

Fifteen charters granted during the last three months. New York, Texas and Ohio State Associations organized; Rhode Island and Maine soon to join

A well attended and harmonious meet ing of the Board of Trustees, N. S. A., was held July 6 at headquarters. In the absence of President Barrett on account of sickness, Vice-president Mrs. Cora L. V. Richmond ably presided. Charters were granted to eleven local societies, three new State Asso-clations and a society in Nanaimo, B. C. Cash received during the quarter, \$587.88. Washington Spiritualists tes tified of their appreclation of the work of the N. S. A. by contributing over one hundred dollars of this amount. Arrangements were perfected to defend the Babe wills, and a committee appointed to co-operate with T. J. Mayer executor, in this matter. Mass-meet ing to be held at Nashville arranged for September 23, 24 and 25.

Thousands of copies of literature have been distributed, and the good news of spirit return disseminated in many localities where its message of peace and love had never been voiced The gain to the N. S. A. during the last three months is the most marked of any three months in the history of the Association, comprising as it does three State Associations and some of the most prominent associations in America.

The mass meetings at Syracuse and Providence, held during the quarter, were a great success.

The work before us increases every minute. The Babe wills must be defended; Spiritualists must be aroused to the importance of standing by their rights. Organized Spiritualism will be a success, but to assure it, practical business men and women who love the truth must rally to insist that the N. S. A. not only shall be sustained, but promulgated, representing no clique or class—an association of the people, for the people, in the interests of all the people and humanity generally

ANNUAL CONVENTION. Arrangements for the annual meeting which will be held in Washington, October 19, 20 and 21, at Masonic Teniple, are already perfected. Headquarters will be at Ebbitt House, F street Annual reunion and reception in Red and Large parlors, October 18, at 8 p. m. Certificate rates are expected on all railroads, and many of the most prominent Spiritualists of America will attend. This will be a most important session, as the celebration of the Fiftleth Anniversary is near at hand. FRANCIS B. WOODBURY.

#### Mrs. Clara Watson in England.

To the Editor:-Thinking that some of the many readers of your progressive paper will be interested in the journeyings of my humble self, I take the liberty of asking space for a few words regarding incidents, places and peoples encountered since leaving America. Mr. Watson and myself set sail for the shores of the "mother country" as per announcement in The Progressive Thinker, June 2, reaching Southampton June 9, just seven days out. The voyage was pleasant and somewhat monotonously interesting. Of the large number of passengers we found some genial friends. We were agreeably surprised to meet on board Virchard R Gandhi, who was accompanying his wife to London, on her return to Bom-

Sunday evening, with the ship rocking and tossing in mid ocean, we were favored with a good old orthodox prayer and praise service. In the morning two Catholic priests tried to hold forth in divine service, but evidently none aboard cared to go to the "con fessional," or say "mass," or "count beads," or listen to the mummery of the priesthood, and the effort was bandoned

Our first visit was at Ramsgate, near Dover, and here and near by divergent points we found much of interest. The streets, many of them, are very narrow, and cross and turn and curve and zigzag here and there, in a fashion truly bewildering, but are paved and cemented and kept clean. Near by our stopping-place there stands a quaint old church, built in the twelfth century. The structure stands in the midst of, and over the graves of the departed ones. Many of the stones are mosscovered with age, and the inscriptions obliterated with the finger of time. On our first visit there the door of the "sacred" temple stood ajar, and we cantiously entered, and found therein a woman cleaning up for Sunday, and we thought it needed renovating enough, for the atmosphere was damp, musty and sickening in the extreme The furnishings consisted of an organ. Bible and a "poor box." through, put a penny in the box, bade the woman good day, and were glad to escape from the noxious physical and mental atmosphere that pervaded the place. At Canterbury we visited the great cathedral, marvelous in construction, but a horrid place to be in.

Our stay of two weeks in London was very pleasant and replete with interest. We found accommodations at the private boarding house kept by Mrs. Morse, wife of England's noted worke in the cause of Spiritualism. Brother J. J. Morse; and here we met comers and goers from almost everywhere, and all of them intelligent, progressive, thinking people, the most of them Spiritualists, and among them who should we find but our own good Dr. Peebles on his return trip to America. The Doc-tor spoke for the society of Spiritualists there Sunday evening, July was tendered a reception by Mr. and Mrs. Morse the Wednesday evening following, which was a thoroughly able affair, of which no doubt Brother Peebles will write. And let me say to all friends visiting England who desire a homelike home, from home, to find the Florence House, where abide good Brother and Sister Morse, and their kind, pleasant and helpful daughter. I am to speak at London, the 25th.

Bristol is a quaint old city, and we are to remain here a few days, and then on to Paris for a week. We are booked to sail for home, July 31, arriving about the 12th of August, as we are to stop at Albany a few days. Of course we have seen many wonderful, marvelous, beautifully quaint and curious things of great interest historically and otherwise, of which time and space forbid mention. I had forgotten to say that in London we met Mrs. Cadwallader and her parents, Mr. and Mrs. B. B. Hill. Also a number of other Americans have crossed our path. But with all of interest here, there is no place like "Home, Sweet Home." Bristol, Eng. CLARA WATSON.

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To the Editor:-A few weeks ago I saw an article in The Progressive Thinker, by Prof. Loveland, a "Proclamation" to come up higher. That is what I desire above all things, and

what I labor for daily.
On May 15 I saw another article on the same subject, in which he made this statement: "Our present civilization has reached its point of highest possible use to man."

I have read that over and over, and wonder if it is possible Prof. Loveland meant just what those words imply; or is it a misprint. I have always taken the Professor as a man of good judgment; have read his articles with pleas ure and profit, but the idea in that statement as it reads is simply prepos-

It is true we have made great strides in scientific discoveries in the last fifty years, but our moral state, which is the true test of civilization, is sad indeed to contemplate; and the worst of it is we do not seem to have reached the wis-dom line to be able to trace the cause and remove it, but are continually whaling away at the effect-the cause is so near us we cannot see it-it lies in our very nature; here is where the battle must be fought, right at home. I will not attempt to point out all the ways in which we trample under foot the moral or spiritual laws-they are too numerous-only a few of the lead-

The first in importance, and which lies at the foundation of all good or bad, is the prenatal conditions we give our children. This most momentous of all questions is least regarded. . We can never hope to better conditions until we commence here.

The next is intemperance in its 10,000 forms, the worst of which is our diet etic habits, because that poisons the fountain-head the life blood.

One who invariably eats only pure, simple, healthful food, is the exception, not the rule. The consequence is we are a race of invalids, all out of har mony with ourselves and all the

Do you think the Good Father intended any such state of things when we have reached our highest point of civilization?

The poor in this country are their own worst enemy; as a rule they have planned to be poor. In the first place they marry and bring large families of poor little helpless children into the world before they have a home of their own, and all the time spend more for that which is useless and worse than useless, than for the necessities and comforts of life. I admit it is through ignorance and bad habits, but the re sult is the same, and then we hear such a howl about the poor wage-earner. Labor is a blessing, nót a curse to anyone, and with such well-paid labor as this country affords every one might provide themselves with a good home if they would. We hear a good deal said about shortening the hours of labor that he may have time to read and improve his mind. Nine-tenths of that class are not intelligent enough to care for reading or improving the mind: the more leisure, the more time to drink, smoke and gamble, squander their money, and then go on a strike higher wages. If we farmers did not have to work but ten hours a day, we should think we had an easy time. We often work twelve, fourteen and sixteen hours, and then are not sure of a cent profit; but the most intelligent

read dozens of papers weekly. Intemperance is the curse that is eating out our very vitals, but Spiritualists as a whole seem not to comprehend it. Mrs. Severance is the only one I have ever heard lecture on the subject; she can see it in its true light and is in earnest in the work, but nearly all as far as I know are addicted to their old whisky, flesh-even hog-just the same

as other people. I have thought, and still think such things are a detriment to health of Saturday and Sunday. Of her excelbody or growth of spirit. I never find whatever for these things; do not believe they are a requirement of our nature in any sense of the word, Twing with her inimitable test scances. and I have been a hard working woman on a farm, sixty years.

We Spiritualists claim to have received a greater light, so of us more is required. I think it is high time we begin to comprehend that upon us depends the success or failure on the part of the spirit-world to bring us up to a higher standard. When we degrade ourselves below the brutes, with disgusting habits, flon't let us take the sacred name of Spiritualist.

When we become sufficiently advanced to live and proclaim the gospel of good health and social purity, then and not till then may we begin to look for an advance upward all along the MRS. J. C. ENGLISH. Lowell, Mich.

### Maple Dell Park Camp.

The eighth annual session of the National Spiritual and Religious Camp Association opened at Maple Dell Park, Mantua Station, O., on Sunday, July 18. In the morning a pouring rain failed to dampen the enthusiasm of those present and most of the old familiar faces, as well as many new ones, were welcomed in the opening address by chairman M. C. Danforth. The speaker of the day was Hon. O. P. Kellogg, ex-speaker of the House of Representatives of Wyoming. Brother Kellogg was one of the ploneers in our cause here forty years ago and is ever popular with our audiences. He was followed by Dr. F. Schermerhorn with psychic readings, which were quite satisfactory to the audience. In the evening a general reception was held.

Maple Dell Park contains twenty acres of as picturesque ground as can be found in Ohio. Several new cottages have been built this season and improvements seen on every hand. seem to bear out the statement of the board of directors, that this camp is in a better position for successful work than ever before

The steamer that plies on the winding river has been remodeled and its capacity doubled, and a little dredging an one or two places has made it pos sible to double the length of the course covered. A new bath house is also a appreciated accommodation. The pride of Maple Dell is her auditorium, which seats two thousand and has almost perfect acoustic properties. This has been treated to a new roof. Our people take much local pride, also, in the fact that the new pormal Training School for Spiritualists which has just successfully closed its first term,

was organized here. Standard dramas will be placed upon the stage here every Saturday evening. The first presented will be "The Old Homestead," under the personal direction of Mr. and Mrs. R. A. West, who have been well known in the theatrical profession for thirty-five years, and who will be assisted by excellent local SELIM

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## Lake Brady Camp.

Owing to the financial embarrassments of Lake Brady, it was not possible to employ many outside speakers for the season. Notwithstanding this, our local corps has filled in and sustained our reputation for interesting lectures and conferences.

Mrs. McCaslin's lecture on "Proofs of Immortality from a Scientific Standpoint," last week, was well received. Chairman D. A. Herrick also gave an eloquent and stirring address on the "Duties of Spiritualists and Mediums."

Miss Maggie Gaule gave a history of Spiritualism. Many others have also added to the interest of our gatherings Carrie Twing, "whom our spirits love," sojourned with us only two days, lent discourses, we liked "Haunted Houses" a little the best, Sunday afternoon. Maggle Gaule followed Mrs.

There was an ususually large attendance notwithstanding the heavy rain during most of the day. In the even-ing Mrs. Twing and Miss Gaule gave a scance for the benefit of the camp. Mrs. Twing's quaint, humorous con-trol, "Ichabod," kept the audience convulsed with merriment during the fore part of the evening. But under this rippling current of fun, ran the deep, still waters of life, the proofs of life be yond the grave, in tests which "Ichabod" gave to numerous of the guests. a comporting message from a

Miss Gaule, as usual, also empha-sized this truth. To the writer she gave mother, who recently passed to spirit-life. This seance netted a handsome towards building a new auditorium. Monday we bade farewell to our

good sister, Mrs. Crilley. During her stay here she held twelve public seances, giving on an average some eighteen messages and names, most of which were recognized. She left here for Lily Dale, and we wish her abundant success.

Our lyceums create much interest. Lessons in anatomy and physiology, by Mrs. McCaslin, with manikin illustra tions, are special features. Adults as well as children, enjoy the lyceum. Mrs. Sadie Herrick has charge of the music, and physical culture is usually led by Miss Mabel McCaslin

Rev. A. J. Weaver, of Mantua, gave us an interesting lecture to-day on "The Education of Mediums." some return for their untiring efforts.

The Woman's Fair netted a hand-We regret the illness of Alfred Kellogg, which necessitated his withdrawal from the management. M. McCASLIN.

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Climate and Health Are Subjects That Interest Everyone.-Current Observations.

Of all subjects discussed to day, climate and conditions of the weather are o doubt the leading topics of converention. As soon, however, as they are disposed of, the question of health always follows, consequential as night follows day. In all nations it is customary upon meeting a friend to inquire after his health. How often it is sald, "Oh, quite well, I thank you," when in fact the speaker is a sufferer from some chronic disease that makes life truly miserable, both for himself and those about him.

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Mary J. McIntosh, of Wausau, Wis. writes under date of July 3, 1897: First of all allow me to thank you for your diagnosis of my case; every word was correct. As I read your letter there came three or more bright golden lights upon the letter before me, and yet it was midday."

Nettie F. Brown, of Costigan, Maine, in writing, July 11th, 1897, says: "Your letter received with pleasure. I am deher conversion from Catholicism to riving great benefit from your psychic treatment.

> Mrs Bertho Sergeant of State Center, Iowa, writes, July 9, 1897: "Drs. Peebles & Burroughs, Indianapolis, Ind.—Dear Doctors:—My month is up again for medicine, but I am feeling so well. I don't believe I shall need any more at present, and I hope never. I cannot thank you enough for all your treatments have done. I am another person entirely."

Mrs. M. S. Holly writes from Princeton, Wis., July 2, 1897, and says: "I feel very thankful for what you have done for me. I have not been as well in ten years as I have been the last year. I think I am as well as a person can be. I do not need any more medi-

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First Spiritual Temple. Services Sunday at 11 a. m. and 7:30 p. m., at Washington hall corner Washington boulevard and Ogden avenue. Conducted by Dr. James N. Magoon and wife. Psy-chometric readings will follow the speakings,

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.

Services at 2:45 and 7:45 p. m. Christian Spiritual Society holds meetings in Hygela hall, Washington boulevard and Paulina street, at 2:30

Church of the Spirit, No. 620 North Clark street. Willis Edwards, pastor.

and 7:30 p. m.

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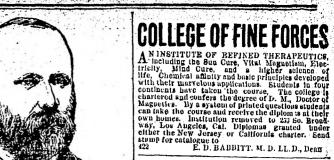
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