NO. 402

GIVES COMFORT

To Those Who Grieve-Messages of Sweet Consolation from Spirits.

DEATH CAME UNCONSCIOUSLY, WITH UNIQUE INSTRUCTION, AND CONFERRED HEALTH AND HAPPINESS UPON ITS SUBJECT -"THE GRIM MESSENGER" POR-TRAYED BY A LOVING FRIEND.

Those who mourn the loss of friends by death, says the Cincinnati Enquirer, are much disposed to seek consolation in Spiritualism, and frequently they find it in loving messages from the departed through spirit mediums. Some communications of this sort are beau-tifully pathetic, and fulfill a high purpose in binding up hearts that seem for the time wounded beyond relief, and some are made for the occasion by a substitute and fall upon the grieved heart like an added burden. Occasionally there is one so eloquent in love and sympathy that it should be preserved as a classic, but there are many impediments to preservation of verbal messages. Slate-writing obviates some difficulties when honestly controlled, and it has brought thousands of consoling messages to bruised souls, which otherwise would have remained desolate and comfortless. It should be an unpardonable sin to deceive those who look for tidings from friends departed, and means of identification when the message is genuine are readily furnished by the communicating spirit, often without request. A few years ago I introduced a mourning father to a slate-writing medium in Cincinnati, and many consoling messages came to him in childish writing on the slate. He felt that the writing was that of his little daughter, but he wanted to make assurance doubly sure. Finally he

"How can I know that these lines really come from my child?" The answer came prompt:

"Anyawy, they are from the one you used to call your other sweetheart, and sometimes your bestest girl, and mamma called me Dot, 'cause she said, Elizabeth was too long a name."

"Oh, my darling little angel, it is you indeed!" exclaimed the fond parent, and tears attested the depth of his

The evidence was too strong to adnit of further question, and whatever may happen to others, in spite of the exposure of charlatans who pose as

mediums, that father KNOWS THE TRUTH

of spirit communication, and it continso than to scout the truth, and live a

life of mental pain? In my possession is the copy of a message, originally written with a penell on paper, through the power of the same lady, which is a wonder to every student of the esoteric philosophy who has examined it. It is addressed to her sister by a girl who passed to realms immortal in her seventeenth year, and am assured that the intrinsic evidence of its genuineness is overwhelming. In transcribing it I omit some in troductory paragraphs as needless to the object in view—to establish the truth of immortality-and merely give those parts which seem to bear direct ly upon the question at issue, which

in these words: "Your grief at what you call my denth, Carrie, is excessive, yet with our conditions reversed I would doubtless feel as you do. From my point of view I have simply gone into another chamber to sleep-into an apartment it is true, quite different from any I ever imagined could exist anywhere, but it immediately adjoins your pretty room, and I can pass from one to the other by a step! Its air and light and outlook are different, and it reflects such pictures of peace, goodness, courage and benevolence as to keep soul constantly alive to these virtues. One comes forth from it thoroughly refreshed and mentally armed for every

duty. I see and hear you, darling, as in the happy days, and embrace you with a fonder warmth of love. My regret arises when you do not see nor hear nor notice me, but always I find the same sweet repose in your heart, where I am lodged in the best chamber wreathed with rosemary and dedicated sacred remembrance, and from this blest retreat I will never depart. Always am I with you as of old, in your walks, drives, pastimes and devotions, and I read your thoughts and impulses as in a written book. It is a pleasure beyond estimate to know how truly good, womanly and lovable you are. Never could I read your mind by the dim light of earth as now I peruse it in the radiance of celestial beams, and none is worthier than you of the ex alted illumination.

IT IS GLORIOUS

to find those we love. It reflects a great truth, too rarely repeated, that in all the world there is nothing so divine as humanity. At its best it is altogether lovely and worshipful. To exclaim, 'Poor humanity!' in a general laskadaisical way, as if it were a sub ject of deep and constant pity, is sinfully libelous. Rich humanity! say 1 It prompts to everything we know of goodness, fortitude, sincerity, friend ship, courage, and is never corrupted till given over to waste and rapine Originally it was so, and it so remains, and may be so kept by its own inherent strength. We know it is inclined to go astray and that this devergence brings punishment in time, but eternity is not for punishment, as you understand the meaning of penalty. As I understand its use eternity is for perfection in those things which are begun in earth's elementary lessons. ou are perplexed, and want to ask if had neonle are not punished in eternity. Yes; in denying them the same means of progress; by forcing them to hig beaind in the grand contest for excelence; by making them to walk in the

choice—till they are cleansed by re-morse and auxious to follow the better path. You hear much about the realm of perpetual youth, and properly it is so called for the deserving, but those who are denied the rights of progression are doomed to age rapidly while so interdicted. Perhaps never are they coused and kindled by that grade of enthuslasm which animates the good and

true, making a large element of their

felicity.
"That which you call death is in itself little more than diversion. This is as it was with me and with those who have advised me. Fever brought vis ions to my mental or material sight, in one of these the Reaper came with power. He was not alone, but as attendants or companions two youths were with him, and the trio discussed me with familiarity, each in turn claiming guardianship in my behalf The Reaper stood apart as if in thought immersed, and the attendants discussed conditions surrounding them and me 'She is in repose; disturb her not,' said

one. 'Her need of rest is great.'
"You see all but the feather of my arrow is concealed,' said the other and that brushes away care and brings a sense of security unequalled

You can do little without my aid.'
"Well it is,' answered the first speaker. 'We'll have no quarrel over he child, but I'll help her if possible. Many whom you have wounded griev ously call upon me for succor; but, so little am I disposed to thwart you, it is seldom I venture to do more for them than whisper a few words of comfort in passing. On these occasions how many reproaches have been cast upon me for indifference and lack of fidelity, About as many and nearly in the same terms as upon you."

"Curious enough that we, O Som-nus, should be thought so allike, said Love, contemptuously. "Look at that somber fellow yonder. He it is that bears a nearer resemblance to you. Even a fool could see it.'
"The reaper looked up and smiled

sweetly, as if pleased by the compari-The benign aspect of his features indicated consciousness of power. Meanwhile contention between the first peakers continued without interruption. Sleep was laggard in asserting his power or his benefits. Love reca pitulated them, but only that he might assert his own as their superior. At last he called upon me to decide and choose my patron. Under the influence. first of one, then of the other, I sprang from repose to rapture, alighted from rapture on repose, and knew not.

WHICH WAS SWEETEST?

"Love was angry and declared he would cross me at every opportunity. Whatever on other occasions I might have thought of his veracity, I now felt ues to administer balm to his heart and bring peace to his soul. Is it not better keep his word. The altercation waxed warm, but before its close the Reaper idvanced and stood near us. How 1 knew him I cannot tell, but just as familiarly as if he had been my associate through all my years I recognized him as the genius of death. Almost breathess at first beholding him, soon I became reconciled to his looks. His features seemed only calm at first, then contemplative, and at last exquisitely beautiful. Love glanced at him stead ily, with a countenance in which there vas somewhat of anxiety and no little disdain, and cried: 'Go away! Nothing that thou touchest can live.'

"'Ohild! say rather that nothing of beautiful or of glorious lives its own true life till my wing bath passed over replied the Reaper, and, advancing, his form grew lofty and stateller.

situation was peculiar. Love showed that he was sadly disconcerted. for he rumpled and bent down with his orefinger the stiff, short feathers on his arrow head. He replied not. Although he scowled flercely at me I drended him less and less, scarcely looking at him. The grand and stately Reaper regarded me with more and more complacency in proportion as I gained courage to look at him, and soon he threw back the clusters of dark curls which overshadowed his countenance and presented to me his hand, openly and benignly. I shrank on seeng him so near, but at the same time sighed for his love. Do not chide me, t could not have been otherwise. He smiled at my timidity and compre hended its cause, for I had brought to nind how soft was the hand of Sleen how warm and entrancing was that of Soon, shaming of my ingratitude. I turned my face away, beld out my arms and felt my neck within his enfolding grasp. Truly thought I thou hast all seasons for thine own, O Death.'

"The soul is mighty, the body but a puny thing upon which it is clothed in some degree individualized. Realizing this fact, all the throbbings of my bosom were allayed, the con ness of the virgin morning breathed around, the heavens seemed to open while the beautiful cheek of my deliv erer rested lovingly against mine, and I was at peace. Now I would have looked for those others. Perceiving my intention, this new friend said, by way of consolation:

On his way to the earth, where many are calling him, flies Sleep; but it is not to them he hastens. Every call only makes him fly further of Grave and sedate as he looks, he is almost as capricious and volatile as the more arrogant and ferocious one.

"Then I made bold to ask: "And Love, whither is he departed? If not too late, I would propitiate and

appease him. True Love is superior to death, re plied the Reaper. 'He who cannot follow me, who cannot overtake and pass me, is unworthy of the name, the most glorious of earth or heaven. You are thinking of mortal love. That is left far behind. Look up. Real Love is youder and ready to receive you.

"What did I see? The earth appeared to be sailing majestically beneath my feet; stars begemmed the clear blue sky with a new glory; and through a wide portal in the far-away distance a great light flamed toward me with a bright yet soft effulgence. It warms and enlivens me more and more as I read by its rays the great record of hu-

way of folly according to their original | man life, and I have learned to know that it is the love of heaven for all mortals which thus flows forth as indiscriminate as the dew upon all of God's universe. Really is Death the liberator of him whom freedom cannot elease, the physician of him whom medicine cannot cure, and the comfort er of him whom time cannot console He opens the gate of fame and shuts the door of envy after it; unlooses the bondsman's task into the hands of an-

REAL CONDITION DISCLOSED. "Naturally, you thought I had left you, for, according to our awkward use of words, death had come. I did not realize it. True, there was an interval—how long I cannot estimate—in which I was away from you, but for the time I remained unconsclous of human remained unconscious of human cares, responsibilities and affections: One morning I awoke in our room thoroughly restored to health, as I thought and happy as a captive bird suddenly released. To you I sought to convey this news and the sensations it elicited You gave me no heed. I called your name and kissed your lips, and immediately your eyes and cheek were bathed in tears. We were sitting on the edge of the bed, and just opposite hung a mirror. Glancing at it I discovered the reflection of but one per-

on-yourself!
"Where, then, was 1? No words can express my consternation and bewillerment. Only after a long season of thought did the mystery begin to unfold, and then it was largely dependent upon mother's reference to something that occurred before Jennie's death Wonder of wonders! Then that en brace by the Reaper was the real thing and Jennie Lang was no longer a mor tal girl. I tried many ways to chee you all, but, no matter in what form was projected into your minds, only grief followed. In no way could I make myself understood by the dear friends sought to console and make happy and under the conditions nothing could be more illogical than grief. I was with you in health, while before the condition involved illness, much bodily suffering and anguish of mind. sought means of communicating the facts without result till now and this effort may prove a failure. If it does not, you may know, sweet Carrle, and all may know who take any interest in the fact, that I am more alive in this changed state than ever before: that I im with you always to soothe and

bless; that my friends were never so dear to me as now, for in them I recogaize most essential links in the great hain of human love that eventually encompass the universe; and the time will soon arrive when you and other will discover an all-important principle at the foundation of these declarations. You will say that I have changed my not charge this against me. The Reap er did it. He has done the same with millions of the best men and women that ever lived, and in this work he must continue or neglect his official duties. Whatever may become of Spiritgreat fact will remain that though a man die-or is disengaged from mortality and translated-he shall live again in a state where hope and fruition be come one eternal feeling, with happi ness infinite in degree and endless in duration. Creeds will take care of themselevs. No system of belief can

umphant in the end." After relating some incidents, both serious and humorous, to secure more complete identification, and calling by name thirty-four friends to whom her love is to be specially given, Miss Jennie closes her communication with this quotation from Scott:

themselves. No system of belief can

well we know that truth must be tri

"True love's the gift which God hath given

To man alone beneath the heaven.' Having an intimate acquaintance with the medium and the recipient of this message, I entertain no doubt of its genuineness. Some of its declarations are startling and open to question, but it should be remembered that spirits new to the celestial condition may yet see things as through a glass, darkly, and not face to face as will finally result.

LIFE'S MYSTERY.

We live, and love, and die; And if we question why The weal, the woe, And to what end, a sigh Bears Nature's sole reply: We live and love, and die, Ere we may know. -Mary E. Stickney.

UP TO DATE SIGH. The echo of the sigh Comes back and tells us why The weal and woe; 'Tis Nature's laugh and cry Our souls to build and try, That we may know.

THE FAIRY PREACHER.

heard wind-elves in frolic pass As down the orchard path I strode, And saw amid the swaying grass The pulpit of the preacher-toad. las! I never set my tread Within these aisles at dusk or dawn.

And all the congregation gone. Yet some day at the service time I'll catch the fairy pulpiteer; Then how the cricket-choir will chime! And what a sermon I shall bear! -Clinton Scollard in Leslie's Weekly,

But that I found the preacher fled,

The doing of an evil to avoid an evil cannot be good .- Coleridge. All our actions take their hues from

the complexion of the heart, as landscapes their variety from light. Any feeling that takes a man away from his home is a traitor to the house-

A GREAT MISSION.

Mission of Spiritualism the Leadership of the World.

THE DEMANDS OF THE NEW AGE -SPIRITUALISM THE RELIGION OF FREEDOM.

We are entering upon a new age This is the era of change from the old to the new. The old is rapidly passing away, and the wisdom demanded is capacity to adapt ourselves to the changing environments of the transition. We must so adapt ourselves, or fail to be-come conscious factors of evolutionary energy. We must secure a personal realization of being an active force, instead of a mere passive receptivity. Nothing is more detestable than a mere vegetative existence. It is all right for a cabbage, but not for man who eats the cabbage. Man should be the actor, not the mere subject of change.

As we ascend above the vegetable, we have the plane of the animal which largely characterizes the older relig-ions of man. It predominates in the Old Testament, which is full of allusions to the old sex religion. Its first command was to multiply and replen-ish the earth, and the greatest reproach

of a woman was to be childless. What is signified by leadership? In the animal kingdom it is simply superior brute force; and in the partially developed human the same brute instinct prevails. As man develops intellectually, he still retains a large share of animalism in the function of leadership; but he also introduces the elements of craft and psychology to supplement meré force. But when we have the ethical or moral instincts superadded to the intellectual, the quality of leadership is still more modified. The leader becomes the organ—the instrument of the body, instead of the ruler. He is the mouthplece, expressing the ideas, the principles entertained by the mass. If a genuine leader, he can express the impulses of the people better than they can do it themselves. This is the higher, the Spiritualistic phase of leadership. It embraces science, philosophy, ethics, and must eventuate in a perfected society, or form of humanitarian life,

What is the world's present need of leadership? We have reached the culmination of an eon of social evolution, Church, State, and society have advanced along parallel lines for the central control of the central of t turies that are past. The doctrines of the church have been the principles of the governments, and the social cus toms have been in harmony with the church and the State. The incidental clashings have been the result of more rapid progress on the part of some one of the departments of lumanitary life.

In evolution we have function, organ ise. Function creates an organ for he outworking of the innate tendency. This law of evolution is not only true in the individual forms of life, but also in the societary life of humanity. The societary instinct or tendency is as strong and controlling in man as any of his strictly personal attractions, and therefore government and social life are found everywhere where man is

But in each distinct step in evolution we find ascension or Amprovement. This, in the lower grades of being, re sults from new chemical unions. The old becomes new, as the result of ac epting an additional primary element Everywhere in nature, the chemical ncorporation of an additional elemen changes most essentially the qualities of the new compound. And even the ombination of two simple elements like oxygen and hydrogen gases, form ing water, reveals an absolutely incom rehensible change. Soda and muriation acid, forming common salt, is another case in point. But the evolution of a new idea in the human consciousness produces equally great changes in phil

timately of civil and religious institu-tions—all things are made new. The new church -Spiritualism-is new phase of the spiritual life of man on this planet. It is the product of one single new idea. But this idea is absolutely revolutionizing in its influence. It does not change the essential attributes of man, but it relates him to the Universe in an entirely new character. The new idea is, the absolute naturalism of all phenomena; and, therefore of all causation; for, if all effects are causes must also be natural. All mir--all supernaturalism- is thus barished from the dogmas of the new church, and we are relegated to the dis coveries and demonstrations of science for all truth. In other words, religion, both as to dogma and experience, is transferred from the domain of assumptive dogmatism, resting upon miraculous revelation, to the field of scientific investigation. In the evolution of the new religion the natural law has been followed. It is composite. It is the union—the marriage of the ra-tionalistic and the spiritiatic tendencies of humanity. It is the grand synthesis of warring thought, made possible by the discovery made by Modern Spirit ualism that the spiritistic phenomena are as natural as the telegraph and the telephone. That discovery that ideawas like the electric spark making water of the two gases, Rationalism is now religious, and Aligion is rational. The domain of science is now extended to spirit phenomena, instead of being restricted to merg materialism. The old religion is an eternal dis-crimination and deadly opposition be-tween the natural sand, the spiritual. The soul or spirit, in some way, has got into the body, and is on a bilgrinnage to another world. This is a "vale of tears," a "probationary period" in which to secure salvation in the hereafter. But the new religion regards the personal soul as a product of the

crolutionary law, as mirat as the body. The latter is a differentiated organism

from the homogeneous materialism of the cosmos; and the sold it a conscious

entity differentiated by the same law

from the infinite life evergy of the uni

erywhere perceive the law of period icity. Geologically speaking, we have ondary, Tertiary and Recent rock formation. In the realm of life we have had the vast variety from the amoeba up to man. Each one of these periods has locked up, in apparent inertia, large masses of material unfit for active use in subsequent periods. For instance, in the carboniferous period, vast quantities of carbon were bined with lime, forming limestone and marble. Superfluous carbon was also manufactured into coal. In the reptilian period of animal life, gross ele-ments were used and the finer were evolved, liberated, preparatory to finer and more perfect organizations. These periods passed when the material which made them was absorbed into nert forms, or refined and liberated for the next higher type to succeed it.

Periods, then, mean the lifetime of some form of energy working with and through matter in a certain condition of combination and refinement. Ascending to human life, what we call history is only a succession of pictures of the evolving, growing process of human life. The same law rules, only we have added the chemistry of thought to that of unintelligent nature. But it is still chemistry.

But I have not space here to go into an elaborate analysis of history and show how the experience of one historical era has developed a new idea, thus ushering in a new age, to be in turn succeeded by another. It is enough to repeat that a New Eon has commenced in the evolution of the new idea as before stated. The appearance tion that the old has completed its cycle of use, and its longer continuance is only an obstruction to the growth of the new. We may, to be sure, regard it in its decadence as the bridge by which weak and fearful ones may cross to the new condition.

We are now prepared to see why and how Spiritualism must assume the leadership of the world. As we have hinted, the church is incapable of further leadership. When spiritual things belonged to the domain of faith, over which dogmatic revelation exercised supreme control, the church was the natural leader of thought. But now, the church ignores, as it always has, cience as the potent factor in elucidating all truth. It excludes it entirely from strictly religious questions, and puts assumptive dogmatism in its lace. Religion of the old can no more armonize with science, than oil and water will make soap. But the thought. of the world is more and more scienific, and consequently its expression and life. Therefore, the church can no longer lead. It must follow or be ignored. Its incapacity as leader is thus conclusively demonstrated.

the saine deplorable condition as the church. No form of existing govern ment gives expression to the will and aspirations of the people. There is no "government of the people, by the peo-ple and for the people." The situation of the peoples is that of chronic anarchy, and there is no warrior leader to inaugurate a revolution. The people want peace, and the rulers fear war. The people want unity, the church and the government want division. people demand prosperity and happiless: the church and the State give adversity and misery. The sobbing cry rom the masses is, "who will show any good?" The people want a religion which establishes the "kingdom of heaven" here on earth. They don't wish to wait to a hereafter for augels: they want to meet and greet them in the highways and byways of this existence. Instead, the church gives them the Devil and the State the sheriff. But the Devil and the sheriff are not the leaders for which humanity is But Spiritualism, being the embodi-

ment of science and philosophy, is from its very constitution the leader of world's thought. And also world's civil regeneration. Spiritualism is the religion of freedom, as the old religious are of authority. It knows no authority but truth, as they know none but faith. Its grand purpose is the exaltation of man; theirs, the glory of God. They sanction kings and despots; it proclaims democracy-the rule of the people. They create and foster class distinctions; it proclaims universal brotherhood. But abstract Spiritunlism-a Spiritualism of formulas, of declarations and professions, is as powerless to lead as the guideposts at the road corners. The Spiritualism to lead is the one incarnate in living, breathing men and women-those with intellects as clear as the light of the evening star learts as warm as the sunlight of Cali fornia, and a devotion to human weal as fervent as that of hero martyrs of he past. Selfishness can never lead One thing is certain, we must either

in the work of human uplifting. lead or perish as Spiritualists. can't follow, for to follow is to go back to the inanities and falsities we have eft-it is to cease to be Spiritualists. But to lead we must gain the world's head and heart—the intellect and the affections. We can't gain the alert and active intellect of this age by uttering and reuttering sentimental platitudes bout our spirit friends. We must be familiar with the science of the times -with the philosophic thought of the best minds; also with the aspirations of the noblest specimens of our race. We must be teachers. We must see the way and be able to lead our fellows thereto. The genuine leader lives the loctrines he preaches. Spiritualists must live the principles they teach Doing so, we shall soon see the world

PROF. J. S. LOVELAND.

All Spiritualists, Attention!

Send in your cash contributions for aiding in the defense of the Babe will. If the N. S. A. succeeds with these wits, it will be placed on the firm finanverse. Both are natural products. together for justice and right. FRANCIS B. WOODBURY

OUR PARIS LETTER.

Prof. Boirac on Suggestion, Magnetism and Exteriorization of Sensibility.

LEARNED DISCUSSION OF THE SUBJECT M. Boirac, professor of philosophy

at the Lyce Condorcet, has given many years' study to these questions. He is a well-known contributor to the Revue de l' Hypnotisme, to the Annales des Sciences Psychiques, to the Nouvelle Revue and the Revue Philosophique. Asked as to whether suggestible sub ects are necessarily hysterical or neuropathic, as affirmed by the Charcot Janet school, M. Boirac maintains the contrary. All the patients at the Sal-petriere, on whom Charcot experinented were neuropathics. It is this fact that has given rise to the doctrines above referred to, which M. Boirne describes as biased and preconceived. Several of the subjects M. Boirac has experimented on were medical students and home surgeons who were opposed to the principle that they could be influenced, and still more so to the theory of animal magnetism. Yet M. Boirac influenced them in spite of their resist ance; when they even tried to pull open their own eyelids with their fingers These were strong, active, intelligent

Dr. Moutin, who has published a book on the subject recently, when an officer in the army found that he could induce sleep in the strongest soldiers in his regiment. Consequently M. Boirac says that suggestible subjects are not necessarily hysterical. On the other hand there are many hysterical subjects who cannot be hypnotized.

As to what constitutes the difference between a normal command and a suggestion. M. Boirac says that an order given in normal conditions will be de pendent for its execution on the consent of the person spoken to, while for "suggestion" to be realized, requires psychological preparation of the subject, as its precondition, whether that preparation be defined as a hypnotic Braidic, mesmeric or magnetic process Some neuropathic patients are however suggestible normally.

The psychological preparation may be effected in different ways, according to the peculiarities of the person. Braidism, or mechanical vibrations, may be used in some cases. Magnetic induction, that is, the transfusion of nervous vitality by passes or from the eye, or from the fingers or thumbs in others. Dr. Bue found that the placing of the hands on the subject's shoulder blades for a few minutes sufficed to render many strong people susceptible to suggestion without causing them to sleep; their nervous vitality and will became subject to the command of the operator, while their intelligence remained independent and resisting. They were thus made to kneel, etc.. while protesting vigorously. M. Boirne has confirmed this experience, by repeated experiments, as has Dr. Moutin also. This action would appear to entail command of the cerebellum, but not of the cerebrum.

VITAL RADIATION-TELEPATHY. As to the processus of suggestion, M. Bolrac says that we are at all times throwing off vital radiation. We may modify and direct this radiation and project it by effort of will to the subject. This vital effluvium is the medium of the transfusion that occurs; it accompanies all suggestion. It is the reaction of this transference in the subject and which appears to be of an electrical character that reproduces the transmitted idea in him. It is this electro-vital radiation that no doubt is the basis of telepathic transmission. He had effected in this way the transmission of simple orders such as raise your arms: sleen; awake; to his subfect, without speaking, when separated by the distance of several rooms, but had never been able to transmit complex messages.

He had repeatedly obtained the exteriorization of the subject's sensibility which he identifies with the above electro-vital radiation) and that with six subjects. He had condensed this exteriorization in tumblers of water. The stirring of the water, unseen by the subject, in another room, would ransmit an uppleasant sensation to him. The tumbler being held by the blindfolded subject and two of M. Boir ac's fingers inserted in the tumbler, if M. Boirac were then pluched by a spectator, the pinch would react in the subtect. On the other hand, the tumbler being charged with the operator's radiation and placed on a table, the ator taking hold of the subject's hand. at a distance from the table, if the water in the tmbler be then pinched, the sensation reacts not in the operator

These facts tend to show that the stored vitality remains inductively connected with the person from whom it emanated.

He had condensed his vital radiation into a bottle of water placed in another room unknown to the subject and sent the latter, in a normal state to fetch a glass of water from that decanter. The contact with the magnetism stored in the water bottle, would throw the subject into hypnotic sleep. Dr. Luys had repeated this experiment. These effects could not be attributed to suggestion, as no verbal order was given, and n the experiments first referred to the subject was blindfolded.

ATTRACTION AND LEVITATION. M. Boirac has repeatedly produced he phenomena of attraction and of levitation by volitional projection of this radiating energy. An account of these exenriments was published in the Noucelle Revue of October, 1895. caused the feet and legs of a sleeping subject to rise up in the air, by projecting a current from his hand, from a dis tance of over three yards. He repeated the same effect by an effort exerted cial basis that is so much needed. Now firough his eyes. Again it was repeated then, a long pull and a strong pull al- by transmission through his wife. Of therself she could induce no action, but when he took one of her hands and she

pointed the other at the subject, the subject's feet followed the movement

of her nand.

On another occasion he attracted the arm of a blindfolded subject; repeating the action by projecting the force through a copper wire from a distance.

The left hand was found to exert a different effect from the right hand in ferent effect from the right hand in these experiments. It did not attract, but caused a pricking sensation which was distinguished by the blindfolded subject every time it was exerted, even

when transmitted over a wire.

Some of his subjects have spoken of their exteriorized astral doubles traveling in space, after he had pushed the exteriorization of their vital effluvia further than usual, but as he had no means of verifying their statements he must abstain from committing himself with regard to that question. One of his subjects had on two occasions exhibited lucidity of vision at a distance with regard to facts which had been immediately verified and turned out to be correct. (The particulars must be omitted for brevity.) No case of prevision by his sensitives had come within his observation; or of the diagnosing of internal organs.

As to the organic effects produced by suggestion he must attribute that to the principle of "animism;" that the electro-vital radiation which constitutes the vehicle of suggestion, is identical in principle with the neuric vitality actuating the subjects' organs and organism, and, consequently transmits the determined reaction through the subject's brain and nerves, producing the effect as if by stimulated auto-suggestion on the part of the subject.

AGAINST HIS OWN WILL.

He must certainly affirm that a subect could be determined against his own will and inclinations by suggestion. He had seen many such cases and had himself so determined many subjects, but of course, with no evil in-

He could express no opinion with regard to the distinction or identity existing between the subconsciousness of the subject and his astral principle, or with regard to double or alternative personalities, as compared with mediumistic control.

SOME EXPERIMENTS.

M. Boirac then proceeded to illustrate the exteriorization of sensibility, etc., on a young student of philosophy, after blindfolding him. The subject was attracted backwards, when M. Boirac's hands were held behind the subject's shoulders. His legs were then similarly attracted. The subject stated that he was conscious of the move-ments entailed, not having been thrown into sleep, but the acting cause produced no sensation. Local insensibility was then produced on the subject's hand, by the radiation of the operator's eld stationary over the hand. Sensibility was exteriorized locally; pinches in the air near the hand being felt by the blindfolded subject, when pinches on the hand itself were not felt. Local muscular contraction was then similarly produced. Local insensibility, vas then produced by transmission through a copper wire.

Similar effects were then produced on knee. When a sheet of glass was held between the operator's hand and the subject's knee, the effect was obstructed. As magnetic action traverses glass, this goes to show that the action is of electrical rather than of a magnetic character. Similar effects were then transmitted

hrough one of the assistants by M.

Boirac holding his hands. Of himself this gentleman could not produce them. The writer, invited to experiment similarly, reproduced some of these pheomena unaided, thus confirming them. M. Boirac was not aware whether similar phenomena have been produced by other experimenters beyond M. do Rochas. The latter gentleman, however, states that a number of private nvestigators who do not wish to come before the public, have produced the exteriorization of sensibility, etc. while Dr. Bremaux, of the Navy, has produced the exteriorization of the asral double, in a manner which satisfies him as to its reality. hand, Dr. Luys, as already mentioned, produced similar experiments in carefully verified conditions, at the Charite, as reprinted in 1891 and 1892 in the "Annales de Psychiatrie et de Hypnolo-gie." He transferred a patient's sensibility onto a photographic plate by holding the latter in the exteriorized zone. The patient then felt it, when the plate was pricked at a distance of thirty-five metres. He also produced blisters on patients by pinches made at distance in the exteriorized zone.

DUAL ELEMENT IN SUGGESTION. These facts taken in conjunction with the photographs of exteriorizing psychical radiations made by Dr. Luys, the Commandant Darget, De Rochas, Dr. Baraduc and Dr. Adam, show that there is a dual element in suggestion; that suggestion does not consist in a verbal command merely, but that the transference of the idea from the operator to the subject is effected by and accompanied by a positive vital transference, the reaction of which in the peripient's negative soul or psyche reproduces the idea; as the reaction of positive in negative produces conception. The differences between the Nancy school and the school of neo-magne tizers may be reconciled in the recognition of the dual-unity of consciousness and vitality in individuals, in the process of relating and in the universal

The scientific recognition of this hunan essurium is important to readers of this paper, because it is evident that it is this neuric, vital, psychic, astral radiation or emanation (as Kabbalists call it) which constitutes the nexus or relating medium between the physical, sense-related world and the spiritual world; even as the earth's astral plane s the nexus or connecting link between the physical and truly spiritual planes. The law is the same in micro and macrocosm. As was shown in the clairvoyant's description of the Choisy-Yorac phenomena, it is this radiation which establishes the connecting link

between the mediums and their discar-(Continued on page 7.)

BEAUTIFUL, TOUCHING, ELOQUENT.

By Dr. H. V. Sweringen, at the Funeral of Miss Grace Hull, Ft. Wayne, Ind.

A Sermon from the Standpoint of Spiritualism,

SCRIPTURAL SELECTIONS.

If in this life, only we have hope in Christ, we are of all men most miserable.

But some man will say: How are the dead raised up and with what body do they come?

Thou fool, that which thou sowest is not quickened

And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or

some other grain. There are also celestial bodies, and bodies terrestrial;

but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the

stars; for one star differeth from another in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a

spiritual body. There is a natural body and there is a

spiritual body. INVOCATION.

Oh, thou Eternal Spirit; thou one God of all nations and of all life; our Father and our Mother God.

"We do not see Thee, yet when eve's last sigh.
Is breathed o'er vale and hill, And darkness slowly deepens the sky, And all the world is still, Thy vision, dawning on our inward sight, Fills all our souls with light.

"We do not hear Thee speak, yet in the hour When worldly thoughts arise, And o'er our souls those brooding shadows lower That hide Thee from our eyes

A still small voice, too faint for mortal ear, Tells us that Thou art near. "We cannot touch the hand that ruleth Heaven,

Yet in this vale of tears. When hope lies shattered, and our souls are riven With desolating fears,

We need but ask for comfort and for grace, To feel Thy warm embrace. "Light of our souls, sweet Counsellor and wise,

Friend in adversity! Within our hearts can brighter hope arise Than to abide with Thee? Oh, lead us to Thy home of love and rest, And make us truly blest!"

Grace Hull, the beloved daughter of L. O. and Viola Hull, was born January 10, 1877, and died Saturday,

We were present when her eyelids first opened to the light of day, and within a few moments of the time when the angel of death kissed them down upon the shifting scenes of this mortal existence. During the time which has intervened between these dates, she was a close and very pleasant neighbor, possessing all the traits of mind and heart which contribute to the formation of an excellent womanly character. We shall sadly miss her mortal presence, but the fact that our loss is her gain will mitigate our grief.

"She who died but Saturday Finds herself alive for aye, Finds that life's immortal urn Holds love's quenchless fires that burn With a holy, steadfast light, Over death's funeral night.

"She who lived a score of years In this vale of smiles and tears, Sowing seed of richest grace All around her dwelling place, Reaps the harvesting at length In the soul's diviner strength,

"She this tender message already sends Now in greeting to her friends: 'Life is blessed, life is free, Like a grand, majestic sea, Bringing potency and power To the active soul each hour.

"Listen to her earnest call-Death is not the end of all; Consciousness and memory last When the pains of earth are pasts Love and hope remain a part Of the throbbing human heart.

"He who of his portion gives To his fellow, nobly lives; He who heeds the golden rule In this lower training-school, Need not fear to reach the gates Where the silent warden waits.

"Not with farewells, not with sighs, Do I go to Paradise, For I know some future year We shall all again appear, Heart to heart and face to face In the soul's appointed place.

"Till ye reach the open way, Leading on to endless day, Clasp this jewel to your breast: God is love and truth is blessed; Make it of your lives a share-Leave the rest to heavenly care."

Incredible as it may appear to many of the friends present upon this occasion, which is rendered far less sad and solemn than similar occasions of the past, by reason of the glorious light now being shed upon them, the request that we should make a few remarks at this time, came directly to us from the spirit of the departed, about twenty and one-half hours after it had left the physical body in which it had dwelt for a period of twenty and one-half years.

Along with this request came allusions to circumstances which occurred during the last few days of her illness, known only to her parents and myself, which constitute unanswerable evidence that Gracie Hull still continues to exist, and, within the law governing such manifestations, is enabled to return and communicate with her loved ones and friends.

She named two of her friends whom she desired to act as her pallbearers, and selected a lady friend to see to the construction of a floral piece representing the "gates ajar," and desired that there be no display of black crape. She made other requests and referred to various subjects which it is not necessary to mention. She referred to the fact of my telegraphing to Mrs. Jennie Hagan-Jackson for the purpose of securing her services upon this occasion, and of my feeling a peculiar delicacy about assuming the conduct of the same. She related the conversation had between her parents and myself in regard to the selection of the person who should conduct her obsequies, and the reasons I had given why I asked to be excused. She said that while she had the greatest admiration for Mrs. Jackson, she preferred that I should act, and fearing that I would not so inform her father, make known her request to her father at the close of the circle. She spoke of the severe physical suffering she the great fact in nature called death is a "grim monster," had endured, and of the fact that her father and myself the "king of terrors," a curse of God upon mankind for at times were inclined to the opinion that it was more sin, the expression of God's vengeance upon man for dis- or angry could not speak at all.

apparent than real, and requested me to tell her father not to feel bad over it or to regret our errors of judgment, inasmuch as she was now freed from that painful body and was happy. She remarked that she would now have no further use for that body, and would prefer that it should be cremated. These facts then, must constitute my reasonable apology for a reasonable compliance with a reasonable request, however unreasonable it may appear that that request comes from the so-called dead.

To the Bible student the facts I have related (and there were in the circle fifteen to twenty persons who will vouch for them) are of the most momentous, thrilling interest, for they sustain, corroborate and affirm the truth of many of the narratives contained in his favorite authority, and stimulate the minds of the varied classes who have rejected those narratives as untrue and unreason-

able, to renewed investigation. We therefore, logically, we think, conclude that all who accept and believe the Bible narratives will accept and believe the statements I have made, unless they adhere to the opinion that the day of so-called miracles has passed centuries ago, in which case we will be obliged to reject the idea that God and His laws of nature are the

same yesterday, to-day and forever. The period has now arrived when the world should death. The time has come when to the blind faith of a dim and distant past we should add the knowledge of the present upon this all-absorbing question. We are living is here false; the popular theology is here false; and in the present—in the sweet long ago, or in the sweet bye Gracie Hull, whose physical body lies in that casket and

and bye now and now, rather than in the bye. We can no longer subsist entirely upon the spiritual pabulum of past ages. We must drink from living fountains; we must have living bread. Give us this day our daily bread fresh from the great white loaf of demonstrated immortality. The ancient past no longer satisfies us. Where is now the famous tower of Babel beneath whose lofty summits its architects vainly believed the thunders of distant ages would roll and the lightnings of future times would flash? Where, now, are are all the institutions and establishments which had their origin in the bustling wisdom of men? And where is the sacred temple of Mount Moriah, "the glory of the whole earth," where the praises of the pious daily ascended and oblations of the devout were daily presented; where the cedars of Lebanon hourly emitted their fragrance and the gold of Ophir reflected its splendor? This, too, has vanished away like a dream. Even Solomon himself is without a sepulcher to mark his resting place. Where the high priest ministered at the altar, the owl now hoots to its mate, and where dwelf the holy shekinah of God, the Arab now fastens his steed. As the waves break in succession on the shore and die away again on the bosom of the deep, so do the generations of men dash on the shore of time, foam and fret for a moment and then retire silently and darkly into the bosom of the unknown deep. The very winds sigh as they wander through the ruins of departed grandeur and the heart of man is affected even to tears at the evanescence of all human toil.

But thanks to the evolution and revelations of Spiritualism, God is in the living present. The books of inspiration are not closed and scaled. Ideas, principles, the laws of pure intelligence, require no crutches. Prayer need not float to heaven on the breath of ancient memories, nor assume oriental attitudes to secure a hearing. Our granite hills and highlands are as sacred as Israel's mountains; our rivers are as holy as the Jordans of Asia, and our forests beautiful as the olives and cedars that shaded Lebanon. God did not speak his first word to Moses in the Old Testament, nor pronounce his last to John on the Isle of Patmos. The aspirations of true men cannot be held in slavish subjection to the letter of past revelations. We want to bathe in living streams. We want the evidence of immortality, and it is the mission of Spiritualism to furnish it to the hungry world. Through its influence the fountains of the great deep are breaking up, and sweet life-waves, long obscured in the debris of ages, are flowing at our feet. Whosoever will, let him take of the waters of life freely.

As we have remarked upon a former similar occasion, the question: "If a man die shall he live again?" has never been answered positively in the affirmative, save by the Spiritualist. Under the old prevailing ideas upon this question, we stand around the dying couch of loved ones and see them struggling with the so-called "grim monyielding at last to his power, and we say they are We consign the quickly decaying body to the grave. Soon it moulders away and the gases return to their original elements. There is nothing to be seen that even indicates that it will ever germinate or return to life again. To believe that it will, on any facts that appear to be within our reach, is impossible. We see the form utterly dissipated without the slightest prospect of its restoration. Its occupant has gone like a flash, or passed out unobserved. We can neither see, hear, nor feel the vanishing spirit with our mortal eye.

Thus it has ever been with the races of mankind Through all the ages, the world has been waiting and watching to hear from the countless millions of earth who have thus passed away leaving crushed hearts to mourn, but not an echo has come back; silence reignsoblivion triumphs over all blasted hopes. Such is life, as experience mournfully tells of the past.

But a few of us, and the number is daily increasing, have reached an experience which is directly opposite to this. We are now enabled to supplement this great deficiency which has been the bane of past ages, by testimony regarding the life to come, by pointing out how, instead of trusting to blind, unreasoning faith, we can, if we will, obtain abundant positive evidence upon the subject, sufficient on the one hand to clear up all doubts which conceal the truths lying beneath the Bible narratives, and powerful enough to explode the metaphysical subtleties which have obscured this all-important subject. This evidence consists of stubborn facts which enable any individual who will carefully examine the proofs adduced, to transcend all the fruitless speculations of philosophy. The Bible has never satisfied our desires upon this question. Hence, the sad and comfortless teachings we often hear from the pulpit and at funerals.

But there is a key that unlocks these mysteries in regard to immortality and will afford ample comfort to the Bible student from the fact of its according in the main with his favorite authority. So far from its imperilling the Scriptures, it will add intensely to the interest of their perusal by spreading entirely a new light upon many Bible narratives that must have always appeared mysterious and inexplicable to those who have never known anything of communications from those who have passed the veil which separates the natural from the spir-

This key which is to solve the problem of immortality and once for all settle all speculations on the subject, Spiritualism, with which the Bible abounds. Indeed Spiritualism constitutes the vitality of the Bible or it never could have influenced the minds of mankind as it

has done. There has been a gradual unfoldment of the divine government as the ages were prepared to receive it, until ife and immortality were brought more fully to light by the life, teachings, materializations or resurrection of Jesus, who was a Spiritualist and the grandest medium of

the ages. There is a striking similarity in primitive Christianity and modern Spiritualism. They both have the keystone to the arch which binds their systems in the resurrection, the materialization and recognition of those who were

once denizens of earth. But there is a striking dissimilarity in modern Christianity and Modern Spiritualism. To the Spiritualist the idea of eternal misery, of punishment for the sake of turned to another person in the scance and asked him to punishment, the doctrine that God exploiters the human race and that men are tortured for the glory of God, that

obedience, these ideas receive from the Spiritualist all the scorn, all the hate, all the ribaldry and all the mock-ery it is possible for him to manifest.

But the idea of immortality as it belongs to the abso-But the idea of immortality as it belongs to the absolute religion, consistent with the infinite perfection of As Viewed by Prof. B. F. A List of His Noted Works. God, the Spiritualist accepts; for the belief therein is true to the spontaneous consciousness of human nature, to the reflective consciousness of philosophy, and it is of the greatest value to man as a hope, encouragement, and re-

The Spiritualist says with Theodore Parker: Let me be sure of two things—first, of thine infinite perfection, O Father in heaven! then of my own immortality—and I am safe. I fear nothing; I am not a transient bubble on the sea of time; I shall outlast the "everlasting hills;" I am immortal as the atoms of matter, immortal as its laws! I may rely on myself, respect myself, feel within me the yearnings after immortality, and I know there is an infinite heart, in my infinite Father which infinitely yearns for me and will take me to itself and bless me at the last.

At the grave the materialist and the popular theologian look each other in the face; one has laid away his daugh ter for annihilation-he is the father of nothing; the other has buried his son in eternal torment, the father of a The period has now arrived when the world should er has buried his son in eternal torment, the lattice of a come into the full realization of the fact that there is no devil's victim, of a soul forever damned! What comfort very entertaining and suggestive. has the one from nothing, the other from hell?

Human nature tells both "it is untrue." Materialism whose spiritual body is now in our midst hearing with spiritual ears every word that we say, knew and now bet ter knows that eternal morning follows the night; that a rainbow scarfs the shoulders of every cloud weeping its rain away to become flowers on land and pearls at sea; that life rises out of the grave, and that the soul cannot be held by festering flesh,

Spiritualism puts this ghastly theology to everlasting rest. The Infinite Mother, God, will mercifully chasten, heal, and bless even the prodigal whom death surprised impenitent. Her perfect love casteth out all our fear. No matter what may be the varied characters of

"John and Peter and Robert and Paul, God in His wisdom created them all, God in His loving fatherhand will care for them all."

"He who from zone to zone Guides through the boundless sky The feathered flight, In the long way that we must tread alone, Will guide our steps aright."

The bereaved parents and sisters of their arisen Gracie sorrow not as those without "hope" not only, but they sorrow not as those without "knowledge" of a life beyond. They know that there is only a thin veil between this and the spirit world, and that their beloved while absent in her material body, is present in her spiritual

This knowledge of a future existence based upon a satsfactory experience in communication with the spirits o the departed, constitutes the great rock upon which Spiritualism is founded-its grand central truth; however much of error it may be associated with. That there is more or less of error associated with the grand truths of Spiritualism as there is more or less of error associated with the grand truths of all religions, we are not here to deny. But the great shining light of Spiritualism which has made clear to its adherents the fact of continued existence beyond the grave, we have every confidence in, and know that in due process of evolution our errors of head and heart will disappear.

Going out of her body has made no change in the soul of Gracie.12 Her self-consciousness is not affected: memory, reason, love are the same now as before her transition. Her real being has the form it had here on earth -a spiritual body and what corresponds to sight, hearing and speech in this world. We have no reason to believe that her thysical body will ever rise again. She will have no need of it. The spirit has its own body. We cannot see it with these bats' eyes of ours, these mortal eyes of ours, because they are not constructed for the spirit method before you leave "this bank ual world. It is only when under certain conditions or in obedience to certain laws not yet understood, the spiritual body is enabled for a few moments to take on the material form, that we can see our departed friends. Death is resurrection, rising, standing up in the new life. the wonderful mahatmas of Thibet,

We think of our dead not as in their graves, not as dead, but as consciously living in the world of spirits, not as far away, but as often near, walking by our side, sharing in our sorrows and joys, helping us in life's journey and work and waiting to meet and welcome us at the applied if it should be mis
tory Anecdotes, Descrip-

Would you know where its calm flowing fountains Flow joyous and fair to the sight-As fair as young morn to the sight? 'Ah, list, then, the voice of my singing, And watch for the oncoming light,

When you learn the sweet uses of Night-All the uses of Sorrow and Night. "Sad Night is the Mother of Morning, Who strays to the Orient bars, Where she waits, till in tears she rehearses The lesson and lore of the stars-

That is ready to dawn on your vision,

"Oh, golden and beautiful lessons! Oh, marvelous lore of the stars! What wonder that angels who listen Stay long by the Orient bars-Stray oft to the Orient bars?

Oh! wonderful lore of the stars.

Young Morning, the lesson repeating, Looks upward with love-lighted eye, And, decked with the tears of his mother, Flings a rose-colored scarf o'er the sky-O'er the somber, gray-garmented sky.

"And the sky, blushing red at his coming.

Received to her heart every ray -That melts in his smile as together They pass through the portals of Day-The amber-hued portals of Day! "Then they sing a new song and its numbers

Reveal the sweet uses of Night,
Till we learn from the voice of their singing
Where flow the pure fountains of light—
The crystalline fountains of light. "From Night; with its darkness and terror, Earth turns to the smiles of the Morn; From the Night of our labor and sorrow

We learn where Love's fountains are born-Where her fountains of gladness are born. "Night weareth her mantle of shadows, That blossoming stars may appear, And sorrow is sent that the spirit

May learn of the life that is near-

Of the beautiful life that is near. Every flower, with its dew-dripping chalice, Every cloud drifting on to the light, With the hymn that is vocal in nature, Proclaims the sweet uses of Night-The uses of Sorrow and Night!"

Louis II. stuttered horribly, and when a little excited

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We are content, then, to leave the soul of Grace Hull in the hands of her Creator God, who, in the minds of Spiritualists, is not the despair of reason, or the chief of the world's police, but is the ever-present power, the innermost life of things, our Father; not the infinite wrath; our Father, boundless in love and patience, and prodigal of good.

When the substitution of the glad that you can afford to be substituted in the substitute of the substitute o applied if it should become common ceived from you, and believe me,

B. F. UNDERWOOD. Chicago, III.

SPIRIT VOICES.

When the pale and misty shadows-Silent harbingers of night-Steal across the dreamy woodlands, With slow footsteps, soft and light,

Ere the world is wrapt in darkness, In the twilight calm and gray, Oft there comes a voiceless whisper Like the breath of parting day.

Gentle voices seem to murmur In the silence calm and deep, Like the tones of vanished loved ones Echoing through the halls of sleep; Keeping measure with the music Of the melodies that swell From the soft vibrating heart-strings of angel friends we love so well.

Lovingly they seem to linger In the chambers of the soul-Voices from that not far country Where the waves of memory roll. Bearing on their heaving bosoms, From some fair and happier shore, Some stray leaf of youth that binds us To the past which comes no more.

Shadowy forms of the departed Seem to hover round us near, Breathing words of love and pity From their misty lips of air, Bearing in their gentle fingers, From the caverns of the past, Withered flowers of hopes once cherished-Hopes of youth that could not last.

Oh, you silent spirit voices, Whispering at evening's close, From the mystic halls of memory, Speaking to the heart repose; Go and breathe into the bosom Of all those who doubt or fear, Saying: Joy comes on the morrow,

Weary one, be of good cheer. Portage, Wis. DR. J. A. GREGG.

Heaven, the treasury of everlasting joy.—Shakspeare.

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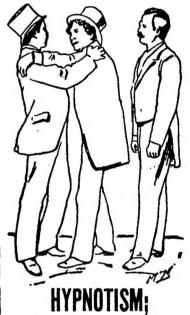
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ANIMISTIC PHOTOGRAPHY.

Wonderful Experiments in Darkness--Spirit Faces, Writings and Various Other Things are Taken by the Cameras.

personal observations pursued under strictly test am informed. conditions, relating to animistic photography, cannot fail to be of interest to every thoughtful person; Treasury, a man of high standing, who knew Prof. Lyand I take the liberty of stating them here.

Some months ago two gentlemen of this city and myself entered into a series of experiments running over a ognized it at once, and I send it to you for your informaperiod of about eight months, in which time we had tion. The writer was also well acquainted with Prof. about twenty-eight meetings of about one hour each, sometimes less but seldom over one hour at a time. We met in closed rooms and locked; we used our own cameras, purchased our own plates and developed our own

own holders, and neither having to do with the work of he states as follows: the other.

We met in a room and arranged our cameras side, by side in one end of the room but sufficient distance apart so as to be free and clear and give each full room to operate without interference from the other; we arranged our holders back of us so we could easily reach them when we to say that it so happened that our cameras were all different, with different size plates.

teur photographers, owning our own outfits, and can do are analogous in all nature, except our imperfect concepvery good work?

We placed a chair in another part of the room and we designate as God. upon this, as if some one occupied this chair, we focused

A few of our experiments were made in the light, but by far the greatest number in the dark; probably not more than four or five in the light. It is for this reason I have thought best to state the circumstances, and give they come?" particulars.

We arranged writing pads on a table with peneils for the purposes soon to be stated. When the exposures were taken in the light one of our number sat in the chair and his camera was exposed by one of us, and his thinks, and which is the most potent energy in nature, photo appeared upon the plate, and sometimes the faces of several others; but as I desire to mention facts con- and force, now known to be indestructible, and therefore nected with exposures in the dark I shall spend no time on ordinary photography in the light.

As an agreed signal the intelligent force was requested to rap on the particular camera to be exposed, and to rap when to be closed; or if the wish were for all to be exposed at the same time then to rap upon the large mirror hanging on the wall and same signal when the exposure should close.

When all was ready, signals agreed upon, and each standing by his camera, the light was turned out and the room was left in total darkness. In a few minutes the room appeared to be filled with a light gray cloud. This floated and became more dense here and there, and then would disperse and cover the walls, furniture and our persons and cameras. Balls of light would appear, light would appear, from the size of a pea to a small grange,

These lights seemed to possess intelligence, and if spoken to would respond in a movement up and down three times.

SHINING FACES APPEAR.

These were often followed with well-defined, shining faces, sometimes as many as three side by side, clearly and beautifully illuminated, and seen by all. I do not recall as we recognized any of these faces; and I do not wish to be understood as saying that the same phenomena always occurred in the same order, or to the same extent each

could have instantly photographed them, for they were not in the then range of our cameras, being higher and above our heads to the rear; neither do I wish to suggest that we ever saw a form or face while we were making our exposures, as per agreed signals.

How and in what manner they clothed themselves so as to act upon the sensitive film of the plate I do not pretend to state; but that they do so act upon it is shown by

"There are more things in heaven and earth, Horatio, Than is dreamed of in your philosophy."

Presently loud and continued raps would occur upon some particular camera as the agreed signal for exposure. The exposure would be instantly made by the owner, after a few seconds the agreed signal to close on the same camera, all the others waiting.

Then a signal upon another camera and so on. At anlarge mirror, when all would expose, and at the signal to has kindly replied as follows: close all would cover; and so on.

WRITTEN MESSAGES.

We often received written messages upon the pads, signed by the writer, sometimes from three or four persons, signed by as many different persons, and in different handwritings, giving us encouragement, and suggesting that we should succeed.

But with all these intelligent demonstrations we had many failures. The signals were produced with great lenergy, and often so rapidly that it was with the greatest difficulty that we could reverse, or replace the holders. and we often had to ask for time as: "Will our friends go a little slower; or wait one moment till I reverse my

We have failed to get a single shadow on our eighteen exposures more than once; and have had this failure repeated the next night. But we did not always meet with failures. Sometimes we received messages photographed Lupon our plates, and when these plates were developed awe had negatives from which we could print these messages in the different hands signed by the writers.

At the same time we received messages written on the pads by different persons.

TONGUES OF FIRE.

I send you what we may have called our failure, for we were seeking well-defined faces, but this shows the pentecostal "tongues of fire," and is a good illustration of the lights which often came.

Have I said that the writing photographed upon our dates was often in different languages, and one in an unknown tongue, but always in different hands and signed by different signatures?

Such were the facts. We received many very strong photos of wonderful faces, and in our last experiment we received the same strong face in each of our cameras at the same exposure. After a time we sent our plates to be leveloped by a well-known public photographer, the veather coming on warm. But our plates were marked and there could not be any deception practiced upon us.

But it would take too much space in your valuable paper to go further into particulars. The foregoing is but

i've A B C of our observations.

I will mention the name of but a single person whose hoto we received under these test conditions, and will naked unaided vision of the frequently startled living, in lose. The name of that person is Prof. Darius Lyman, countless authenticated cases, without the aid of the ate of the United States Treasury, from Ohio, where he clairvoyant or spiritual gift of discerning spirits, affirmed lied in about 1893. He occupied a prominent place in to exist in mortals by St. Paul in I. Cor. xii:10, which the he treasury in his connection with placing the first loan church dares to deny, notwithstanding he enjoins that i(f United States bonds in London in 1862, having had the gifts should be "earnestly coveted." the time. He was a man of high character and standing of the camera to eatch and hold, even the "spiritual child, and moved a little up just to fall back.—W. Rider.

FEW plain facts derived from experiments and in the Treasury for many years, as chief of customs, as I

The writer met a gentleman a few days ago, still of the man well. I showed him the photo we received of Prof. Lyman under the circumstances here named, and he rec-Lyman, but had never seen a photo of him, neither had any of our party until we received this one. Do I know how animistic photography is accomplished?

For the scientific answer to this question I would repectfully call your attention to the writer of "De Anima We usually made six exposures each, eighteen in all; The Soul," published in The Progressive Thinker, No. each person having charge of his own camera, filling his 397, of July 3, 1897, with whom I fully agree; wherein

> THE SPIRITUAL BODY VISIBLE UNDER CON-DITIONS.

All philosophers, Oriental, Greco-Roman, and Judaistic; and the earliest Christian Gnostics and St. Paul himself, recognized the triune nature of man, as body, desired to make a change, and it will not be out of place spirit and soul. All schools, including the Neo-Platonic, accepted Plato's definition of soul, as "uncompounded and immaterial; without dimensions, shape, color or Will it be considered out of place to say, we were ama- weight;" as thought has no comprehensible elements that tions of an ever-incomprehensible soul of the universe

Paul in his inimitable exposition of the then universally accepted Platonian philosophy of the soul, and the sublime truth that it "shall be raised incorruptible," asks, in the Socratic vein:

"How are the dead raised up, and with what body do In reply, he answers: "It is raised a spiritual body

There is a natural body and there is a spiritual body." We call the attention of thoughtful minds to the fact that while the soul, the third element in man which because it dominates and controls all known elements is itself indestructible, and hence is immortal; that this cannot be said of either the "physical body" nor the "spiritual body."

Man is a trinity of body, spirit and soul. "The spiritual body" is material, more refined and ethereal (although still visible), than "the physical body," but less refined than the soul which is "uncompounded and immaterial," as God himself. "The spiritual body," is not immortal, no more than the "physical body."

The "body" of which it is composed, is diaphanous; but material; and under certain conditions visible and tangible to the senses of men, as they have been in all ages; as recorded in the sacred writings of all religions, and the psychic phenomena of ancient and modern times.

"THE SPIRITUAL BODY,"

like "the physical body," is the temporary garb or in closure of the soul until in still higher stages of progress ive development the pure immaterial soul, which is alone immortal, is finally divested of all materiality, and as then a part of the All Soul of the Universe, and as a veritable Son of God, may participate in the creation and control of worlds, as a tutelar divinity in the roll of subordinate Gods, for, "are not his angels spirits and his ministers a flame of fire" sent forth to minister?

The metaphysical statement that "the spiritual body" s not immortal, is not a mere speculation, for in physical science, all material bodies, while composed of indestructible materials, are evanescent and subject to the inevitaever saw these beautiful faces in such a position that we ble law of change, and cannot as "bodies" be immortal. "That which thou sowest, thou sowest not that body

which shall be. God giveth it a body as it hath pleased him."

"The body without the spirit is dead," says James. The body is not spirit, nor the spirit soul. The latter while temporarily using the physical body here and the spiritual body hereafter, in the first stage of soul development after the death of the physical body, is the only vital principle in all nature, endowed with consciousness. emotion and thought; and is immortal because absolutely immaterial and therefore imperishable, as not subject to disintegration and change, as are both the physical and

We have, since embodying the above from "De Anima -The Soul," requested the author to further elucidate, and, if possible, furnish to science a solution of this apparent mystery of animistic photography. With great other time the agreed signal would be made upon the cogency and ability for the magnitude of the subject, he

ELUCIDATION BY GEN. PARSONS.

The extract from the treatise on "De Anima-The Soul," is a correct summary of authority, accepted among philosophers, scholars, theologians, researchers in psychical science, and students in occult mysteries, both in ancient and modern times.

A spiritual body is a tenuous, volatile, airy, or vapory substance; ethereal and diaphanous; but still a substance. Locke defines spirit as "a substance wherein thinking, mowing, doubting, and a power of moving do subsist." Berkeley in his "Principles of Human Knowledge says: We mean by spirit that which thinks, wills, and per-

Soul, however, has always the most definite meaning o distinguish the higher consciousness from either matter or spirit; for there may be spirits without a moral nature, as the gnomes, elves, fairies and brownies of the mythology, and the elementals of the Theosophs, may be

classified as spirits, but not souls. Spirits are substantive; whether good or bad apparitions or spectres, or so-called ghosts; whether a "Holy Ghost," or simply superhuman ghost, still a visible, substantive spirit.

This spiritual body is now recognized as an attenuated. vapory, ethereal, yet luminiferous substance; a body sufficiently gross in its composition, among those on the lowest plane of the carth-bound, who linger, or haunt the scenes of life and death tragedies to be frequently visible to the unaided optic nerve, in haunted houses, and over ancient battle-fields, as attested by the ancients, of Thermopylae; as Brutus the night before the battle of Pharsalia, when the apparition of Caesar warned him of his approaching defeat and doom, as recorded by Plutarch; and the spectre of Samuel who appeared to Saul the night before the fatal field on Mount Gilboa and foretold is death; this latter incident being the only record or intimation in the entire Hebrew Scriptures that either Moses or the prophets had any knowledge of immortality or of life's continuity. It is the only record. Every surrounding nation was, however, familiar with the doc-

The innumerable traditions of so-called haunted houses, in all lands, and in all ages past and present, verify the hypothesis of substantive spirit bodies, seen by the

bodies" of departing souls at the moment of transition from mortality to immortality, from corruption to incorruption, the fact has been demonstrated by Baraduc, of Paris, by his triumphs of authoristic photography.

AID OF PHOTOGRAPHY.

It is known that the most powerful telescopic lens fails, without the aid of the film of the photographic plate, to catch and develop the existence of the otherwise invisible stars from the seventh to the fourteenth magnitude, that were unknown to astronomic science until the science of photography chabled the magnifying glass to concentrate, and the plate to absorb the magnetic rays of luminiferous other, of the most remote stellar spheres. Camille Flammarion, the great French astronomer, and profound student and believer in esoteric mysticism, concedes that his science is indebted to the photographic film of the prepared plate, for the greatest strides of modern discoveries in the stellar heavens. The new maps of the objects in the abyss of space, now being conducted always in the darkness of night by the observatories of all nations in concert could ever be attained without photographic science.

Precisely thus the film of the photographic plate catches the faint rays of the image of an otherwise invisible and shadowy "spiritual body," always surrounded by a halo of magnetic luminosity of various degrees of intensity and even color. The exposure of the plate brings out the star, and the spirit form. The chemical action is the same in their transmission to the surface of the plate; and their subsequent development as substantive images or bodies.

This is my long-entertained opinion on animistic photography, which I communicated to Henry J. Newton, president of the Photographic Association of the United States, in New York City, a year prior to the decease of this lamented exponent and inventor in that science.

It is proper to carefully note that the condition of darkness was as essential to fasten the magnetic or luminous rays of the stars, as those seemed by your experiments from the magnetic luminosity of the "tongues of fire," and forms of persons now quickened by the spirit, though dead in the flesh.

In an article on "The Magnet," now in the hands of The Progressive Thinker, I have shown that experiments in Europe demonstrate that in darkness rays both from the magnet (horseshoe) and a highly charged human magnet-were plainly visible to a sensitive, and we believe can be secured by the camera in darkness; for it is a law that the magnetic aura or luminosity cannot be visible in either sunlight or artificial light. Hence luminous etherealizations require darkness, or semi-darkness: the only form we should tolerate in manifestations; as the indispensable darkness necessary to evolve or make magnetic rays visible, is the cloak for those who "prefer darkness rather than light because their deeds are evil; as a spirit hath not flesh and bones." Such solid materializations or personations to order as are imposed on the cred-

Our postulate is, that if the photographic film with the telescope can secure and fasten the rays of stars so distant as to be otherwise invisible to the most powerful lens, after prolonged exposure, the same law therefore will and does and did, as in your marvelous and triumphant experiments, perpetuate the magnetic lights and luminous forms of the departed on the sensitized plates of the camera, taken under the same conditions of darkness

as in astronomic observatories.

Your exepriments surpass anything in animistic photography, yet achieved in either Europe or America and will challenge the scientific world.

Now, Mr. Editor, our experiments, and the results, three of which I herewith unclose to The Progressive Thinker, for the benefit of spiritual science, although but a meager illustration of our work, proves the truth of the theory of the writer of the spregoing supplement to the article on Philosophie Animism as the oldest and most universal religion of the world—that there is not only "a natural body," but demonstrates scientifically the existence of "a spiritual body," as affirmed by Plato and Paul.

How strange the obduracy of clerical bigotry (the same which condemned Galileo, Copernicus and Bruno) which | thought and life, the abnormal demand for phenomena dare reject scientific demonstrations of immortality, or to | would diminish and thus would diminish the fictitious speak within the record of facts, continued life after the

But after all, may not this bigotry of the clergy be accounted for in part, that they know of their own knowledge, that they have not received and do not possess the "spiritual gifts" which Christ promised to all those who were called to preach his gospel to all the world, and "Lo, see me do," etc.

Should we not rather have compassion on such men, and say, "Father, forgive them for they know not what they do?"

I send this contribution to science and the truth of animistic photography, as the most elaborate and scientific experiments yet conducted in America, in photographic animism.

Three cameras, for a series of months under exceptional test conditions, were simultaneously used; and I forward to you a brief synopsis of a portion of the wonderful demonstrations of the power of "spiritual bodies" and forms of lights, to make their presence and existence known to mortals.

In a word the proper conditions being furnished, the departed loved ones can photograph themselves upon the sensitive plate of the camera, so as to be developed in the usual way, giving a negative from which printed photographs can be made.

In closing this article it may not be out of place to say, that one of the gentlemen engaged with me in these investigations, is is a well known merchant and business man of this city, a fine scholar and linguist. The other is a doctor of high standing and practice, a deeply learned and scientific gentleman.

For myself I may say that I am in the active practice of the law which is my profession, and that my friends and myself undertook the burden of these investigations in search of truth, and without fear or favor from any one, and I have undertaken to give you a true unvarnished statement, "without frills or feathers" of some of the things we saw, and what we discovered.

4 11th street, N. W. Washington, D. C.

MY MOTHER'S PICTURE

When my heart is sad and lonely, Burdened with a weight of care Then I get my mother's picture And gaze upon those features fair; All my heartache then doth vanish, As I look upon that face, And methinks that selfsame smile On those features I can trace. And the lovelight ever present,

In those eyes methinks I see, As I sit and gize with rapture On that face so dear to me. Dearest mother, angel mother! Tho' I cannot see thee here, Yet, I feel thy loving presence Comes and lingers very near.

Believing thus, it gives me courage To strive to live my very best; And when earthly toil is ended, Thou'lt bid me welcome into rest. GEO. L. BARRUS.

Irresolution is a heavy stone rolled up a hill by a weak

WHAT WE CAN DO ABOUT IT.

A Prominent Lady Expresses Her Opinion.

The editorial in The Progressive Thinker of date June 26, "What Can We Do About It?" suggests to me not only the need of wise discretion on the part of the editor, but of a wiser use of knowledge by Spiritualists and higher aspirations that will develop such powers in individuals that mediums for phenomena will necessarily find only in a normal sphere of action any support.

There must be a natural law in the spiritual world. that is, a law all pervasive and operating to make the life that is spirit and truth known to human intelligence. What mortals need is to make themselves receptive to this life through aspiration. Every power revealed through mediumship is accessible to every individual soul if sought persistently.

The imperfections and deceptions, the frauds and tricks resorted to by pretenders would find no place were there not so many wonder-seekers, curious and childish who prefer the object lessons of the kindergarten to good solid study, and to be entertained instead of vigorous exertion to develop their own powers.

Why should time, endeavor and means be devoted to setting up a school of mediumship? Every household should be such a school. Spiritualists who know that there is one family in earth and in heaven, one worthy aspiration and ideal of all souls incarnate in flesh or discarnate, to unfold the powers of soul and spirit, and go on towards perfection, have no need of a special order of mediums through whom to receive the light of truth.

The low grade of demand is the cause of the low grade of supply of mediumship. So far Spiritualism has but changed the idea of mediatorship from one divine personality (as recognized) to many mediators, (not at all divine in many instances), it has not elevated but has lowered the grade of aspiration and inspiration.

The great need of "the cause" and of human progress s to diminish the demand for merely test and phenomenal intercourse in the ranks of Spiritualists who have already received adequate evidence of continued life, and the communion of souls beyond the veil with dwellers in the flesh; and, to increase the aspiration for higher truth and light, and the living which makes an uplifting, helpful spiritual atmosphere.

To reach this condition it is necessary that each individual soul should cultivate its own individual mediumship. As a general rule individual environment, especially in a real home atmosphere, is better than one of mixed individualities. Every soul must finally find its true relation to life, to the universe, to truth and to all that makes life of any worth in itself. No degrees can be conferred by any power outside itself.

When a special quality of mediumship appears in an individual, a normal exercise of it would find a field among minds who are seeking what could be learned from it, and the temptation to deception and fraud would diminish in proportion to the demand by individuals for an ascending grade of life, and an unfolding of individual powers.

It is comparatively of little importance whether mediums for phenomenal manifestation are developed and protected. It is of supreme importance whether those who know that the life of individual souls is continuous and that its degree on entering the invisible realm depends upon the use made of the knowledge, and the at ainment reached in this stage, shall persistently seek the highest knowledge and to make the best use of what is attained.

We may rest assured that if a tangible communication for the benefit of mortals is under the direction of any wise powers, as we have reason to believe, the selection of instruments by them will be facilitated by the cultivation of the aspiration and soul powers of individuals. Everything in the universe will come to its own if there is no interference with the operation of law. If those who have experienced the satisfaction of knowing that the discarnate can and do minister to us would use their knowledge as a stimulus to ever-advancing lines of

Life is of no value, and mortal experience of no avail unless we are continually going on toward perfection in aspiration, ideals, knowledge, and worthy purpose. It is no better to rest satisfied with and dwell in the delightful assurance that we shall know each other there, and that we are watched over by loving spirits who have gone be-I am with you;" and "Greater things shall ye do than ye fore, than to rest satisfied that "our peace is made with God," that "our sins are forgiven," etc.

The only gain to humanity from the light and truth brought by intercommunion of the two worlds, is what will make the higher life of spirit and truth a realization here and now.

No soul needs another medium to help it find con-sciousness of the life that is all and in all. The most effective method by which pretenders in mediumship can be removed, is by the careful cultivation by each individual of personal mediumship. The Infinite is available to

all who earnestly seek. Electricity has supplanted cruder methods of illumination in the outward realm. There should be a corresponding illumination in the subjective realm. After fifty years of spirit phenomena, and the teachings of spiritual philosophy, the souls who have been blest with these aids to development should have attained a consciousness of indwelling spiritual life and power. With this consciousness and a living energy of aspiration, souls would graduate from the state of dependence upon objective phenomena. Higher ideals and aspirations would make a spiritual atmosphere in which fraudulent tricksters could not manifest.

Every Spiritualist is equally responsible with editors of Spiritualistic organs for the elimination of fraudulent nediums.

It seems to me an unjust, because unreasonable, demand that editors should become responsible for or discriminators against persons as mediums. As their judgment must depend on the testimony of others, it is impossible that it shall be a wisely intelligent judgment.

What can we do about it? can be properly answered by one word—Nothing. LUCINDA B. CHANDLER.

2 Dunreath street, Boston, Mass.

Revolt in Scotland. Even the Scotch, says the Chronicle, who are such

conservative lovers of law and order, have revolted against the blue laws of that country and defied the authorities who tried to prevent the landing of a Sunday excursion party at Duneen, near Greencock. The strict Sabbatarian laws of that place even went so far as to prohibit the landing of Sunday excursionists there, but the holiday-makers, led by a man of courage, broke down the gates and entered in spite of the law. The fact that the visitors were received with cheers by the populace shows that decided revulsion of feeling has taken place in the land of long faces against the laws which have made the country known for its uncomfortable Sabbaths.

I know no such thing as genius; it is nothing but labor and diligence.—Hogarth.

No one will dare to maintain that it is better to do injustice than to bear it.—Aristotle. By nature's laws, immutable and just, enjoyment stops

when indolence begins.—Pollok.

Walk in the light and thou shalt see thy path, though thorny, bright.—Barton.

Justice is the constant desire and effort to render every man his due.—Justinian.

HERESY,

LED TO THE LIGHT. I Thrilling, Psychological Story of Evangels, zation and Free Thought. It is to Protesta antism what the "Secrets of the Con-vent" is to Catholicism.

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... OF ... BIBLICAL SPIRITUALISM

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SATURDAY, AUGUST 7, 1897.

INGERSOLL'S AID TO CHRIS-TIANITY.

The Times-Herald, in a late issue, enlightens its readers with an editorial under the head of "What Ingersoll has done for Christianity." It mentions the invasion of San Francisco recently by Christian Endeavorers, thirty thousand strong, and of the Epworth Leaguers, twenty thousand strong, in Toronto. In view of these movements, representing several millions, it argues that Ingersoll's anti-Christian attacks on the weakened the Christian forces. Ιt

"Under the stimulus of Ingersoll's at tacks the church has strengthened its forced its reserves with youth and chivalry, and has made its defenses wellnigh impregnable."

If Col. Ingersoll has rendered such invaluable aid to Christianity he ought to be compensated for his services by Christians in something besides abuse. They ought to thank him, at least, and sing peans in his praise, rather than bestow curses on him, in which they are always so prolific.

But is not this new stimulation of the same character with intoxicants? While it invigorates for a time will it not be followed by depression frequently fatal? The opium enter dwells for time in a sea of delight, but, oh, the exhaustion and revulsion which follow.

That the church is strong, and has the wealth of the civilized world at its bidding we all know. How it gained that position we also know; but it may he well to note the revolution quietly going on in the public mind. Specially observe the changes wrought during the last twenty years among the clergy; listen to the despairing cry from thousands of pulpits, and the failures of revivals to revive the draoning snirits of the Moodys, the Talmages, and the Jas-

A cause entrenched behind the bulwarks of public opinion for thousands of years is not going to surrender with-out an effort. It is expected to do just what the Times-Herald states. It acts like the dying man in his death struggles, but no one in his senses interprets these struggles as evidences of returning vigor,

And who are these Christian Endeavorers and Epworth Leaguers marching earth tremble with their tread? They are persons associated for social purbut it does not follow that they are Christians. On the contrary, we chance to know that many of the delegates to San Francisco and Toronto were indorsers of Col. Ingersoll. They have discarded the damnable creeds of pravity, an eternal hell, atonement by the deceptive death of a God, all are tales of priestly device for gaining control over deluded and credulous man; and these Endeavorers and Leaguers know it: yet they accept very cheerfully trips across the continent when business is dull and their expenses are paid by wealthy associates.

What Ingersoll has done for Christianity is beyond human calculation at this time," says the secular journalist, aping the custom of the religious press. All have heard of the boy passing a country graveyard, and whistling to keep up his courage. The slaveholders practiced a somewhat similar habit until the accursed institution around they rallied, was effaced in blood. Never did they appear so strong or were more aggressive than on the eve of their extinction. It was a seven years' war that wiped out royalty and gave us a Republic, and so any great revolution, moral, social, religious of governmental, requires time to make it

The Progressive Thinker does not expect the churches to wholly disappear for centuries vet. They will remain as social institutions; but the poisonous fangs of the viper will be drawn. Hu-man misery, caused by a false belief in after-death terrors, must give way to a better faith, with an assurance of joy beyond the grave-at least no torture for any one. The demon Fear has paralvzed the race too long. A new era is on us; hope is in the ascendant; and the good everywhere rejoice.

Ingersoll's "fusilade of ridicule and satire, charming thousands by his matchless oratory and incomparable wit," will go on, and the church will continue its struggles, hiding behind its theological books; but it will avail nothing, because its creed is doomed to perish. The marked changes of the last fifty years, and the more decided of the last twenty years, give assurance of the out come so sure as the years go on, and man continues a reasoning being.

PIG-HEADEDNESS OF THE FEW. The bishop of London, in a recent address on "Reading," said: "All human knowledge has been gained by the impertinence and pig-headedness of a small number of people who were al-ways asking 'Why.' "-News item. . The most important of all these Whys is: Why in hell don't God kill the Devil? provided the querist is orthodox in

I SHALL LOOK YOU IN THE FACE AGAIN BEFORE I DIE? Jesse J. Phillips, one of the judges of

the Illinois State Supreme Court, reelected recently, told a strange story not long ago of his experience with a "spook." It was told at Hillsboro, Ill., It was told at Hillsboro, Ill., his home for many years, and which is situated not far from the uncanny place where the spirit from the other world appeared. It occurred in this way, according to the Judge's version to the St. Louis Globe-Democrat. Many years ago he had a friend who was to him as Jonathan to David. Together they discussed almost every theme of science, philosophy and ethics. The paid one another frequent visits. Their nomes were in towns several miles distana. On one of these visits the Judge noticed that his friend seemed to be in unusually robust health, and he remarked about it. He was surprised to see his friend grow suddenly serious, and say, "I shall look you in the face again before I die."

"Nonsense!" replied the Judge, "don't talk of dying! You are good for a dozen years yet. I'm more likely to die than vou are.

His friend smiled and began a more cheerful subject of conversation, but as the time came to say goodby he re-peated his remark. "Remember," he said, "I have promised I will look you in the face again before I die."

Days and weeks passed on, and Judge Phillips soon forgot the speech, for he was not a man who placed much faith in warnings, signs and the like. One summer day his thoughts were far away from death or ghosts. He was riding with a friend over the smooth country roads of Montgomery county. They talked of the beautiful landscape, of golden wheat, green waving oats and forest trees beyond. The Judge was driving. His companion was in the midst of a remark, when suddenly the Judge dropped the lines.
"Look!" he whispered. "There, over

the dashboard!" he said.
"I see nothing," said his companion.

Judge Phillips sat as if spellbound. though his companion was unable to see anything but the empty air. Before him, for several minutes, there stood the image of his old friend who had said, "I shall look you in the face again before I die." He was there, life-size, face, arms, shoulders, as if he were standing on air, just in front of the

dashboard. Judge Phillips does not often tell the story, but when he does he says: "I never saw a human being more plainly than I saw him standing there before me and looking in my face." How long the vision lasted he could not tell, but church have strengthened rather than at last it seemed to melt into air, and the Judge picked up the lines and drove

His friend was inclined to laugh at him, and he himself made no attempt to account for the strange happening. But early the next morning he received a telegram announcing that on the day before, at the very time when he was taking his drive, his friend had died suddenly.

Was it a warning? Did his friend have a premonition when he said, "I shall look you in the face again?" Judge Phillips cannot explain the story. Its narration affects him deeply, and he probably has not told it to more than half a dozen persons, though it occurred years ago. He is not a Spiritualist. The only deduction which he admits having been drawn from the weird incident is a negative one, which he states in his habitually careful manner. "I am not prepared to say," is his conclusion, "that the dead, under some circumstances, may not revisit this

TO AID THE POWERFUL AND

At a recent meeting in Chicago, of the Illinois Bar Association, Clarence S. Darrow, a well-known lawyer and a radical Freethinker, said:

"The tendency of the courts has ever an ta aid the against the poor and the weak. This is not due to the corruption of judges, but to causes that are natural and incident to the duties and powers of courts. The great corporations and aggregation of capital are always jealous to preserve the rights they have and to gain new privileges and greater power. It follows that the ablest lawyers are always employed to serve the greedy and the strong. Whatever lawyers may once have been, they are to-day mere machines for getting money, viewing life and its duties and responsibilities in exactly the same way as the pawn broker and the trust promoter. Their talents are for sale to the highest bid der, and the corporation and syndicate are the highest bidders. When lawyers ascend the bench they take with them all the feelings and prejudices that have grown into them by long practice the churches. Fallen man, total de- and training and a constant viewing of questions from the side of the powerful and rich.'

> At the conclusion of the address one lawyer of the type described by Mr. Darrow, jumped to his feet and tried to prevent the usual vote of thanks, but i was given notwithstanding. Several ears ago Col. Ingersoll said sweepingly, that a lawyer is an "intellectual prostitute." There are probably many exceptions, but-this seems to be the rule. At least many lawyers sell theh talents to those who will pay the highest price, and do their best to secure the conviction of the innocent and the acquittal of forgers and swindlers, however many are injured and ruined in want, prostitute their bodies; lawyers, not in want, often prostitute their ninds, and are as often the enemies of justice as they are the foes of wrong-

CONSISTENT.

The Northwestern Lutheran Association, late in convention at Milwaukee, seems to have been of the opinion that women are not called by God to give instruction. On the contrary the Scrip tures prohibit their teaching religion and as a consequence cannot be en gaged as teachers in the parochial

"Rev. Strieter, of Proviso, Ill., said the lady teacher is not called directly, neither can she be called indirectly by a congregation, since the apostle Paul prohibits woman from teaching in pubic, and she cannot make teaching a life-calling, her destination and office being an entirely different one. A male is called to a parish to fulfill part of the official functions of a minister of the gospel and to teach the pupil the word of God. From this work woman is

barred, he said." We have tried hard to impress on the dear creatures that they have no rights in the church but to "serve and obey, if they indorse the Bible; and here we have the proof from a powerful church organization. All the orthodox churches really occupy the same position, so, good sisters, whoop it up for the church and learn of your brutal husbands at

Everyone that flatters thee is

friend in misery.—De Foe.

THE LAW. A body of pseudo-evangelists are parading and holding revival meetings in the streets of Chicago, as if that was the purpose of the public thoroughfares. They seem to think they have a legal right to obstruct travel, divert business from its natural channels and disturb places of business in the interest of their creed.

The law governing such procedure

was fully passed upon by the Supreme Court of Pennsylvania, Chief Justice Gibson presiding, many years ago. The case was carried up from Philadelphia. A merchant was annoyed by parties collecting in front of his store, engaging in protracted conversation, and when politely requested to "move on." they positively refused, but continued to obstruct the walk, thereby shutting off trade. They ridiculed his request, claimed they were tax-pagers and had as good a claim as he to the public property, with the right to stand or travel at will. Repeating his request, and receiving only taunts he set himself to do what the police should have done. He met force with force and tri-umphed, to be prosecuted in the courts. The rulings all the way from the inferior to the superior courts were, that the occupant of a lot fronting on a public street had control of that street to its center, other than for legitimate purposes of travel; that the occupant of a place of business had the right to abate a nuisance, and compel parties to move on, and when resisted in the enforcements of his rights, he was justified in employing superior force, so he did not carry it too far and in turn become the aggressor.
Such we believe to be the law in all

the States which have adopted the common law, and is just as applicable to Illinois as Pennsylvania.

A few years ago attempts were made to use the commons of Boston for religious meetings, but the city authorities enforced their rights, and com-pelled the disturbers of public tranquillity to seek other localities for proselyting purnoses.

If Spiritualists or Agnostics would attempt to hold public assemblies on any street or park in Chicago no time would be lost by the city authorities in abating the nuisance. But such opportunities for police vigilance never ocfor the rights of others to become disturbers of the peace. It is the Salvation Army, with its fifes and drums and trumpets, and a class of lawless persons calling themselves evangelists, and special representatives of the "Lord Jesus," who seem ambitious to show the world that they are superior to hu man laws. A gentle "knockout" in the interest of law and order will do these

A CASE IN POINT.

Elsewhere in this issue mention is made of reputed capitalists contributing so largely of their means in aid of the church that they were driven into bankruptcy. It may be well to refer to one case, which is characteristic in some respects of hundreds, and perhaps thousands of them. The one here mentioned came under the writer's personal observation, and he vouches for its substantial authenticity:

In one of Chicago's neighboring cities there was a Presbyterian congregation, limited in numbers and struggling hard to live. One communicant, a banker and manufacturer, reputed wealthy was urgent a nice brick church structure should be erected. To stimulate the members to action he proposed to duplicate all subscriptions made for the building of the church. "Raise \$5,000," said he, "and I will add to the amount another five thousand, and thus on un til the whole structure is completed.' He was taken at his word; a fine church building was erected in which the living church assembled each Sunday to worship God. But how about the munificent donor? A few months after he went into bankruptcy. His manufacturing establishment closed, his bank failed, and hundreds. probably thousands of widows and or phans whose means of support or education were on deposit in his bank were lost. Their money had been given to the Lord, that the donor might gain for himself an "everlasting habitation," just such as the "unjust steward" se cured for himself and which his lord commended. See Luke, chapter 16.

AN IMPERTINENT QUESTION.

The Times-Herald wants to know "how many temples of learning have been reared by those of Ingersoll's faith?" Until the Christian thieves who stole Girard College shall surrender their control of that institution the inquiry does not seem just. The writer well remembers the struggle, near thirtyyears ago, by churchmen, to gain the management of the Illinois Soldier's College, at Fulton, and make it subsidiary to the church. It is so everywhere. From district schoolhouses, built by a common fund, collected by a tax on all to State and National institutions, there seems a fixed purpose to manage all in the interest of sectarianism. When their usurpations are complete, then: "Where are the institutions of learning

reared by Liberals?" Perhaps the Times-Herald may have heard of one James Lick, the California millionaire, and founder of the Lick observatory, and principal contributor Though a pronounced Liberal of the Ingersoll school, and contributing his millions in aid of education, yet he is forgotten in the scramble for church

The institutions of learning founded by churchmen, are employed in the interests of the church for educating preachers whose office it is to extend the area of their faith. With heaven as a reward for generous contributions, and hell for those who keep their purses closed, they have been quite successful, more so than they will be in the future.

GOD WILLS IT. The Woman's Christian Temperance Union a few years ago constructed a grand temple in this city, the headquar ters of the sisterhood of that religious organization throughout the country. They incurred a debt of \$600,000, which is still hanging over them, while the ground on which the structure is erected is the property of Marshall Field. On the 19th ult, the good sisters besieged the throne of grace, and asked the interference of heaven in their be half. The keynote of the refrain was,

The temple must and will be ours." The prayers of the sisters by reflex iction may enthuse the petitioners, and embolden them to tell their good and reputed wealthy Christian brothers now great is their need, and induce them to divert funds, which ought to go to their own creditors, to the go to their own creditors, to the payment of this foolishly contracted debt. probably reducing some of them to bankruptcy. But they will be induced to adopt the rallying cry of the old Cru-saders, "God wills it," and so come down at once with the cash.

The Catholics are holding a summer school, at Madison, Wis. A late telegram indicates the good brothers in at tendance are full of hope. One of the speakers, Dr. Adams, from Boston, a convert from Protestantism, told of a new awakening in the church, and said: "Its evidence is seen in the fuller use now of symbolism, vestments, decorations, and ceremonials."

clap-traff of a church are mistaken for practical goodness, and that their in-creased use hispires hope of the suc-cess of the church. But he did not rest ils statement there. We copy again: "The Protestant churches are fight ng a most desperate and hopeless bat tle against the disintegrating forces of skepticism produced by the higher crit cism which came from hell. He prelicted a tremendous increase in the induence and usefulness of the Roman Catholic church, and prophesied the ul-

How strange that the gew-gaws and

timate return to Rome of the English church first, and then the others.' The Catholics should not hurry up their victories too rapidly. Let the Protestants "shake the bush," get God, Iesus Christ and the Bible in the Consti ution, then they can come in and cage their birds with little opposition. Pope bishop, priest and laymen look to Ame: ica as the future home of their church Driven out of Europe, as originally from Palestine, they expect to build a new home here, and "grow up with the country." Politicians are lending a hand in aid of the usurpation, and the people look on indifferently and in si-

MOTIVE FOR CHURCH ATTEND ANCE.

Rev. Carlos, Martyn, D. D., in the Homiletic Review for July, discoursing on "The Pulpit in a Republic," lets us into the secret of the large church attendance. This artless sentence tells volumes of thought: ,

"Coleridge says he found on inquiry that four-fifths of his congregation went to hear him preach from a sense of duty to the other fifth."

If the real motive of the other fifth had been discovered is it not probable it would have been found they attended church from habit, else to study the fashions? Possibly to show their own nice clothes and smile on their friends It is not reasonable to suppose they go to hear the minister "repeat what everybody knows," as Dr. Martyn puts it, "dead truths which palpitated with hot blood ages ago."

THE WOMEN LEAD.

The efficiency of the Christian Endeavor association as a religious agency is accounted for by the fact that it contains about twice as many women is men.—News item.

All religious, organizations by what ever name show that woman is the principal factor in their preservation. The Catholic priesthood have made it a point to hold the women in thrull, knowing that their children will be educated to serve the church. It matters little to future generations what men believe, for it, is the mothers who control the desting and belief of their poserity. The conclusion is: Get hell of the women and keep it out of them, else the damning teaching will be continually reinforced by new broods of

SUNDAY BASE BALL.

Cleveland, Olilo, mobbed on by the clergy, determined last spring to suppress Sunday ball playing in that pious city. An ordinance with severe penalties was adopted, prohibiting the game. Soon after arrests were made, heavy fines were imposed, and the Sunday worshipers were happy; but, alas! how hours, sometimes days, are consumed in perfecting the ephemeral is human joy! One of the work of this final organization. appeal, when, quoth the judge:

"That which is not a crime on Monday cannot be a crime on Sunday, and the legality of playing baseball on Sunday does not fall within police regulations, therefore the police cannot lawfully interfere.

The defendant was discharged. Thus one by one the roses fall."

A MONSTER FOSSIL.

Cheyenne, Wyo., July 21.-The Amercan Museum Company, of New York, backed by George Gould, has established a permanent fossil-hunting station at Aurora, Wyo., west of Laramie. This section is rich in fossilized animal remains, a veritable boneyard of mammoth and extinct varieties of beasts and reptiles. The present work of the company is the exhumation of a lizard, whose proportions are seventy-five feet in length and twenty-five feet in height, five men being daily employed. hones of the lizard will be ready for New York shipment in about two veeks and will fill two box cars. The big antediuvian died, so say the scientists, 25,000,000 years ago.

WHOLESALE CRIME.

A cablegram from Madrid, of the 23d ult., says the bodies of twenty-six iufants have been found in the tower of St. Peter's church, in Seville. It is supposed the wholesale crime was committed by the church warden and his wife. They have been arrested.

Probably the arrested persons will be

made to suffer for the crime of the cellhate priests. These gentlemen are modin churches and convents prove it.

DR. J. M. PEEBLES. Dr. J. M. Peebles has just completed

his third tour around the world, and the things he has heard and the various scenes that have greeted him during his interesting pilgrimage, will be embodied in a large volume and published by the Banner of Light, Boston. The Doctor has had a long and varied experience, is rich in practical knowledge and intellectual endowments, as well as in this world's goods, and he will go down in history as one of the most prominent characters in the ranks of Spiritualismul The Doctor spent last Friday in Chicago. Though well advanced in life, he is as active as a young man of eighteeen, and bids fair to reach one liundred years. We shall publish an interview with him next week. (10.7)

DR. BURROUGHS.

Dr. Burroughs, of Indianapolis, the medical partner of Dr. J. M. Peebles, was in the city last week examining some valuable property with a view of establishing a sanitarium. He did not deem the location suitable, however, for the purpose desired.

"Human Culture and Cure. Part First. The Philosophy of Cure. cluding Methods and Instruments)." By E. D. Babbitt, M. D., LL. D. A very inhave a wide circulation, as it well ful- solved. fills the promise of its title. For sale at this office. Price 75 cents.

BODY--SOUL--SPIRIT.

Their Distinctions, Relations and Inter-Relations--A Study in Spiritual Philosophy.

In continuance of our interesting and instructive subject, I introduce our most excellent and highest authority on any subject treated of in the Spiritual Philosophy, Mr. A. J. Davis. The following extracts are copied from "A Sequel to the Penetralia," pages 48 to 55:

"It is correct to say that man is a twofold or dual individuality-compounded, in general terms, of body and soul. By body we mean everything physical; by soul, everything mental or spiritual. . . . Finding man's body animated by a soul which, in every attribute and property, is the same as the motion, life and sensation of all lower organizations, and that the soul was the cause of all corporeal sensations and propensities, we said: "There must be in man something deeper, more interior, and higher, than this soul of the external organization."

Having been led by the light of reason to infer the existence of a still more interior principle to man's being we entered clairvoyantly and interiorly upon the investi gation, and the result was the announcement of the dis tinction between soul and spirit. In brief, then, the human structure is trifold, instead of dual, and there is as much difference between soul and spirit as there is between body and soul. The soul is compounded of all the motive forces, life principles, and sensational elements. Spirit is the foundation of every sublime aspiration—the flower of immortal fragrance in the middle of the heart of man's life—the indwelling image and like ness of whatsoever is holy, beautiful, lovely and eternal Spirit is the source of love and wisdom. Soul is the life of the outer body; soul is the source of passion and knowledge. Spirit is the life of the soul. After physical death, the soul or life of the natural body becomes the form or body of the eternal spirit; and hence, in the spirit-land, is surrounded by the physical imperfections of the soul. But the soul (or spirit body) is ultimately puri

fied by the spirit, which is king.

Question: Of what is the soul composed?

Answer: Of motion, life, sensation and intelligence. Q. What constitutes the spirit? The spirit is composed of impersonal principles-

he life-element of Father God and Mother Nature.

Of what is the physical body composed? Of all the elements of matter below man. How is the soul chemically related to the body?

By vital electricity. To what element of the soul does this electricity Q.

belong? To the element of motion.

How, then, is the spirit chemically related to the

By vital magnetism.

From what does this magnetism emanate? From the soul. It is the emanation from the soul ike the aroma from the life of a rose, which is its atmospliere and fragrance.

Q. Do you mean to teach that the soul is united to the body by vital electricity, and the spirit to the soul by vital magnetism?

A. Yes, and the following scale is the illustration: Material organization.

Vital Electricity. Intermediate, or soul. Vital magnetism.

Innermost or spirit. The above scale gives the organization of man as it is. Below the material organization are the lower kingdoms to a supernal existence. If a human being lives out the ward these Christian institutions, but never stops to asfull measure of life, then the vital electricity (which con- sociate them with the individual church. If the individspirit is not conscious of death until after the change is well over, like the birth of an infant into the world.... The soul becomes the body of the spirit after death. masses. This, however, is not the work of a moment. Whole

While this beautiful process is going forward the spirit does not feel anything physical or sensuous. It is all intuition, and memory, and meditation. Directly, the atoms comprising the soul begin to assemble about youthe spirit—while you live in intuition, in memory, in meditation, and in love-all unconscious of a personality or locality, without apprehension, perfectly free-indif

ferent, restful, slumbering. Q. Does the vital magnetism connecting the soul with the spirit ever dissolve, leaving the spirit without a body, and could the spirit exist thus disembodied?

A. It is impossible that the magnetic connection which links the soul to the spirit should ever be dissipated or rendered ineffective. The vital magnetism is an enveloping ethereal emanation—a perpetual atmosphere—and is not only generated and renewed every moment, but its intimacy and agency are every moment made more chemically indissoluble. Spirit, without a body, is not individualized. Spirit, impersonal essence of the omniscient Father and Mother. It is personalized and secreted from the universal ocean of divine principles by means of the forming and containing soul. Hence spirit cannot exist disembodied. It would be swallowed up like a drop of water in the common sea of infinite principles.

The solution of the spiritual problem can only be solved through the hypothesis of the positive and negative forces—the electric and magnetic. The spirit of man, the supreme ego of the true self, must be absolute. The Christ principle contained within its heart or centre must exercise dominion over the whole personality, or individual identity. The electric pole is positive to the magnetic pole, so, if the positive rests within the spirit and the negative within the soul, to which centre all knowledge must come for consciousness, from the inner to the outer-from the infinite to the finite; and again: The brain is positive to the body, which should be kept negative to the mind in every part; then, with the positive and negative poles thus poised, equilibrium is maintained, and health and harmony prevails throughout the entire structure. For the spiritual dynamo being established in man, draws its power from that great eternal energy, situated at the center of all existences, and its supply always in abundance flows to meet every demand. And this great generator of spiritual force, through its conductors of motion, life and sensation, holds for man his all of earth.

Now, if man so holds the thought force as to keep above the lower consciousness, and he dwell upon the higher plane where the thought force flows through pure channels, and is receptive to pure influences, then as the thoughts flow outward they meet the incoming tide of never-ending supplies (laden with all the good gifts), and a vibration ensues from the contact between the two forces, which environs the individual with an aura sublime. For according to the plane of consciousness, and the quality of the thought force generated from that plane, is determined the condition or state of being, at any moment of time. Emotion is the masterpiece of harmony when its vibrations come from pure love either earthly or divine, and under its supreme power wonders have been performed.

Self-culture begins with the thought-world inside of man's brain. Set the thoughts moving in the right direction, with reason and justice as a hedge upon either side to keep the mind from straying into fields of skep structive and valuable work. It should ticism, till the problem upon the board is satisfactorily

We have now reached a period in the history of our National Military Home, Kan-

earth when man's intellect can no longer be in bondage to ignorance; freedom and light have come, and that is why our seers and prophets seem to foresee the near approach of the millennium. All things mundane and mental are now working toward one common centre-the spiritual enfranchisement of the human race. Involution and evolution have completed the structure so far as the world and its physical, moral, and intellectual needs demand. But the ultimate can never be reached till the halo of spirituality falls over the human entity, bathing each with the same baptism that consecrated the life of Jesus of Nazareth. And this is the Universal Baptism of the Spirit. MARTHA J. POLLOCK. Portland, Ore.

Church Retrogression.

Rev. Johnson Meyers, of Immanuel Baptist Church, Chicago, had the following honest acknowledgments to make to his congregation in a recent sermon on "The Church and the Needy," as gleaned from the Times-

There are two facts which I have been observing in their causes and effects for more than ten years. The first of these is that which we do not like to admit, but which the press declare without hesitation, viz: That the church is losing its hold upon the community at large. During the winter months it is becoming more and more difficult to secure the attendance and interest of any except our membership; during the summer many of our churches virtually abandon services because so few care to come. The thousands who pass by our place of worship to-day, utterly ignoring any claims of the church upon their loyalty or love, go to confirm the statement that the church is losing power with the people. There was a day, not many years ago, when the nonchurch-goer was the exception in the community. To-day this condition is reversed in every city in the land. A second fact is, that there have been growing up organizations which, to hundreds, are substitutes for the church; there are the independent missions, Salvation Armies, Volunteers, social settlements, who are claiming that they do what the church cannot do.

I believe we have made one fundamental mistake; we have departed from one feature of our Lord's plan of reaching the world which has lost and is losing us power. He attracted the multitude and held their attention by feeding the hungry and healing the sick. He reached the communities by rendering them material aid. After He had healed the suffering they thronged around Him to hear the higher spiritual truths. There is more in the gospels about healing and feeding than there is of spiritual instruction. The highest reward which is mentioned is given for those who fed the hungry, gave drink to the thirsty, cared for the stranger, clothed the naked, visited the sick. "Then shall the King answer and say unto them, come ye blessed of my father, inherit the kingdom prepared for you." The apostle gives us what he considers pure religion: "To visit the fatherless and the widow in their affliction, and to keep yourselves unspotted from the world." Has the church not done this? I reply, in part only. We have hoped to win the people by the attractiveness of abstract truth, a thing which not even Jesus succeeded in doing. Every Protestant church spends more time and money upon almost every other method of winning the multitude than upon the one which Jesus made most prominent.

We have made three mistakes about relieving those in need. We have not done enough of this work. We will win love and sympathy of all classes in larger measure if we heal their sick and shelter their homeless. An unbelieving world will admire whoever or whatever seems to be helping the needy. We have delegated this work and the physical world; while above and around the in- to organizations made up of Christian people, but separnermost or spirit, is the spirit-world, and all that pertains ated from the church. The community feels kindly tonects the soul with the body) imperceptibly loosens its | ual church is to have the sympathy and love of those hold, and dissolves the relation so gradually, that the about it then that church must directly do its own benevolent work. In our perplexity as churches and pastors let us go back to Jesus' plan and method of reaching the

"PAPA, PLEASE LET ME WADE."

Lines suggested on hearing a golden-haired child beg to be permitted to wade in the surf at Manhattan Beach

'Dear papa, please let the waves kiss my feet, So tiny and bright they come laughing in; Their sweet, cooling breath gives comfort complete, Although it is Sunday, God winks at the sin."

So, off with her perfect, most neat fitting shoe, Her stockings in stripes of soft, silken thread, Then into the waves of Heaven's own blue Stepped this lovely, little golden-haired maid.

A kiss she threw back to the man on the beach, Who watched her with tenderest soul-kindling ray, As the voice in his heart in fond memories reach The half-forgotten boyhood's bright day.

Where the boys and the girls are at play; O it is so sweet, so perfect, so fine! No, papa, I will not go near the high spray." Ah! beautiful child of heaven's best care. May you always avoid the high spray;

Papa, I will only go down to the line

Till the close of life's long, fitful day. May the angels be ready to take your dear hand And lead you to pure waves above; May the harpers be there in triumphant band,

May your dear, pearly feet be guided elsewhere-

To sing their glad anthems of love. Back to the beach came this beautiful child, Her cheeks pink and red where health's lilies grew: Blue eyes sparkling bright in love's dalliance wild,

Her lips like two rose-leaves melting in dew.

Our Father in heaven shares with us here The dearest, tenderest lambs of His fold; Without them life would be desolate, drear, The fountain dry up, the heart wither with cold. ROSE L. BUSHNELL

"GHOST LAND."

J. R. FRANCIS, Dear Sir: 1 take pleasure in Writing to you to thank you for that grand book, "GHOST LAND." It came safely to hand, and I can truly say that I DO NOT SEE HOW YOU CAN SEND SUCH A GOOD BOOK AND THE PROGRESSIVE THINKER for the small sum of One Dollar and Sixteen Cents. I would not take that for my copy, let alone the paper, that itself is the best and cheapest paper that I know of. J. H. MATHER.

PAGE'



Gamp-Meeting Directory.

Sunapee, N. Y., Camp.

Ashley, Ohio, Camp.

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

address Hosea B. Emery, secretary,

Niantic, Conn., Camp.

The Connecticut Spiritualist Campa

meeting Association began their camp

June 26, and will continue until September 6. Address the secretary,

Mary A. Hatch on the grounds for par-

Kaw Valley, Kansas, Camp.

The above-named camp is located at

Lake Helen, Fla.

ary 6, and closes March 20, 1898. For

special information write to the corre

Parkland Camp, Penn.

This camp continues from July 4 to Aug 29.

Veteran Spiritualists' Union Days

Have been assigned by the officers of

several camp-meetings as follows: July 18, Camp Progress, Swamp-

July 23, Cape Cod Camp-meeting,

July 24, Onset Bay Camp-meeting,

Onset, Mass.
August 1 to 8, Mississippi Valley

Camp-meeting, Clinton, Iowa.

August 15, Grand Ledge Camp-meet-

ing, Grand Ledge, Mich.
August 23, Lake Pleasant Campmeeting, Montague, Mass.

August 25, Queen City Park Camp-

September 10 Madison Camp-meet-

August 14, Temple Heights Camp-

August 27 to September 5, Etna

Other dates will be added to this list

Associations wishing to be numbered

in this list of camp-meetings for the

Devil's Lake Camp.

Again has our annual camp-meeting

for the dissemination of Spiritual truth

come and gone, with all its varied ex-

periences, each giving us, let us hope,

one more needed lesson in the knowl-

edge of self and its unfoldment. I have

spoken in a previous report of the good

town, N. Y., so shall briefly notice those

that followed them. July 18 and 19

ence of Mrs. Marian Carpenter, of Dc-

troit, who charmed all by her grand

lectures and tests and marvelous inspi-

rational singing.
A large and attentive audience as-

sembled on the 25th to hear Mrs. Anna

L. Robinson, of Port Huron, who,

be classed far from least, as all joined

in sounding her praises as the peer of

day. Her lectures are brilliant and

logical, followed by tests that empha-

size every word, while her pleasing

Mrs. Sanborn, of Grand Rapids.

who has furnished our music so ac

ceptably for the past two seasons, I un-

derstand is engaged for another year,

which speaks well for her ability to

please our people. She will also be heard at Vicksburg Camp.

Among other faithful workers who

have been with us this season may be

mentioned Dr. W. O. Knowes, of Grand

Rapids; Mrs. N. M. Russell, of Grand

independent slate-writing and telegra-

phy, made many converts, observing such strictly test conditions that all

The prospects for another year's work

looks quite promising, and we shall ex-

pect to see with more workers a de-

cided improvement in all that goes to

Piol.W.H. PEEKE, F.D., 4 Cedar St., New York

make up a successful camp.
D. P. HUGHES,

while last on our programme,

manners win all hearts.

our rostrum was graced by the pres

as they are made by the camp-meeting officers. By Order of Committee.

meeting, Oldtown, Maine.

officers.

dates at once.

Camp-meeting, Etna, Maine.

sponding secretary, Lily Dale, N. Y.

August 22 inclusive.

Glenhurn, Maine.

Kansas.

scott, Mass.

Harwich, Mass.

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

Gilbert Lake, Minn.

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

Indiana Association.

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

Holds its sixth annual camp-meeting, June 27 to August 29, inclusive. For particulars address Chas Thomas, 2762 Broadway, Cleveland, or C. P. Hopkins, Lake Brady, via Kent, O.

Maple Dell Park, Ohio. This camp-meeting will be held at above park, Mantua Station, Ohio, July

18 to August 22, inclusive. Address Cor. 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. Mc Grath, Sec'y., Fulton, Ill. Vicksburg, Mich. The fourteenth annual camp-meeting

will be held at above place August 6 to August 29. For information write to

Jeanette Fraser, Vicksburg, Kalamazoo County, Mich. Sylvan Beach, New York. 'A camp-meeting has been organized to be held at Sylvan Beach, Oneida county, N. Y., from July 25 to August 8. For circulars and particulars, ad-

dress H. C. Sessions, Cortland, N. Y.

Grand Ledge Camp, Mich. I wish to beg space in your paper to announce that the Grand Ledge Camp, meeting, Burlington, Vt. Grand Ledge, Mich., is alive and September 10 Madison hustling, and that bulletins will be ing, West Madison, Me. ready for distribution by the time this They will announce a first- Lily Dale, N. Y. class program, to begin July 25. Address a card to J. P. Russell, Secretary,

Grand Ledge, Mich., for bulletins. Cassadaga Camp.

The camp at Cassadaga, N. Y., opens Friday, July 16, with a conference, and closes Sunday, August 29, with lectures by Mrs. A. E. Sheets and Hon. A. B

Marshalltown, Iowa, Camp. The Central Iowa Association will hold its annual meeting at Marshalltown, Iowa, commencing August 21, and closing September 20. Corresponding secretary, Miss L. P. Beeson, Al-

Island Lake Camp.

The programmes for Island Lake Camp Association are out, and being circulated. Any person desiring one of them, or wanting any information conwork done by our genial friends, Mr. and Mrs. E. W. Sprague, of Jamescerning the camp, write to Samuel H. Ewell, Romeo, Mich., president and general manager. Arrangements have been made for public tests every day during camp. A large attendance is anticipated. Camp opens July 29 and closes August 31.

Summerland Camp.

The eighth camp-meeting of the Spiritualists' Society of Summerland, Cal., will convene July 18 and close August Allen, secretary, Summerland, Cal.

Clear Lake, Ontario, Camp. Camp-meeting will be held at Clear any of our spiritual ministers Lake, Peterborough county, Ontario, commencing June 1. Address for cir-

culars G. M. Beliases, Young's Point,

P. O., Ontario. Nebraska and Kansas Camp. Southwestern Nebraska and Northwestern Kansas Camp will be held a Franklin, Nebraska, commencing Sept 2, and closing Sept. 13. Good speakers etc., will be in attendance. For particulars address D. L. Haines, secretary Franklin, Neb.

Haslett Park, Mich., Camp.

The fifteenth annual encampment of Ledge; Dr. and Mrs. Collins, of Toledo; the Haslett Park Mich., Spiritual Association will be held from July 29 to Mrs. Virginia Rowe, of Jackson, and to August 31 inclusive. Address for the chairman, W. F. Smith, of Jackson, information I. D. Richmond, Secretary, While L. P. Mitchell, by his seances for St. Johns, Mich., or G. F. Otmar, Man-materialization, and F. M. Donovan for nger, Lansing, Mich.

Freeville, N. Y. Camp. The Central New York Spiritual As- could not but be satisfied of their genu-By dation will hold a camp-meeting ineness. from July 24 to August 8 inclusive. Midress A. C. Stone, secretary, Free-

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 Spiritualisi ct Central Ohio will be held at Woolley's Summerland Beach, from July 10 to August 16 inclusive. Address S. J Hussey, secretary, Millersport, O.

Onset, Mass.

The twenty-first annual camp-meet ing will be held at Onset Bay, Mass., July 4 to August 30. For information address H. E. Gifford, Onset, Mass.

Meeting, by a Chicagoan.

REFLECTIONS

At the Northwestern Camp-

To the Editor:-It seems most fitting that certain seasons, or periods of time, should be allotted to certain human functions and activities. Nature her-self has set the example, for her forces manifest themselves with periodic regularity in bringing about the fullness of her purposes only at appointed times and seasons. The ancients, too, recog-nized this law of periodicity in the celebration of great festal days, Saturnalia and Bachanalia, wherein voluptuous pleasure seized the heart with frenzled fervor and gave wide and full expression to the inner man, uncouth and bes-

In these more blessed days when mankind is bringing forth the spiritual man in greater fullness and glory, who shall finally supervene and eclipse the brute-man, the Spiritualist camp-meeting comes with each succeeding summer and amidst the delights of Mother Nature lifts the minds and hearts of men to higher themes and inspires within them nobler conceptions of human destiny.

The materialist, the unimaginative, practical man of the world, perceives nothing in the mellow landscape, the glorious mountain view, the silver lake, the ever-flowing river, or the richness and beauty of arboreal life suggestive of a mysterious presence "whose dwell-The Sunapee Camp will be held at Blodgett's Landing, N. H., July 25 to ing is the light of setting sun, the round ocean, the circumantient air, and in the minds of man." But the Spiritualist, if he be really heaven-touched, will thrill with an inward joy, for his sout, The eighth annual camp-meeting will suffused with a more transcendent be held in Woolley Park, commencing light, will be aware of a divine scene, a August 15, and closing September 5. sweeter attunement, a loftier grandeur and harmony which bespeaks the spirfor any information address W. Granger, secretary, Box 71, Ashley, O. itual immanent and impending every

Thus it is that the Spiritualistic Will hold their twentieth annual camp-meeting is tustified and has its camp-meeting at Buzwell's Grove, sanction both in nature and in the sipr-Etna, Maine, from August 27 to Sepitual constitution of men. tember 5, inclusive. For particulars

where.

But Spiritualism is not altogether esthetic and idealistic; it is sternly and solemnly realistic and practical in that there is in it a great moral purpose and esson. What, then, is this purpose and lesson? Is it not the ifting up of the whole human race unto and into the rue spiritual plane of life, and the teaching of an absolute code of morals which, when exemplified in each indiidual, shall bring a happy millennium ipon this old gray earth of ours.

How is any man or woman the least whit the better off with a knowledge Garfield Park, Topeka, Kans., and will be held September 4 to 20 inclusive. For particulars address T. P. Kelley, hat they live after death, than without it, if they make no practical use of that knowledge in everyday life and thought? Without such utilization Secretary, 310 Harrison street, Topeka, would it not be but so much more rubdish to be stored away in the lumbercoom of the mind? As soon as the in This favorite camp will open Februvestigating thinker gets hold of the evi-dences of Spiritualism and knows that he is immortal he begins to reason upon the import of that stupendous Parkland, near Philadelphia, Pa.

"Oh, Immortality, best born of the skiesi

Map always lives; he never dies." But what relation has this fact of immortality to my present existence? It has just this, briefly stated: Harmony is happiness, and to have true and last-ing happiness there must be harmony between the concrete, or the outward, moral life, and the inner conception of aw, duty and destiny. If I am to live forever I must be worthy of such a glolous destiny.

Long before Moses and the old Egyptians, in their wonderful Book of the Dead, taught that in the nether world there was a "hell of truth," over which the good God, Osiris, presided, and in which the soul was tested whether the deeds done in the body were good or evil; and one of those tests seems to me to strikingly illus-August 6 to 10, Cassadaga Camp, trate the primal moral teaching of our Modern Spiritualism. The heart was taken out and placed in one of the scales of a balance: in the other scale of which was placed the sacred symbol of truth, and the test was that the two should exactly balance; and even now and forever must not each human heart weigh as much in the mysterions balance of the spirit as the symbol of truth? Indeed, must not the heart be the very symbol of truth itself. else how can it withstand the test of that season of 1897, should send in their spiritual law which, poised by the hand of eternal justice, scrutinizes and weighs all our thoughts and deeds, and records the unpolluted verdict in the great book of life, wherein our souls may read the record as 'tis written by

ourselves alone? Spiritualism also reveals the fact of the essential oneness and brotherhood of mankind. All moral and intellectual grades and classes of decarnate human beings signalize their spiritual existence to the mortal plane of life, and it is revealed that an injury done by one to another is spiritually retroactive, while on the other hand assistance given by one to another is spiritually self-helpful to the giver. Now, what do these facts argue? Simply that there is a spiritual bond of union, vital and lasting, which cannot be severed, linking each soul to every other soul in the vast and boundless universe of spirit.

This thought was suggested to me by a discourse given by Mrs. Loe F. Prior at the pavilion of the camp one afternoon, wherein she dwelt upon the conditions of spirits in the lower spheres or strata of the spirit-world. She gave her audience the dark side of the pic-ture and imparted, as it seemed to me, a much needed lesson. Our thoughts she said, had a spiritual vitality and reality, which, if they were low and grovelling, formed the nucleus of spiritual attraction for low and undevelop oped spirits of darkness, and made con ditions for them in which they could live out in a measure their base desires. These conditions made it harder for the brighter ones to help onward and upward these dark-environed andearthbound souls, and mortals were largely responsible for this state of affairs; hence the need of moral regeneration upon the earth and a more generally diffused knowledge of spiritual laws and conditions.

On Friday, July 23, Theosophy had its day at the camp. The Countess Wachtmeister occupied the platform and gave her reasons for rejecting the cult of Spiritualism, and accepting that of Theosophy. Notwithstanding the fact that the Countess is a cultured, learned and intelligent lady, I venture to give my opinion that her reasons as stated in that lecture would be pronounced insufficient and unsatisfactory by any unbiased man or woman with a logical mind; while her explanation of the origination of the Spiritualistic movement of to-day will certainly be considered as positively ridiculous and absurd by every Spiritualist in the land, and decidedly fantastic and bicarre by every sane person in the world

excepting only the Theosophist. Following her lecture, the Countess gave opportunity for questions from the audience, of which there was a per-fect flood, under the scourge of which it must, however, be admitted that the noble lady bore herself with admirable good temper and self-possession.

Hear ye, Spiritualists of America! paid.

Modern Spiritalism sprang into being at the command of the great White Lodge of Adepts, living men, who, perceiving that the world was drifting into materialism said, "Let there be light and there washlight?" Theosophy at the birth let Modern Spiritualism was yet in the light Addern Spiritualism was yet in the light be great unbown. was yet in the limb of the great unborn "to-bes;" yet, the almighty adept and his mystic lodge was set up and in running order in the universe all the same. What is more these particular adepts were Red Men. North American Indians (bless their noble skins), who were living remearnated "Lost Atlantians." These pien, great and noble, self-sacrificing, humanity-loving souls, though no doubt afflicted now and then with some of the vices and passions of the savage heart, found time from the chase and the exploits of savage warfare to project the great spiritual movement into the world for the unl movement into the world for the benefit of mankind. Could imagina-

tion and fancy take a wilder flight? However, in this grand scheme of the great White Lodge of Theosophical Adepts it seems there was a flaw, as happens in this world.

> The well-laid plans of mice And men aft gang aglee.

These copper-colored adepts, brothers of ours, still living in the flesh, designed to inculcate along with the phenomena of Spiritualism the tenets of the Theosophical faith; but they were fooled; the people caught hold of the phenomena, gave it so much attention and hung on to it so strongly, that they had no time to listen to the philosophical teachings of lost Atlantic or any other Injuns, and so "the jig was up in the score of philosophical Theosophy. The people wouldn't take the fodder, so in 1876, or thereabouts, there and was launched upon the world by the same White Lodge, the genuine Theosophical movement and Madame Bla-

vatsky was its prophet. It is not my purpose, good reader, to decry the doctrines of Theosophy, for some of those doctrines, whether true or false, have had a most beneficent influence upon mankind. I understand that most, if not all of the teachings of Theosophy, are old and are borrowed from other systems of religious and philosophic thought, and especially from Spiritualism itself; but I do resent such a puerile and withal unjust assignment of origin for the world-wide Spiritual movement which can but take its origin and root in the soul of universal humanity itself and in the eternal principles of God. Let Theosophy, an orb whose brilliancy is chiefly borrowed from other suns, be content to explore the fields of the universe of spirit and matter for itself. Let it build itself up in the hearts and minds of the people by the good it may do and the wisdom it may teach; but let its advocates know that the truths of Spiritualism come close to the heart and understanding of men, and not for the world will they give them up in exchange for aught else that the world contains of religion or philosophy.

On Sunday, following the Countess' lecture, the Spiritualistic speakers at the counters the cou

the camp tookonp the cudgel in defense of Spiritualism, and literally tore her arguments into shreds. In most eloquent and graph words did Dr. Geo. C. B. Ewell vindicate the mission and value of Spiritualism to the world. Karma, Mahatma, adept and Theosophic dogma generally, received at his hands caustic treatment; and I trust that the readers of The Progressive Thinker may have the privilege of penalty the treatment of the rusing the two lectures, printed side by side, so that they may know how valiant defenders we have, and how strong we are within the fortress of our grand and noble philosophy.
In conclusion let ine say this camp

closes August 1, as I am informed, and the managers hope for a greater success in the future year, the present having been such a rainy season that, though having most excellent speakers and mediums on the grounds no great measure of success was possible.
A. M. GRIFFEN.

Maple Dell Park Camp.

The first week of the season at Maple Dell Park the campers were kept pretty busy dodging showers, but the attendance steadily increased, and on Sunday, July 25, a perfect summer day, brought fine audiences. The speakers were Hon. O. P. Kellogg and Mrs. Nel-lie S. Baade. We have referred so often to the work of Brother Kellogg that further comment is not needed. Mrs. Bande made such a host of friends here last season that her return engagement was made in response to the popular demand. She has just been engaged for her sixth year as pastor of the Spir itual Philosophical Society of Detroit.

The Mantua brass band is under a season engagement for Sundays. Next Sunday the Garrettsville band is coming for a special concert. It will be the 37th yéarly meeting day for the here and a grand reunion. SELIM.

Indiana State Camp-Meeting The seventh annual camp-meeting of Indiana Spiritualists opened Sunday, July 25, with a large attendance from all parts of Indiana, Ohio and Illinois. Two excursion trains run to the grounds were well filled. The principal speakers were Mrs. Lake, of Cleveland. Mrs. Ropp, of Cincinnati, Mrs. Colby Luther, the Indiana Ingersoll, and J. Clegg Wright, of Boston, all people of national reputation in the work. About fifty mediums were on the ground and all did a big business. The attendance was the largest it has ever been on the opening Sunday. Five hundred are camping on the grounds.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas 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.

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

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweeten hours of leisure and enjoyment. Price \$1.00. For sale at this office.

"Arcana of Tature; or the History and Laws of Creation." By Hudson Tuttle. A well-known and most profound treatise. Cloth, \$1. For sale at this office. "Social Upbuilding, Including Co-op-

erative Systems and the Happiness and Ennoblement of Humanity." By E. D. Rabbitt, LL, Dr. M.D. This comprise the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office. "Woman, Church and State." Matilda Joslyn Gage. A royal volume,

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

It Opens Auspiciously, with

To the Editor:-Here amid the mountains of the old Granite State, that has produced so many poets and statesmen, on the shore of Lake Sunapee, 1,200 feet above the sea, and Sunapee mountain with its immense forests of green rising abruptly from the limpid waters 1,600 feet higher, the Spiritualist camp meeting at Blodgett's Landing, again assembled on July 25. Mrs. Addie M. Stevens, the president,

made a brief and telling address, extending to all classes of minds of whatever creed or clan, a fraternal greeting She said, Spiritualism meant much more than casual observers usually thought; that it meant a broader and nore intelligent interpretation friendship, love and charity than the old creeds and formalities had taught That error and superstition, though much checked in their injurious march were still moving in sacerdotal robe in grand array and power, and needed the searchlight of truthand science con-

stantly turned upon them.

Mrs. Juliette Yeaw, of Leominster,
Mass., gave the opening lecture; Mrs. Stella Huggins and Miss Edith Snell, of Windsor, Vermont, sang "The City Just Over the Hill," Miss Lillian Worthy, of New York City, accompanying them on the piano.

Mrs. Yeaw, as your old readers know, is a veteran worker in the arena of progress. She took as her subject the lines of Longfellow, "It is not all of life to live, nor all of death to die;" never once losing sight of her subject, and treating it in a candid and progressive manner from beginning to finish. I was full of fine mental gems worthy every thinker to treasure up. She said that death, so-called, was a natural law and opened a wide door to more advanced stages of existence. A fact tha many tacitly admit, but even most Spiritualists lose sight of it and follow creedal, ecclesiastical customs when their friends and relatives pass on Truly did Rev. M. J. Savage speak when he said that our funeral custom were barbarous. I could never see half the reason for mourning over the de parture of a soul-mind, from this earth that I do at the birth of one into this life, amid so many crude and cruel customs, born and nurtured in ecclesias tical bigotry, where tobacco-using, beer-guzzling, all forms of gambling, and the almost universal greed and worship of gold are eminently respect able .

Mrs. S. C. Cunningham, of Cambridgport, Mass., gave tests at the close of the lecture, many of them being rec-

In the afternoon Mrs. Yeaw again lectured on the topic, "Spiritualism a Revelation to the Human Soul," prefacing it by reading the admirable poem of Thomas Buchanan Read, "The Celestial Army." She said it had taken ages to learn the dignity of the human soul; and with logic, great power, and reason, pointed out the errors of the teachings of original sin, total depray ity, etc., and the terrible intolerance and barbarous persecutions practiced in the name of religion. She spoke with much eloquence of science, evolu tion, and religious progress, since Modern Spiritualism had been taught, and of this wonderful age of invention; of Edison, Tesla and others, and of the grand achievements all along the lines of material life especially. She riddled the false theories and arguments of would-be learned minds that the moving of ponderable bodies and the "rap' without human contact was "undignified." She said in closing, "Aspiration always brings inspiration. Every man is immortal and has a divine spark, no matter how deep down in the slums he may be. It is our duty to try to lift him un higher."

Next week, Mrs. S. A. Wiley, of Vermont, and the well-known Carrie E. S. Twill will be with us and occupy the

We are making great progress in free thinking and clear thinking notwithstanding the great obstacles, fifty Spiritualist camp-meetings this summer will ultimately bring peace on earth, and good will to men. I counsel kindness, gentleness, wisdom, but no compromise with any wrong and injustice to any single soul, and no bowing to any kings, queens, priest, or gods.

Blodgett's Landing, N. H.

Devil's Lake Camp. It becomes my duty to make a short

report of the closing days of Devil's Lake Camp-meeting, which by the way has been a very interesting one. On Saturday, July 24, at a business meeting, it was thought best by the workers present to organize a new society, to be chartered by the State Spiritualist As sociation, to be known as the Lake View Camp-meeting Association, at Devil's Lake, Mich. Sixteen persons signified their willingness to become members by signing their names to the following constitution and by-law, namely: That the laws of evolution being proven a fact, we believe in pro gression after the change called death. and that under favorable conditions we may communicate with our loved ones who have passed to spirit life. Membership fee to be one dollar per year. We elected a board of eight trusteer who are to transact the business for the coming year. This board then elected Dr. W. O. Knowles, of Grand Rapids, Mich., as its president; W. F. Smith, of Jackson, Mich., vice-president; -M. M. Comstock, of Wheatland Mich., secretary; Mrs. S. Potts, of Maniton Beach, Mich., treasurer. The board authorized Dr. W. O. Knowles, W. F. Smith, Mrs, Anna L. Robinson F. M. Donovan, and E. S. Roby to so lielt funds for support of the camp for 1808. At the close of the afternoon service on Sunday, July 25, we had secured forty-four members. Our camp next year will open June 7, and continue three weeks, including four Sundays. We expect to have some of the very best talent in the country on our rostrum, and have a grand, good time.
M. M. COMSTOCK, Sec. Wheatland, Mich.

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THE DIVINE PLAN. It should enter into every life, and be a prominent factor in dealing with others. In spirit-life it prevails to a great extent, and there, of course, the greatest degree of happiness exists. In claim our content of the second giving our subscribers this book The Progressive Thinker ascends nearer to the angel world, because in so doing it



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

the question."

lation of 6,000, and I don't think there

ever was a Spiritual lecture here. It

looks to me as though we should have

an organization, and how to get it is

J. L. Kelley, secretary, writes: "Dr.

nue, Sunday, July 18, under favorable

circumstances. A very large attendance

at both meetings. July 25th, 150 at-

tended the afternoon meeting at which

Dr. White kindly assisted, giving a

very interesting and instructive discourse. Dr. Edwards gave a test se-

ance, fully fifty names being given of

departed ones, with descriptions and also how and when they passed away.

In the evening the seating capacity of

the house was scarcely adequate for

the accommodation of the congregation

Sunday at 2:45 and 745 p. m. Seance

Mrs. P. Gray writes: "I have been lo-

cated in the city of Niagara Falls, N.

time. This phenomenon has occurred

every night since the date mentioned

Thursday and determined to test this

wonderful clock, so after putting out

the light I took the clock in bed and put

a thick comforter over my head, when

lo! in the dense darkness I saw the

Mrs. M. E. Spencer, a resident of Connecticut, writes: "I think you will

be glad to know the worth of this beau-

tiful volume to me, 'After Her Death.'

It is nearly five years ago that a very

dear child, an only one, passed to the

other world. Oh! what a terrible blow! I felt that life was over for me; that

were I to make the slightest effort to

live, I should break down; but after a

time-and this alone has made it pos-

sible for me to live-I became conscious

of her spiritual presence, and through

many blessed experiences, made to feel

and realize the nearness of that world

to which she has gone. That the expe-

riences of this writer since the death

of her friend should be so nearly what

stand, but that it is so, is strength, such as I have never felt before. I

have several books now from your of-

fice which are very helpful to me, and I

appreciate the paper, more perhaps

than you know, for the people of this

truths, consequently I feel very much

Madame Lora Holton, the musical

Camp, July 24, as the camp failed at

the expiration of ten days, and has been engaged at the Haslett Park

Camp, Mich., until September 1, when

she will return to 164 Harding avenue, Chicago, where she can be addressed

STRANGE MESSIAH.

He Carries an Ancient Cun.

Out of the woods of Northern Maine

has come a strange figure, that of an

old man known as Mediator Trustum

He announces that at last he is ab-

solved from his vow to remain twenty-

five years in the wilderness, his period

of sequestration having just expired.

So he now appears, armed with a man-

uscript Bible a foot thick. He has writ-

ten this book since his seclusion. He

affirms that he has a distinctly revealed

mission to be the new mediator be-

Maine settlements he has been healing

new psalms he has composed, and per-

forming some singular tricks that he

He carries with him a long and an-

cient rifle. This, he says, has served to

feed him for twenty-five years, and has

He appeared the other day in Sebools.

Me. On his shoulder he bore a cape of

white cloth, on which was embroidered

in gold thread, "1897. Mediator by the

brawny slab sawyer, whose face was swollen, and who had suffered agonies

there in the woods, twenty miles from

The mediator immediately com-

There were murmurs of distrust in

Sure enough the man opened his ever

with a start, felt his face in a dazed

fashion, and in response to questions by

his friends, announced that his tooth

"Encyclopedia of Biblical Spiritual

ism: or a Concordance of the Principal

Passages of the Old and New Testa-

ment Scriptures which prove or imply

the results of his many years' study

of the Bible in its relations to Spiritual

ism. As its title denotes, it is a veri

was all right.-New York Journal.

"Cure my toothache," called out a

several times saved his life.

greater light,"

in Boston.

H. Brown.

calls "miracles."

a dentist.

aced the mediator.

my own have been, I do not

and has been witnessed by many.

stayed all night with Mrs. Bahler

time as distinctly as at mid-day."

dence, 162 Dearborn avenue."

Mrs. J. M. Harvey will be at Clinton reading in the last two months. I find eamp during the mouth of August, quite a number of people here, like mywhere she will represent the health self, are anxious to become acquainted with the workings of Spiritualism. We have a nice town here, with a popusanitarium of Maquoketa, Iowa.

Dr. Benton, secretary, informs us that the Spiritualist camp-meeting at Peoria, Ill has suspended for the sea-

pet, and independent slate-writing medium, writes: "I am now at Brainerd Willis Edwards opened with afternoon and evening services at hall corner of Washington Boulevard and Ogden ave-(Minn.) camp. I will be open for engagement at its close."

W. H. Terry, the able editor of the Harbinger of Light, Australia, writes follows of The Progressive Thinker; Your paper is a marvel of cheapness in its true sense—that is both quantity

Dr. Haskins writes: "Dr. Carlos E. Wright is traveling through Southern Minnesota, the Dakotas and Montana, lecturing, developing and healing. He would like to correspond with societies en route and make lecture dates. Address him for two weeks at Canton,

gathered to listen to a discourse by Dr. Edwards. After the lecture, tests and Mrs. G. F. Perkins is recovering from some three weeks' illness, brought on slate-writings were given under strict by the recent severe warm weather. test conditions; not only messages, but Mr. and Mrs. Perkins are still holding paintings were received on the slates. meetings and reside at 587 N. Clark Meetings will be held at this hall every street. Chicago. in the evening at the church. Resi-

Geo. A. Wood writes: "The Kensington Society of Spiritualists will hold anther grove meeting at West Pullman, Ill., August 8. We had such a nice time at our last one that we concluded right Y., for the past year, giving clairvoy-then to have another one soon. We ant readings. We have no regular so-have a beautiful grove, and we want ciety, but we have held circles, and to send all of our brother and sister many good mediums are being devel-Spiritualists a cordial invitation to oped. My friend, Mrs. Bahler has had come out and spend the day with us. many manifestations of spirit power in Mrs. Lee Norie Claman will be our her home, one of which is especially speaker, assisted by others. All come worthy of mention. The 28th of June to 110th street and look for our sign last, Mrs. Bahler retired to her room and you can't miss us. Take Calumet for the night, and turning out the light, electric cars. There will be ice cream she was amazed to see the face of the and lemonade on the grounds. Come clock illuminated and could tell the one and all and have a good time."

Dr. C. H. Figuers has opened meetings at Steves Hall, corner of 14th street and Central avenue, Cincinnati, Ohio. He reports excellent attendance.

Prof. Lockwood has October, 1897 and April and May, 1898, open for engagements. Address 98 Ogden avenue, Chicago, Ill.

Georgina McIntyre, "Truth's Messen-ger" and mystic healer, has returned from her labors in Indiana, and is "at home" to truth seekers at 1891 Washington Boulevard. She may be engaged to speak in and near the city during

Annual picnic of the Church of the Spirit, at Central Grove, Saturday, Auust 7, 1897. Dr. Willis Edwards will e assisted in a test seance by many of he prominent mediums of the city. It will be held at 3 p. m., in the pavilion. Dance and display of fireworks in the eyening. All are assured a good time. Trains leave Grand Central depot (Harrison and Fifth ave.) at 8:30 a. m. and 1:30 p. m.; or take Madison street electric cars. Mediums cordially invited. A. F. writes from Modesto, Cal.: "I am much pleased at the effort put forth by our Brother and Sister Hull and others towards the educating of our mediums and speakers in general. May the angels speed their work and success. That is just what we most desire, place are stictly orthodox, and seem to have no comprehension of spiritual both medium and spirit. I hope for the benefit of all concerned, that you will alone. I am ever in sympathy with keep up that sort of agitation. The last three months' issues of The Progressive Thicker are worth more thandouble I wish it were possible for all to be

that desires spiritual knowledge." Dr. Williams, of Elk Falls, Kansas, rishes to hear from those in favor of the preservation of human bodies, by his newly-discovered process. The Doc-tor says he has made his will disposing of his body to the national museum at Washington, D. C. He says it is the coming way."

Mrs. Emma Massey writes: "We have been blessed during the past week with the presence of Mrs. M. E. Willis. She is a fine lecturer and test medium: also a fine psychometrist. She has held some very convincing test circles at my house, and many a skeptic, with tear-bedimmed eyes, has acknowledged the fact of spirit return."

Dr. Williams, of Elk Falls, Kansas, writes: "I think I have developed a w phase of mediumship, accidentally discovered a few days ago. I was us ing a chemical, a part of which photo-graphers use, and I pressed the cork bottle stopper on some paper, to remove ome of the rotten cork, and happened to notice human faces pictured on the paper. I will further develop or test ne matter. The pictures bear well a mognifying glass, making the picture look as if behind a veil."

Mrs. B. A. Bowen writes: "While siting with a medium yesterday afteron, a spirit came and said he wished his wife 'freed," repeating it over and over, and asserting that her imprisonent was all wrong. Upon my asking her name, and in what way we could assist her, he said we were to 'work for her, and gave the name 'Maybrick.' of course you recognize it as the case f poisoning some years ago. The indent has aroused my deepest sympa thy, and that of the medium, and write to ask what we can do in the matter. Is there any possible way in which we can assist the poor woman and her husband at the same time, for to him her unjust imprisonment is a ource of agony, and he was terribly in arnest in seeking aid for her." Every fort possible has been made to have Mrs. Maybrick released from prison but without any success. She will

probably remain there during life. Ben F. Hayden writes from Peoria. Ili.: "It is scarcely necessary for me to say to you that the Peorla camp is a menced to stroke the man's head and to thing of the past; you have doubtless press down his eyelids with a mesmei-been apprised of that fact ere this. In ist's passes. In a few moments, to the relation thereto I will only say that Mr. astonishment of his outdoor audience, and Mrs. Kaynor, of Chicago, Mr. and he had the man in a hypnotic trance. Mrs. Hayden, of Indianapolis, Ind., and Mr. and Mrs. Scovill, of Elgin, Ill., all the crowd and several touched the unworkers in the late camp, are holding conscious man's face and openly mena spiritual revival meeting in the taber icle, in Peoria, Ill., and are arousing considerable interest in the good work. We, Mrs. Hayden and I, will leave here Friday of this week for Mt. Pleasant Park, Clinton, Iowa, where we will renain for some time. Any society or ndividual desirous of corresponding th us with a view of securing us for fall and winter engagements can adiress us there. We will work on very reasonable terms, and are desirous of Spiritualism; together with a brief histographic anywhere throughout the tory of the origin of many of the important books of the Bible." By ealing, and casting of horoscopes, and and scholarly author has here embodied

ychometric readings by mail." H. Rogers writes from Portland, It is only lately that I have be- table encyclopedia of infomation on the interested in Spiritualism, and all subject. Price \$1. For sale at this I know of it is what I have been office.

Items Suggested by, or Gleaned From, Spiritualist Exchanges.

Could money bring to all alike The comforts of the earth And man to man be just, Then life to each would be so sweet That heav'n would lose its worth, And God would lose our trust.

Around the axle of justice revolves the hub of truth of the wheel of right. Cast no stones at your brother's glass louse until you examine your own.

Beef may be very stimulating to the animal in man, but it is lessening in its effect upon the spiritual, and cereals, vegetables and fruits are strongthening. If you would be a ministering angel

here, never fight or quarrel. Logical argument is stimulating to the brain, to the thinking faculty, but a passionate wrangle is injurious to the highest principle in mankind—is low and brutal.

Counting beads may answer for an ignorant dupe of superstition, or a dusky maiden of the forest in the manufacturing of ornamentations for her person, but when an intelligent person discovers he has a conscience, and that others have souls, he begins to count the needs of the hungry, the naked, the homeless, the afflicted and the sad around him, and the number of hours of each day he can spare to look after them, and doing boog The Universal Spirit can hardly rate character or virtue by a string of

Earth is ours, life is ours, love is ours and how best to utilize all to the highest elevation of all beings is the appiration that inspires to good and noble deeds.

The earth is our home, and could all humanity possess the religion of Tom. Paine, what a peaceful, beautiful home, what a heaven this earth would be.

Man does not change in spirit in the twinkling of an eye because he passes from this plane of life; he must live, and learn, and grow there as here. A banker here must be a banker there, must take his desires, his calculations, his schemes and his hoggishness, and real to him he has all the money there he wants, and perhaps more than he can figure how to use; he will find it of no use to him; the court of eternal justice cannot be bribed; the usury he practiced on others here will recoil upon him; he will find no straw-bailor in sight as the fog clears away. Then is when he shall find himself as poor as those he impoverished—the tables will be turned. This is part of the Spiritual philosophy.

How often women are heard to say: 'If there are dishes to wash over there don't want to go." That is a monoton ous drudgery which should be improved on, so that the weaker sex shall not be made dreading slaves to so obnoxious a task. There will be no dishes to wash for those who so much dislike the occupation. Our higher desires, loftier as pirations are to build our home and

give us employment over there. The gold fever is very dangerous when in a malignant form. When not fatal it is usually cured by the cooling and soothing an esthetically inclined counteracting medicine known as expeperience, doled out in allopathic doses Lives there a man with head so hot He hates the source from which he got His life, his all, and who loves not? That man is but a human blot.

Spiritualism is not suffering with fa-natic fever half so much as with fakism. Fanatics are the forerunners of reform yet to come, just as the tentacles of vine are forerunners, henting, feeling their way to something substantial to aid in raising the body of the vine up

It is said "Man is the noblest work of God," but what of the bee that makes the honey without swearing; what of the fragrant rose that fills the air with sweetness without a murmur about the inequality of wealth, and remains quiet for the bee to take its polen and honey. Could the bee or the flower talk would this whole year's subscription to it. I brought from such darkness into this they each say, "I am the noblest work fonder how any one can do without it greater light," Dr. A. Caird, formerly of Chicago, is and noble God.

It is well enough to study entomology, now at Lake Pleasant Camp, where he and Mrs. Caird will remain for the sen-son. They will after the camp reside all the most essential study of mankind is man. He is everlastingly knowing more of other creatures than of himself test medium and psychometrist, closed her engagement with the Peoria, Ill.,

There is a degree of self-esteem called egotism, which makes man unmanly, but that degree which makes a man think highly enough of himself not to degrade a nature whose principles are divine, is truly manly. The matter of self-inflicted superiority is a low and withering relic of the barbaric ages.

Those who love dar kness, crime, deception and the lower life of man, are very apt to have it so long as their aspirations become no loftier, and the same eternal grind of progress and advancecontinue until the great law of good, of right, of evolution shall have been obeyed.

Man ever stands in the threshold of something still beyond; ever he stands upon the ladder which, step by step he must climb to something above.

Paul couldn't have been a very perfect clairvoyant, for he said: "Now we see through a glass darkly." The gold we find in humankind

Is never unalloyed, But that ne'er makes the total find Quite wholly unenjoyed.

In the matter of humanity, and not of tween man and God. In the Northern race, color or sect is where true religion must get its most effective work in. The the sick, casting out devils, explaining matter of sect cuts no figure in the future of man; its last dying groans have away knotty theological points, singing passed

not yet appear what we shall be."

People only see with their own eyes. When one would mete out punishment to another for a wrong he himself is as liable to be wrong and should receive the punishment. The unbiased, just judge will weigh the case from both sides, and then give the accused the benefit of the doubt.

We are so apt to stand in judgment upon the sins of the world when the world is right, and the waves of our own udgment will ever return and beat upon the shore of our conceit.

Reciprocity means that the experience ve would have our neighbor pass through, good or bad, will sometime re turn to us.

The old ideas of a church, where a few of the elect gather with intellectual scalpels ready to dissect every morsel of rhetorical anatomy presented from the pulpit, are giving place to a practical ministry for the needs of the present century.

Man is something more than a member of a race, or part of a body politic. He is a spiritual being, an immortal who demands to possess a land where the fog of mystery, of sorrow and care, shall not obscure the vision.

The usual dread of lite is death. Truth unvouched for is no less a truth. The need of a voucher is the outgrowth of man's falsity and consequent suspi-

How often our dreams.... Are happy foregleams Of events that soon will transpire. How oft, like a shroud. They hover, a cloud, Of gloom-like a funeral pyre.

CASSADAGA, CAMP.

A Synopsis of Dharmapala's Leading Events of the Week Creat Lecture. Portrayed.

To the Editor: The leading event of the week just glosed at Camp Cassadaga, was the presence, and public lectures of Anagarik H. Dharmapala, General Secretary Maha-Boohi Society of India and official representative of early and bright. The Bridgewater Band gave their usthe Buddhists of Asia, Lalso representa-tive of the Buddhistic, religion at the ual morning concert, after which Dr. Geo. Fuller opened the meeting. Mr.

World's Parliament of Religions. In appearance Mr. Dharmapala is ex-ceedingly pleasing-tall and slender, gowned in the deep orange robes of his order. His face, dark skinned, sur-rounded by a wealth of jetty, rippling hair, and illuminated by lustrous, expressive dark eyes, is mild, spiritual and intelligent. His occasional smile is sweet like that of innocent childhoodhis voice low and gentle. His manner, in private conversation, is modest, retiring, almost to extreme

diffidence, especially in the presence of

ladies, owing probably to the fact that

he has never associated with or known the companionship of a woman. He is a native Ceylonese, having been born at Colombo, some thirty odd years ago. The first address of this illustrious guest, delivered to a Cassadaga audience was "Asia's Message to America," before beginning which, he chanted in the original language or tongue, the prayer of Buddha, daily delivered by this great teacher 2,480 years ago, and up to the present time always at the commencement of the Buddhistic services. It is a prayer to all good spirits assembled, asking their aid and cooperation in bringing peace and good only, to reign among men. Buddha was the son of a powerful prince, born at a period when there was a general awakening of philosophical and religlous activity throughout the world. For forty-five years Buddha traveled about teaching the gospel of peace, love and compassion, beginning his labor each

ceasing until midnight. The Buddhistic religion is not a formulated dogmatic theology, but the transcendental ethics of the world, combining the best contained in all other re-ligions and is the faith of over onethird of the human race.

day at 4 o'clock in the morning, and not

His gospel was love, peace and humility, and after his death his teachwere preserved in Sanskrit. His was a life of holiness, usefulness and compassion. He taught the people how to live, but not to believe in him as a

Through Buddha for the first time the world was given the idea of a universal religion, not a race religion, and for the first time woman was received into the same cult with men.

All other religions are race religions. Brahmanism is a race religion; Mohammedanism and Judaism are race religions. Even Christianity, to a large extent is narrow, being based on Judaism. All these other religions hate each

other.

Buddhism hates_i,none_i,and it teaches everyone to find for himself the truth, which he can do by leading the right life, for truth can only be received by those who desire it. Buddha taught that every individual must be his own savior. Absolute truth does not require the

authority of any one else nor the certificate or credentials of anyone else. Spiritualists have responsibilities tenfold greater than, any, other people, they should abstain from all slander, passion, intoxically, phofanity, hatred and destruction, showing the world they have the truth and live the true life. It is their mission to the western world world

Wednesday there was a union service participated in by a portion of our best talent, the introductory address of ability being delivered by W. C. Hodge, of Chicago, one of our season's visitors, and one of the many who have found for it.

guest enlightened the people more fully on the ethics of Buddhism. Saturday he discoursed on the man-

ners and customs of his native land. though guarded, were such as to make every woman in the audience feel of its property. The church should be grateful that she was not a daughter of that land of social caste, subject to all | tion of taxes, the inequalities and limitations that are woman's sad and apparently hopeless state.

Sunday morning at the auditorium. Mr. Dharmapala gave us a typical representation of a Buddhistic service, that was highly entertaining and in- and extend our organization; the secstructive.

On the platform was reared an altar composed of seven steps illuminated with thirty-seven burning candles and a profusion of flowers, all having a symbolic meaning, partially explained. With this service followed a still deeper dissertation upon the ethics and ideal life as lived by the followers of the great teacher. Buddha.

This completed the course of public lectures to be given by this gentleman, but he will remain at Cassadaga until the first of August, assisting Dr. Hicks in his classes in Oriental philosophy, which the Doctor is at present holding, having spent several years in India.

Mr. Dharmapala belongs to the order

of Anagarikas, which forbids the stipulation of a price as to labor or the acceptation of personal remuneration. The object of his society, the Oriental Maha-Bodhi, of which he is secretary,

After all Paul was something of a is to revive the religion of Buddhism in skeptic himself, when he said: "It doth Hindustan, the land of its birth, from which it was driven by Brahmanism and Mohammedanism. There is an American branch of this society, whose object is to encourage sympathetic exchange of thought between Buddhists and Christians.

and Christians.

Friday and Sunday afternoons the platform was occupied by Rev. E. L. Rexford, of Columbis, D., a Universalist, minister and adjusted and captured all who heard him, in his discourses apon the "Transfiguration of Christ" which he thought would be neither strange nor mysterious to Spiritualists and "The Evolution ous to Spiritualists, and "The Evolution of Religious Ideas."

A course of afternoon lectures has A course of afternoon lectures has been given to the women on "Ideal Girlhood, True Wifehood, and True Motherhood," by Mrs." E. C. Claffin, of New York, which has proven of great interest to the progressive, advanced women congregated here." Mrs. Claffin is chairman of the Chrole of Heredity, the Woman's International Association, a member of the Professional Woman's League and Rainy. Thy. Club, and will League and Rainy-Day Club, and will represent the Circle of Heredity at the Paris Exposition.

The Young People's Society is reorcanizing for the season and will give several public entertainments for the purpose of raising a fund with which to purchase or erect headquarters in the near future.

Each day brings its quota of arrivals. Most of the cottages are now open for the season and the hotels report a fair business, with prospects of improvement very soon. SHIRLEY BELLE.

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

ONSET BAY CAMP.

Sunday, July 25-a glorious summer sunrise. The birds sing, the bees mur-mur to the flowers, the wind whispers to the leaves; and all nature is astin

Maxham sung "I Wait on the Shore," and "None Other Like Onset." Mr. F A. Wiggin read a poem and took for his text. God is a spirit, and those that worship him must worship him in spirit and in truth. Worship seems to me infinitely more than getting on our knees and offering oral conversation to God. I'd rather worship God in my thought. It is impossible to express in words the full interior thought and meaning. When my control comes and speaks to you it is not to be supposed that spirit is giving a perfect expression to his thought. The medium may be perfectly honest but an imperfect instrument. The water that comes down the mountain side is as clear as crystal, but if I had but one vessel, and that not a clean one, I would accept it rather than go without. There is a kind of worship that man has for man; as we understand man better we shall understand better what God is. The world is progressing. People say it is won derful that in science the world is taking such rapid strides, and in religion the progress is not keeping pace. I be lieve the world is improving to-day in religion and keeping pace with all other sciences. Our inspiration is forever de termined by our aspiration. If you want truth from the spirit-world, don't sit ldle, but aspire to something good aspire to love your neighbor, to worshin God in spirit. We can aspire to reach the hand of God and his loving and holy messengers will come to us. We want a growth in this development of the spirit. Worship God then in spirit and in truth.

"Serene I Fold My Hands and Wait," sung by Mr. Maxham, followed by tests from Mrs. Pepper, and "America" by the congregation closed the morning ex-

Mr. J. Frank Baxter lectured in the afternoon and gave tests. His subject was "The Persistence and Purpose of Spiritualism." A band concert followed the afternoon services.

Monday, July 19, conference at the auditorium. An entertainment was given in the

temple for the benefit of the association by Mrs. A. M. Glading, assisted by Mrs. May Pepper, Mr. Maxham, Dr. Geo. Fuller and others. The serenade Tuesday night was

highly appreciated. As the boy said."I was awakened by a brass ligament. Owing to the lateness of the hour and the surprise, there was nothing to offer but cake and lemonade. But we en joyed very much the music. Tuesday afternoon services in the

temple. "A Kind Word Goes a Good Way," sung by Mr. Maxham; lecture by Dr. C. W. Hidden, of Newburyport. Subject, "The Needs of the Hour."

The mission of Spiritualism is to elevate mankind, hence what more fitting place for wise council than this spirit

ual centre where we may come in touch with God-life and the eternal principles of right and justice which need to be applied to the saving of this nation Already envious eyes look this way and unless we have a care, this nation will be taken by the throat and its peo ple foully dealt with. It is estimated that all the gold in the world available for money can be molded into a cube twenty-two feet square. This vast in fluence is vested in less than a dozen hands and controlled by a single brain Elect no man to office who cannot be trusted; who is not imbued with love of

country and the perpetuity of American institutions. Aggressive action on the part of resident foreigners is dividing the popula-Thursday our distinguished foreign tion into three classes, the Catholic, the non-Catholic, and non-believer. the latter rests the responsibility of be coming an organized entity in order to hold the balance of power and be When questioned as to the condition of conservator in the preservation of the woman in far-away India, his answers, peace of this nation. The primary step to check church aggression is the tax

> made to perform its part in the reduc-The position of Spiritualists in the matter is unique. We are the leaders of the Liberals and it devolves upon us to take the initiative, that we may lead the nation toward the sunlight and the morning. The first move is to perfect ond to build temples and establish pa-per, lecture and educational bureaus. We need buildings of our own, otherwise we shall be crowded off the ros trum. A well governed temple is a powerful agent for the dissemination of spiritual truths. Wealthy Spiritualists should act promptly in founding temples in the chief centres of thought. In maintaining a broad, pure-toned Spiritual press and in equipping and sup-

porting high-class literature and educa tional bureaus. . "I Am So Tired," sung by Mr. Maxham, followed by Mrs. Pepper in tests. The One-Set Harvest Moon Society held a business meeting Thursday even ing at the summer home of Dr. Lydia Sturtevant, the president to make arrangements for its annual lawn party and trading post which will take place in August.

Wednesday meeting was held in the grove. Singing by Mr. Maxham. Lecture by Mrs. Sarah A. Byrnes. Sub dect. "Progress." Mr. Maxham sung "Satisfied," a song composed and dedicated to his wife.

Dr. Bland lectured in the temple in the evening. Thursday morning Dr. Hidden gave a private lecture to ladies in the ple. In the afternoon he lectured from the platform to an attentive audience. His subject was "The Nearness of the Unseen." Mr. Maxham sung "Such

Beautiful, Beautiful Hands," and other

Friday's lecture was delivered by Mrs. Sarah A. Byrnes, in the temple. Mr. Maxham sung "On That Bright and Beautiful Shore," and other selections. Mrs. Pepper followed with tests. Saturday was devoted to the Veteran Spiritualists' Union. Remarks by Dr. Geo. Fuller, Brother Eben Cobb. Mrs. Cunningham, Prof. Kenyon, Mrs. Kenyon, Mrs. Thompson, Mrs. Soper and others. Singing by Mr. Maxham at the close of each session. Many paid their dues and new members were added.

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QUESTIONS * ANSWERS

This department is under the management of the distinguished author, speaker and medium,

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Address him at Berlin Heights, Ohio.

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

HUDSON TUTTLE.

J. W. Dennis: I wish to ask you a few questions, and I hope to see them answered through the columns of The Progressive Thinker.

Q. (1) Many psychics or mediums profess to leave the body and travel in spirit realms, and by dint of long practice I can do the same—can see and travel in spiritlife or realms, and can hear or sense the communications from spirit friends to those that are before me for a reading. But at the same time I am perfectly conscious and know of my material surroundings. So I claim that I do not leave my body or earth-life at all, but that I put myself in a sort of superior state (may be through the aid of spirit presence, and it may be not) and that in this superior state I come in rapport with "a telephonic ether or astral condition" that occupies all space, and by doing this I annihilate "time and space," and I am in spirit realms just as much as though I had left my body in a spirit sense and sailed away into space to find spirit-land. I at one time had an interest in a drugstore in Texas, and becoming suspiciously anxious about my affairs there, I put my self in this superior state and found that I was in the store in Texas and with the partner, and I found that he was filching from five to seven dollars per day from the common pool and that I was being wronged by his acts. I wrote him after this and told him many things concerning our drug business that caused him to accuse my son who was employed at the store, of writing me all that transpired about the place-when the fact was the son did no such thing.

(2) I had a correspondent in Little Rock, Ark., when he wrote me I would drop him a postal and tell him that his letter was about one-half way from Buffalo to Little Rock, or vice versa, he could do the same. This is called thought transference, but if so, were not both of us in the superior state and using the astral or telephonic ether again?

(3) When I am in this superior state I see temples of the most pellucid and alabaster white, that are more beautiful than anything that earth contains. These temples and the spirit or astral bodies are all located in the regions of spirit around and above me. Am I not again in close connection with the astral or telephonic ether

(4) There is a condition just the reverse of all this, that takes place with me, that is like dropping from high heaven to a material hell; but I won't write much of that, and you can put your own interpretation upon it. But I will say that the lower condition only takes place when my bodily condition is not in a healthy state as it should

(5) Which psychic is in the most advanced condition, the one that claims to actually leave the body and travel in spirit realm, or the one that is conscious that he is at home in his own body and is simply viewing the spiritworld from a superior condition that puts him on a plane with the spirit scenes?

(6) Can it be that one psychic being in a conscious condition knows that he has not left the body, and the other being in an unconscious condition thinks that he

does leave his body? (7) Where is spirit realm?

Do we know much about the reality of these spirit matters?

(9) In my present condition, can you say from what I write you, whether I am in a good spiritual conditionor am I a crank and a fitting subject for the lunatic asylum?

A. It is unnecessary for the highly gifted medium of Buffalo to come to these columns for instruction. A host in himself, he has but to turn to his inner sight to receive the answers to his questions. In fact, as a reply to his ninth query, he is too intensely sensitive, and the discordant elements grate and jar, and he has to exert extraordinary will power to hold himself in hand. His inspiration is clearly expressed by his questions, which contain within themselves their own answers. Voluminous they are, but the thoughts are so good, and ideas so true. that to cut them down would rob them of the masterly, comprehensive grasp of their author. I think the seer A. J. Davis said that every question a person could ask proved that such person could answer. Mr. Dennis proves this. He grasps the fundamental cause of all spirit communion, or the intercourse of mind with mind, in the physical body or out of it. That cause is the spiritual atmosphere or ether which, like the light ether, pervades the universe. As all phenomena of light are unitized and explained by the light ether, so all manifestations of spirit in the earthly body or in the higher spheres, is explained by the spirit ether.

We are spirits here on earth, limited by physical bodics, but our spirits are subject to the laws and conditions of spirits. There are all degrees of capability of the spirit gaining consciousness through its spiritual perceptions instead of the physical organs, from simple impressions to the complete freedom of the spirit from the body, which is death.

This spiritual freedom has many names, as impressibility, somnambulism, magnetic state, clairvoyance, ascending from domination by the will of another, to the clear and independent seeing or knowing, and at last merges in complete separation which is death. When

this separation takes place, the spirit cannot return. As time and space do not enter into spirit perception with distinctness, the spirit is often confused. The perception which extends a thousand or several thousand miles and perceives persons and events with the vividness of reality, cannot reconcile the facts, with the explanation that it is a spiritual application of the Tesla telegraph, and that they do not actually go as spirits across the distance. When we talk with friends through the telephone, how often we feel that they are right by us, and not miles away. This may be a high degree of "thought transference;" it also is the process by which

spirits converse. The "superior state" is the independent spiritual state, and must be regarded as the most desirable form of mediumship. As examples, Swedenborg and Davis. It does not suffer from any one control, but reaches up to the spiritual source of all.

(3 and 7) The "spirit-world," speaking in general terms, is around us, for earth itself is the spirit-world for those who have not quit the mortal body; but the true spirit-world is the spirit spheres or zones, surrounding the carth.

(4) This is not so much an opposite condition, as a depletion of the spiritual forces. It is attendant on every high attainment in spirit perception, and the higher the mountain peak the inspired soul ascends, the deeper the valley of despond beyond.

(5) It would be perhaps invidious to decide the ques tion, when both parties are conscientious and think the road of it hemselves right. Yet if we arrive at the conclusion that —Mazzini.

it is impossible for the spirit to leave the body and return, then the medium who comprehends this most clearly must be adjudged the best; as the exact truth is

(6) The explanation embodied in this question may be accepted, yet there is another which more fully covers all the facts, already alluded to. It is that the psychic fails to distinguish between impressions received from sources near and remote, and as normally when such impressions are received, their objective source is near by, f conscious that distance intervenes, the conclusion is formed by the psychic that he has gone as a spirit to the

(8) Spirit teachers know of the life that is theirs. The difficulty is for them to make the subject clear to the minds of men. Words have distinct meaning and apply to the ideas and conceptions which are formed in earthly life. The conditions of spirit-life, its ideas and sensations never having been seen or entertained by man in the physical life, he has no words to describe. Hence descriptions must be limited by the necessities of language, and at best be only a shadow of the reality. The clairvoyant, when attempting to describe the highest visions, labors under the same difficulty, and those who have returned from deathly trance have their conceptions fashioned after the narrow limitations of their religious beliefs and education. Descriptions of the spirit-world nuer be suggestive and allegorical, rather than exact.

For a spirit to give an understandable description of the spheres would be as difficult as for a traveler from the tropics to make the Esquimaux understand the luxuriance of tropical life. Never having seen a single object of the torrid zone, and not having a word in their language relating thereto, they at best could only catch a vague and shadowy conception of the glowing sunshine, the towering palms, the birds of gorgeous plumage, and delicious fruitage. Let the traveler attempt to make them comprehend the sweetness of the orange, or the high flavor of the pineapple, what is there in Esquimaux life to which comparison may be made. Not a fruit! The most delightsome article of food to them is the fat of the seal, to that the sweetness of the orange would have to be compared! It is said the missionaries to an Indian tribe in the Northwest, when they translated the Bible for the edification of the savage mind, were compelled by the necessities of the Indian tongue to translate Jesus Christ into "Lame Wolf!" With what clearness the Indian must have understood the character of Jesus, which the missionaries thought to be of first consequence! What ideas of the orange can the Esquimaux form when told that it is as delightful as seal fat?

What conception can be formed of the spiritual state, which although a projection, and continuation of this, is as different as the airy home of the butterfly from that of the caterpillar?

Health and Disease Important Factors.

To the Editor:- I write to say how well pleased I am with The Progressive Thinker. It seems to grow better all the time, there is such a variety of subjects treated in it every week, so that all classes of thinkers can have food for thought. It is splendid to advertise in, for it has such a large circulation and goes everywhere, for I get letters from some remote places where you would not think a Spiritualist paper would go.

I wish to say for the benefit of my numerous patrons that I have lately moved here on the banks of the grand old Lake Michigan, North Chicago, situated on the Northwestern road, thirty-three miles north of Chicago. Have built me a new house and am prepared to take a few patients to help them regain their health and teach them right living, so that they can always have good health. Also help them in their development of their mediumship, and teach how to cultivate and practice psychometry. The terms will be reasonable and come within the reach of all. Write me at North Chicago for further particulars.

I see from your paper that there are to be more campmeetings than ever before, which I consider a hopeful sign for the progress of Spiritualism. Every State should have a State organization and have a camp-meeting every year under its auspices. And this makes me posed under a strong inspiration by Mrs. E. T. Cowley, of Washington, Pa. .The titles of this music are "There's a Lording of the strong and the light of the en-Light Surely Coming," and "The Headlight Down the Track." I would highly recommend to all Spiritualist societies this music, for it is well adapted to any Free Thought meetings.

I am glad to see so much discussion in regard to methods and the teaching of Spiritualism, for there is such a diversity of opinions among Spiritualists, that it is well to discuss our differences with all due consideration of others' opinions. Truth never suffers where there is free discussion in a spirit of candor. I agree with one of your writers, that the subject of health was the most important for Spiritualists to discuss. I sometimes think we are apt to talk and think more about the spiritual than we do about the physical. They seem to think the latter of second importance. But while we in the physical life, it seems to me to be the first in importance for us to understand. Good health is the greatest blessing a person can have, and I think all will agree to this, especially those that are without good health, for such feel the loss. I long to see the time when Spiritualists as a rule will be the most healthy people, for, do you know, a person in good health is imparting it to those he or she comes in est, forcible speaker, and being comcontact with. It is well known that diseased persons im- paratively new in the field, deserves enpart disease to others.

Think of this, all you that are diseased, and try and restore a good, healthy condition.

A. B. SEVERANCE. North Chicago, Ill.

THE SPIRIT LAND.

O spirit land! O spirit land! Death cannot enter there; Earth's roses bloom in fairest dye Upon thy balmy air; And beauties, all unknown before. Engross the raptured sight, For Earth's dark door shuts out no more . The glorious holy light.

O spirit land! O spirit land! Brief toil brings endless rest; Thy gates of gold swing open wide To welcome every guest; There tears are wiped from every eye; There cares and trouble cease, And nothing in the azure sky Shall break their lasting peace.

O spirit land! O spirit land! Why should we fear to go: Where living streams 'neath fairer skies Through greener pastures flow? O bliss beyond Earth's fondest dreams!

O charms without alloy! We, too, would haste from earth to taste The spirit's fadeless joy. J. F. THOMAS.

Sudden resolutions, like the sudden rise of the mercury in the barometer, indicate little else than the changeableness of the weather. Hara.

Shah Ashref of Persia was left-handed, and had a special saber made to suit this peculiarity. Edward III. was 6 feet 3 inches in height, and had a

rough, shaggy beard that reached to his girdle. The great men of the earth are but marking-stones on the road of humanity; they are the priests of its religion.

ELK GROVE CAMP.

Wayside Jottings, en Route to Clifton, la.

At present writing we are on the train en route to "Clinish, Iowa. We lay over in Topeka three days and dispense the Gospel of Spiritualism in the meantime to these who hunger and thirst for spiritual things!

The Elk Grove Association closed a successful camp-meeting! last Sunday night. This is the fourth year of their meeting. Each successive one has been more interesting-alld much larger than

ful Chautauqua grounds (this was the second meeting on those grounds) with-in easy walking distance of the city. Street cars run to the grounds. The weather was delightful from first to last, and the attendance large from the

commencement to the close.

Free public circles were held every norning at 0:30, in which the mediums co-operated, each doing his work in his own way. Many unbelievers attended these circles, but the utmost harmony prevailed and the crowds were always orderly. The circles were usually followed by a conference. The conferences were conducted by Mr. Hull.

I assisted in organizing a children's lyceum, the first ever held in that part of the country. I announced the children's meeting in the first Sunday morning conference; the next morning at 10:30 upwards of sixty assembled at the auditorium, forty of whom were children. I have had an extended experience in camp lyceum work, but never met with more universal sympathy and co-operation on the part of campers than at Winfield. Before the third meeting of the children we were supplied with appropriate banners and badges. The children took up the work readily. Toward the close of the meet ing a large adult group was formed, composed of officers of some of the local societies who were desirous of becoming familiar with the work in order to carry it into their respective homes. If I had accomplished no other work than that of getting the little folks into line, I would feel my mission to faraway Kansas had not been in vain. The Elk Grove Association Lyceum is the sixth camp lyceum I have as-

sisted in bringing into existence. As far as I know, all are doing well. The lectures engaged for this meeting were D. W. Hull, Moses Hull and my-self. The mediums were Mrs. Kemp, of Des Moines, Ia., Mr. and Mrs. Con-cannon, Mrs. Hammon, Mrs. McFarland, Dr. Eastman and Mr. Wright, all of Kansas, Mrs. Concannon, Mrs. Ham-mon and Mrs. McFarland gave readings and messages from the platform. Mr. Wright gave sittings for manifesta-tions through table-tipping, which were said to be remarkable and gave univer-sal satisfaction to delievers and skeptics. He gave his selvices "without

money and without price." An entertainment was given one evening, which was a pleasant innovation in the regular programme of the

One day was set apart as "Woman's Day." The exercises were conducted Day." The exercises were conducted by the women. "The Datform was tastefully decorated with yellow. Several of the ladies work yellow gowns, and yellow badges were conspicuous in the audience.
There is so much interest in the cause

in this section of the country that steps will immediately be taken toward or-ganizing a State Association. If they succeed, as undoubtedly they will, the Spiritualists intend to burchase a beau-tiful park in the suburbs of Winfield and to fit it up for a permanent camp ground.

There are no Spiritualists more in earnest or more generous than those one meets in Kansas. Although the bills and did it cheerfully. In addition to my lecturing and con-

ducting the lyceum, I was organist during the meeting. I am somewhat weary,but far from worn out, and shall enter upon the next camp work with my usual zeal. Mr. Hull and myself are engaged for

the Elk Grove Camp for the season of 1898. We are nearing Topeka. I must drop my pencil. MATTIE E. HULL.

Lake Brady Camp.

The lyceum at Lake Brady is becoming a special feature of the camp. A
Band of Mercy has been added to its
other interests. A swimming school in connection with it has also been organized for ladies and children. Mabel and Mrs. Mattle McCaslin are the instructors in this useful art.

Brother Donikin's lectures here Saturday and Sunday were very satisfactory, especially to those not wholly out of church influences. He is an earncouragement. Phenomenal mediumship has been

somewhat scarce with us, but the philosophy has been fully sustained at the conferences and through our lecturers. We attended a very interesting trumpet seance, given by D. A. Herrick. Your readers are familiar with the conditions (total darkness), of a trumpet seance. Still the manifestations at this one were unquestionably of a phe-nomenal character. The trumpet and musical instruments floated around the room sometimes in and sometimes outside of the circle. The chairs were arranged compactly together and hands were joined, so it would have been impossible for a chair to have moved without being detected.

Among other communications given, one addressed to Mrs. Frank Pierce, of Alliance, and a somewhat singular se-quel. Her husband addressed her and referred to certain figures which he said she would understand, saying, "It was I who made them." In an interview afterwards, Mrs. Pierce stated the following: "I left my home, carefully shutting up the house before doing so. Upon my return, I found a newspaper that had been lying on the table, bore certain figures, evidently made with a lead pencil which lay near her A feet was a feet and the control of the lead pencil which lay near her A feet was a feet and the lead pencil which lay near her A feet was a feet and the lead pencil which lay near her A feet was a feet and the lead pencil which lay near her A feet was a feet and the lead pencil which lay near her a feet and the lead pencil which lay near her a feet and the lead pencil which lay near her a feet and the lead pencil which lay near her a feet and the lead pencil which lay near her a feet a feet and the lead pencil which lay near her a feet a feet and the lead pencil which lay near her a feet a by. A face was also drawn upon the paper, resembling my husband. The sum of all the amounts put down, was carefully added up, each one represent-ing sums owed to him by different par-ties at the time of his decease. He tells me he made the figures and the picture and wishes me to collect the

monev.' Clyde McCaslin, who was severely injured here, but is now almost recovered, was tendered a benefit entertainunder the management of Walter Nead, Mr. Nelson and D. A. Herrick. It was an exceedingly enjoyable affair, well patronized and gratefully appreciated by the beneficiary.

Miss Maggie Gaule continues her

demonstrations of spirit return. Her seance to-day was exceptionally fine.
To those desiring phenomena as proof, nothing could be more satisfactory.

MRS. M. McCASLIN.

"After the Sex Struck." N. Miller. Price 25 cents.

OUR PARIS LETTER.

(Continued from page 1.)

nate operators or controls; and it is these effluvia which constitute the "pabulum" used in the production of physical phenomena, materializations, etc. It is the same radiation which constitutes the basis of magical phenomena. It is the transference of this radi ation from the operator to the subject which produces somnambulism, lucidity, etc., in the hypnotic subject, by the supplementation and intensification of that relating medium in the subject.

A PRECONDITION.

Inherent dual-unity in man's nervous system is evidently the precondition of the dual polarity and colors which have been shown to be carried in his neurle radiation, by Dr. Luys, Reichenbach, De Rochas, Baraduc, Drs. Charazain and D'ecle, Dr. Barety and others The law exhibited in magnetism and electricity by which like poles repel while unlike attract, applies precedent-lally in being and is the precondition of perception; while the interaction of electricity in magnetism is a subordi-nate representation of the same law that applied precedentially in the interaction of spirit in soul (psyche) and is the precondition of mental concep-

tion, KEELY'S LAWS.

The interaction of the equivalent elements in man's neuric or vital circula-tion, constitutes the foundation of the magical doctrine. But it is also the basis of mediumistic, hypnotic and tele-pathic interaction. It must follow from the above that it will be found some day that man radiates electricity as well as magnetism; that Keely' laws of attractive outreach, and pro pulsive projection (as well as resultant circulation) apply to man as well as to planets and to every atom of the uni-versal ether. QUAESTOR VITAE, Paris, France.

Grand Ledge Camp.

The opening day at Riverside Park, Grand Ledge, Mich., was a success in every feature. The weather being all that could be desired, brought hundreds of people together for enjoyment, so-clability and an intellectual treat as given by the very able and accomplished gentleman, Dr. J. P. Batdorf, of Grand Rapids, Mich. He is brimful of broad, practical commonsense spiritual ideas, which he is able to set forth in no uncertain sound, yet with a congethat is receptive of higher thought and conditions.

Mrs. A. E. Sheets, our home guardian of camp and spiritual interests, occupied the rostrum for the afternoon, in place of Mrs. Carpenter, who was in-capacitated by sickness. She held the large audience for nearly two hours with a very eloquent and able dis-

Mrs. Marian Carpenter, of Detroit, recovered sufficiently to resume her place upon the rostrum on Tuesday last. Here is a lady who is on the front seat as speaker and test medium, and all who know her, can only love her kind and genial nature.

Mrs. Anna L. Robinson is on the ground with her happy greetings to each and all, and is in better condition than usual for her work which begins

with us to-day.

Mr. A. A. Finney, of Grand Rapids, Mich., trumpet medium, is with us and doing a good work. He is "straight goods," and a gentleman. His seances are very fine.

We are gradually getting in shape to accommodate our guests in first-class manner. Our dining department is giving immense satisfaction under the management of Mrs. S. Merrill, who has many years of experience in this

department. We are anticipating an unusual treat in our Saturday evening entertainment, others, all first-class artists of rare ability. An excellent programme is promised for the evening. We are to be favored with music from the Newsboys Band, of Detroit, Mich., on Sunday next. We have a camp of thirty-five tents for our first week, and more arriving daily. All are happy and en-

joying life to the fullest extent. J. P. RUSSELL, Sec'y.

New York Central Camp. We have been spending a week at New York Central Camp, and while the clouds poured down so generously of their abundance each day, the messages from loved ones and the spiritual truths from mediums and speakers kept the hearts of the faithful and truth-seekers full of sunshine and happiness.

The speakers are sandwiched-Spir itualists, Methodist, Unitarian and Universalist

The people assembled seemed anxious to learn of their loved ones who have passed on. Many were the tears of joy shed while listening to messages given by the guides of the mediums.

The veteran speakers, Cora L. V. Richmond and Lyman C. Howe, were there doing their work to advance the cause. They need no commendation, as they have been heard in most, if not all camps. Frank T. Ripley gave the platform tests. He is a favorite at the camp as well as in other places where he speaks. E. J. Bowtell, the converted monk, gave very instructive lectures, and was listened to with interest. Mrs. S. A. Walters, Rev. J. C. Hogan, Rev. J. M. Scott and Mrs. S. Augusta Armstrong were among the speakers. W. Wines Sargent, of Brooklyn, N. Y., is on the ground, and will speak later on. They have reserved the best of the "Wines" for the last of the feast. Mrs. H. Elliott, of Alpin, N. Y., has charge of the music.

Miss Minnie Terry, of Brooklyn, gave a course of class lectures in elementary spiritual science which were well at tended, as were the trance circles of Mrs. Alice I. Ashley, also from Brook-

Judging from the work done the first week of camp I think it will prove a decided success. MRS. C. T. LYONS.

"Human Culture and Cure, Marriage, Sexual Development, and Social Up-building." By E. D. Babbitt, M. D. LL.D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75c, For sale at this office.

"The Religion of the Future." By & Well. This is a work of far more than ordinary power and value, by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth, \$1.25; paper, 50 cents. "Mahomet, His Birth, Character and

Doctrine." By Edward Gibbons. This is No. 6 of the Library of Liberal Class sics. It is conceded to be historically correct, and so exact and perfect in every detail as to be practically beyond By George the reach of adverse criticism. Price

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tion is practical medicine." The new and better methods of curing the sick and preventing disease, have never been so clearly stated in plain English, for the plain people, as in

It is claimed for this book that it is the most complete doctor book ever published, and sold at the lowest price. It is claimed that disease is not a technical, mysterious, theoretical condition or subject, but only a fact that all may understand. More experience, study and time have been expended to evade and pervert the truth, and deceive the people for obtaining money, than to teach the truth and save life and health. THE NATURE CURE reaches the case of this important subject.

The book has 370 pages, is strongly and handsomely bound in cloth for \$2.00, and will be mailed upon receipt of price.

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By Carrie E. S. Twing, medium. Price 8 cont. Work. Price 75 cents. Postage 5 conts.

A GREAT WOMAN GONE.

Mrs. E. P. W. Packard, the Friend of the Insane.

Mrs. E. P. W. Packard, a devout Spirtualist, through whose efforts many laws have been passed bettering the condition of insane patients throughout the United States, is dead. The end came at the Hahnemann Hospital

after a surgical operation.

Mrs. Packard returned a week ago last Monday from California, where she had been living for the last two years. She was 81 years old, having heen born in Ware, Mass, in 1816. She was the daughter of a Congregational minister. After graduating from the Amherst Female Seminary she became preceptress of Randolph Academy, Mass., and later was principal of a Brooklyn, N. Y., high school. In 1839 she was married to Theophilus Packard, of Shelburne, Mass., and came to Manteno, Ill., where her husband became pastor of the Presbyterian church.

It was charged at the time that be cause she differed with the stern Cal-Vinistic doctrine of her husband she was incarcerated in the Jacksonville, Ill., asylum in 1860. This was justified by the State law of those days. Mrs. Packard, however, sought to free her-self. While confined in the asylum she wrote three books dealing with the subtect of the care and treatment of the insane. These volumes had an immense sale.

She was discharged from Jacksonville three years after her incarceration; but later her husband is said to have tried to take her to a private asylum in Massachusetts. She got word to friends in Kankakee, however, and was accorded a trial there in 1864. The jury declared the woman sane and she was released from her husband's cus-

From the sale of her books Mrs. Packard secured thousands of dollars and spent much of it in her later work Thirty-four bills were introduced by her in as many States in the interest of the insane, and these laws were enacted. They allowed insane persons a trial by jury and also allowed inmates of an asylum to communicate with friends outside.
Mrs. Packard's husband died in Kan-

kakee eight years ago. She left five children, one of them being Samuel Packard, an attorney of this city.

CHEERS FOR THE JAPS.

News comes from Japan that the savants of Tokio and other large cities are studying the Buddhist, Confucian, and Christian religions, with the view of uniting the best principles and doctrines of each into a new system. An eclectic system, choosing that which is worthy of preservation in each, would be a model religion, and will meet with commendation from the learned every-

FACTS.

"Even a fly can do good by getting a man awake in time to attend church"-

Yes, but a cannonade from the pulpit can't keep him awake when he gets

NEW BOOKS.

"The Hendlight Down the Track" and "There's a Light Surely Coming" are the titles of two inspirational songs with music, by Mrs. E. T. Cowley, Washington, Pa. The music is arranged for quartette. The songs are Spiritualistic in sentiment, and well adapted for spiritual circles and meetings, etc. For sale by the author; price, 30 cents each.

With a preface by Col. Rob't G. Inge soll, Peter Eckler, Publisher. New York City. \$1.00.

Any one wanting a trenchant setting forth of the true quality and character of modern orthodox Christianity can not do better than to obtain this goodly volume. The author draws a life-like picture, showing from the testimony of Christian ministers and writers, what are the real nims and tendencies of the church orthodox. One can gain some idea of the author's success, when Rob ert G. Ingersoll writes: "I have read this book with great pleasure, because it is full of good sense, of accurate statement, of sound logic, of exalted thoughts happily expressed, and for the further reason that it is against tryanny, superstition, bigotry, and every form of injustice, and in favor of every virtue."

One who seeks Spiritualism in it will be disappointed. The author devotes a chapter to the subject of "Immortal-". He mentions the Spiritualists, but apparently has no knowledge of the evidences presented by spirit manifestations in proof of the continuity of life-personal, individual life, as a conscious entity beyond the grave.

As against a Christianity that denies the evidences of modern Spiritualism, Mr. Taber's position is well taken; but herein is the weakness of his case as against the continuity of life beyond the period of so-called death.

In the nature of the case immortality

-meaning endless continuity of lifeis not capable of demonstrative proof. The fact that I exist to-day on earth does not prove that I shall live forever; no more does the proven fact of a continued existence after death, in any given case, prove that that existence will continue endlessly. It would require endless eternity to demonstrate immortality. But the author does not admit con-

tinuity of life after death- and attacks the churches on this point of belief. As against a church denying modern spiritual evidences his case is good; but as against Modern Spirtualism, his case is as nothing. He does not attempt to put down Spiritualism, directly, but goes on with his presentation against Christianity as though no evidences were presented by Spiritualism bearing on the matter. writes from the ordinary freethought standpoint.

"The Great Roman Anaconda," By Prof. Geo. P. Rudolph, Ph. D., ex-priest of the diocese of Cleveland, O. A sharp | sale at this office. and pointed letter to Bishop Hortsmann. It is good reading, and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15c. For sale at this office.

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The day of shot-gun prescription is past; drastic drugs in large doses will not be given ten years from now. We believe in the certainty of medicine and in specific medication, but specific medication requires specific diagnosis. He who understands the action of drugs, and who is gifted with the power of correctly diagnosing, is the successful physician to-day.

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PASSED TO SPIRIT-LIFE.

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

Passed to spirit-life, from her earthhome in Anderson, Ind., July 20, 1807, Mrs. Hannah J. Nuding. She was born near Alexandria, Ind., November 18, 1860, and married David Nuding, May 20, 1885. She had been a true and faithful Spiritualist for many years and was a member of the Madison avenue Faith or Fact. By Henry M. Taber. Spiritualist Association, and an interized for the purpose of paying for their temple. A true wife and friend, beloved by all who knew her. The funcral was conducted by Mrs. Lily Thieband, speaker at the temple. The large audience listened attentively to the inspired words of comfort and promises of life beyond the change called death.

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BARNET SEES SPIRITS. AROUND! THE WORLD.

Strange Tale of a Chicagoan HE SAYS THERE IS NO ROOM FOR

ARGUMENT OR SUPPOSITION AND RELATES HIS EXPERI-ENCES EXACTLY AS THEY HAP PENED. James Barnet, a Scotch Presbyterlan

living in Englewood, tells a wonderful tale, says the Times-Herald, of marvel-

ous spirit visitations which have appeared to him.
Of the communications which he has had with the invisible world, four vis-ions with a sign or miracles have im-pressed themselves indelibly upon his mind. He says that it is useless to deny their reality. He shuts off all questioning with the sweeping state-ment that "discussion or supposition are out of place.

DIDN'T SCARE HIM.

Unlike some who have been fortunate enough to communicate with the spirit-world. Mr. Barnet experienced no decided agitation of mind at the time-of these startling and uncanny visitations. In one instance the uninvited caller from the invisible region was thought to be a burglar. He did not have the thrill of delight nor the exalted feeling which came to St. Theresa, as in cesta-cies she saw the vision of the Virgin Mary and of Christ. His visions have not been of the same kind, either, as that of St. Simon Stock, general of the Carmelite order, who received in a vis-ion the scapular from the Virgin Mary. As a rule the miraculous powers of spirit-land have not furnished Mr. Barnet with the most pleasing class of visions, Their confirmation and verifica-tion have shown them to be of a melancholy and discouraging nature. They do not even terminate happily.

HE PRINTS HIS TALE. Mr. Barnet has just printed a circular, telling of his visions. He explains

them as follows: For a layman to put in print what he has witnessed of the miraculous requires belief as well as courage. Three of the visions (with sign) or miracles took place at 160 Newberry avenue, Chicago, during twenty-three years, and have been verified, while the fourth, at Annfield, Kingsmuir, by Forfar. Scotland, has also been verified within four months from its appear-

There was nothing alarming or exciting in the appearance of these unsought visitants, and only after investigation was the character of them proved by their verification.

The first occurred very shortly after the great Chicago, fire of 1871, when the occupants of houses in each block formed themselves in committees (to patrol their residences during night), with watchwords, and those who were around during the time were marched off to the police station if they could not give the correct word.

The purpose of printing these narra

tives is to prove before the reader the power of God. which none can denv. and yet many are loath to believe. Discussion or supposition are out of

THOUGHT IT WAS A BURGLAR The fourth vision (with a sign) or miracle appeared in the early hours of morning, as I was preparing to rise out of bed, and on looking outward and seeing the form of a man in a halo of light, as from the eastern end of the house window, the hurried glance gave me the impression of a burglar. I held my head down at the side of the bed and said: "Who are you? What do you want here?" No reply.

Then I steadily gazed upon the figure of a tall man, dressed in black clothes, his vest displaying considerable white bosom, smooth faced, tinged with redness in the cheeks. He did not smile, but had such a complacent, benevolent countenance beaming into mine, that I could not resist staring at him, know ing that he was an unsought visitant. I noticed particularly the shading of the hair from the left to the right side, combed backward, the ends turned to ward the front, and the expansive bosom, the vest held only with one button. The limbs were shaded within six or eight inches of the knee, the balance unseen. The figure seemed about ten feet away. Nothing in the room was visible except the halo of light and the visitant, as I looked outward from my bed. 'After two or three minutes I made preparation to light a candle on a chair at my bedside. Immediately the figure commenced to move backward very slowly to the south; then I gazed until it diminished at far distance to a mere speck, as if floating, nothing else being seen in the room or the distance.

"VISION IS VERIFIED." Afterward, on examing a photograph in the family album, my finger rested THIRTY ONE

upon it, showing my friends the resemblance as to height, hair and vest with one button, but not widened out. Within four months the vision was verified, and my constant companion for seven months, who had been unable to continue his daily labor for seven years, was taken away and laid beside his beloved partner in peace.

Mr. Barnet is an old-time printer and publisher of Chicago. He came west in 1851, and until the big fire had a publishing-house at Lake and Fifth ave nue. He printed the Coast Pilot, which was a guide for the navigation of the lakes, and a number of other needful volumes of the early days. The fire swept away everything he had. He has thought much on spiritual things, and is a great believer in the miraculous He returned Friday from a year's visit to Scotland, where he had his last important vision.

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West Side Spiritual Society meets at No. 46 South Ada street at 8 p. m. Universal Spiritual Society, Hopkins' hall. No. 528 West Sixty-third street Englewood (over postoffice). W. T. Parker, pastor. Conference at 3 p. m. Lecture by H. M. French at 7:30 p. m. Church of the Spirit, No. 620 North Clark street. Willis Edwards, pastor. Services at 2:45 and 7:45 p. m. Christian Spiritual Society holds

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