### UNIVERSAL LAW.

### The Penalties for Infraction Thereof. A LESSON FROM OBSERVATION

OF NATURE.

In what does growth consist? Simply in gathering the elements that constitute strength and assimilating them by the individual, that additional force may be developed with which to secure

This is a law, as old as time or matter, and this condition is as universal as envelop of air that surrounds our

Nothing could exist for an instant without the elements of strength, of force contained in this life-giving envelop, and all material life is entirely dependent upon the ability on the part of the proper organs to adapt these several elements of strength, of life contained, to their own economy, that existence even, or development is possible. The vast field of nature's operations is subject to this universal mandate— no exception liveth to tell its experience and we may safely conclude that no instance of exception will ever live until the entire economy of nature shall have been revolutionized and a new regime be inaugurated. There never has been a recorded exception to nature's law. No dictum of that fair goddess has ever been disregarded without bringing the penalty upon the transgressor, no regard being made for intelligence or want of the same on the part of the

reap the consequences. Now this being so patent, we marvel much that there should be so wondrous an effort to provide a way of escape for the disobedient pupil. The ingenuity and futility of imagination that undertakes to provide a vicarious atonement for all violations of any law is such a stupendous "poser" that we almost lose our power of assimilating oxygen for a

victim. One law-live in obedience, and

grow, develop, be happy; disobey and

We read with pleasure the attempts on the part of our national legislature to restrict the too copious emigration of old world undesirables to this home of the free, but what would we do with that august legislative body if they put in the balance of their session in trying to provide a vicarious atonement for every Chinaman or Italian who openly defied this law?

What does not apply to a common law, or rather what would revolutionize an ordinary everyday law wili certainly be exceedingly detrimental to the execution of divine prerogative.

Does it seem strange that a way to evade the law being provided or accepted nullifies the law?

will, and see. Leave a loophole in a liquor law by which the sale or use may be safely prosecuted and you had better have no law at all, or remove the penalty and you put a premium upon disobedience, and the result will invariably be the demoralization of the entire interest intended to be protected or reg-

This is no fancy deduction. Any legal mind will at once recognize its ntense force. In order to have any law at all, you must provide the law and then fix a penalty for him who dares disobey, so severe that through fear if not through reason every citizen will keep within the letter of such mandate. The law and the penalty for its violation, then, must be of one motive or the immediate result of such prime

We repeat no exception has ever been, nor ever will be, nor in all reason ever can be, till present man shall cease to need governing or his acts made to conform to the general good of the coma tenant of earth and what has been believed to be for his interest is pro moted by wise legislation; what been found to be an abuse of right is controlled by statutes provided to remedy such abuses growing flagrant, thus making the imperfections of a law

work out the amending and final per fecting of that law. If a law is not enforced, double the penalty; that is a necessity sometimes-but make it in some vay necessary for man to conform to law, or make it just as disastrous as possible for him to violate a wisely con-

Mistakes are made often: finite man is prone to err, but if one law will not ontrol, or cannot be enforced, repeal it and plan a more perfect one. If that is what is needed try again, but do not fail to provide suitable penalty for violation, or you render the wisest neasure inoperative.

Such is the experience of every nation ince such existed, and the life of any Lation, the progress of any people is largely dependent upon its laws and wisdom and patriotism of its lawabiding citizens.

Real growth, then, depends upon the attitude of the individual-will he live subservient to natural, moral or social law, will he observe the laws governing his own being and conform to the ver evident laws that control force and its servant matter? The length of his earthly pilgrimage depends upon just this; the growth of his body, muscles perves, mind, depends upon his reason able compliance with, and his subjection to, natural law. If he would healthy he must eat, drink and sleen according to the laws of health, or he will suffer-let him try it and see. He will not long remain in ignorance of what violation will bring.

In all the vast domain of matter and life this law is the most patent thing to be seen; no exception, we repeat, liveth. Not one particle of matter disobey, or dissolution into component elements follows-death, material death.

Now we must reason from what we know, from the known to what we would learn. Every planet swings in own place upon its own orbit, subject to its own force, and cannot exist otherwise; every dainty flower lifting s radiant face heavenward lives in pedience to, and under the laws that overn vegetable or plant life and proices its seed according to the unwritn law adhered unto by all the others ally kept scratching.

of its species, and can only observe the law of its life and develop thereby. Each spear of grass, each lump of coal has been controlled by the force locked up within its own bosom and its life, its very existence, depends upon such obedience to its life law, and all development is dependent upon such har mony to existing law, otherwise the life, the force disintegrates and this particular life passes out to leave the elements to return to their original form either by decay or other destroy ng agency, leaving these component lements to be re-used in nature's vast laboratory.

Now, man is the highest natural product yet kinown, and he is capable of the highest possible development; really the limit of his capabilities, the scope of his genius, the results of his life are almost infinite. If he continue to work out his own development in strict obe-dience to natural law, in perfect accordance with the mandates of health, his power unfolds till we cannot measure what he may accomplish even within the next six months in any line of life or work; but if he live not in harmony with the laws of being that seem to have been in force since man was man, all will be chaos within the body, within mind, and the soul will be almost non-existent-that most beautiful product of life material will be only a blackened ruin of nerve, muscle and brain, a monument of misapplied encrgy, of misdirected force, upon every lincament of which is written-failure. Now the whole trend of religious ed-

ucation for many centuries seems to be to solve the question "How shall we redeem man from the consequences of his disobedience of the laws of his own self? the plain underlying inference being that he has not been true to himself or to what we conceive they mean when they say "he has sinned against his God." The whole matter seems to have culminated in a series of attempts to fix up some plan by which he may escape condemnation for violation of just law. We might with profit give several schemes that are taught and practiced by millions of adherents, to provide escape and exemption for him who has sinned or violated law, but we will only notice the latest-an evolution or deduction from all the systems that

have preceded it, viz., the Christian sys-This is a stupendously legal, profound method, and should be incorporated upon the statute books of Illinois and lown forthwith. This is the "light of the world" from which all other light is derived, and this wondrous scheme is broadcast wherever a church will pay for their services. The burden of their law ought to be a pattern for all lawmakers of a wee little State legislature, United States-"The inspired volume easy! Believe on Him and thou shalt go free" (ample promise) and thou shalt go home to Paradise"-but we opine loving and just father has provided! ome and let us see how it will apply. In a pretty cottage lives a noble mar The children born within this

with the woman of his life, of his heart: they have made a home for themselves and have brought a hit of heaven to abide within the walls of that cottage. grow up to manhood and womanhood out one of the brightest falls into ways of sin, and this loving father and mother must save their wayward son; so one of the fair daughters goes out and dies, thus redeeming the son from all the consequences of his evil life-he is

the sexes and make the redeemer masculine gender and it will "fit" ad-

Oh! my intelligent reader! Is it not lime that wer ise to planes of higher time that we rise to planes of higher nale to this domestic picture that might be true? Shall we not find that the hearts of that mother and father are almost broken? that the lives of the and that there is nothing but sorrow for any one that comes within the circle of that young man's influence-nothing but sorrow, disgrace, and finally premature death ever resulted from a wasted life. In the place of the beauty. the harvest that always comes to the individuals who scatter smiles and sunshine, only a wreck like the blackened hulk that lies rotting beside youder wharf from which there is no possible

escape, no redemption. forgive us our sins."

Don't teach the children to accept Christ and be saved, but tell them they must suffer if they violate a single law of nature or life. Don't let them think forgiveness for the sins of yes-terday, or that they may call down a teach them to take no thought for the morrow, but inscribe upon their infant minds the intense necessity of being true to themselves, true to their loved ones and to enshrine within true, loyal

hearts the gospel of radiant nature. Obedience to natural law brings a eaven of possibilities unto him who faithfully lives a law-abiding life, with he gospel of love unto all and justice oward all, the law of mind and the in piration behind each day of solid work your own appointed line of life.

A PROGRESSIVE THINKER.

The compliments and ceremonies of ur breeding should recall, however remotely, the grandeur of our destiny.-Emerson.

The punishment suffered by the wise who refuse to take part in the Government, is to live under the government

of bad men .- Plato. The man who itches for fame is usu-

Its Nature and Excellence DISTINCTION BETWEEN MORAL-ITY AND SPIRITUALITY.

SPIRITUALITY.

Set Forth.

with the departed is not only possible, but real. Nevertheless, I am not among

those who think because spirit return is true, everything else is false.

There are other phenomena so long

known and so extensively observed that

However radical we may be, one

thing we are not at liberty to abandon, that is, the proper use of language; for

f we do, how shall we know what is

Now, what should we mean by spirit-

uality? Are Spiritualists understanding it alike? Do they attach the mean-

ing to the word which good usage, long

If we do not we shall confound one

another as well as the enemies of the

truth. . All must admit, if we must use

a word out of its ordinary signification,

we should define our meaning at the

Some have seemed to think it means

susceptibility to spirit impressions, or

a state of mind of which they are easily

convinced of the truth of Spiritualism.

I will present my thoughts on the sub-

ject. If others mean something else, I

would be glad to know what they think,

Spirituality is a word often used

t is not morality; for moral men, so-

A man may be moral without being

spiritual, but he cannot be spiritual

without being moral. Morality is the

antithesis of vice and crime.

A man who observes the demands of

the ten commandments is a moral man.

They are chiefly negative and external

They correspond largely to civil law. A

olution comes brute force, cunning in-

spirit; while morality may be wholly external, and consistent with hatred,

avarice; and disregard to the cry of dis-

tress. While morality is a code of ne-

gations, spirituality, while it is all that

The stake and fagot have been used

to destroy it, in vain; because it is an interior possession, that fire cannot

aroma of the flower, unseen yet recog-

Whatsoever things are pure, honor-

able, of good report among good men,

Let us enumerate some of the ele

Temperance, in the sense of modera-tion or self-control—the mastery of the

ower animal nature - drunkenness,

gluttony, licentiousness trampled under

the spiritual. Along with these go ava

rice, revenge, resentments, anger, strife.

envy, jealousy, false ambition. Candor,

or singleness of purpose; tolerant

though differing with others and trying

by fair means to convince of the truth

vet never inflicting pain of mind or

oody on him who differs honestly from

Loving the truth, teachable, peace-

able, without hypocrisy or deceit; just,

merciful, reverential; grateful, zealous

n all good causes; rejoicing not in in-

An unfaltering belief in triumph of

Freedom from pride and arrogancy

Speaking evil of no man, but for jus

ice's sake. Courage, fortitude, firm-

ness have never had greater displays

than when exhibited by the deeply spir

These and many more characteristic

dwelt in Jesus of Nazareth, as por-

trayed to us. St. Paul in one of his

magnificent bursts of spiritual senti-

ment calls them the fruits of the spirit.

Love, joy, peace, long suffering, kind

ness, goodness, faithfulness, meckness

temperance. What a cluster of spirit-ual gems. Who would not sell all he has and purchase them? They are

ernaments more imperishable than dia

monds. Worn are they forever in

crowns of glory by the spirits of the

higher spheres. Their radiance is the

These are among the maxims of th

thine enemy hunger, feed him.

light of the heavenly world.

so hateful to all who encounter it.

lquity but in the truth.

righteonsness.

loot and not once named as becoming

nizable.

are among its jewels.

ments of spirituality.

called, would not claim that they are

mong the better class of Christians.

we cannot ignore them.

iped or harped?

isage warrants?

ust this, you have all heard it, each worthy divine will assure you it is the old, old story-believe on the Lord Jesus Christ and thou shalt be saved;" and Chicago is sending out evangelists by the score to scatter the glad news message is this-and we think divine or even the congress assembled of these provides a way, simple, easy, ob, so that they omitted part of the name of the locality and meant to have said "return to paradise alley" as that is about the direction the average convert takes. This is the plan an all-wise, infinitely

saved evermore. Is not this a parallel case? Change

Owe no man anything save love. Then don't teach the babies to pray Love worketh no ill to his neighbor, Do good to all men. Render no man evil for evil.

Be kindly affectionated one to anoth er; in honor preferring one another. Bless them that persecute you, bless they can set apart a minute portion of and curse not. each morning to pray for divine Be not overcome with evil, but over come evil with good. ig in advance upon to-day. Never Ye that are strong ought to bear the

infirmities of the weak. Be kind to one another, tender-hearted, forgiving one another. Let all bitterness, wrath and anger be put away from you. Rejoice with them that rejoice, and weep with them that weep.

Be pitiful; be courteous, Blessed are the meek. A good test of the excellency of these

spiritual qualities, and perhaps a dem onstration of their thuth is that we are pleased to have them exercised towards us, that they are never harmful, and that they could not fail to promote the best interest of society when brought into use; and they are for use; for one maxim is "Love not-in word, but in act and in truth." No one objects to being loved and treated accordingly. disagreeable the opposite, of the state of heart out of which all forms of malevolence flows. No one would object to a husband or wife with all the graces of spirituality

We all would hope to reach a sphere

where all these spiritual virtues reign. This is heaven. This is salvation. It should begin here and now,

I have no sympathy with those artificial systems that promise heaven without any qualification therefor. Jesus Christ never meant that men would find heaven and happiness by simply believing. He intended that faith in him should lead up to spiritual-ity—man having the "faith that works by love and purifies the heart." Faith in the unseen world and future life and After forty years of reading and experiments in my own family, I have come to the conclusion that communion rewards and punishments, etc., was and is a great incentive to a spiritual life, and by leading us to adopt the

means by which that life may be promoted. Hence its importance in the Christian scheme. It was a means, not an end. The end is and was spiritual life. If this view is correct, the way to the Spiritualistic and Christian heaven, or appiness, is the same-through spirit-

All these attributes of spirituality are the legitimate offspring of real love. As all the colors displayed by the prismatic glass lie in the solar ray so all the elements of spirituality are the diversified forms that love takes in its approprinte action. Nothing more nor less.

But how shall spirituality be promoted? Just the same among Spirit ualists as among Christians. It would be very far from the truth to say there never was any spirituality among Christians. It would be contrary to

How has it-been enlitivated? In addition to meditation on spiritual things they have found prayer the most helpful. Not by burning paper prayers or using a machine, but the expression of an earnest desire for spiritual good. We may be sure we shall never be spiritual unless we desire to be so. Great help has been obtained by the

union of kindred minds in social prayer I might fortify my position by quota-tions from very high spirits. We know that it is the employment of the better spirits above to minister to the spiritual necessities of the undeveloped ones. How natural, then, to conclude they may serve us in the same capacity when we will put ourselves in an attitude to receive their benedictions.

person who obeys the law of the land is accounted moral. In the order of ev-All along the ages men have testified to the benefit of prayer. Millions now living will acknowledge its benefits. It is doubtful whether there ever was or tellect, morality, spirituality.

Spirituality has always meant refined will be a truly spiritual person who does not pray; in spirit if not in words. An old poet thus expresses his conand lofty attainments of the heart or

"Prayer ardent opens heaven, lets down a show is good in morality, is a code of a posi-tive character. Morality can be en-forced by civil law; spirituality is a law Of glory on the consecrated hour Of man in audience with the Deity."

Maud Lord Drake, one of the best medlums of this country, says she could not live without prayer.

Some one may say: It is nothing but magnetism. It is quite presumptuous to say it, but supposing it is in social prayer. If a spiritual leader is able to lift up the less fortunate by his magnetism, it is well. It then is a holy thing, because put to a noble luse, whether consciously or unconsciously-of course generally unconsciously. Magnetism plays an important part in spirit affairs, as electricity in the material world. It

ing mankind. We know our magnetism affects one enother, and we are moved by the magnetism of spirits and they by ours One good spirit speaks of the soothing influence of their magnetism, imparted after the irritating experiences of the day. Now is it unreasonable that the Great Spirit should exert this same healing and elevating influence on finite spirits in the body? That is what the spiritually minded have always beleved. It violates no law.

may be the instrument for spiritualiz-

But my object is not to explain how t can be done consistently with law, as plainly may be, but to insist on the ecognition of a well-known fact in human experience. Shall the Great One Force of the universe, of whom we are individualized portions, watch over the tree for long years and patiently wait for it to bear fruit, and promote its growth, and be indifferent to the spiritual advancement of the human spirit, when spirituality is the end and aim of its existence—as the one thing essential to its happiness? No. > The realize that spiritual power is shed abroad in their hearts from the spiritworld and there is good reason for it. If there is any uniform testimony amidst the contradictory communica tions of the spirit-world it is that the nore advanced spirits minister to the

wants of the less advanced. Social prayer where there are united hearts, gives the unseen powers still greater pportunity to aid us. Let any one attempt to lead a truly spiritual life. To help him be will be glad to welcome all the supposed hypnotism of the old-fashioned Methodist revivals. We do not naturally find ourselves in love with the gentle graces of the spirit. Too much of our old animal

ancestry clings to us, for that. Spiritualism lacks spirituality, so does the church. Neither will overcome the world without it, either can with it, because it puts us in rapport with the eternal world and its high ministry. Neither the "mistakes of Moses" nor Spiritualistic takes cap stand against its power. Genuine progress has always been dependent on spirituality, for by it we form an alliance with the spiritual forces of the W. H. OUMMINGS.

A good laugh is sunshing in a house.

Thackeray. A beneficent person ishike a fountain watering the earth and spreading fer-tility.-Epicurus. Never spend your money before you have it.—Thomas Jefferson.;

Beauty, without kindness; dies unenoved and undelighting, Jolinson, Man only blameshinself in order that ne may be praised. Rochefoucauld. Better a human clod that aches with the load of life than a calm Olympian god who hath never suffered strife,-

Henry Austin. It is only a poor sort of hannings that could ever come by caring much about our own parrow pleasures. George Ellot.

# TRUE SPIRITUALISM.

# Knowledge Possible without Physical Phenomena.

In the present day the minds of many people are directed to what is called dodern Spiritualism, and true investigators have met with many difficulties and stumbling-blocks in their path towards the knowledge sought after. One of the greatest of these stumbling blocks is physical phenomena—whether genuine or otherwise, at the moment, does not greatly matter-and we propose therefore to see if we cannot throw some light upon this important subject, whereby it will cease to be a stumblingblock in the way of true progress.

An investigator, at the outset of his

escarclies after truth, is met with a statement, positively made by Spiritualists, that it is only through an investigation of physical phenomena that he can be convinced of the truth contained in the teachings of Modern Spiritualism; and therefore he makes such an investigation, with the result that he finds much that astonishes him, and which appears to be the product of powers and forces of which he had no knowledge whatever. He is positively told that these manifestations are produced by spirits of men that have lived on the earth plane as he is living at the present time, and that when his time for departure comes he will be able to return also in the same manner. But ater on he finds out that some of the manifestations had been produced by fraud and trickery, and thus his whole foundation upon which he was build-ing his faith in Spiritualism, totters to ground and he is left again high and dry upon the shores of skepticism. What is the true cause of this mental entastrophe? Is it not because he had

begun his investigations in a wrong direction; having been misdirected by those who professed to be his teachers' Even supposing that he had not discovered the trickery that had been practiced upon him, he would soon have discovered that the manifestations in themselves, were of no practical value in teaching him to live a better earth ife, that in themselves, the phenomena were not of any use whatever, beyond satisfying, temporarily, idle curiosity. As a matter of fact, it is now found that many spirits, who used in days gone by, to-produce these various physical manifestations through media, have, non-themselves -progressed into higher realing of thought and action, and now deprecate the work they did. as being of little worth in teaching mankind the truth. The fact is, so much curiosity and attention has been directed to physical phenomena, especially as a means of making a pecuniary income therefrom, that its true purthat of simply being a stepping-stone to the much higher plane of spiritual phe-

nomena.

Now that nearly fifty years of proof of the fact of physical phenomena has seen on record, it is time that more attention should be directed to the higher spiritual manifestations which carry with them the power of teaching mankind truths which lie at the root of man's very existence; and vet even iere mistakes have again been made and for the purposes of pecuniary gain, the giving of tests in public has een given undue prominence. The pest personal and most convincing tests have always been given in private sittings, and the media of the present day have really injured their material prosperity by their eagerness to give tests in public meetings; when if they had been content with less publicity, they would have done a very much larger business in the way of private sittings Many people go to a public meeting, hoping to get a test that would be of value to them in their everyday life. paying ten cents; whereas, for the same nformation given privately they would willingly have paid much more, and at the same time their friends and neighbors would not have been let into per haps family secrets which had better peen left concealed.

This greater prominence having been iven to meetings for tests, has caused the growth of a deprayed taste on the part of a large number of Spiritualists, and has thus prevented true spiritual growth. Public tests to be of any true value, should at the same time set forth spiritual teaching of the highest kind and the giving of tests upon the purely material plane should everywhere b discontinued, as tending to pander to the morbid curiosity of the listeners and the mistaken idea of getting mate rial advice or assistance on the part of the actual recipient of the test material affairs of the present earth exstence should be and are intended to be worked out by each individual, and the constant going for advice to friends who have "passed on," is a giving up of the birthright of each individual. A person in the earth life, having a Business of his own, carries it on to the best of his knowledge and judgment; he does not constantly go to his neighbors and friends for advice in every detail then why should he go for material advice to those who have "gone on be-fore," as they are not likely to know any more of material affairs than himself, they having-or ought to haveput off all materiality.

When, however, we go for advice and counsel in the true way of life, for eaching as to the best way to live, so that we can develop the higher self, then indeed we find the true uses of spirit communion and intercourse, and everything, therefore, that has a tendency to put stumbling-blocks in the way of true progress, should be put on one side. Why pursue the shadow when the substance is within the grasp? and yet this is what so many are at the present time doing.

The teachings of true Spiritualism have brought the substance of the All Knowledge of Truth within the grasp of all who will take hold of it, and therefore all should be earnest in the endeavor to take hold. It is not a promised gift, but it is a promised possession to all who will seek after it with true earnestness of nurpose and desire, and

The knowledge of truth can only be

realized by and within each individual, and it is only by a development and exercise of the powers of the higher self that this knowledge of truth can be obtained and realized. Reading of books cannot do it. The teachings of friends and acquaintances cannot do it. The kindly advice of spirit friends can-not do it. But all these may be and are helps to the individual in his search after true knowledge within himself. The great mistake of the present day ls, that all are so apt to lean upon some one else's knowledge or experience, in stead of depending upon their own in tuitive or inspirational powers. There s not one individual on the face of the earth, that is not a true medium in this sense, that each one is capable of true Fountain of All Truth and Wisdom, if they will only develop the powers within themselves. The divine within can and should be in constant touch with the divine without, and when this is the case, then will be made plain the grand possibilities that are before the human race, and the full and complete knowledge of true spirituality will be made possible without any manifestation of physical phenomena

The advice, therefore, to true investi gators into Spiritualism and its philoso phy is: Begin with spiritual phenomena and not physical, as thereby many pit falls will be avoided and the seeker af ter truth will be in a more direct touch with those who are able to guide arigh into the pathway leading to the Fount ain of Truth-this being the objective point of all such research, as it is only as we get in touch with truth itself. that true growth is possible. Do not depend too much upon the instruments employed in the conveying of the truth but hold fast to truth itself, and thus it will become embodied into your very existence and a life of purity and peace of happiness and usefulness will be the certain result.

JAS. U. SPENCE.

### MOSTLY SENSIBLE.

### A Sermon Wherein the Minister Omits Orthodoxy.

In a recent sermon by the Rev. Dr. Crane, at Trinity Methodist Episcopal hurch, this city, from the text, "That which thou sowest is not quickened ex-cept it die," he said in part, as reported in the Tribune:

Death is everywhere the gateway of ife. Death is the price that all living hings must pay upon entering a higher realm of existence. Death is the key-note of progress. And this is true whether we consider men or animals or plants or ideas or history or civilization or religion, or any other thing that lives. How natural, then, that we should expect immortality beyond the

The only basis of thought upon which we can reconcile the existence of death with the hopes of humanity, is that this world was created largely for moral purposes. There can be no benefit in death if we view the universe from s merely materialistic standpoint. world was not created that men might become wealthy or indulge in sensual men might be trained into the line of a permanent character of righteousness

LIFE IN THE SEED'S DEATH. Beginning with the same illustration ised by the apostle, we observe that no seed ever becomes of use except it die. whether that use is for food or to form new plant. To become nutritious to man it must be ground and destroyed as a seed, and then baked until all its life has perished. It is then prepared to live on as animal tissue. To become new plant it must rot in the ground that its life germ may spring from the mold. If it is kept always in the form of a seed it is useless. "He that saveth his life shall lose it, and he that loseth his life shall save it."

The earth, on a spring morning, lies clothed with verdant beauty and adorned with the peaceful emblazonry of plant life. And yet this peaceful earth is the result of how many geological cataclysms, glacial shiftings, fallen forests, winter-killed crops of vegetation. No manure or vegetable mold is so life-giving as that which is most impregnated with the death of former living things. All the sweet influences of spring, redolent with life, come from stores of death accumulated by winter.

### SERMON IN SLEEP.

Sleep itself is a nightly commentary upon this truth; for life, it seems, cannot be continuous unless it be thoroughy interspersed and sprinkled with these nasms of temporary death. Even so the clothes we wear are the remains of once living organisms, and the same is true with our food and our houses. The laws of nature as expounded by a modern scientist may be similarly construed, for heat is held to be but the resurrection of motion, and so the doctrine of the conservation of the physical forces shows that there is no new creation of each separate force, but that each new display of energy is but the rising again in a changed form of a power that we thought was extinct.

If you will look into that collective record of men's thought and action that we call history you will find the same truth illustrated. Take, for instance, the governments of the earth. At the beginning they were patriarchial, and afterwards they successively changed into forms of monarchy and democracy. Perhaps the next change will be nationalism. You will notice that each one of these is an evolution of the one precedes it. The idea of govern lives on.

SOCIAL SYSTEMS AND RELA

The social systems of the earth have had a similar history of life conditioned upon death. In the beginnings of history men were united together in labor as master and slave. The slave system gradually perished and gave way to the wage system, where men were related in work as employer and employe. This, too; shall die when it has lived out its time to make way for another system

more harmonious with the advancing

So it is in the matter of religion. The Jewish system of sacrificial worship was put to death by Jesus Christ. But only its husk died, for the life germ within it passed over into the next form of life, which was that of the church. Institutionalism (a religion conditioned upon church organization) is gradually dying away in the process of denomina-tionalism. It shall be replaced by some simpler and purer form of worship.

Every new era of religion seems to have been ushered in with violence. When the law was given, Sival thundered and shook. When Christ was born there was a "slaughter of the in-nocents." His church was first fully sent out upon its mission by his crucifixion and death. Thus many of the paradoxes of Christ are explained. He was the "Prince of Pence." And yet He came not to bring peace upon the earth, but a sword. The description of the last days, as given by him, pictures them as being preluded by wars and, rumors of wars. And it is the intimation of prophecy that the millennium shall be preceded by the great battle of Armageddou. MEANING OF THERESURRECTION

All these examples become of practi-All these examples become or practi-cal value when we apply them to the problem of our personal life. They point out in the first place the reason-ableness of that doctrine which teaches us that except ye be born again ye can-not see the kingdom of God. The resurrection was the favorite theme of the apostles, for that power over the grave, which Christ showed by his rising, confirmed them in the belief in his power to raise them up by his spirti into the newness of life. This, too, is the inner meaning of the cross. Our worldly hopes must die. The sap must all runout of them and leave them worthless and empty before our ambition and aspiration shall be fixed upon truth and righteousness. Our earthly lusts must perish that their strength may go to make up the desires of the higher man.

In the second place these analogies give us a strong presumption in favor of the life beyond the grave. If no force is ever lost, if no matter can be destroyed that the control of the life beyond the grave. destroyed, shall we say that so sublime a force as the human soul, or life, can perish? Or, rather, is not death but the natural step by which it, in accordance with the evolution of all other living things, passes from this sublunary state to its next higher and more advanced sphere of development and action? "Thou fool, that which thou sowest is not quickened except it die."

The above is further evidence of the fact that an orthodox minister of the gospel can preach a pretty good sermon -when he leaves out all that is peculiar to orthodoxy. And the more it is leav-ened with the essential principle of beller it is, and the more closely it harmonizes with reason, uature and common sense.

Spiritualism is indeed the essential basis of all the religions-so-called. How foreible, when understood from he Spiritualist's standpoint, is the learned Doctor's query: "Is not death but the natural step by which it, (the soul), in accordance with the evolution of all other living things, passes from this sublunary state to its next higher and more advanced sphere of develop-

ment and action?" Viewed from our standpoint, the quesion answers itself-affirmatively. But, if the old orthodox view be accepted as true, the answer must be a very different affair-to unnumbered millions of mman beings.

This other phase of the question, the Doctor wisely omitted from his sermon,

# SOUL GROWTH.

### Its Antithesis Is Soul Diminution.

In a late issue of The Progressive Thinker Brother Scott Briggs has a good article on Soul Growth. There are housands of our people who never heard of such a thing as soul growth or of such a thing as a man's dwarfing and retarding the growth of his own soul. But the fact that a man's soul can grow by man's own will, and the fact that he can retard the growth of his own soul is plain enough for any one that has an observing mind or soul to observe every day in the people that he comes in contact with. very many even in the ranks of the Spiritualists that are growing less and less, as far as the soul is concerned. Every Spiritualist who depends upon phenomena for his proof of spirit-life, and looks no further, dwarfs his soul until he becomes simply a wonder-hunter or the most bigoted and dwarfed kind of a small Spiritualist. But if he will add the philosophy and facts in natural law, and the study of all things in the universe, to his phenomenal proof, then he expands his soul and grows to be a beautiful Spiritualist who is not a one-sided nor a bigoted one. We have some lecturers on our platforms also, who seem to grow less year after year, from the lack of soul growth-especially those who get a hobto ride, and ride it so much that their souls grow less and less and they cannot lecture any more if a test medium is allowed to follow them, or if some rival speaker is allowed to live on he same planet with them. Soul growth means to take in all that

soul of this great universe around us, we possibly can from the great overthe more intelligence we absorb, more we learn of the "Philoso-Life." the more soul we have to

with us over into that realm of the hereafter, where the spiritual sunshall never fade, and where the of man expands and grows warmwith the love of his fellow mortal man on both sides of the line that divides the earth-plane from the land of

soul life. Spirit is life, soul is intelligence. We sustain and grow both spirit and soul we choose to feed both soul and spirit with the abundance of proper food that lies in the arcana of nature around us Buffalo, N. Y. J. W. DENNIS.

# THE PROGRESSIVE THINKER, The Leading Dollar Spiritualist Paper in the World.

# SPIRITUALISM IN THE LIGHT OF THEOSOPHY.

# The Countess Wachtmeister Talks to the Spiritualists at the Northwestern Camp-Meeting, and Gives a Novel Explanation of the Great Spiritualistic Movement.

the Northwestern Spiritualists' camp-grounds on the affeel him and thus certify to the world the truth of mate ternoon of July 23. Her lecture was as follows:

It is with much pleasure that I find myself here on this platform, because in days gone by I have been a Spiritualist and have possessed the powers of mediumship. I have so that taking his hand the flesh fell down in bags. Then passed through all the different stages of mediumship the entity spoke: "I have drawn the vitality from the mo-and therefore feel that what I relate to you to-day is said dium, and if you were suddenly to arouse him he from experience and knowledge, and not from hearsay. would die, because I should not have time to restore the I have felt all the joys as well as the sorrows of mediumship, and having passed through these various stages I The medium indeed was a pitiable object, wrinkled and have entertained the greatest pity for those mediums who loose skin hanging about the skeleton form, all the vitalhave been found out in trickery and fraud, because knowing the laws that govern mediumship, having been amongst mediums of all kinds and descriptions, I understand what are the temptations which lie in their way.

When I was a Spiritualist my great endeavor was to have a home formed for mediums—a home where they would be able to live in happiness, surrounded by beautiful scenery, exquisite flowers, lovely paintings and soul- not to attempt to materialize the brain, but instead cover inspiring music. So that, being surrounded by every-thing that is grand, both in nature and in art, they would kind of headgear." then be able to give more satisfactory seances to the public than are being given to-day, when they are compelled to lead a life amongst all kinds of persons with a promiscuous environment, where the magnetism is of a lower order, and the vibrations inharmonious. These work upon the medium in a harmful way, his organism being so sensitive that he is like an instrument upon which play all the vibrations around him, each one fluttering against Spiritualism to form such a home, but selfishness met me draw the magnetism both out of the medium and sittered on every side. What did they care? They paid their and with the magnetism they weave the electrical par-

### HOME FOR MEDIUMS.

But let me put once more this project before you. How wise it would be here in America, where you have such a vast number of Sipritualists, that you should entertain this idea and bring this proposition once more before the might be founded; such a retreat formed, so that when you held your seances you would be certain that those present and lending himself to the operation. seances would be under the best conditions. In San Francisco several years ago I mooted this idea to many Spiritualists and they told me that they were contemplating building a large edifice that was to have various rooms, one for materialization, one for trance mediumship, and so on; each room would be devoted entirely to one particular kind of mediumship, and it was also decided to have a large organ in the center of the lyceum so that during the seances beautiful and grand music would be filling the air with harmonious melodies. When I passed through San Francisco this spring I learned that the project was strengthening in the minds of the Spiritualists and that they hoped soon to erect such an edifice.

a pang to see the misery and poverty that surrounded those unfortunate beings; and when I found them tricking at seances and afterwards expostulated with them, this is the answer which they invariably gave to me: Are we to starve? When we give genuine seances, so much vitality oozes out of us that during the day time we are unable to do our work; we spend most of the hours in a sleepy, hazy condition; it is impossible for us to give materialing seances continually without feeling the injurious effect on the physical health, and utter prostration

Therefore, if you love your Spiritualism you should also care for your mediums, making their surroundings pleasant, agreeable, and above all, pure for them, and then would your seances be far more satisfactory than they are to-day.

### PERSONAL EXPERIENCE.

When mediumship first burst upon me it came like a wonderful revelation, and I felt as if a divine inspiration had overshadowed me so that I must go out into the world and proclaim this grand mystery to all who would listen to it. But before doing so I felt that it was my duty to investigate and to know thoroughly what I was tionalities and thus discover if they coincided one with the other. I studied and read all on the subject that was scious as I am at the present moment. to be found, for I considered that if Spiritualism could be demonstrated before the world as having no dross By very simple but effectual methods. I engaged a medium for a certain number of scances, say ten or twelve, with the medium and myself, and no stranger was ever perfect harmony and not permit any other kind of magnetism to penetrate where the best sort of manifestations were desired. The results were extraordinary, and I will describe to you one scance, to show you what it is possible to obtain if proper conditions are adhered to.

### MATERIALIZATION EXPLAINED.

with my own seal across the doors, cupboards and win-consciousness on this plane; but is that wise or is that dows, so that nobody could enter from without and a vase | right? You who do not think it desirable to go down now retreated saying "I am going to produce for you pervade the whole; that all Spiritualists should adhere to Those pupils have gone on year after year following possession of the medium, and then would give teachings hours of leisure and enjoyment. Price that has rarely been done, at any scance. I will bring those laws, so that every kind of seance should be given the directions thus given to them, and just as water drop.

The Countess Wachtmeister occupied the platform at the medium into this room so that you may touch and rialization." He then disappeared behind the screen and that tall figure brought out in his arms the medium who looked like a skeleton, all the clothes hanging from him, magnetism into his system.'

Looking then at the entity, I asked him whether the whole of his body was materialized, and he replied: "It is not; the brain is empty. That is the case in nearly all materializations, the brain is a cavity, because were we to take the particles from the brain the medium would become insane. Therefore we have to be most careful the brain either with a semblance of hair or with some

Finally the entity observed: "I must now put back the vitality of the medium, or he will die," and then disappearing, the vitality was restored to the medium, who when fully awake, was unconscious of what had occurred during his trance state, only feeling himself thoroughly

I have also learned much in regard to materialization, which probably may interest you. When a materializaand setting his sensitive organism into commotion, sway- tion has to be built up, it is usually the etheric body of ing it either for good or for evil; so that perfect harmony the medium which serves as a basis; they then take all and peace are absolutely necessary for mediums. I used the electrical particles from the air and gathering them my best endeavor to persuade rich persons interested in together place them on to the etheric body. Then they money for their seances, and then what mattered it to ticles into the etheric body. That makes a vehicle into them what became of the unfortunate mediums? and so which any entity steps, and as he enters, that vehicle being chameleon-like in nature and entirely plastic, he can shape it into any form he pleases and model the features he desires to produce.

Then again the pictures so often shown at seances are manipulated in much the same way; the electrical particles are woven together, are coated with the magnetism public. There are many wealthy persons who would of medium and sitter and then on that surface is properhaps be willing to help if you only placed the plan before them plainly and clearly, and then such a home in the sure of the sitter or clearly.

Once in the course of my investigations I developed a medium for materialization. I was in Paris at the time, and was asked by one of the first mediums to-day in that city if I would hold a seance with her, for she had received a communication telling her that I had the power to develop her. Now, her whole soul longed for such manifestations, for they had not a single medium with materializing capacity in Paris, and so she implored me to accede to her wish. I sat with her and the very first evening as I clasped her hands in mine, we being entirely alone, her hands became cold and clammy, and gazing upwards, she said to me: "Look!" I turned to the corner of want a home for your mediums where they need not live in penury, often wanting a crust of bread, for such actually have I found in my experiences, and it caused me many a dead trance and I, striking a light, watched this strange figure gradually fade away. I left Paris the next day, but the mediumship was opened for materialization, and afterwards when I read the French papers I was amused to find that the medium was holding seances with many entities coming out around her.

The reason I have told you this is because I wish to cxplain to you that such seances can be held under test conditions. I made the medium solemnly promise that she would always keep to the conditions which I imposed upon her, namely, that she should sit in the center of the circle, covered with drapery, so that her form would be invisible, a faint light in the room, sufficient to render every object clear and distinct, the visitors seated around her at a distance, holding hands, and no possible fraud could take place, for all materializations would come only within that circle: thus would she be safe from all temptation to impose on the public fraudulent mani-

### CONCLUSIONS.

Having pursued my investigations to the end of these two years, I came to the conclusion that mediumship for talking about. I gave up two years of my life entirely me was not desirable, for the following reason: I did not mediums, traveling from country to country, so that I the other side to take possession of my body. I was never should gather together the experiences of different nature unconscious, so that during the whole time that I passed through these various stages of mediumship I was as con-

But I reasoned thus: All the experiences given by these mediums (and I must have visited over fifty) are differwithin it, but that it was a pure philosophy, then would I consecrate my life to it, Now, how did I investigate? kind; I can nowhere discover a law which binds the whole together; therefore it is impossible that this can be the whole of the truth, but only a fragment—a very imperpaying him highly so that he would give his services entirely to me during this series of seances. Then the group of persons around me were in perfect sympathy genuine, but at the same time there was no coherence or co-ordinated system in Spiritualism; there was not a philadmitted, as it was necessary to keep the conditions of osophy that could be placed before the world with such a coherence of thought that it would be accepted really by intelligent people.

What Spiritualism has most gloriously achieved is the showing to mankind that there is a state after death, a life beyond the physical and material plane, that intelligences are able to work the finer forces of nature and also that astral bodies are able to communicate with the liv-My test rules were the following: Pieces of paper scaled ing. You are able to draw your dead back again into

in his eyes to catch every word he said. I suddenly saw wonderful influx of power had been thrown down into those eyes disappear, and that was the only thing which Spiritualism that it should rise into something grander, proved to me that the entity sitting near me was not a wider—something more noble; that all that kind of human being, for every time I gazed intently into those amusement should be discarded; that all those promiseyes they seemed to vanish, and only cavities remained. cuous seances where you bring in every kind of person; How indeed could they be materialized when we know every kind of magnetism, every sort of vibrations and that the eyes are the windows of the soul? The entity conditions, should be put on one side; that laws should for yourselves that what I tell you is true."

under law; then there would be a possibility of having ping on a stone will by degrees wear that stone away so some kind of order and coherence. Traveling from one country it another, I found that curiosity and amusement all these wonderful psychical faculties with knowledge, seemed to be the prevailing object and basis for the study so that now to-day, at any moment they can enter onto received from America ordered all

From Spiritualism I turned to occultism, and there discovered that there was a method of developing the faculties which would enable any person to reach to the planes where the departed dwell. As I advanced in my studies I found them so intensely interesting that I determined to give up Spiritualism, simply for the reason that I could get nothing more out of it.' I had had test search itual planes. You think that you benefit your friends ances for the very highest spiritual knowledge, but these by bringing them back to earthly conditions; we maintain seances proved to be a kind of repetition of what was in that as the law of evolution is continual progression, it is the minds of the sitters, and though I tried in every pos- harmful to retard the progress of those who have left this sible way to get a coherent philosophy, I failed entirely to

To banish my mediumship I had to develop my will netic vitality which prevents their astral bodies from dispower. Therefore I began willing at every animate and integrating as quickly as they otherwise would, and so inanimate object until I had developed my will power to that extent that I was able to close the door of medium-ship, and from that time have never had a single phase of mediumship, because having once fastened that door I have kept it tightly closed.

scattered in the room with people seated around them. It was the public room in Paris. An old man was talk-

another human being. I looked upon it as a crime, and from that day dropped the physical will power.

### TURNS TO THEOSOPHY.

Later on I came into Theosophy. A perusal of "Isis Unveiled" showed me that in that volume were many of the ideas which I had formulated during my investigation of Spiritualism. I joined the Theosophical society in the hope of gaining knowledge—the same motive which I had formulated during my investigation to the four bodies in man, namely, the physical, the astronomy trail, the mental and the spiritual bodies. Now, the physical that Jonathan would reof Spiritualism. I joined the Theosophical society in had prompted me when I joined the Spiritualists. Then | ical body should be held as a holy temple for the one who | turn, and next morning I paid my bill I began the same process of investigation in Theosophy, and soon I discovered that there was another kind of will power, a spiritual will power, that was the right kind of so as to keep the pores of the skin perfectly pure and living adepts. Again to prove to you power to possess! And how is it to be obtained? Through power to possess! And how is it to be obtained? Through fresh. Then again, the matter of food is of great import- how occult societies can be guided by self-abnegation, through denying yourself in all ways, ance, because as you build up your physical body with heard of a certain group of mon and through unselfishness, and lastly, through the killing out of desires for every desire is a bond which binds you to lift you eat the grosser foods, such as flesh meats, then you strange, that number seven) who were

I imagine each desire as a hook, each hook fastened on to the things that you long for, each hook attached to some worldly object. On every hook is a chain which winds around you, binding you down to earth. With every desire that you can overcome, that hook unfastens

lantian adepts who had brought with them the traditions cause the sun has a wonderfully vitalizing effect; so that and by slow degrees they developed the of that older period of time and the knowledge of occultism, as practiced in those early days, seeing how the world was rushing down into materialism with rapid strides, noticing how, as persons were developing their intellectual powers, the churches gradually lost their hold upon them, and so having nothing to catch on to they were drifting down into materialism, the Lodge determined to stop this the mental body to be built? The only process is terrible downward course.

A spiritual influx was thrown down here into America, and then began the Rochester manifestations, these adepts being living men, great souls from Atlantis incarnated into the bodies of North American Indians. It was they who brought forward this great movement of Spiritualism. But unfortunately Spiritualism has not should you set your mind on some noble ideal or virtue; followed the course it was intended should have been and then by slow degrees will you be able to turn the curadopted, because their object was that Spiritualism rent of your thoughts from trivialities and nonsense to given to us in Eastern phraseology. through its phenomena should show to the world that higher themes and nobler conceptions of virtue. You there is a life after death; that there are forces in exist. may read a hundred books in a year and yet know nothence finer and subtler than the material forces; that there ing of what is contained in those books. It is only what White Lodge of the adepts in the Himare other planes besides this physical plane. Thus far you really assimilate which becomes your own. So, far alayas is the grand goal to which all has it succeeded; but it was the intention of these adepts better to read only one good book and to have imbibed to pour out through Spiritualism the vast philosophy of the essence of all that is noble and elevating within it the Wisdom Religion, and in this the failure comes. Why? Because the people were so delighted with the them untouched. phenomena, so taken with the novelty of the manifestato the study, and living as I tell you in the vicinity of the care to make myself passive, thus permitting entities of | tions, that they all rushed into phenomena at once; they wanted nothing more. They were able to communicate with their dearly beloved, and what then did they care for the philosophy?

And so these adepts, finding the impossibility of turnly receded from the movement, but there is still the chance of making the conditions favorable so that these adepts who were at the head of your Spiritualistic society would return to you. They are glorious beings, advanced adepts, but living in the human body. then, should you not develop your mediumistic powers according to law, so that you might become instruments for these adepts for work in your own country? Every medium has some of the inner faculties awakened, but every medium more or less is an irresponsible being, because not understanding the laws he does not know how to produce plienomena at will. No medium can enter onto the other planes with perfect knowledge of all the conditions of those planes-not only one little glimpse

### WHITE LODGE IN THE HIMALAYAS.

and investigation of Spiritualism.

Now, mark you, I am talking of the past, not of the present. If am speaking of the years 1876 to 1878. In those days Spiritualism had not progressed so much as it the earth can translate that knowledge onto the physical base to-day, and I am obliged to bring forward personal recollections to explain what I will say to you later on.

TURNS TO OCCULTISM.

The astral or heavenly planes—they can meet their commeetings to be closed, and manifestations to case. They were terribly despondent; having given up the pleasures of the world, their life seemed bear through death and returning to those who have passed through death and returning to the earth can translate that knowledge onto the physical blank, and the trial was a severe one. They determined to sit all the perinces together and find that they corroborate one another. The can they place before the public testimony that it was useless—they could not obtain a single that is worthy of consideration.

other, then can they place before the public testimony that is worthy of consideration,

SPIRITUALISM AND THEOSOPHY.

Now, the difference between Spiritualism and Theosophy is, that you try to draw your loved ones down onto the physical plane of our existence, whereas we endeavor to draw ourselves upwards onto both the astral and spiritual planes. You think that you benefit your friends for a week. They wanted me to join itual planes. You think that you benefit your friends by bringing them back to earthly conditions; we maintain that as the law of evolution is continual progression, it is harmful to retard the progress of those who have left this work.' earth by inducing them to return, because every manifestation causes them to imbibe a certain amount of magintegrating as quickly as they otherwise would, and so Spiritualism retards instead of helping the loved ones.

lege is to receive the souls of the dead. There is not one I then began trying what effect this will power would single soul that passes from this life that is not well omed and suddenly in the middle of the night have at sennces. I visited one where little tables were on the other side by living men and women. These souls for the wrote down where left to switzeriand and suddenly in the middle of the night for the night tables. on the other side by living men and women. These souls look upon them as angels because they see them in their astral or spiritual bodies, but they are the living men and astral or spiritual bodies, but they are the living men and that what I had heard was actually considered. One day a most awful a great and the considered that what I had heard was actually considered. It was the public room in Paris. An old man was talking to his son who had been dead for three years, and since that death the old man received weekly communications from his boy. I went up to that table, directed my will power between him and his son, and the table storage of the old man was bewildered, he could not understand why his son should be silent, and at last the tears rolled slowly down his cheeks. I moved away. The table was still. The thought then came to me, What right have I to stand between that man and his son? What right have I to impose my will upon another human being? Then I removed my will power, and in a few moments the table was running along merrily, and the old man was happy once more.

When alone I pondered over this great problem, and I came to the conclusion that I was acting wrongly; that no human being. I looked upon it as a crime, and from that day dropped the physical will power.

while in their physical bodies; but if you want to help your friends in their astral bodies, then meet them on their own planes and render them the service and help which you cannot give them here.

THE FOUR BODIES IN MAN.

THE FOUR BODIES IN MAN.

Turby you?" He looked at me and said, "Are your arms so strong?" "Oh, yes." I replied, "well developed muscles." He left me with these words: "I hope you will not move any more furniture, or we, shall have to come again." I locked my door quickly, and I whistend to myself if it comes again I

wants to develop psychically. The body should be kept and went away. cleanly in every way, bathing should be a daily practice your society has been controlled by build up your body with the grosser particles, and thus make it less susceptible to higher influences. The great importance of this is, that the astral body is built up and fed on the astral emanations of the food you take. Therefore if animal flesh is consumed, the astral body is fed which they were the develop their facturation of the straight they were to develop their facturation of the straight they would be able with knowledge to enter out all planes. with the psychic emanations of the animals. All animals have passions, such as jealousy, anger etc.; you draw into Germany to bring forward the theothe chain loosens, drops from you, and then does the spiritual force surge up. Therefore every desire that you can overcome for earthly things, every hook that you can unfasten, liberates the spiritual power within you.

have passions, such as jealousy, anger etc.; you draw into Germany to bring forward the theosophical teachings, because the Germany to bring forward the theosophical teachings, because the Germany to bring forward the theosophical teachings, because the Germany to bring forward the theosophical teachings on proud of their philosophy, would be unwilling to accept can overcome for earthly things, every hook that you can unfasten, liberates the spiritual power within you.

WHEREFORE OF SPIRITUALISM.

Later on the origin and the purpose of the great Spiritualistic movement was explained to me. I learned why Spiritualism had come into the world. A group of Atlantian adepts who had brought with them the traditions of the strain body contains all our emotion both for good and for evil. Therefore we should phers and of their pasts records of phillososophy, would be unwilling to accept the great adepts of the White Lodger than the sundant past of the world in the sundant past of the world in the sundant past of their pasts records of phillososophy, would be unwilling to accept the great adepts of the White Lodger than the sundant past of their pasts records of phillososophy, would be unwilling to accept the great adepts of the White Lodger than the sundant past of their pasts records of phillososophy, would be unwilling to accept the great adepts of the White Lodger than the sundant past of the world be accept the group of men and women, who could not try to augment the evil by assimilating into it the great adepts of the White Lodger than the group of men and women, who could not try to augment the evil by assimilating into it the great adepts of the White Lodger than the group of men and women, who could not try to augment the evil by assimilating into it the great adepts of the White Lodger than the group of men and women, who could not try to augment the evil by assimilating into it the great adepts of the White Lodger than the group of men and women, who could not try to augment the evil by assimilating into it the past of the white Lodger than the group of men and women, who could not try to augment the evil by assimilating into it the past of the white Lodger than the group of the great adepts of the White Lodger than the group of men and women, who could not try to augment the evil by assimilating into it the past of the white Lodger than the group of the white Lodger t should eat only fruits and nuts.

### MENTAL AND MORAL GROWTH.

But this is only the first and primitive stage. The mental and moral have also to be developed; and how is through the thinking faculty. You build up this body exactly in accordance with your thoughts; so that if your thoughts are your triffing ordered with your thoughts are your triffing ordered with the control were their great gifts and knowledge; also H. P. Blavatsky prophesied "that in time those men will have royal persontations of the control were their great gifts and knowledge; also H. P. Blavatsky prophesied "that in time those men will have royal persontations of their great gifts and knowledge; also the prophesical triffic and the property of their great gifts and knowledge; also the property of their great gifts and knowledge; also the property of the property of their great gifts and knowledge; also the property of their great gifts and knowledge; also the property of the proper thoughts are very trifling and only occupied with the evages as their pupils." This prediction I have been told has come true. The eryday gossip of the world or trivial occupations you build up a very imperfect mental body.

Daily should you meditate and concentrate; daily than to skim over many books leaving the jewels within it. Therefore let each one in what-

### HOW THE SPIRITUAL BODY GROWS.

Then the spiritual body, how does that grow? By every thought of devotion, every thought of worship-so that every aspiration towards the divine is augmenting the joy and blessing which will be experienced in the heavenly state; for the more a man longs for the spiritual ing the minds of people into more serious channels, quiet- while on earth, the more happiness awaits him on the other side.

Theosophy has much to teach because it lays down plain rules to be followed in everyday life; it also explains ethereal phases of Spiritualism, leading how you should develop your faculties with understand-ing, and then it places before you the possibility of devel-phere of exalted spiritual truth. A ing, and then it places before you the possibility of developing your inner psychic powers so that you may gain control over them.

I have spoken to you to-day with my heartfelt wishes that some of these words of mine may find a responsive By Prof. W. M. Lockwood, lecturer chord within your hearts, so that you will realize the truth of what I am telling you.

When I learned that the adepts who started the Spiritualistic movement were living men, a kind of revelation into the unseen world, but the knowledge of all the con- and explanation of certain experiences of my own came to First. The Philosophy of Cure. ditions. No medium has the power of entering onto the other planes with intelligence, helping those that have were really guided by adepts living in the physical body. E. D. Babbitt, M. D., LL. D. A very ingone beyond on the actual planes in which they find themselves.

In Europe I heard that there was a group of Spiritualists structive and valuable work. It should have a wide circulation, as it well fulthemselves. in number, and these people had given up their lives en- at this office. Price 75 cents. of matches in my pocket ready to be lighted at any moral tone of the degraded people you can find in those curtain before him, a gas jet burning in the room, with pale tissue paper before it, every object clearly visible to the eye. After hearing the medium give a few sighs the eye. After hearing the medium give a few sighs the eye. After hearing the medium give a few sighs the eye. After hearing the medium give a few sighs the eye. After hearing the medium give a few sighs the eye. After hearing the medium give a few sighs the eye. After hearing the medium give a few sighs the eye. After hearing the medium give a few sighs the eye. After hearing the medium give a few sighs the first the sound of the degraded people you can find in those tirely to Spiritualism; they no longer cared for the pleasmoral tone of the degraded people you can find in those to the world; they cared only for the work in which they were engaged. I went to the house with a certain they were engaged. I went to the house with a certain they were engaged. I went to the house with a certain they were engaged. I went to the house with a certain they were engaged. I went to the house with a certain they were engaged. I went to the house with a certain they were engaged. I went to the house with a certain they were engaged. I went to the house with a certain they were engaged. I went to the house with a certain they were engaged. I went to the house with a certain they were engaged. I went to the house with a certain they were engaged. I went to the bound of the Masters, was such by those great teachers to show the statement of the tensor to conditions, will be to show the statement of the sounce. Frice to cents.

"Human Culture and Cure, Marringe, the world; they cared only for t the eye. After hearing the medium give a few sighs the entity appeared and seated himself on a chair by my side for twenty minutes, as seen by the clock. I then with my seisers or cut off a piece of his robe and watched it in my had gradually fade away, and then as it vanished the entity remarked, "That is a part of the vitality of the medium," and as he went on explaining how mediums lose their vitality at every physical seance, I looked earnestly in his eyes to catch every word he said. I suddenly saw

There is a sort of unwholesome fascination about the tide that was rushing towards materialism. She be received when I asked them to admit me into their different council. As one lady said to me, a lady of titles, in London, the hold of the medium give a few sighs the lock. There is a sort of unwholesome fascination about the tide that was rushing towards materialism. She be received when I asked them to admit me into their different councility. As one lady said to me, a lady of titles, in London, the hold of time, as you will remember, first to the Spiritualists, of the spiritualists, loping to get a certain number around her to listen to the spiritualists, loping to get a certain number around her to listen to the Spiritualists, loping to get a certain number around her to listen to the Spiritualists, loping to get a certain number around her to listen to the Spiritualists, loping to get a certain number around her to listen to the Spiritualists, loping to get a certain number around her to listen to the Spiritualists, loping to get a certain number around her to listen to the Spiritualists, loping to get a certain number around her to listen to the Spiritualists, loping to get a certain number around her to listen to the Spiritualists, loping to get a certain number around her to listen to the Spiritualists, loping to get a certain number around her to listen to the Spiritualists, loping to get a certain number around her to listen to the spiritualists, loping to get a certain number around her to listen to to listen to the grand truths which she had to expound control over all these circles situated in different counevery student and especially by every
She said to all those pupils who came to learn of her the tries. He is aware of all that takes place in each circle,
Sprittualist. One of the very best inner truths of occultism: "Never accept anything be- and directs the work to be done. Each circle sits at the cause I tell you it is true, but take what I tell you as a same hour, with thoughts and minds centered on the parhypothesis on which to work; follow on the lines I will ticular work in hand." They then informed me that in give to you, and then gradually you will be able to find their own circle a member was able to leave his own body Tuttle. Lovers of poetry will find gems for yourselves that what I tell you is true."

at will, and in his astral would visit another circle take of thought inpoetic diction in this hand-

They then offered to communicate with me at a distance, and I agreed, thinking it would be interesting. They then said: "Would you like Jonathan to

visit you? He is the one whom the head in America always uses when he wants to perform any great physical manifestation." In my innocence I re-

SOME OCCULT EXPERIENCES. I left them; I went to Switzerland and suddenly in the middle of the night

Now this corroborates the idea that

On acquainting Madame Blavatsky with these facts, she replied: "I know those people; there is an adept in Nuemburg who is developing them." She then begged me to go to Kempton, the town where they were living, and ver-ify for myself how wonderful were men and women who once lived in a factory have to-day a hundred pupils to whom they teach the laws of occultism, such as we have it in our theo-sophical society, only they give out in Western terms that which has been Thus it is proved beyond a doubt that

living adepts are controlling occult societies all over the world, but the great one day will reach every true adept looks with reverence and love to those ever society he may find himself, try to develop the powers that are lying latent within himself, so that as they lossom out into activity, he may work for the service of the world, not only planes of being.

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# Dr. Geo. C. B. Ewell Answers the Countess Wachtmeister, and Fully Vindicates the Right of Spiritualism to Exist--- A Scathing Criticism of Theosophic Teachings.

on Sunday morning, July 25, at the Northwestern camp- erable phenomena hunters. What is the difference? grounds, in reply to the lecture of the Countess Wacht- The same right to investigate exists within ourselves to-

backward and view the movement known as Spiritualism have the same right to reach the divine fatherhood of during the past fifty years, we find one or more branches universal life. If we have not, I fail to understand the of life have grown upon this tree of knowledge we have law existing between parent and child to-day, and all that of life have grown upon this tree of knowledge we have law existing between parent and child to-day, and all that called our own; and it is not strange that, having sprung Spiritualism claims, all that it embodies in itself, is the You take a mother and her children and let them go out from us what we have brought to the world, they are going to do it. If they can change the name of spirit to perpetuate the teachings that have made possible some of tunity to understand it, each man, woman and child for proper that the children go from one to another, astral, if they can change a medium to an adept, and if the so-called deductions that are claimed by them to-day. himself or for herself.

In this, the latter part of the swift-fading nineteenth century, Spiritualism and Theosophy are moving side by side in the minds, the intellects and the souls of men and women on each and every hand, each claiming those laws, gate the entire phenomena of Spiritualism—say nothing based upon the fundamental principles of nature, that made possible a proper understanding of the elements ligence and essences that constitute the soul-life or ego of to-day; and it is not strange that men and women of advanced, progressive minds are turning toward these hopes as did ahead of them to understand; and I would ask my sister the wise men of old turn toward the star of Bethlehem, if she had investigated the philosophy and phenomena of the wise men of old turn toward the star of Bethleten, Spiritualism for twenty years as closely and as carefully tions, and gone by, and dwells within our hearts to-day, and ever comes as an incentive to a broader and better understand-

throughout centuries of time, that having swung back the us the philosophy of Spiritualism and called it Theosodoorways of eternal life, we are anxious and investigating daily to more clearly comprehend those powers, forces Spiritualism under another name. and elements; and Spiritualism in the last half century of time has never failed to inquire into every department of that she has known all the joys of mediumship and all the advanced thought that has expressed itself in the movement; and because we believe as Spiritualists that we are terly refute, for a medium who is truly touched by the advanced men and women, capable of investigating and spirits could not shake off the garments in two years; and seeking to understand all lines of thought, the result

### INCEPTION OF THE MOVEMENT.

New York, and claimed that through jugglery he could mediums of the nineteenth century have known and produce all the manifestations of the Spiritualists in proven the spirits and claimed them to be higher eduproduce an the mannestations of Henry J. Newton, cating forces at all times. And when we are asked where has done a grand and noble work, when are we to lay at 128 West 43d street, in that year a body of men and is the spirit-world, when we are asked where is the power, down mediumship and take up adeptship? When are women, who at that time were well-known Spiritualists we do not say that our grand White Lodge is everywhere; we to swathe ourselves in the clothes of the infantandlose and mediums, gathered to investigate the matter. They we do not speak in generalities that it is an impossibility the power of men and women? That is something we formed themselves as a society and chose the name of to draw deductions from; but we say that the operation cannot understand. Neither can we poor, ignorant men sky and Colonel Olcott were the leading lights in the sions of the mighty whole, and the universal connection brings us in contact with our God. We do not speak of vatsky was one of the recognized mediums of that city, adepts scattered over the country so that we cannot tell although she was considered a very ignorant and illiterate whose they are; but we point with pride to our leaders,

counts of those seances and of the formation of that so- known as the phenomena of modern Spiritualism; and I ciety are held in book form, under the signatures of the would like to know who has ever met a Theosophist that various members, by Mrs. Newton, in the city of New could prove the theory of reincarnation? They will tell York to-day, and the Theosophists have made many at- you that they have dreamed of the possibility of the same. tempts to gain possession of that manuscript.

nothing else, and the matter was dropped by the majority to turn to our father and mother for love, for protection, of people and the society disbanded; but Madame Blavat- for advice and justice, whether they are in the spirit-world sky and Colonel Olcott saw at this time an opportunity or in the world of human life. for self-aggrandizement, and within three months the movement known as Theosophy was brought into an active existence, based upon the claims of this individual who was found by the majority of honest, carnest, investigating, conscientious men and women to be a fraud and

Then if this be a truth, which we are forced to accept from the very fact that we have in our possession the evidence to prove it, Theosophy claims for itself as a foundation something that is manifestly unjust and untrue to all human life.

It has gone on through the past twenty years, and now we are able to welcome to our platform one of the leaders of the movement in the world at large, and we are supposed to sit silent while we are told that probably Spirit halism has accomplished some good because Theosophy the adepts that none of us can understand. Now, Spirhas permeated it.

### PERMEATED WITH SPIRITUALISM.

Now, from the facts before us, if Theosophy is not permeated with Spiritualism, I fail to understand why not. It is an impossibility for a child of a late day to permeate a movement that has made that child possible, and as far as we are able to learn, as far as we are able to understand, the whole basis of Theosophy stands upon the foundation of mediumship. I care not whether you choose to call it Trand White Lodge, or whether you call it the adepts, Sorce-through some avenue or channel in answer to our

ylough for them. I fail to understand the difference between an adept geing at a distance what is transpiring, and a medium arcising her clairvoyance for the same purpose; and yet and that adeptship is! I would like to understand difference. If the word "adept" has a power of bapsim that is greater than the word "medium," why, we made that of "adept" possible, I claim that the mediumship of Spiritualism is the power that has been taken the adept of to-day.

is not based upon law is because we cannot utilize at all adopts, mahatmas or anything else. times. Now, if the utility of anything at all times is demanded to base it upon law, the whole world is at fault, and the sooner we blot out the sun, the moon, the stars and the earth, the sooner we are going to progress; for the sun only shines for us in the daytime, the stars and moon only shine at night, and nature in her manifestations in the grass, in the tree, in the shrub or in the flower, only produces a perfect specimen once in a thou-

So if it is necessary for us to exercise a power continually to base it upon law, we have no law on any hand, and Theosophy makes a claim that would overturn all of the old established lines of thought that are based upon shilosophical and scientifical deductions, and it seems to throws out a something it does not understand itself. PHENOMENA HUNTING.

Dr. Ewell delivered the following inspirational lecture | nalism, and yet she turns to us and says we are poor, mismeister, delivered from the same platform, on Friday day; the same law that gave her the opportunity for deprevious. The controls spoke as follows:

The subject of our thought this morning is, Spiritualis wicked for a child to go to its mother in need, then I say Spiritualism is at fault; but if it is our right to go to It is neither strange nor wonderful that, as we turn our parent in suffering and agony, then I claim that we

### UNDER ANOTHER NAME.

Then again, if you are able to understand and investiers for forty years, and they still find there is something contact with the philosophy of Modern Spiritualism, be-And neither is it strange, having passed through the cause after she had told us of what poor, crawling worms crucible of terror and having stood in fear of death we were to be eternally hunting the phenomena, she gave phy, proving to me that she has come in contact with

Now then, again, she says in her very first statement sorrows and agonies of the same. That statement I utknown as Theosophy has sprung into existence. It is the first child that Spiritualism gave any attention to. of spirits, because she claims that she could not believe In the year 1876 a man came from India to the city of what was given her through her own organism, and the

At that time Henry J. Newton, Madame Blavat- child. We say that all are mediums, that all are expres-North, South, East and West, and we stand ready to A series of investigations were conducted, and the ac- prove authentically at all times the evidences that are Well, almost any of us can go to sleep and psychologize The investigations were made conscientiously and earn- ourselves into believing anything that we want to. We

### A BACK-HANDED THEORY.

Then again, we are told that this Theosophy, this later child of ours, allowed Spiritualism to come into the world; that Spiritualism was allowed to be born because there were some adepts of the great White Lodge in earth-life who thought we might be helped by it; and yet after one of these pupils of the adept has studied Spiritualism for two years they haven't any more time to fool with it; they haven't time to understand the needs of themselves or of the child that they have given birth to. Rather a back-handed theory.

Then we are told that the North American Indians are the reincarnations of the Atlantians of old, and that they lare the moving power of the human universe; they are itualism teaches the law of eternal progress, and it does not tell us that from the advanced heights of an intellectual, spiritual and moral development, we are coming back to be native red men, ignorant; and yet, if we believe this law of reincarnation we are very likely to evolve backward at almost any time. Yet if you ask where the law of reincarnation is made possible you will be answered with this: "Well, we have been told so." Now Spiritualists have no time for hearsay. They demand of their mediums scientific and philosophical deductions at all times, and we have every one of us to prove actually what we The mahatmas, it is the power expressed of the invisible know, not to take a say-so on what we believe; and vet Theosophy is in advance of Spiritualism, and Spiritualseeds; and it seems to me that the good, old-fashioned ism is better than it used to be because Theosophy has me of medium is well enough for us and should be well permeated it! How thankful we ought to be for that ermeation! It is something that we can all take home. Now here is a point that we will all feel happy to knowwe mediums are all irresponsible creatures! Well now, if the Countess is a specimen I accept it, because she was in we ask of our Theosophical friends if they are not so irresponsible she could not hold to the truth expressed same, we are told that clairvoyance is not based upon through herself, and she doubted her own powers of development at that time. But if the mediums of the nine teenth century are to be accepted as irresponsible people I think in the majority of cases we will run against a must be in ignorance; but as the term "medium" has pretty strong mind, for my experience is that mediums have an understanding of the laws beyond and about themselves, and when questioned we are expected to rafrom us under another name, and I do not understand tionally answer all questions and never grow tired or have any difference between the clairvoyant of yesterday and the time grow late. There are no loopholes left for-us. We are supposed to understand what we mean, and we But then we are told that the reason that clairvoyance are supposed to do it without having developed into

### PERTINENT QUESTION.

When we question of the difference between clairvoyance and the vision of Madame Tingley when in the East of the home in California—we are told that Madame Tingley was a Spiritualist medium and is to-day. Now then, if Madame Tingley, a Spiritualist medium, accepts Theosophy, and remains the same, let me ask you what is Madame Blavatsky? What is the difference? If Madame Blavatsky, a Spiritual medium-a fact well known and easy to be proved-has evolved out of mediumship to the great mahatmaship of Theosophy, why can't Madame Tingley? What is the difference?

The law of mediumship that brings us en rapport with one must bring the same conditions for another, and Theosophists or Spiritualists cannot turn about and ignore a law that at one time makes a condition possible and rewhen again, we are told by this same sister that she futes it at another time. A law universal, based upon

Thought. be the law to educate the soul and lift it from its environ-ments. If it is not so, it is well for us to drop it; it is well for us to leave behind those conditions and come in nature unto ourselves. confact with something we can understand.

### WHAT ABOUT ADEPTS?

Who have ever seen the adepts? You have nothing but hearsay for it, and yet they are everywhere, and this one adept who allowed Spiritualism to be born was a living man! Think of it! A living man reached out and controlled those infants and allowed them to knock. That man was liberal, and Spiritualists ought to organize and send a medal to him if you can find him. I for one would be in favor of a glass cage, for if this man has such an influence on Spiritualism, we had better corner him. But the singular thing, to me, is that when this man's influence was withdrawn and all the adepts turned to Theosophy, Spiritualism continued to live. It is a singular fact that Spiritualism still continued to go on, North, South, East and West. You would naturally expect that it would dematerialize and all of the mediums become astrals; but it didn't; it went on, and instead of being satisfied with the astral body, we are demanding opportunities in the life of thousands to-day, and we are not beginning to spend the time to inquire regarding an astral self that the Theosophists do. And it seems to me that this is a good illustration between Spiritualism and Theosophy: and if they can frighten us with their vagaries and take looking for something better, climbing the highest walls and the tallest fences, to get something better; and when the day is done, with hands torn and bleeding, with tired and hungry bodies, they come back surprised to find that mother has filled her pail right here.

And so it seems to me that Spiritualists are taking the epitome of thought that the opening of the doorways of heaven has made possible, and the Theosophists have chased the butterfly that they cannot understand, and instead of coming in contact with the angels of God they are chasing after the illusions of their own imaginations, and an astral form has become a result as a necessity. They have got to have something, some interme-

Then again, here is another point I have never been able to understand: This astral body is lingering between the material and the spiritual, or karmatic states, and yet it has no intelligence, they claim, and yet it is the intelligence that controls mediums and does many wonderful things. Now, it is a marvelous thing that an astral with no intelligence, with no life, can return and tell us so many wonderful things and scientific thoughts. If they can, it seems to me that it is well for us to cling to those astrals until we have absorbed all the illuminations they can bring to us.

### A STRANGE THING.

Mediumship, we are told, must be accepted, and then we are condescendingly informed that Spiritualism has done a very wonderful work, it has done a very grand work in the past; and the woman who tells us so has not investigated since 1878. What does she know of Spiritualism? If mediumship is to be accepted, if Spiritualism Theosophy because it means the investigation of occult of the spirit is expressed through every man, woman and and women find an adept, because it wouldn't be safe for us to know where they are! We cannot even consult the only man who rules Spiritualiam to-day! That is a wonderful thought!

### IS THIS PROGRESSION?

And then when we die-because they are going to kill as off-when we die, why, there is some living man or woman going to take charge of us! Is that development? Is that education? Is that unfoldment? Does that mean progression from the material to the spiritual?

Spiritualism tells us that He giveth his angels charge over us. Spiritualism tells that not a sparrow falleth to the ground without the Father's care, and Spiritualism estly, and the result was that a majority of the members can, almost any of us, come in contact with an adept, a tells us that souls are educating themselves to help us. coincided in the belief that they were far below and in- mahatma, or with a Jesus if we are foolish enough to be- Is it better when the time of dissolution comes, for us to ferior to the manifestations of Spiritualism of that date, come so weak-minded. But Spiritualists demand a religional linger with some material entity, or shall we go out into and they were mere expressions of poor charlatanism and ion based upon law at all times, and we claim the right a world of space where minds have been prepared to educate and help our souls? Which is the better?

It does not seem to me that it requires a great deal of time to answer the question whether we will be protected by advanced teachers or by ignorant ones that are ourselves to-day. It does not seem to me that the law of progress demands slavery material and physical when the mental and spiritual environments are our own; and yet this is what adeptship tells us. This is the way we grow to be mahatmas; and this is the way that we leave the solid basis of Spiritualism for the fading substance that is composed of visions and illusions. We are to leave the real for an ideal that is practically empty. But if we do, why, the great White Lodge of adepts stands ready to call us home; and if we do not, the great world of spirit comes in answer to our need every day and comes with clear defined answers that makes life a possibility.

Now then, why should we live? What is there to struggle for? Why should we elevate ourselves, if we are going to turn backward by and by? There is no incentive to development; there is nothing to lead us on, and we might just as well play out in the sunshine as to fight, with all the pain, with all the turmoil in our souls, as we do to understand the laws of God. But I know that the fatherhood of life comes so close to us and understands our needs so thoroughly that it will at all times touch us into broader manifestations of universal life, do we but understand the way.

### WHAT SPIRITUALISM TELLS US.

Spiritualism tells us that instead of a reincarnation material, we are to enter re-embodiment spiritual; that we are to progress from state to state, from stage to stage, from sphere to sphere and cycle to cycle in the realms of spiritual unfoldment, and that ever before us will stand those universal minds that have brought near to them the lessons of the past and of the present to help us to future's days. It knocks with no uncertain sound upon the door of progress; it opens with no uncertain hands the nouse of God and the avenues of soul-life, and it touches the stronger and better in each and every day.

What does it mean that where forty years ago we could count the mediums upon our fingers, thousands exist today? It means that Spiritualism comes to answer the demands of human life. It means that it has touched the heart, the home and the soul. It means that men and women are demanding freedom, are demanding unfoldment, and are walking out of the tyrannical chains of creedalism of centuries gone by, and if Theosophy was to take the place of Spiritualism, a condition of disintegration and decay would have surely been felt if not seen within our ranks to-day. The same powers exist within the two bodies; the ultimate aim and expression is the same; it is only that they are different embodiments, or another temple-no, it is only that we believe in the development through the spiritual powers and planes that are our own, and Theosophy believes in the development of its children through the material dross again and yet again. But we as Spiritualists will not turn back; we as children triumphant will never lose the sun that shines to-day, for Spiritualism has touched too many hearts and souls, the gateways have been thrown open too long for any man or woman to believe that it is wrong to turn to their spirit-friends.

It is true that we may ask too much of the spirits and too little of ourselves; it is true that we may fail to understand that we must reach upward our hands to meet those that are reached down toward us; but it is true that It two years in investigating the phenomena of Spirit- scientific deductions and philosophical inquiries, must | Spiritualism has touched every department of human | Akenside.

### SPIRITUALISM AND SCIENCE.

Theosophy, we are told, lays down the laws of life. Well, I would like to know what Spiritualism has done. When there were but six planets, Spiritualism proclaimed the existence of twelve, and to-day science has found the

When science said that man evolved the material form every seven years, Spiritualism said in every one, and today science has gotten down to three. And Spiritualism has proclaimed the tidings of liberty, spiritually and mentally, at all times.

When Benjamin Franklin went out into the storms and flew his kite with a bottle attached to catch the lightning, people stood and said: "See the poor old fool!" And when he had caught it and bottled it and said, "I have got it! I have got it!" they said, "The poor old fool is mad!" But to-day it has reorganized our country; to-day it has made possible the intercommunion by land and sea. And so the people joined in a mad shout of victory and said, "I knew you could do it, all the time!"

And so with Spiritualism. Our Theosophical friends to-day stand as scarecrows in our fields of corn and wheat, they can change the universal good to karma, they stand ready to hand us in and call us Theosophists.

But Spiritualism has made it an impossibility. Spirtualism has touched the human heart; it has caught the electrical lines to the kingdom of God; it has lighted in the many mansions the souls that are seeking to return in answer to our needs; it has elucidated the promise, "I go to prepare the way." It has answered the song of the churches, the prayer through centuries of time, "I believe in the communion of saints and in life everlasting; and Spiritualism believes it, acknowledges it, and holds on to it because we can prove what creeds have for centuries tried to understand.

We turn back to no myths. We take the Bible as a history of the past and we believe in it and in the mediumship of the man of Nazareth because we are able to reproduce every phenomenon that is to be found between its

### SPIRITUALISM THE NATURAL RELIGION.

Now then, when Theosophy can bring to us its adept; when Theosophy can bring to us its astral; when Theosophy can bring to us its great White Lodge so that we can question it as we can our Spiritualism to-day, there will be some hopes for it. But just so long as men and women dare to think, Spiritualism will be the natural religion of the age; just so long as we demand liberty from the galling chains of centuries, Spiritualism as the handmaiden of God will bring it in answer to our prayer; but if we ever become so fossilized that we decide we are irresponsible creatures because we are mediums, I hope the spirit will forgive us and know that we have grown into

Till then the banner of freedom, the watchword of the hour, the power that leads us on will proclaim, Equality for all mankind, reason and justice for the human race, and an oportunity to man, each one for himself-not far away, but face to face with the soul of nature expressed in every man, woman and child, with the mediumship of God within our hearts to more clearly express the law that makes possible the growth in nature and the manifestations on every hand.

The ministrations of eternal life are our own to-day We have answered the question, "If a man die, shall he live again,"-for the first message that came over the wires that were strung between the portals of heaven and the doorway of earth said, "I am a spirit and I live." Why? Because it was the question that had permeated and stirred the souls of men for centuries, and the chil-

dren who threw open the doorways made possibilities of development for generations to come.

Spiritualism does not number its adherents in a meeting like this to-day, or in any meeting throughout the land. It is a hundred-headed power that reaches into every church, into every home, and into every heart, and brings with it a knowledge, a peace, a power and a protection that comes from the eternal power of life; and just as long as we as Spiritualists sook to understand our loss of some daughter and that southers and the provents as long as we as Spiritualists sook to understand our loss of some daughter and that southers and the communications have here allowed the greatest comfort in the severest loss have had of some daughter and that southers. just as long as we as Spiritualists seek to understand ourselves, just as long as we as mediums are true to the world of spirit; and just so long as the human soul beats for freedoin, for progress and for unfoldment, Spiritual-

It has not come to die; it has not come to fade away; it is simply passing through the stages of preparatory development for a grander expression than you have ever known. We are upon the eve of our golden jubilee. The world of spirit is touching the world of man. Before the jubilee is ushered in, phases that you have never known, powers that you have never realized, will be expressed within your land and you will arise strengthened by the manifestation of the spirit in the truths of God, and you will accept the human mind as the liberalizing and liberating power of the times. You will turn toward the world of spirit as minds that have reached a higher sphere, and as the flood waves of thought-power are sent out to us you will remember the spiritual entity you call yourself. Your ego, the epitome of love, will throw open the doorways that are its own, and you will enter the singdom of God because you have followed the injunctions of the old and the injunctions of the present, to know thyself and to try the spirit.

Then there will be no question of Theosophy; there will be no question of side issues; there will sweep then upon the mighty ocean of spirit the power of intelligence into the harbor of eternal and immortal life, and as children of the Great Spirit, as children of the Overshadowing Power, we will join in the chorus of progress and enter into the kingdom of Divine Love. | Great ap-

# "GHOST LAND."

### Language Fails to Express His Appreciation of the Book.

I cannot thank you enough for this wonderful book. I cannot enough commend you for giving to this cold, materialistic and unspiritual age a work, perhaps the first and only one in existence which explains lucidly and scientifically the tremendous mysteries of elementary, demoniacal and house-haunting spiritualistic being. The upward march of magnetism, hypnotism, and also of soul life, and many of the terrible intermediate states of advance were never, perhaps, so wonderfully mapped out as in this strange, fascinating book. Delightful to read, and yet awful to think out. Perhaps above all I might commend the inspired author for mapping out in its best as in its worst feature, hauntings—the conditions of spiritual lives, and the awful power of mind upon mind. The narrative of East India experiences, strange, sad, but as I believe, all too true, as they are, stand out alone, as a revealment of at once equally fearful, and as we may now believe, of tremendous spiritualistic experience. book altogether would be beyond this cold, calculating age, had you not enlightened it, my friend, by your own

bright, plain, matter- of-fact style of writing.
Wishorte London. Eng. WM. HOWITT. Highgate, London, Eng.

Different minds incline to different objects; one pursues the vast alone, the wonderful, the wild; another we are making the effort to understand ourselves, that sighs for harmony and grace, and gentlest beauty.

# Bubbles or Medals.

"Best sarsaparillas.". When you think of it how contradictory that term is. For there can be only one best in anything—one best sarsapa-rilla, as there is one highest mountain, one longest river, one deepest ocean. And that best sarsaparilla is

There's the rub! You can measure mountain height and ocean depth, but how test sarsaparilla? You could if you were chemists. But then do you need to test it? The World's Fair Committee tested it, -and thoroughly. They went behind the label on the bottle. What did this sarsaparilla test result in? Every make of sarsaparilla shut out of the Fair except Ayer's. So it was that Ayer's was the only sarsapa-rilla admitted to the World's Fair. The committee found it the best. They had no room for anything that was not the best. And as the best, Ayer's Sarsaparilla received the medal and awards due its merits. Remember the word "best" is a bubble any breath can blow; but there are pins to prick such bubbles. Those others are blowing more "best sarsa-parilla" bubbles since the World's Fair pricked the old ones. True, but Ayer's Sarsaparilla has the medal. The pin that scratches the medal proves it gold. The pin that pricks the bubble proves it wind. We point to medals, not bubbles, when we say: The best sarsaparilla is Ayer's.



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itualism is indeed true, and the communications have given my heart the greatest comfor in the severest loss I have had of son, daughter, and their mother."

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SATURDAY, AUGUST 21, 1897.

A BLACK EYE FOR SUNDAY. The last great Egyptian "find," referred to in these columns last week, has been republished in London, with an introduction, translation notes, and remarks by the discoverers. Copies have already reached America. Orthodox critics are not wholly happy. Of

the six decipherable dicta beginning "Jesus saith," the second is the only important one, the others being substantially the same as corresponding texts in the New Testament. This, in words following, causes deep distress: "Jesus saith, Except ye fast to the world, ye shall in no wise flud the king-

dom of God; and except ye keep the Sabbath ye shall not see the Father. The Jewish Sabbath, our Saturday, was clearly meant. If the words were spoken by Jesus, and he a God, as churchmen generally insist, then there is no hope for the Sunday worshiper. He is barred out of heaven, is denied association with the ransomed, and is prohibited from seeing the Father. Alas, the grief, the distress that sheet of papyrus will cause! And, oh, the misery of the deluded wretches who have been misled by priestly guile, and have neglected the real day of worship. They have been scooting around a false day for, lo, these many centuries, ever since Constantine, the arch-deceiver, misdirected churchmen, and compelled them by imperial edict to observe the heathen day of the sun. It is said: 'Music hath charms to soothe the savage breast," but what will soothe the poor Christian shut out from the presence of the Father because he kept the first day of the week instead of the seventh day, as God and Jesus com-

manded? The great hope is that this find is an Adventist or Seventh day Baptist forgery. But how came it among the rub-bish of Behnesa, a mere hamlet of 200 persons, on the edge of the Lybian desert, 120 miles south of Cairo? This "saving of Jesus" seems to knock the underpinning out of Sunday laws. Sunday worship, and favors Sunday baseball playing, Sunday saloons, Sunday traffic of all kinds, and gives the preacher and his sacred day a black eye on the first round.

### SAVING SOULS.

Rev. John Walstein has been conducting a revival meeting at Epsom, Ind. On the evening of the 4th inst., because of some disorder among those he failed to hypnotize, he opened his Bible, placed a revolver on each side of it. and announced his determination to use them if interrupted in his exercises. He had advanced but a little way in his discourse when a disturbance arose. Says the news dispatch:

"Mr. Walstein demanded that the interruption cease, but the noise was kept up and grew louder. Without saving another word, the minister closed the Bible, picked up both pistols and fired in the direction from which the noise came. Four or five shots were fired. Instead of hitting the toughs one bullet passed through the body of little Mamie When the confusion had subsided and Mr. Walstein found be had shot the child, he jumped through a window and made his escape. His whereabouts are unknown.'

### TWO SUGGESTIVE LECTURES.

We publish this week two important lectures; one by the Countess Wachtmeister, a leading light in the ranks of clesiastical leaven in our family, Theosophy, and the reply thereto by Dr. Ewell, of Denver, a well-known worker in the cause of Spiritualism. The Progressive Thinker desires its readers to be thoroughly posted as to passing events, hence takes great pleasure in being able to place before them these two important lectures. They will, no doubt, read them with pleasure.

### MOODY STICKS.

A story having gained circulation that Dwight L. Moody was about to abandon evangelical work, the great hypnotist has made the announcement that will not retire from active labor so long as strength of mind and body remains. The revivalist ought to connect himself with the Salvation Army. His commanding voice would be powerfully augmented by fife, drum and trumpet.

### TAKE WARNING

A semi-crazy galoot, known as Rev. Stephen Merritt, has announced that-Christ will make his second appearance before the close of the present century. He says the New Jerusalem will b built at Nyack Highls, N. Y., and that he has been specially endowed by Providence to make miraculous cures in the interim. The worst of it is, he has a large following.

We may not be wholly responsible for our opportunities, but for the treatment A SUGGESTIVE VISION.

Dr. W. J. Hill, of Petoskey, Mich. had a suggestive vision the other night; which was very strange and impressive. Apparently he was out observing the stars and contemplating the glory of the heavens, and while thus engaged he was amazed at a great image he beheld several degrees to the left of the pole star. It was at that hour of the night when the foot of the Great Bear was to the North and in line with the lone-star guide. The object he saw was in the form of a great serpent; and its color was that of a bright yellow; and it shone with a dazzling light and splendor that was alluring; and so capivating was it that many of the people he saw bowed down and worshiped it, while its attractive, winning qualities entranced the world, and made radiant the thrones and crowns of kings and queens. And along the serpentine body of this

horrid, though fascinating object, thus appearing above the Eldorado of the North, the Doctor read the word "Prosperity." And through golden trumpets some shouted, "Prosperity is coming!" But while numbers were assured, others were bewildered, and many doubted. And as he gazed intently upon this wonderful appearance, another figure, more wonderful still, seemed to develop in the rear; slightly above he first, and appeared as a beautiful angel with a drawn sword uplifted as f to sever the head of the mesmerizing erpent; and upon the head of the angel was a crown which looked as if made of star-dust or celestial tissue like the Milky Way, and across the crown in front was written, as with a pencil of dazzling light, the word "Righteousness," on a line forming an arch; and beneath it, embraced by both ends of he arch, appeared the word "Humanity." And as he gazed in rapt surorise, he was forcibly impressed with he supreme holiness of this last materialization. Its countenance glowed with a heavenly illumination, which spoke of purity, love, and peace; and while about to decapitate the siren monster in its way, the angel cast a pathetic look of assurance and encouragement upon the people. Then he saw the sharp blade, as of pure white light descend, and the head and body of the great serpent parted, and its form was no more, as its light faded and went out; while now from the crown and form of the white robed celestial a heavenly radiance shone forth, increasing the luster of the stars, and

and he now saw, as it were, a new heaven and a new earth. And he heard a great voice out of heaven, saying: "Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And there shall be no more starving mothers and babes in this land of plenty; biting poverty, enforced idleness and cruel destitution shall no more abound; for selfishness shall depart with the departure of the dragon, and Humanity shall reign; for the former things shall have passed away, and a new civiliza-tion shall appear, and the glory of God and the angels shall be the light, there With these concluding words the angel saluted with his gleaming blade, then passed to the right of the pole star and gracefully retired upon the Milky

bathing the earth in a new-born light;

Way.

And thus ended Dr. Hill's vision. He awoke with only a memory of the same which was, however, so vivid and impressive that he regards it as being prophetic of a new and advanced era now approaching when truth and humanity shall be enthroned above mammon, so that prosperity indeed may come in the way of righteousness, and heaven possess the earth, favored now with a new and advanced civilization, in which not gold, but the glory of God, promoted by neighborly love, shall be a son, a condition that must have the light thereof; and "Thy kingdom ceased before that event transpired. come, thy will be done," along with "Paradise gained," will be realized on earth, when every man will know his brother, his neighbor and his God; and the age of gold idolatry and sordid metal-worship will have passed away, as now the dragon, that old serpent, cast, as it were, into the bottomless pit; and "from the throne of God the water of life, clear as crystal" flows for all; for now no wolf casts a shadow across the doorsill of a single home, and dis tributive justice everywhere prevails, assuring life, liberty and happiness to all, and the utmost protection and security therein, in perpetuity forever!

GOOD FOR EMERSON. We often hear of persons exposed to some great calamity in which their livés were endangered, making solemn resolves that if they are saved from destruction they will dedicate their future to God and labor in his service. Here are two opposite experiences, as told by the well-known linguist and Orientalist, Max Muller, in the Cosmopolis. He savs:

"I had forgotten that Emerson had ceased to be an active preacher, and told him that I rather envied him the opportunity of speaking now and then to his friends and neighbors on sub ects on which we can seldom speak in church. He then told me not only what he had told others, that 'he had had enough of it,' but he referred to an episode in his life, or rather in that of his brother, which struck me as very significant at the time. There was an ac said. 'My brother and I were meant for the ministry in the Unitarian Community. My brother was sent by my fether to Germany (I believe to Goettingen), and after a thorough study of theology was returning to America On the voyage home the ship was caught in a violent gale, and all hope of saving it and the lives of the passengers was given up. At that time my brother said his prayers, and made a yow that if his life should be spared be would never preach again, but give up theology altogether and earn an honest living in some other way. The ship weathered the storm, my brother's life was saved, and in spite of all entreaties, he kept his vow. Something of the same kind may have influenced me,' he added: 'anyhow. I felt that there was better work for me to do than to preach from the pulpit.' "

### THE MOTIVE.

It turns out that the great invasion of Toronto, twenty thousand strong, by Epworth Leaguers, at half railroad rates, paid from society funds, was in North last week and stopped at Narrathe interest of economics. From the amount of clothing purchased at Toronto and smuggled into this country under the restrictive one hundred dollar limitation of the new tariff, it was suggested by Toronto merchants that the scantiness of raiment by the Leaguers on their arrival in Canada must have approached immodesty.

"Thomas Paine: Was He Junius?" What Is Spiritualism?" A pamphlet of An interesting pamphlet by Wm. H. 40 pages by Dr. J. M. Peebles, the well-Burr. Price 15 cents. For sale at this known author. Price 15 cents.

MINISTERS OF GOD'S WRATH. Suppose the same incident which transpired at Zion's church, Atchison, Kansas, on the 3d inst., had occurred at a Spiritual camp-meeting, how our Christian brothers would titter, and insist polecats were sometimes used as

ministers of divine vengeance, their infliction in large numbers, as at said church, being to convince the irreverent that God punishes in a mysterious manner those who refuse to believe in a sulphurous hell and its concomitants. Well, if polecats are minister's of God's wrath, then the members of Ziou's church got a heavy dose, showing they are not all they should be, notwithstanding their loud pretensions to supe rior goodness.

Right on the heels of this perfuming of Zion's church comes news that the Presbyterian church, at Manchester, New Jersey, was taken possession of the same day with the above by a colony of bats, and in such numbers as to oreak up an evening meeting. Says

the telegram:
"The feminine members of the congregation with one accord began to Preacher Moore grabbed a long-handled collection box, the deacons and elders armed themselves with brooms, and then became the strangest game of 'bat' that was ever playedat least in a church. The bats, dazzled by the lights, flew in all directions. It was an exciting game."

On the same 3d inst., the musquitoes came to the aid of the skunks and bats in breaking up devotional exercises. A dispatch from the scene of the event on the 3d. said:

"A meeting at Pacific avenue, Jersey City, degenerated last night into a slapping match, and the services had to be practically suspended because of the mosquito pest. Rev. Kestlake was crestfallen and the worshipers all went home, after a vigorous battle, suffering from loss of blood. Pastor Kestlake had just begun to read from the Old Testament about the seven plagues when a slap was heard and two big ploodsuckers had been squashed on the neck of one of the sisters.

One brother squashed a mosquito on the deacon's back in front of him and pretty soon everybody was slapping nimself and herself and everybody else, and the bloodsuckers were whiz zing about the pastor's head and nose until he could hardly see ahead of him. It was here a slap and there a slap. Handkerchiefs had to be used incessantly, and even hymn books were used as weapons. When the abbreviated services were brought to a close sisters and brethren were bespattered with blood. They looked as if they had

emerged from a slaughter-house.' The prophets foretold the time would ome when moles and bats would inhabit the heathen temples, and unclean beasts should dwell therein, evidently having in mind the mephitis Amor cana, the loudest-odored animal or all the brood Adam named. With this accurate fulfillment of prophecy who shall dare intimate the prophets were not inspired by God?

### A HISSING GOD.

"The Lord shall hiss for the fly that is in the uttermost parts of Egypt, and for the bee that is in Assyria."-Isaiah 7:18.

To hiss is to make a noise like a goose or a serpent. The commentators don't like the word, but think whistle would sound better. To The Progressive Thinker a whistling God, is equally objectionable to a hissing God, both beneath the dignity of the Sovereign Ruler of the Universe, seemingly akin to a gum-chewing God which even a Moody or a Talmage would reject. Was not Isaiah "in his cups" when he thus wrote? We suspicion it, for he had just told that a virgin should bear

It is an old saying, "A whistling girl and a crowing hen, will surely come to some bad end." Does a similar destiny await the whistling Gods? If so, then is it not probable we shall gain a more correct idea of the true God, and care less for this Bible God, which churchmen wish to place in our national Con-

### CONDITIONAL SACRILEGE.

In the mythology of Egypt we are told of the murder of Osiris by his wicked brother, Typhon, Universal sorrow followed the death of this god so once a year the Egyptians joined their priests in a melancholy procession through the streets, singing a doleful ditty called the Maneros, or Song of Love, which was to console the goddess Isis for the loss of her husband. Xenophanes, the Ionian, wittily said to the priests of Memphis:

"If Osiris was a man you should not worship him, for it is idolatry to do so. If he was a God it is idle to talk of his sufferings and death."

Xenophanes died about 435 years before our era, so his ridicule of the sufferings and death of a god had no reference to Jesus, and our good orthodox brothers will not charge this ancient philosopher with sacrilege, unless they find, as many do, that Osiris and Jesus were the same person, under different names, which some romancer trans ferred from Egypt to Palestine,

### HOBNOBING WITH THE POPE.

As honey attracts more flies than vin egar, so his holiness, the Pope, has seemingly abandoned his inquisitorial habits, his racks and tortures, his dungeons, and flavings, and burnings, and is using milder methods to win souls for the church. The silver-mouthed Chauncey M. Depew, in his recent journey to Europe, visited the Vatican, and paid his respects to Pope Leo XIII The distinguished railroad magnate was awarded a special audience. He had just received from the hands of Bishop Gabriels a medallion, containing a bas-relief impression of the Holy See on one side, and the sacred coat of arms on the reverse.

It is probably a wise thing for political aspirants to win the confidence of the Pope; for he influences over a mil-Jion of American electors, but is religious or political freedom the gainer by such action?

### THE INSTINCTS OF A CREED. A theological student from Tennes-

see, a little more unbalanced in mind than the average of his class, came gansett Pier, R. I., intent on killing Rev. E. E. Hale, who with his family, is spending the summer in that vicinity. Dr. Hale is a distinguished Unitarian clergyman. The would-be assassin alleged the Doctor was teaching a false religion, and he was commissioned to shed his blood.

"Who Are Inese Spiritualists and sale at this office.

### AN OBJECTION, AND THE REM-

or 3 EDY, Talking the other day with a friend who is get "in the gall of bitterness, and in the bond of iniquity," otherwise a member of a Christian church whose creed requires him to believe in hell and do half homage to the Devil, he said: 18 !

"The philosophy of Spiritualism

meets my approbation. Its teaching that there is my death, no slumber in

the grave, no general judgment, no torture for the sin-sick soul: but that an eternity of progression in knowledge, in goodness and virtue awaits us in the new life; that all the incentives to wrong-doing are laid aside with the wasted body; that it has no angry Gods to propitiate, no crucified ones to adore nor demons to fear, but in the immortal state each is an equal with equals, all continually rising to higher and still ligher planes of perfection, meet my unqualified approval. That which displeases me is the habit of mediums, those through whom messages come from loved ones who have passed the vale called death, only allowing us to approach them through the shining dollar. It has a mercenary appearance scream and left in a most undignified It is charging us for that which should come without money or price. Thousands of honest inquirers lack the req nisite dollar to place them in rapport with the spirits of those who are al leged to be ever near to counsel and direct us, but who are unable to make heir presence known for the want of suitable media. This difficulty removed," said he, "and I should be an ardent Spiritualist."

> riences has been complained of by many, but they should not forget the same objection exists with the church. The priest expects a fee at every step one takes in life. He appears soon after birth with his prayers and blessings; he ministers at the christening, at baptism, at confirmation, at marriage, at the sick bed, at death, and, if a Catholic, superintends the erection of a cross over his grave, for all which he expects to be generously compensated, and unless the chink of the dollar is heard the new born soul is left to fry in purgatorial fires. The Protestant priesthood are nearly as exacting. The Christian is constantly taxed for church support, and is excommunicated with curses if he declines to uphold the ministry.

But the wrongs of the church do not constitute rights for mediums. The gifts of heaven are open to all without ee or reward. The medium is mortal, and in the devotion of time to our service is entitled to just compensation. No one is obliged to patronize them to gain intelligence from the departed, or proof that they exist. In every neigh borhood, and in nearly every family there are those who, if they will place themselves in receptive conditions, gain the coveted knowledge from the spirit regim. Family and neighborhood circles should be formed, and in a little time as good mediums as any now in the field can be developed. Their revelations should be more convincing than those from professionals, since their character for integrity is known to all, and is free from suspicion.

Let our friend form a harmonious

circle of genial persons, each desirous of learning the truth. Let them hold regular sessions, not too protracted, and nvite their loved ones to communicate with them. Soon a retinue of the departed will gather around, the fittest in the circle will become media, and all will be alls to genuine revelations.

### Chicago Is Doomed.

It appears from a special dispatch to the Chicago Tribune that Chicago is doomed. Two papers were read before the members of the scientists' convention at Detroit, Mich., August 12, which may well carry terror to the inhabitants of the lake cities, especially Detroit and Chicago.

hert and the second by Dr. J. W. Spencer, of Washington. The latter asserted that in course of time Detroit would be overtaken by a fate that was later in for the cause of reform than Mrs. store for Chicago and that both would Luther. Throughout this part of the be drowned out by the encroaching country where she is well known for waters of the lakes, which tave made many years back she is recognized as alarming progress in the last fifty an unconquerable foe to error and su-

Dr. Spencer said that in 1880 he dis covered that the Erie basin empties not by the Niagara river, but by a buried valley directly into the head of Lake Ontario and that the Niagara River and Falls are a really modern feature Tracing step by step the geographical changes he asserted that the shore lines had steadily risen during the centuries and they would yet change the water's course from Lake Ontario and the St. Lawrence River to the Mississippi-by the way of Chicago. He said:

"In course of time Niagara will cease to exist entirely, as all the waters in the great lakes will be turned over Chicago and drained into the Mississippi. The changes in lake levels are all of one They all show a rising of the land at the north and northeast as compared to the land at the south or southwest. It appears that the whole lake region is being tilted toward the south-The rate is such that of two points a hundred miles apart the northern rise five inches in a century as compared with the southern.

"This is a very slow rate and at first blush seems unimportant, but it is really of serious import to several places. It is especially important at Chicago, because that city stands on a low plain near the level of Lake Michigan, and the tilting of the land makes the lake gradually encroach on the plain. The main level of the lake rises at Chicago about ten inches in a century. Close by Chicago there is a low divide, separating the basin of Lake Michigan from the valley of the Illinois. It is so low that the Chidago drainage canal is actually being cut through it to carry lake water to the Illinois River. The discharge thus obtained will be a mere auticipation of nature, for the tilting of the lake basin would have produced the same results in less than a thousand years.

"It is estimated that in the future all the overflow from the upper lakes will tion, yet each so far trusted has pergo to the Illinois. The Detroit and St. formed the service required faithfully. Clair Rivers will carry the water from Lake Eric to Lake Huron instead of Huron to Eric, and the Niagara River and Falls will run dry."

He predicted that unless the authorities of Chicago and Detroit made preparations for this change a catastroph a thousand times; more awful than the Johnstown disaster would occur. said that it was high time for the city fathers of Detroit and Chicago to begin raising the level of their streets by dozens and hundreds of feet.

Dr. Spencer proved that he and Prolessor Gilbert were perfectly in harmony as to their predictions and that here would be no waterway from the lakes to the sea in the future, which he did not estimate by years, but which, when accomplished, would see the present site of Chicago hundreds of feet un der water and the tall spire of Detroit's city hall a playing ground for innumerble fresh water fish.

# CHESTERFIELD CAMP.

A Good Report of Its Prosperous Condition.

The Indiana Association of Spiritualists keeps right along doing the work it was organized to do, and as each year rolls around planning to widep and extend its influence to carry the teachings of the truths of science, philosophy, religion and ethics as embraced in a broad Spiritualism into every home

ircle possible. Having been engaged to give a lecture or two here, and remaining a few days, the writer thought as there is always an enquiring interest among Spirtualists to know what is going on at the different points known as the brain and nerve centers of Spiritualism, that a few paragraphs in relation to this one in the great prairie State of Indiana would be acceptable to give to the editor and readers of The Progressive Thinker. The camp-meeting at Chesterfield for

this season has now been running two

weeks, during which time the old and

very able platform instructors, Mrs. II.

S. Lake, J. Clegg Wright, Mrs. A. H Luther and Dr. J. H. Randall have been welcomed by large and very attentive audiences, and to a great extent made up from the representative people scattered as residents within a radius of thirty miles of the camp grounds, showing an evidence of the growth of the influence of the teachings of Spiritualism and its phenomenal demonstrations of the life after death and the interconmunion of the two states of being, The same difficulty our friend expenamely, that in and that out of the corporeal body, that is very satisfactory to those who have felt the thrill of hol satisfaction on getting into this knowl edge, and an unconquerable desire to make it known as widely as possible to others.

> Surely it ought to grow, as there are no more beautiful grounds anywhere in the country. Here is plenty of grassy ground on which the visitors and campers may extend themselves at pleasure beneath oak, elm, and black walnut trees, whose interlacing branches they can gaze through into the emystical depths of the vaulted blue, and if there is any music in their souls they can hear most of the time the harmony of nature in the rustle of leaves, as vibrates in the ocean of life; and those who are very sensitive can feel the stream of life flowing in the verdure that rests and is nurtured on the boson of Mother Earth, as it flows spiritually into and through each of their own be

It is a very pleasant task to record the fact that this Association owns these grounds, and that they are permanently secured to be used for the upbuilding of Spiritualism.

The annual meeting for the reports of the past administration and for the election of officers for the ensuing year was held August 6. The proceedings were characterized by a spirit of general harmony very exceptional on such occasions. The reports of the executive and financial officers, embracing all the details of the money received and disbursed since the last annual meeting. were clear and concise and reflect great credit upon the good judgment of the members of the association that placed them in power.

Mr. George W. Parkison, of Yorktown, Ind., has given such popular satisfaction, that he was unanimously se lected for the coming year.

Mrs. A. H. Luther, of Muncie, Ind. who for several years in succession has been kept in office as first vice-president, and who has exercised a popular leading influence in the association ever since it was organized, and who has been engaged every year of its existence, is one of the chief instructors on the rostrum, and was engaged for the same service this year and did commence it, but in consequence of nervous prostration was obliged to give up all mental and physical exertion, although earnestly solicited to accept the office declined, to the regret of her many The first was read by Professor Gil- friends who sincerely sympathize with her in her deep affliction. No person connected with the work of this camp has exercised a more potent influence perstition and a champion of the rights f the human race.

Mr. Carroll Bronenberg was unanimously elected second vice-president. Mr. E. B. Chamness, a prominent lawyer of Alexandria, Ind., a thorough co-worker with the other officers of last year, was unanimously elected third

vice-president. Flora Hardin, treasurer of the last year, was unanimously elected secre-

A general desire was manifested to keep Mr. F. J. Macomber in office as secretary, a position which he has aithfully and satisfactorily filled for three years, but he insisted he felt he had done his duty and declined to be a candidate for any office this year; but in the generosity of his heart and love for the truths of Spiritualism and his nterest in the prosperity of the Association it is inferred that he will do all he can to insure the success of the annual camp-meetings at Chesterfield. Mr. P. B. Millspaugh was unanimous

Mr. Harry Griffin, of Muncie, and Mr. leonard, of Alexandria, were duly elected members of the board of trus-

A short time ago the association was presented with a fine church organ; its seing reported at this meeting called orth the following: Resolved. That this association hereby tender to Mr. Isaac King and wife, of Richmond, Ind., each life membership in the Indiana Association of Spiritualists, also our sincere thanks in recognition and appreciation of their generous gift of an organ to this society. This was beartily applauded and

unanimously adopted. Short speeches were made by each of the several officers elected, indicating the realization of the sense of duty, and giving a pledge of determination to faithfully do it. It should be borne in mind that there are no salaried officers in this associa-

thus showing an unselfishness in the mayagement of the affairs that make this a model association. It is now in a very prosperous condi-tion, and has plans that insure it per-

manence as an educational factor in the great West, in line with the highest and est religious thought of the age. Mrs. Eva Pfunter, an exceptionally clear and good speaker and test seer,

and Mr. Grumbine, whose labors are highly spoken of, are billed for the rostrum the next few days. The weather is fine and a good time

is anticipated while this season lasts. J. H. RANDALL. People's Institute, Chicago, Ill.

"Atlantis: The Antediluvian World By Ignatius Donnelly. Sums up all inrmation relative to the lost continent of Atlantis. He regards the description of it given by Plato as veritable history, It is intensely interesting. Price, \$2.

# CENTRAL N. Y. CAMP.

Attractions.

Beyond the lot of most small villages, Freeville, N. Y., has already become famous through the interest aroused by the George Junior Republic, one of the most interesting of philanthropic and sociological institutions, where children of the city slums are brought to be taught thrift, cleanliness-mental as well as physical-and the just respon-

ibility of citizenship. This subject might occupy much space, but it is of another institution hese words are written-an institution just formed at this village, whereby it is fondly hoped it will be rendered yet more famous

camp-meeting has long been needed, from the British line on the north, and it has at last arrived. Last year it to the Indian territory on the south, the was inaugurated upon grounds hired for the purpose, and again this year it held a successful session from July 24 to witness the grandest display of the to August 8, inclusive. Talent of the best contributed to this success, and the gratifying announcement is made to all friends of human progress, that grounds well adapted for the needs of a fine gressiveness. That power, though now camp have been purchased, and will be made ready for the large patronage which it seems certain will be given it next season. Its location within five and are not adverse to confessing that minutes walk of the railways intersecting for four different directions, makes it the most readily accessible of all camps. This place is in the center of Central

New York—the beautiful lake region. Within three miles of Ithaca, one of the most beautifully located cities in the world, the home of Cornell University, with a campus said by the late Profes sor Freeman to be the most beautiful of any in the world.

Here is the Grand Gorge, the several ravines, with innumerable cascades and waterfalls; and the famed "Blue Cavuga." one of the loveliest lakes that mirrors the sunlight.

Freeville itself is not wanting in attractions. It possesses fine drives and boating, a commodious hall with good stage and scenery for dramatics, and an excellent dancing floor; and there are also good hotels.

So this new camp will not be obliged to wait, as other ones have, for these things to grow. Among the special advantages of this place should be mentioned the remarkable flowing wells which gush from a depth of two hundred feet, to more than fifty feet above the surface. These waters are said to be of much medicinal virtue, and they are very pleasant to the taste. The camp association proposes to put down one of these wells upon the grounds. and therewith make a pretty little lake. The land conforms very agreeably to their plan, so we may expect that addiional attraction next year.

The officers of the Central New York State Spiritualist Camp-meeting Association, who will with pleasure answer any inquiries concerning the campmeeting, are B. L. Robinson, M. D., president, McLean, N. Y.; A. C. Stone, secretary, Freeville, N. Y.; J. M. Carr, reasurer, Freeville, N. Y.

### Grand Ledge Camp.

So far, the Grand Ledge Camp is the most successful in every particular, of our three years' existence. The one thing of greatest importance in effect upon the public, is the satisfactory re sults in the work of the mental and physical mediums with us. There are a plenty to satisfy all demands and they are doing straightforward, honest work. A good, "all straight," indenendent slate-writing medium could have done a splendid work here during our session and been made very much richer financially.

I don't know but it would interest the general public to know that we are on the point of a collapse; that is, if the we would revenge the thought uppermost and desirous in our contemporaries with a better one-more congenial to our tastes at least-that all other camps might stand upon as firm footing as ours. We hope all may prosper to do their especial good work-we need them all-there is room for all, and may peace and harmony particularly, abide with all

Dr. P. T. Johnson, of Battle Creek Mich., is doing excellent service with us from the rostrum. He has been a worker in the Spiritual field since 1853 Was the first to lecture under control and to organize the first society of Spir itualists in this State. Dr. Johnson is a very worthy gentleman and speaker, and we can recommend him to any soclety desiring such services. He is very reasonable in price.

Moses Hull has just arrived, for dates 13th, 14th and 15th of August. Our chairman, Mrs. A. E. Sheets, and our camp choir were called on August 12, to officiate at the obsequies of Mrs. Jennette F. Myers, aged 55 years, of our city, who has been a life-long Spiritualist and an exemplary woman. The discourse and music being of a very high character, left a deep and satisfactory impression upon the minds of the relatives and friends of the deceased, who are principally of the orthodox persuasion. Our orthodox friends of the city remind me of barking dogs at a distance, afraid to tackle the desired object only under cover of protection. Why, of course, everybody must attend funerals, even at the rish of being hypnotized or caught up by the Devil. and it generally catches a few very agreeably. J. P. RUSSELL,

### Sylvan Beach Camp.

Secretary.

On Sunday, August 8, was held the last meeting at Slyvan Beach. A large attendance was present. An organiza tion was perfected, for the purpose of holding meetings on or near Oneida Lake, with a capital stock of five thousand dollars, divided into shares of five dollars each, payable quarterly, first payment to be made as soon as committee have located grounds. A large amount of stock has already been taken. As stock is open to anyone, we hope Spiritualists living in Northern and Central New York will aid us in

establishing a permanent camp-ground. Following officers were chosen: President, G. W. Kates, Rochester, N. Y. vice-president, Mrs. S. A. Walters, Au burn, N. Y.; treasurer, C. L. Hovay, Syracuse; secretary, Miss Jennie E Thornton, Boonville, N. Y.:trustees, H. C. Sessions, Cortland; J. R. Webster, Poland, N. Y.; Peter Pfeifer, Durhamville, N. Y.; J. H. Beggs, Durhamville, N. Y.; Jas Fitzpatrick, Durhamville,

For any further information concerning stock, correspond with the secre-tary, Miss Jennie E. Thornton, Boonville, N. Y.

"Hypnotism Up to Date." By Sidney Flower. In the form of dialogue and story, the author presents very successfully, condensed account of hypnotism its theory and practice up to date. Price, paper, 25 cents. Sold at this

### GHOST DANCE.

Its Present and Prospective Red Men Lament Advance of Civilization.

SLOWLY POOR LO GOES AS THE WHITES TAKE POSSESSION OF HIS HUNTING GROUNDS AND TRANSFORM IT INTO FIELDS AND VINEYARDS OF OUR GREATEST CROPS.

There is a degree of wild, free nobil-x ty, not less in the manner than in the blunt and crisp, though unpolished words of the genuine red man orator that is impressive. In an association and intercourse of many years, some of the time under federal beginning as early as 1849 on the then The Central New York Spiritualist wild western plains, and extending writer has had opportunities (and at times found himself unwillingly forced) unique manner, habits, customs and native wild nobility at that time so characteristic of the North American to longer remaining, the memory of it is kept fresh in their traditions, and they naturally greatly lament its loss, at times "Injun's heart gets bad." The Indian ghost dance, especially in

spring time, is no doubt correctly looked upon as tending to newly arouse in them the desire to go forth and kill. While the buffalo herds roamed the plains, that chase in some degree furnished the needed safety valve, in affording the opportunity for active, daring aggressiveness, excitement blood letting so keenly relished, and thus an outlet for that natural surplus of destructive energy instinctive in the Indian.

But these once vast herds having now entirely disappeared, and no other op-portunity for blood letting and display of that valor which alone can entitle him to the distinction of "brave" among his fellows is found, and so the old thirst for white man's blood leads on the would-be young braves, who have witnessed the savage vigor and protesque contortions of the ghost dancers, and with eyes and hearts aglow have listened after the dance ended, to the brave deeds recounted by some of the noted old warriors of the band with scars to show, and accompanied with swift and energetic war-like gestures to illustrate his story of blood, with the not uncommon result that some lone white man (like the recent sheep herder in Montana) loses his life, and with

it perhaps his scalp. The following is submitted as a good sample of their view of that great decline of their power and numbers during recent years, which they naturally sincerely lament, given as nearly as possible and at the same time to be intelligible, in the native blunt form of speech of a noted war brave and chief. in his wild western home, with whom the writer was on quite friendly terms: "White man ask Head Eagle Feather

why do red men 'heart get bad.' White man no eyes; white man no heart. Where gone our braves? Where gone our many wigwam, one time like city on every great valley and stream? Where our plenty squaw and big many laughing pappoose run on grass? Gone! Gone now! Many winters make white over graves long time where great old braves die. They tell our old braves all land once belong to red men. all land to great waters of sunrise to great waters of sunset. No other men anywhere. Have plenty buffalo, plenty fat meat, many warm wigwam village: great braves like trees so many, and Injun's heart feel good. "Many, many winters gone, white

man come in hig canoe from sunrise

white man poor, hungry; Injun feed him, give him place to make wigwam, call him brother. Many, many winters reports that come to us from our sister go; white man stay; more come, all camps in the State are correct. As it stay; take our land; shoot our buffalo; our squaw go hungry; our nanoose starve, sick, die. Old braves fight for life; white man's gun shoot more. Old braves like trees on mountain; white man like leaves on trees. White man take more land; take all land; where old braves race buffalo for meat for squaw, pappoose, now white man polw and all sunflower. No more grass plain where plenty fat buffalo meat; and warm robe; gone; all gone. White man give Injun tame meat, poor, thin, sick rattle, bad; Injun like his own better. Now Injun go hungry for meat; Injun cold in winter; no warm robe; now Injun poor. Injun first feed hungry white man; now white man take all. White man civilize; Injun no civilize; no want civilize; white man no brother. Many great Injun braves blood go out on ground fighting for life, for squaw, for pappoose, for Injun's land. grave in every valley. His ghost, spirit brave, comes many to us, from great high hunting grounds; says to Injun's heart, white man has robbed red man of all; tells when Injun make ghost dance in dark of night, and make mediine. Then Injun love to make war dance; great braves make talks of fights where get many scars; Injun lisien and makes heart sore, wants revenge, and 'Injun's heart get bad.' Injun see no good in civilize like white Infun love more wild freedom nian. and race pony over broad grass plain; and mountain. All that gone, gone, Injun, too, most gone; his sun go low: his race for life lost; his heart says few moons more for red man and white of some winter covers his grave; his heart be sick; his heart dies; he lays low his til head; he must die brave. Injun knows' Great Spirit will give warm wigwam in great happy hunting ground with old An braves gone; his heart listen, the Greatene Spirit speak to the red man. White man has listened; Head Eagle Feather to has spoken." L. BRANCH LYMAN. It San Bernardino, Cal.

"Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it.

Cloth \$1. For sale at this office. "The Fountain of Life, or The Threefold Power of Sex." By Lois Waisbrooker. One of the author's most useful books. It should be read by every man and woman. Price 50 cents.

"The Dead Man's Message," an occult romance by Florence Marryat. The author's wide experience in Spiritualism and her study of occult science have prepared her to write this romance, which will be found laden with gems picked up in the course of her investigation and studies. Cloth \$1. For sale at this office.

"From Night to Morn, or An Appeal to the Baptist Church." By Abby A. Judson. Gives an account of her experience in passing from the old faith of her parents to the light and knowledge of Spiritualism. It is written in a sweet spirit, and is well adapted to place in the hands of Christian people. Price 15 cents.

PAGE'



# Gamp-Meeting Directory.

Parkland Camp, Penn.

Parkland, near Philadelphia, Pa.

This camp continues from July 4 to

Independent Free Thought.

Veteran Spiritualists' Union Days

August 23, Lake Pleasant Camp-

August 25, Queen City Park Camp-

September 10 Madison Camp-meet-

August 27 to September 5, Etua Camp-meeting, Etna, Maine.
Other dates will be added to this list

Associations wishing to be numbered

in this list of camp-meetings for the season of 1897, should send in their

All Spiritualists, Attention!

If the N. S. A. succeeds with these

suits, it will be placed on the firm finan-

Maple Dell Camp.

J. Frank Baxter, one of the most

prominent test mediums in the ranks of

Spiritualism, addressed two immense

audiences at Maple Dell Park, Sunday,

August 8, following his lectures with

full names given, with places of former residence and many incidents pertain-

ing to their history prior to death. A

remarkable feature of the scance was

were entire strangers to the medium.

Next Sunday the rostrum will be oc

Oneida Lake Camp.

I am at our camp grounds every day.

Mr. and Mrs. Kates, also Mrs. Wal-

ters, have done a noble work. The lec

tures are fine, and the tests given by

Mrs. Kates are all recognized as true

We hope we can establish a camp on

the shores of Oncida Lake to open the

true channels of spirit return to mor-

tals, to educate and be educated in Spir-

tualism, in the true principles that will

make a heaven on earth. I still hold

that no mortal has the right to sell his

gifted powers for gain. I for one firm-

ly believe it to be a sin to sell any of

hose heavenly powers, but they should

be used for the good and upbuilding of

all mortals. I for one hope that ere

bring means to establish orphans'

homes, schools, colleges, etc., so that

every phase of mediumship will be free

for the poor who are not able to pay

New York Central Camp.

PETER PFEIFER.

in the evening gave a light

the remainder of the season.

assured.

to August 31 inclusive. Address for which keeps many people at their daily

and genuine.

the first week.

Send in your cash contributions for

By Order of Committee.

Little, box 43, Oakland, Cal.

meeting, Montague, Mass.

meeting, Burlington, Vt.

ing, West Madison, Me.

dates at once.

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 Aug 29.

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

### 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 Siation. 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. Me 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 aiding in the defense of the Babe will. County, Mich. cial basis that is so much needed. Now then, a long pull and a strong pull al-

### Grand Ledge Camp, Mich.

I wish to beg space in your paper to announce that the Grand Ledge Camp, Grand Ledge, Mich., is alive and FRANCIS B. WOODBURY. hustling, and that bulletins will be ready for distribution by the time this appears. They will announce a firstclass 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 scances in which fifty or more spirits closes Sunday, August 29, with lectures said to be present, were fully described, by Mrs. A. E. Sheets and Ilon. A. B.

# The Central Iowa Association will

Marshalltown, Iowa, Camp.

hold its annual meeting at Marshall- given was recognized as correct by partown, 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 will be at the camp on Sundays during circulated. Any person desiring one of them, or wanting any information concerning the camp, write to Samuel II. 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.

### Nebraska and Kansas Camp. Southwestern Nebraska and Northwestern Kansas Camp will be held at cupied by Dr. F. Schermerhorn, and Franklin, Nebraska, commencing Sept. another open-air concert will be given

2, and closing Sept. 13. Good speakers, by the Garrettsville Band. SELIM. etc., will be in attendance. For particulars address D. L. Haines, secretary, Franklin, Neb. Haslett Park, Mich., Camp. The fifteenth annual encampment of At the beginning the elements were the Haslett Park Mich., Spiritual Asso- against us, in the rainy weather, which

### St. Johns, Mich., or G. F. Otmar, Manager, Lansing, Mich.

information I. D. Richmond, Secretary, labors.

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. Onset, Mass. The twenty-first annual camp-meet-

ing will be held at Onset Bay, Mass., July 4 to August 29. For information address H. E. Gifford, Onset, Mass. Sunapee, N. H., Camp.

The Sunapee Camp will be held at Blodgett's Landing, N. H., July 25 to long the spirits will reveal enough to August 22 inclusive.

### Ashley, Ohio, Camp.

The eighth annual camp-meeting will be held in Woolley Park, commencing for these truths. August 15, and closing September 5. For any information address W. Granger, secretary, Box 71, Ashley, O.

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

### Niantic. Conn., Camp.

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

### Kaw Valley, Kansas, Camp.

The above-named camp is located at Garfield Park, Topeka. Kans., and will be held September 4 to 20 inclusive. For particulars address T. P. Kelley Secretary, 310 Harrison street. Toneka.

### Lake Helen, Fla.

This favorite camp will open February 6, and closes March 20, 1898. For special information write to the corresponding secretary, Lily Dale, N. Y. Oak Cliff Park, Texas.

The third annual camp will be held at above named place commencing Saiurday, September 4, 1897, and closing Sunday, September 19. For information address J. C. Watkins, Pres., Dallas,

Monday, August 2, the steamer Martha's Vineyard took a party from the grounds to Gay Head. Conference was eld at the auditorium in the morning. Mr. L. V. Moulton, president of the Michigan State Spiritualists' Association and one of the trustees of the National Spiritualists' Association, lectured in the afternoon. His subject was a continuation of yesterday's discourse on "Physical Science, Sound and Light." In the evening Dr. Louis Friedman, the Australian healer, gave an exhibition of his popuration the tender.

geraniums.

and choir.

Band concert at noon. Afternoon serv-

CASSADAGA CAMP.

fully Going On-

breadth of her platform work.

Mr. Wright's intellectual power seems

posed by the mediums P. L. O. A. Kee-

ler, Campbell Brothers, and Mr. and Mrs. Pettibone, who will place upon the

platform at the auditorium cabinets for

lent, and most convincing to the skep-

Mrs. Lease received through the me-

diumship of P. L. O. A. Keeler slate-

friends that were to her such unmistak-

she announced herself a Spiritualist

Dr. Cleveland, of Erie, Pa., an inves-

tigating skeptic, received through Mr.

Keeler written messages on slates that

had been securely screwed together be-

fore leaving home, and which the Doc-

tor affirms did not leave his hands dur-

Mr. and Mrs. Pettibone, whose first

season this is at Cassadaga, report good

business, and express themselves great-

ly pleased with the camp, so much so,

that they are considering the purchase

of property with the view of becoming

A reception was held in the audito-

rium Priday evening in honor of the

public workers present, there being fif-

The immortal spirit of the venerable

and universally respected Dr. Jeremiah

Carter, went out to join the great ma-

jority, of whose existence and presence

he was ever conscious, on the morning

It seemed indeed a fitting finale that

he should lay aside the frail mortal

tenement (for he was 84 and very fee

loved so long and fondly, and that his

transition should fall upon him like the

quiet slumber of a weary child. "Uncle

Jerry" will always figure prominently

in Cassadaga's history, as the chosen

whose direction he started the move-ment that has culminated in the largest

and most successful Spiritualistic camp

Mr. Carter was a modest man, firm of

principle, upright and pure in his daily

life, brotherly in his love, the friend of

all humanity. Ever green wilker's mem

Cassadaga and her cause.

ory be in the hearts of those who love

The remains were taken by his sons to

Fredonia, N. Y., for interment by the

side of his faithful wife and companion.

Services at the camp in his memory

and honor, will be held Memorial Day,

it being the Doctor's oft expressed wish

ble), at beautiful Cassadaga Camp, he

ing the seance with the medium.

permanent summer residents.

teen or more on the grounds.

of Saturday, July 7.

of the world.

from that hour.

Realm."

ONSET BAY CAMP.

Daily Record of What Is Being Done at Lovely

Onset.

of his power in the temple.
Children's lyceum commenced Monday afternoon in the arcade, to continue five days this week.

Tuesday afternoon lecture by Mr. A. E. Tisdale. He said in part: "Religion is the crown and glory of our aspiration. The outworking of responsibility is what is meant by moral law. Morality is still in the empirical stage, but we are not told what is its relation to future existence. If existence had its beginning here, then there is an end to all. The primitive man is governed by fear; the next step is responsibility: the last step is responsibility to one's solf. Man is made sovereign over his own self. If I am the outcome of a necessary out-working in a conscious background, then there is a great moral meaning given to life, and it is in the light of such reasoning I can accept my burdens.

Man is a link in the grand subjective egoistic chain." Prof. Peck sung "We shall know as we are known," "Golden Age," and "Dear Angels Come." Mrs, Pepper fol-The Independent Free Thought Bible Spiritualists' Society of San Francisco, Cal., will hold its annual camp-meeting in Trestle Glen, Oakland, Cal., com

lowed with fine tests.
The new Children's Progressive Lymencing August 8 and closing August 22. Address Dr. C. H. Rin-es, 1236 Market street, San Francisco, or J. R. ceum is making fine progress, already

numbering fifty scholars.
Wednesday morning an interesting conference meeting was held at the auditorium. In the afternoon A. E. Tisdale lectured on "Men's Immortality." The study of modern Spiritual ism should commence with nature and the constitution of man. Man is a cosmos, and necessarily an immortal being. The question, Shall I forever retain my self-consciousness? is uppermost in the minds of all. The more we attain to a knowledge of ourselves, the better knowledge we shall have of things outas they are made by the camp-meeting

Prof. Peck and choir sung "Bright Star of Hope" and "Little Ones at Home"—Mrs. Minnie J. Merrill, organist. M. Alternational and galacters. ist. Mr. Altemus sung and gave tests that were pronounced among the finest that have been given from this platform.

The committee having in charge the arrangements for the Woman's Convention has a very fine program laid out for the occasion. Much talent is expected, among them Mrs. Clara B. Colby, ed-itress of the Woman's Tribune. The 12th, 13th and 14th have been set apart for the occasion. Their daily sessions will be held at the auditorium, weather permitting-otherwise in the temple.

Thursday meeting was held in the temple. Song, "Gentle Words," by the choir. Invocation, Mrs. Carrie F. Loring. 'Lifting the Veil," a recitation by Miss Ethlynd Gould. Song, "Beautiful Land Over There," Prof. Peck and choir. Mrs. Loring's subject for the lecture was "Spiritual Revelations." "It is time lost," she said, "if we have not gained knowledge to make better our lives and our associates. The grand truths of Spiritual awakening have shown me my weakness and led me to see the weaknesses of others and the charity that should influence all man-kind. Song, "Faces In the Fire," by Mrs. Ring and choir. Tests by Mrs.

that every spirit name, date and place Loring.

Friday, lecture by Judge A. H. Dailey,
President of Lake Pleasant Campmeeting Association, who read a chapties in the audience, most of whom Dr. W. A. Mansfield, of Cleveland, ter from Paul's Epistle to the Corinthe independent spirit slate-writing medium, was also on the ground, and thians, followed by invocation. The tical. choir sung "O'er Billows Blue," and Mrs "Spirit of Light, Love and Beauty." dlums physical manifestation. Dr. Mansfield Judge Dailey said: "Religion is passing | written messages from departed through an evolutionary period and the change is very marked. The religious able proof of spirit communication that Next Saturday evening "My Mother-in-Law" and a bill of specialty sketches people are getting concerned lest they lose their hold upon the platform on which they stand. The Spiritualists' weapon is a dangerous one, because we will be presented by Mr. and Mrs. W. J. West and Mr. Fred C. Taylor, supported by the best local talent. As the challenge the world to investigate, and professionals named have had over then say whether what we say is truth or not. It rests upon a chain of realism and fact. Change has come in the thirty years experience in the theatrical business, a first-class entertainment is thought and belief of the people." O-ne-set Harvest Moon Society held its annual lawn party and trading post Friday. The grounds and tables handsomely decorated and presented a pleasing sight. Music by Poole's orchestra in the afternoon, and in the evening an entertainment was given of songs and

recitations. The day was warm and sunny and the ice cream and lemonade sold rapidly. Saturday exercises opened with singing "We Are Waiting By the River," by the choir. Mr. Frank Walker, of Hamburg, N. Y., who is to take charge of the arrangements for the fiftieth aniversary jubitee celebration at Rochester, N. Y., the coming year, was introduced by Dr. Fuller and made some remarks concorning the jubilee, etc., after which Prof. Peck sung "The Isles of the By-and-By." Mrs. Irene Stevenson lectured from subjects given by the audience, as follows: something about the woman of Endor. and 'Should not Spiritualists live better lives than any other class of people? The woman of Endor, if she lived at all, may have been the mother of your beautiful philosophy. If she is in immortality she no doubt is doing her work still. I would to-day there were more

women of Endor among you.
"The best code of morals we know of as a spirit is a code that will make you better men and women. Be more sociable, be more free of giving; you who have should give to those who have not Do nothing to abuse, insult or offend. A true Spiritualist is a busy man or a busy woman, spreading the truth, visit ing the sick and suffering, relieving those in poverty, giving consolation at the hour of death." Freeville Camp has just closed, and

Mr. J. Homer Altemus sung a song and gave fine tests.

Sunday, August 8. The sun rose this morning in all his majesty, kissing the and fellow-worker, should speak the dewdrops that glistened upon the grass and foliage of the trees and flowers sparkling upon the waters of the bay and filling the air with such fragrance as only the morning brings.

The steamer Martha's Vineyard

The morning services opened with the usual band concert, followed by an anthem, "Father of Earth and Sky," by the choir. Mrs. Jennie Hagan-Jackson was introduced and gave an invocation Miss Gertrude Laidlaw sung "Life Beautiful Life," with the cholr.

Mrs. Jackson took subjects from the of Vibration." "The beautiful flowers continuated in our gardens, those that bloom by the wayside, and the sturdy little flower peculiar to the sands of the seashore, are all subject to the law of ribrations; kissed by the same breezes warmed by the same sunshine, they each produce their kind, all subject to the same great law; the rocks and rivers are the wonderful works of nature, and we go still farther and see the product Until the pattern royal and grand of the same law of vibratory action in Greets your eyes from an angel's h

### question, What is thought? Some of our best minds say thoughts are things-actual and real. Mrs. Ella Wheeler Wilcox, the poetess, is a woman of deep LAKE BRADY CAMP.

### A Record of Events There,

thought and very active. Her constant effort is for the highest development of those around her, and in her writings we see the power of thought."

Just as sure as we have Onset Bay, Cassadaga, Lily Dale and other camping grounds, the day is more as when the Lake Brady has not been overstocked with mediums this season, but those here are mostly of the old reliable stock, and are doing a fair business. grounds, the day is upon us when the separation of fraud from true mediumship has got to be. I look to our National Spiritualists' Association as the The attractions of a social character have multiplied here this season.

Friday evening the lyceum gave a Delsartean exhibition, consisting of fancy dress drills and statue posing. hand that shall weed out the frauds from our ranks. When any person attempts to weed out the dishonest medium from Sixteen famous works of art were rep resented, and brought out repeated ap our ranks he is doing what the gardener does when he weeds out the poison plants from his beautiful roses and plause. The drills of boys and girls alternately, were also much applauded Our entertainments so far have all been vell patronized. A basket of beautiful immortelles, of

Sunday is the big day of camp, bring various colors, grown in Onset soil this season, in the garden of Mrs. C. Crockett, ing thousands of visitors. A man claim ing to be Francis Schlatter, the "divine healer," was the attraction last Sunday. Though few people believe him to be the original Schlatter, he succeeds in drawing crowds and is said to have and arranged and presented by her to Mrs. Jackson as a loving memento to her angel mother, was affectingly woven into a poem by Mrs. Jackson, very beautiful indeed. Song and chorus, "Beautiful indeed. tiful Indeed. Song and chorus, "Bean-tiful Golden Sometime," by Prof. Peck | Derformed-some almost miraculous cures. By actual count, one hundred and seventy-five people fell in line to b touched by his holy hands. After which ices commenced with a song by Miss Gertrude Laidlaw and choir, "O'er Bil-lows Blue." "When the Mists Have he "blessed" eighty handkerchiefs, to be worn as talismans against evil or Cleared Away," composed by Mr. Crane, sung by Prof. Peck and choir. Mrs. Russegue took for her text "Eye hath cures for diseases. The healer did not utter a word, but a gentleman from Canton, ex-Congressman T. C. Snyder, introduced him by stating his own renot seen, ear hath not heard," etc., and markable cure from rheumatism.

gave an excellent lecture. Tests by Mrs. Pepper and band concert closed Lyman C. Howe, of Fredonia, N. Y. has just left us. His soul-inspiring the exercises of the day. We hear remarks on every side of the thoughts have, as usual, lifted us from the more sordid plane of life into that gentlemanly bearing, pleasant and affable manners, and courtesy of our president, Dr. George A. Fuller. We know of no one who could so ably fill the place which emanated from his brain, ma pipulated by the invisibles. We quote oriefly from his discourses:

to such good acceptance, of our late president, Dr. H. B. Storer. AUGUSTA FRANCES TRIPP. "Law has always prevailed, but if we understood the law, we would be as God; the finite mind is always reaching after. Weather bureaus forecast pret y accurately as far as they understand the law, but a twinkling star a hundred years ago may have started an infuence that would change all these pre-dictions. Our wise men used to think God neted arbitrarily, that he The Good Work Successmight at any moment turn the world backward at his will, or blot out the Since the departure of the illustrious sun. But even God is under law. God Kansas orator, Mary Elizabeth Lease, who lingered several days loth to deis as natural as a rose. Some say saints and angels could not come from heaven part from fair Cassadaga and her hosto mingle with the dust of earth, but pitable people, the platform has been graced by such bright and leading Spirby conforming to the law, they can come just as you could go to Chicago, itualistic lights as Mrs. Cora Richmond, Hon. L.V. Moulton and J. Clegg wright. by conforming with the rules of the railway company. Scientists soon ex Aside from the delivery of four pubpect to communicate all over the world lic addresses, Mrs. Richmond conducted without lines. Yea, even with the plan-et Mars! Electricity was not known to a series of private classes on occult lines, that were attended by a large Moses and Aaron, but left for us to innumber of her friends and admirers. It vestigate and find out. Was it God who imprisoned Galileo, burnt Bruno, and was the universal opinion that Mrs. Richmond surpassed herself this season tortured others? Men did all this in their mistaken zeal, in the name of in the magnitude, philosophy and God. The present is the product of the Hon. L. V. Moulton, the trained law-yer and scientist, delighted the Cassa-

past and not one jot or tittle shall pass away until all be fulfilled." daga audiences with his analytical and Woman's Day is just over, closing logical manner of dealing with subwith an old-fashioned ball this evening. jects, especially those pertaining to Mrs. McCaslin was chairman of the spiritualism.
J. Clegg Wright has delivered two masterly addresses upon "From Cromwell to Lincoln," and "The Experience of a Soul in the Physical and Spiritual day, and Mrs. Carrie Curran, of Toledo was the leading speaker. Her excel-lent address, much of which was given inspirationally, was brimfull of practical thoughts for the uplifting of womanhood. Several other bright, short addresses were given, in response to to increase with the passing years. Always a favorite at Cassadaga, he is sentiments, by other friends of the even more so this season.

A unique public entertainment is pro-

Maggie Gaule is still here spreading the truth of spirit return. Of her many beautiful tests, we will only take space to mention one. To-day the writer and a sister sat in the audience, and addressing us both she said: "I see a beautiful dove floating over you. Now physical demonstrations, trusting for beautiful dove floating over you. Now manifestations from each and all at the your dear mother approaches and same time.
Our media are accomplishing a good seems to hold in her hands a bowl wreathed around with flowers. The work this season, by producing for in- dove alights on it. It is a symbol of vestigators demonstrated evidence of the continuity of life. nature. Now a beautiful girl appears. It is Zina. She says: 'Grandma, here, Mrs. Waite's platform tests are excel- told me to look in mamma's drawer at home and read your letter. You don't know whether to go or not, but Mamma needs you both. We fear for her brain for she is in great trouble. Sister Nan nie is ill-is getting towards my condition, and is having the same doctor She should not-what you suggest will be better for her. She needs to be more in harmony with nature." This is all absolutely correct, as my sister can tes-

tify, and known only to ourselves, To-day the Cleveland State Hospital for the insane held a picnic here. Six hundred patients were brought. their mental condition affected all the MRS. M. McCaslin,

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

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# SPIRITUALISM DOVEED>E

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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 giving our subscribers this book The Progressive Thinker ascends nearer to the angel world, because in so doing it



it has purchased ten acres of fine land, well shaded, well watered, etc. closing day will long be remembered. Dr. Fred L. H. Willis addressed the people in the morning. Frank T. Ripley gave tests, and in the afternoon Mrs. C. M. Nickerson addressed the people and Mr. Ripley gave tests. His ectures and tests were well received. He took the place of Mrs. Carpenter, of brought 700 people to-day. Detroit, Mich., who was very sick, and could not come.

Our camp has been successful this year notwithstanding the great rain Noble women oft do great deeds in

cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Postoffice address.

PIGI. W. J. PEFAE, F. D., 4 Cedal St., New York mankind, which leads us to ask the

# WEAVING

With the clack of the busy loom. Bobbins and spindles, whirling about, From davlight into the gloom Weaving the threads of varied dyes. Color of earth and color of skies, Twisted and torn, and beaten so fine he warp and the woof closely entwine, Until the pattern, perfect and whole, The Master of loom does proudly un

In and out, in and out: With the busy wheels of time, Weave in the web sublime; Moline. Ill.

### last fitting and final words. SHIRLEY BELLE.

In and out, in and out.

Hands and feet, head and heart, Threads of silver, threads of gold. Sorrows unspoken, joys untold, Tearing the fibres of heart and brain, Woven in threads of sadness and pain Greets your eyes from an angel's hand ABBIE W. GOULD.

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

is alone responsible for any assertions the heart and dropsy. During Mrs. or statements he may make. The editor Kennedy's sickness, a Mr. Wm. Shadallows this freedom of expression, be- rach has been developed into a great Heving that the cause of truth can be physical medium. His phases are ma-best subserved thereby. Many of the terialization in light, playing of instrusentiments uttered in an article may be ments, independent voice and trumpet that is no reason why they should be suppressed. No one person has the that sees."
whole truth, hence kindly feelings Will C. who differ from you.

Dr. J. C. Phillips is still one of the leading lights at the Clinton Camp, Ia. Besides being an excellent psychometrist, the Douter destree bimself to rist, the Doctor devotes himself to

Miss Susie Battle relates this her only about fourteen years old when my nother died of typhoid fever, in Selma, Alabama. After the death of my mother the room was closed, no one using it, One day while the family were out on the lawn I wanted something which was in my mother's room. On opening the door I saw my mother standing before her dressing case, passing the comb through her hair. On hearing the noise which I made in opening the door, she turned her head with a look of surprise in her eyes, as much as to say: did you come? I pulled the door to with a bang, and ran for my life."

J. M. White writes from Mt. Pleasan Park, Clinton, Iowa: "Since July 30 I have been on these grounds, and intend to remain through the season. At the Northwestern camp I succeeded in getting quite a list of winter engagements, but I have considerable open time yet, and am willing to work for societies for reasonable rates. My headquarters here are at tent No. 18."

A. C. Doane writes from Summer land, Cal., recommending Prof. W. C. Boardman, of South Los Angeles, Cal., as a speaker for camps or societiesone of the best speakers we have in California."

The secretary, of Brainard, Iowa, writes: "The annual meeting of the Reitualists of Fayette county, lowa, will take place near the residence of Abiga the 28th and 29th of August. Saturday afternoon and Sunday forenoon and afternoon, Mrs. L. M. Lowell, of Anoka, Minn., will lecture."

Dr. E. H. Denslow, of Sturgis, Mich., was in the city last week on his way to the Clinton camp, The Doctor has been doing some excellent work in Texas, and intends to return there soon.

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

Mattie E. Hursen writes from Battle Creek, Mich.: "Mrs. Lucy Williams, of Breedsville, Mich spoke for the Buttle Creek Spiritualists for the first time, on Sunday, August 8. She stopped of enroute for Lansing to attend the State Convention held there August 10; was sent as a delegate from her home soclety. She is new in the work, and but little known, and as she is a speaker of more than ordinary ability, I feel the general public should know of her. She is entirely entranced, but her guides have her so fully developed, that none but a keen observer would know when she goes out of her normal condition. I do not write this as a puff' for her, but as a truth that will ment. The tests given through his work good for the advancement of a greater truth, that of Spiritualism. | Chairvoyant sight, pencil portraits, and messages, are a 'stumper' to the skeprepaid by the teachings from her guides."

Mrs. Rose L. Bushnell started for California last Monday. She will return to this city next spring. Florence Montague is a well known

psychic and inspirational speaker, residing on the Pacific Coast. Dr. A. A. Kimball sent us a large

He did not however cover the entire ground in his good work, for the venerable Dr. H. H. Brigham, of Fitchburg Mass., while there secured a club of twelve. Dr. Brigham is 78 years of age, and no doubt feels that he is renewing his life and health by securing subscribers to the leading Spiritualist paper-The Progressive Thinker.

Miss S. B., of Alabama, writes the following account of actual experience: "Mr. W. A. B., of Alabama, had been married about three months. His wife was boarding with Mrs. Austin, of Dallas, Tex. Being timid about sleeping alone, she asked a Mrs. B. to stay with her in her room. About I o'clock she awoke Mrs. B., telling her that her husband had been standing at the foot of her bed, looking into her eyes. Next day she wrote, telling him what she had seen. Mr. B. spent the night in a Chicago hotel; being a traveling man, in his room. About the same hour, he thought of his wife, in that far away Western home, and began a letter to On turning his head he looked at his bed, and saw his wife lying on the bed looking at him. He turned about and wrote that she had paid a visit to his room. Their letters crossed on the road. They keep them as strange reminders of what they could not understand.

Geo. F. Perkins will accept engagements Wednesdays, Thursdays or Saturdays, in close proximity to Chicago. Will officiate at funerals. Address 587 Clark street, Chicago,

Franklin Thompson, secretary, writes organization under the State Associapromoting the cause of truth and free The earnest and energetic joining our society. We will soon hold our first meeting, in our new hall."

Mrs. H. Homan, or the Elgin Spiritual Society, writes: "Mrs. M. Summers, of Chicago, has been delivering lectures and convincing tests here in Elgin this summer before audiences overflowing the parlors where the public exercises were given. Her trumpet scances were and has issued his manifesto, taking given under such crucial conditions as to be very convincing, several persons declaring that they had been shut up in that assume to rule it, will now have blindness by the old philosophy for to reckon with him. Fanatic or lunawenty, thirty and even forty years until their eyes were opened by her eluci. condido, he was a Spiritualist. dation of Spiritualism. Socially, also,

affectionate esteem." very rapidly in this little town. We you as test medium, in Lowell, Novemnow have thirty or forty believers and ber 21 and 28. Address him for dates twice that many investigators, al and funerals, at Waverly, Mass. though we have been badly hampered Mrs. J. W. Kenyon is holding test seduring the last seven months by the ances in Firemen's Halll, Onset Bay, Church and Woman; written in Mrs. sickness of our best medium, my be every evening during August. They leved wife, who was our only medium are attracting a large attendance. Mrs.

CONTRIBUTORS:-Each contributed for years. She is ill with atrophy of diametrically opposed to his belief, yet speaking in light, and telegraphy. His henomena are convincing every one

Will C. Hodge is now at Clinton should always be entertained for those Camp. He will go from there to Topeka, Kan., for September. He is open for engagements in the West and South

The Spiritualists will hold their 29th healing the sick. As usual, he will act annual grove meeting at the Wentas agent for The Progressive Thinker. worth Grove, between Antwerp and Hicksville, Ohio, August 28 and 29, experience as a seer of spirits: "I was 1897, Mrs. Sheehan and other good speakers will be in attendance. There will be no fee charged at the gate. All are cordially invited to attend.

Mrs. L. M. Darling writes from Eusis, Fla.: "We are progressing finelyseveral are convinced of spirit return but this is such a priest-ridden town that but two families thus far dare to come out and show their colors. One of our members hears music in the air. We have been told to get a trumpet that we might receive messages."

The New York Press says: "William a farmer living a few miles from Kirkwood. He is an easy going. matter-of-fact man, who devotes his attention to the farm, and during his waking moments can talk of little elsè than the products of the land. When he is asleep, however, a curious thing occurs. For some time Hill has told his family that he has dreamed of stories that would discount anything heretofore published, but he invariably forgot them on awakening. He, however, conceived the idea of placing writing material by his bedside, and when he dropped off to sleep his mind was impressed with the thought that whatever he dreamed must be written down At first there was no result, then on awakening in the morning he would find a few indistinguishable marks on ligio Philosophical Association of Spirthe paper. Now, however, he has sevitualists of Fayette county, lowa, will cral times arisen to find the pad filled with a short story. Those to whom the Comer, one mile southwest of Elgin, on manuscript has been shown pronounce it of unusual merit and of a strictly original style. Hill in his waking moments cannot recall a line of the productions, and reads the manuscript with interest. While he is a man of little education, the sketches are well written. Psychologists, who have heard of the case, point to this fact as

t demonstration that the man has two listinct personalities." W. H. Ward writes from Burr Oak, Iowa: "Dr. Carlos Wright is with us, engaged in his missionary work. Last Sunday we had a grove meeting near by, which was opened by the guides of Mrs. Dr. Haskins, of Canton, with a grand and eloquent invocation, and a few remarks, followed by the lecture from Dr. Wright. Subject, 'The present condition of our country, as compared with that resulting from a universal acceptance, and application of the teachings of Spiritualism." We have two developing circles here, and two at Canton, each week, which the Doctor and his hand superintend. The instruction given, both to us, and our spirit friends, by him and his guides, is producing wonderful results, and we are making rapid progress in develop-

tical. Dr. Fuller says: "I believe that the time has come when Spiritualism can take that stand, and demand of its teachers and exponents at least much as the Christian church demands of its exponents. When we show to the world that we are in earnest, that we are reformers, that we mean reform of the individual, then I claim that Spiritclub of subscribers from Onset, Mass. ualism will take its place among the great religions of the world.

> H. J. Horn, prominent as a Spiritual ist writes from Saratoga Springs, N. Y.: "It affords me great pleasure to see a valuable journal full of interesting matter, and original thoughts as yours is, and selling for one dollar a year. My efforts and best wishes go to you and with you."

John Slater is on the Pacific Coast. Asa P. Wilbur says: "Anco, au Egyptian guide of Mmc. E. Young, has advised her husband. Prof. Richard Young, to dedicate his new composition, 'The Fireman's Last Call,' to the San Francisco Examiner, and to have the Park Band perform it, prophesying

great success." If a man or woman stands before the world as a medium, that man or wo man should be honorable and upright. and the time has come when we as he wrote his orders and business letters | Spiritualists should demand that our mediums, and the exponents of our spiritual philosophy, should be clean representative men and women.-Dr. G

A. Fuller. Thos. F. Milman says: "I cannot help or disguise the feeling that there mus be something more than mere coinci dence, as many people remark, in Spir itualism, and the power developed by

those who make it their study." "There is a continual cry," says Dr. Burnish, "for angel assistance and association. Tell me, is it mockery? Is it a childish purpose to deceive in sport? Angels are above childish toy-

"Every speaker who cannot trust from Dayton. O.: "We are pleased to himself-or herself-to spontaneous efinform you that we have perfected an forts as likely to produce as good, or better, than a prepared discourse, tion of Spiritualists, for the purpose of should try to come upon the platform 'loaded down' with a subject prepared for delivery. If I could have but onelevers of truth have come to the front a prepared lecture with no spiritual quickening-or a blank page to be tilled as the inspiration of heaven impelled, I would take the latter always."-Lyman

C. Howe, Henry S. Hubbard, of Los Angeles, Cal., has announced himself, says the Journal, as the "Herald of the Coming King"--a sort of "John the Baptist" possession of the world in the name of Jehovah, and states that those powers tic, which? When we met him at Es-

Prof. J. W. Kenyon, who lectured for she has made many warm friends here, the Onset Bay Association July 4, 7 and who will eyer hold her in their most 9, is re-engaged for 1898—July 6, 8 and 10. Prof. Kenyon will lecture in Hav-G. M. Kennedy writes from Marys erhill, September 5 and 19; Island ville, O.: "We are spreading the truth Creek, October 31, and with Mrs. Ken-

Kenyon will lecture and give test seauces: in Haverbill, Mass.; September 12 and 28: in Waltham 28: in Waltham

Waverly, Mass. Will C. Hodge passed through the city last Saturday from Cassadaga, on his way to the Clinton Camp. He makes an exceedingly favorable report

of the Lily Dale Camp. Mrs. J. W. Kratz, of Evansville, Ind. is now at the Mantua Station Camp, O. She will also visit Lake Brady. Mrs. Kratz is a good test medium and psy-

:hometrist. Mrs. Hamilton Gill, trance test melium, is now at Clinton Camp-meeting. Friends will please note that the usual Thursday evening seance will be disontinued until September 2.

Mrs. Jennie Crosse has removed to 71 Irving Place, Brooklyn, N. Y. Annie Wagner, of Lincoln, Neb., sends the following: "Mr. M. O. Gentzkee,

publisher of the Cumming County Advertiser and the German Volksblatt, of West Point, Neb., is going to publish a German Spiritualist paper; the first edition will be issued in about October or November. The German Spiritualists of America are to be congratulated on their success in securing Mr. Gentzkee to undertake the publishing and editing of their paper, as he is in every respect fully capable of presenting the harmonial philosophy in an instructive and

attractive manner. His knowledge of the phenomena of Spiritualism has been very extensive, and he has developed very fine psychic and inspirational nowers: all that with his practical mowledge of newspaper management, will go far towards insuring the suc cess of the future German Spiritual paper.'

All letters for Frank T. Ripley should be addressed to Oxford, Ohio, P. O Box 331.

### A NEW DEPARTURE.

Geo. A. Bacon sends the following circular, sent forth by the Board of Di rectors, of Washington, D. C.:

To the First Association of Spiritual ists, and others:-In compliance with the report of the committee to whom was referred the matter of employing a speaker for the ensuing year who hould serve continuously during the senson, the Board of Directors of the First Association of Spiritualists of the City of Washington, D. C., desire to state that at a regular meeting of the Board it was unanimously voted to adopt the recommendation of the committee to engage a permanent speaker for the season of 1897-'98.

The reason that led the directors to adopt the change of having a continuous instead of temporary speakers, vere such as to convince them that for his society at the present time the hange is as practicable as it is desirable. For upwards of twenty-five years, save occasional intervals, the policy of having speakers by the month has prevailed with indifferent success financially, and at times with unsatisfactory success morally and spiritually. It is now felt that the time is ripe to try the experiment of a permanent speaker who shall stand to the association in the relation of a pastor. While this will he disapproved by some, by many others it will be heartily approved. All the substantial and greater advantages are felt to be largely in favor of permanency, rather than itinerancy; the beneeffects being shared allke by

speaker and people. The committee assume that, at the present time the needs of our association are not so much scholarly disquisitions on current themes calculated to stimulate the intellect, creating no particular incentive to moral activity, but rather the cultivation of our spiritual nature and the supplying of our social needs, strengthening the ties of human sympathy and friendship between all our people, so that instead of a straggling mass we shall become a compact body, standing by each other as real friends, and before the world as an organization possessing positive strength and nower, and justly entitled to the consideration which such conditions command.

To carry out the recommendation of the committee, an agreement has been mutually entered into whereby Mrs. Cora L. V. Richmond ministers in spiritual matters to the First Association of Spiritualists of Washington, D. C., during the season of 1897-'98, and it is

hoped for a much longer time.

The Board of Directors feel assured that in making this engagement with Mrs. Richmond, they have secured the services of one of the very best expounders of the Spiritual philosophy now before the public. Indeed, that few are as well, while none are better equipped than she, to direct in ways of right thinking, or to give to her audiences the fullest, best adapted and most desirable teachings relating to the

higher life. The policy of exacting an admission fee or door assessment, is hereafter to be abolished, and voluntary monthly contributions (with such other collections as may be deemed necessary from those interested in the maintenance of the meetings, will be resorted

In this connection, the Directors look hopefully for a generous response from all the members of the association espe cially, to renew their loyalty to the cause of spiritual progress, and to all other believers in the doctrine of angel ministration who have given assurance of their support to these public meet

### ROUGH ON HIS OWN.

While Stanislaus Torbach, aged 52 years, was on his knees in prayer, at Sandy Run, Pa., on the evening of the 4th inst., a holt of fire from the heavens darted through the window, struck the worshiper on his side, and killed him instantly. How could a merciful God be so crucl?

MISSIONARIES MAKING INFIDELS Travelers from Japan represent that the effect of Christian missionaries in that country, as throughout the Orient. has been to convert the educated classes into Freethinkers. The lower classes in all countries, like the "fishermen of Galilee," ignorant and vicious are worshipers of the cross.

"The Philosophy of Spirit, and the Spirit-World." By Hudson Tuttle, A most able and interesting presentation of a most important surject. Every Spiritualist and every inquirer into the proofs and philosophy of Spiritualism should have this excellent book. Cloth, \$1. For sale at this office. "Ancient India: Its Language and

Religions." By Prof. H. Oldenberg. The subject is of unusual interest a the present time, and it is here treated in a way to interest and instruct all readers. For sale at this office. Paper, price 25c. "Bible and Church Degrade Woman." By Elizabeth Cady Stanton. Comprises three brief essays, on The Effect of Woman Suffrage on Questions of Mor-

als and Religion: The Degraded Status

of Woman in the Bible; The Christian

Stanton's usual trenchant style. For

sale at this office. Price 10 cents.

They'd make in oreaking sod. But better far, if hitched behind,

To back and bull. Buch teams we find Oft in a "Church of God." If you are imbued with the highest motives, you will not impugn the motives

of others. So long as myn can'be bought and sold, revolution carlinot coule by the pen, nor moral suasion. 3

No church eyer had so bright a future as Spiritualism. Its field is boundless and laborers many and energetic. Every true Spiritualist will take an individual interest in Spiritualism, and a public interest when he can do good

Not what a man does, but his reason for doing it—his purpose in the act—make the measure of blame for which he

should be censured. The impracticability of its teachings is the great drawback to the church. Let Spiritualism teach the practicable,

and practice its teachings. The fraud always wears the mask of truth. He must to ply his vocation, but nature marks him for a fraud and eventually stamps it in his face.

The man who knows the truth and denies it is unworthy the name of man, and yet what to call him is the mystery, nothing else would do the same. Nothing so destroys confidence as lack

of confidence. Nothing so destroys spirituality as the prostituting of Spiritualism-making it only merchandise. The truth lying at the foundation of the Spiritual philosophy will rise from the dust and smoke of many a battle un-

touched, unharmed, but not unheard. To soil your hands in doing good Is better far than riches The man who would not if he could,

Will find life full of ditches. The church, through its aristocratic

modes and manners, is growing farther from the masses every day; then how shall we grow nearer? Echo answers— Spiritualism is called lunacy-a daydream, but cannot truly or with any consistency be called a nightmare of religion. Nightmares are not the steeds

of day-dreams. Spiritualism may be loaded heavily vith the burden of fakism, but how much worse off is it in this respect than theology, the very offspring of superstition, falsehood and blood.

The church, or churches of this coun try prospered, in fact, flourished for years, on faith, fear and falsehood. What should be expected of Spiritualism, founded on knowledge, love and

Benevolence does not consist in the least of giving for the sake of winning from the world tenfold, but it marks a disposition made up of choice and dis position or desire for the happiness of others.

Spiritualism is of such collossal pro-

portions that it takes in the world to-day, but it cannot swallow the creeds of artist three days to execute! the orthodox churches or sanction their accumulation of such vast wealth for the mere luxury of gristogracy. It is often said in quotation from some

ancient author, that "It is an ill wind that blows no hody good." Then the cyclone is surely an ill wind. And there is a preacher glown in Indiana" that has a surplus of the same article. Why should petty personalities creep into Spiritualism, with its broad and

impersonal teachings. Only because of individual narrowness, avarice, greed, selfishness, envy and cambition to rule. "I am greatern than thou," instead of 'I am that I am," Spiritualists vshould ever remember that in union there is strength. The truth needs no compromise, no creed;

asks for no army with guns and bayonets to fight its battle, but the cause that espouses it needs union to carry that truth forward more energetically. There are no rulers and dictators in Spiritualism. All true disciples and

apostles work from the monitor within; if there is anything in its principles at all, men and women cannot be true to the teachings and be immoral, licentious, dishonest, vicious or brutal. To nurse our whims, like broken limbs,

Our feelers break away, That help us climb that height sublime. To spiritual day.

Sometimes the contrary wind is for our schooling upon some very important line of our life long misunderstood; sometimes a hereditary trait of nature that hinders spiritual progress; sometimes a strong temptation, recurrent in ts character, which fans us in the face.

Spiritualists are to-day only held toother like the staves of a harrel, with What is needed is to be welded hoops. into a bond of fraternal and soulful brotherhood and sisterhood. This can only be done by and through our love for the common cause and our obedience to its teachings.

We may hide for a season the inner man; we may still the heart's struggle so effectually that the world hears it not, but by-and-by nature asserts herself and all the world may know what we have felt, and thought, and done, for in a legible hand will indellible impress be inscribed upon our face.

The conquering of one's self-one's badness-is a victory worth achieving, and will blot out hatred and develop love; prohibit deception, encourage truth: expel the brute and inspire the spiritual; erase all undue suspicion and selfishness, and imbue with charity and benevolence and make us truly good and

fit for any kind of a heaven. The shortest way through is often the longest way around. Especially is this true of the man who hopes to get to heaven by virtue of his millions robbed from the sweat of honest toil, and on the strength of his tornado of philanthropy. No man can get clear on the plea of robbing to feed the poor—making poverty to feed poverty will not go down in

the age of reason. To one who seek in nature's works an infallible law, a principle that is as immutable as spirit is imperishable, the idea of God bringing on or permitting a calamity, such as a cyclone, or railway wreck, upon the heads of a few, as a reminder to all others of his awful power his magnificent(?) disposition in per mitting any to live since the fall of man, seems merely idiotic, to say nothing of the insult to their God. Nature can stand it, and goes right on evoluting and

grinding. A minister in Chicago recently said in a sermon: "If Gdd's people carry out Christ's commission they must abandon solitary confinement in gloomy castles and sally forth to meet the enemies of humanity in open field. They must have compassion on the rich Zaccheus, the sinful woman, the hungry multitude. Whether this came from Christ, Sol omon. Martin Luther, Dr. Thomas or Robert Ingersoll makes no difference, there is a line of justice to be drawn be-tween the rich and poor, and that soon, by the power of reason and right, or treasured and richly enjoyed by all who means far worse and desperate may be resorted to.

Deserve success and you can command it: printed and bound. Price \$1. If undeserving you need not expect; Be truthful and earnest and you can de

But nothing is merited through neglect.

# Original and Otherwise. From Harbinger of Light, The braying ass and shouting man— Oh, what a team! oh, what a span Melbourne, Australia. M. SARDOU AND SPIRITUALISM. M. SARDOU AND SPIRITUALISM. M. SARDOU AND SPIRITUALISM. M. SARDOU AND SPIRITUALISM.

M. Napoleon Ney, Prince of Moskowa,

and grandson of the famous marshal,

contributes to the French section of

Cosmopolis, a sympathetically written paper on M. Sardon in relation to Spir-

itualism. The writer of it states that

there are 20,000 Spiritualists in Paris,

at the present moment, that they ex-

ceed in number each of the other bodies

of students of the occult sciences, and

that they are constantly being increased. The illustrious dramatist became a convert forty years ago; and what convinced him was the following circumstance. He had witnessed many physical phenomena. He had seen a bunch of roses fall from the ceiling, in broad daylight, and in the sight of other persons present; he and they had observed the keys of a plano touched by invisible hands, and chords played upor it; he had written automatically, and he had produced many remarkable drawings of abodes in the spirit-world, without knowing even the rudiments of that art; and still he was skeptical; until one day, in conversation with the spirit of Bernard Palissy, Sardon asked im for some conclusive test. His own hand was controlled to write upon a slip of paper a name perfectly unknown to him. "Who art thou?" inquired Sardou. "When I was in the ody, I was born (giving the date) at Savenay. I died (mentioning the year) at Fougeres. Write immediately to the mayors of those two towns, and thou wilt see if I have spoken the truth." In lue time the replies were received, and the information proved to be exact in every particular. From that moment, Sardou became convinced; and he thus animadverts upon the irrational and stupid attitude adopted towards phe nomena of this kind, by men presump-tuously calling themselves scientists: Whenever a new fact is produced, it is the effect of a law of Nature. It is therefore natural. And to deny it, a priori, without examination, and under the pretext that the law producing it does not exist, simply because it hapthat it knows all the laws of Nature If any sayant makes such a pretension he must be a very poor sort of a man! Sardou's powers as a medium only lasted for two years. At the end of that period his controls said to him: "Thou hast seen enough to make thee believe, and to spread that belief abroad. A higher and better work remains for thee to fulfill." And since then, he has been a powerfully influenced impressional writer; and has written a series of plays which have placed him at the head of the dramatists of Europe. As regards the drawings and etchings which his hand produced when under control, it is admitted by an artist, who

# From Light, London, Eng.

SPIRIT PHOTOGRAPHS. "Science Siftings" contains a brief article on spirit photographs, conclud-

ing thus: 'We think it desirable to point out that 'spirit' photographs, if any such thing there be, relate to a disturbance of 'mind-stuff' in three dimensions of space. Therefore, they can only be obtained (if they can be obtained at all) by the aid of a 'pinhole' camera, pointed towards the subject, successively, in two directions at right angles to one another. Rays propagated in straight lines can never impress the image of their source otherwise than by such aid. Let photographers of the myysterious bear this in mind." We also "think it desirable to point out" that "can only be obtained by," etc., is not permissible. phrases of that sort had better be dropped or used with the greatest econ-We are all very much at school, omy. and the best thing we can do is to be docile and simply learn.

THE LIFE OF THE SPIRIT. They who would truly live the life of the spirit must seek the counsels of perfection, not in great matters only but in small. It may, for instance, be, for some, a greater thing to nurse a baby for an hour in a hovel than to take early sacrament for a month in a church. It may be more elevating spiritually, to go out cheerfully to earn four shillings a day, and, in order to save every penny for a sick wife and a sheltered mother, deny one's self tobacco and beer, than to go abroad as a missionary to the heathen. Thank God! the great salvations are possible for little people. Ah, yes! not on the vast heroic heights, but here, in the small and humdrum ways, are the great onportunities and the urgent needs. Here, for instance, in John Boyle O'Reilly's verses, is one "way of salvation":

The kindly words that rise within the beart. And thrill it with their sympathetic tone.

But die ere spoken, fail to play their And claim a merit that is not their own.

The kindly word unspoken is a sin-A sin that wraps itself in purest

And tells the heart that doubting looks within That not in speech, but thought, the virtue lies.

But 'tis not so; another heart may thirst For that kind word, as Hagar in the Poor banished Hagar!-prayed a well

might burst From out the sand to save her parching child. And loving eyes that cannot see the mind Will watch the unexpected movement

Ah! can ye let its cutting silence wind Around the heart, and scathe it like a whip?

Then hide it not, the music of the soul. Dear sympathy, expressed with kind-But let it like a shining river roll To deserts dry-to hearts that would

rejoice.

Spiritualists.

Oh! let the symphony of kindly words Sound for the poor, the friendless, and the weak: and He will bless you-He who struck these chords Will strike another when in turn you

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be

love genuine poetry, and especially by Sniritualists. The volume is tastily "The Religion of Humanity, a Philosophy of Life." By J. Leon Benwell, An interesting and thoughtful namphlet. Price 15 cents. For sale at this

DID CHRIST DIE ON THE CROSS? According to the Gospels, therefore, it is clear that Pilate did not desire the conviction of Jesus, for we read that "from thence forth Pilate sought to release him; but the Jews cried out, saying: 'If thou let this man go, thou art not Caesar's friend; whosoever maketh himself a king speaketh against Caesar," (John xix:12). Placed in this position, the Roman governor could only resort to strategem by endeavoring to make matters as easy as possible for Jesus, and by thwarting his ene-mies in the end. That he succeeded in his plans appears to us evident from several incidents recorded in the New Testament. On his way to Calvary, Christ was not allowed to carry his own cross (Mark xxvii:32), which was the usual thing for condemned prisoners to do. He was thus enabled to husband his strength for the final ordeal through which he had to pass. He was also permitted to drink from what was called the "mercy-cup," composed of vinegar and gall (Matthew xy:23), which was always given to those who were to be crucified; but a special drink was prepared for Jesus, which evidently had a composing effect, for, immediately after receiving it, "he bowed his head and gave up the ghost" "he (John xix:30). We need not credit the statement made by John (xix:34), that a soldier "with a spear pierced his side, and forthwith came thereout blood and water;" for, even, if the allegation were true, it does not affect our position, inas much as St. John states that Christ was "dead already" before the piercing

Much misapprehension exists in reference to the construction of the cross upon which the culprits were crucified, and also as to the nature and duration of the sufferings that the unfortunate victims had to endure. E. W. McComas describes both thus: "The victims of it were not killed, but were allowed to perish, through want and suffering To be killed was a boon always prayed pens to be unknown, is the mistake of a badly balanced mind, which fancies favor. The prisoner was set astride of the wooden horn or saddle which projected out from the middle of the unright post, with his back to the post On this he sat, and on this he rested the whole weight of the body, as if he were sitting astride the limb of a tree, with his back to the tree and his feet about twenty-four inches from the ground. To secure him in that one exhausting position, his arms were stretched out horizontally along the two arms of the cross-bar, and fastened to them. The prisoner was discobed. And thus, confined and naked, under the burning sun or freezing cold, through the weary and agonizing days and the still more weary and desolate nights, and through storm ridicules Spiritualism, that one of the and tempest, the doomed sufferer sat in engravings which Sardou executed in his cramped and unchangeable position, nine hours, would have taken a skillful and wore his life away through hunger thirst, want, and suffering, and through alternate sinkings and rallyings of his oppressed nature, and often through many and prolonged faintings and revivals, and many weary hours of insensibility—such are lucidents to all prolonged torture. As a special favor to the sufferer or his friends, this prolonged torture was sometimes ended by r violent death, after the prisoner had suffered for two or three days and nights." (Jesus and Religion, p. 526, p. 526.

# From Two Worlds, London, England.

DR. J. M. PEEBLES GIVES HIS VIEWS.

I never saw Victor Hugo but once, and then in a spiritual seauce in Paris. drs. Hollis-Billings being the medium He was an avowed Spiritualist, as was M. Theirs, president of the French Republic, as is Camille Flammarion, the astronomer, and as was M. Leon Favre, Consul-General of France. And, by the way, M. Favre was a writing medium as is Mr. Stead, editor of the Review of Reviews and Borderland. Reviews and Borderland, William Crookes, the scientist, W. F. Barrett, professor in the Royal College of Science, Dublin, G. F. Feebner, professor of physics in the University of Leipsic, are (with a dozen other university professors that I could name) Spiritualists. Thomas A. Edison, the American "wizard" inventor, is a Spiritualist. Abraham Lincoln, William Lloyd Gar rison and Theodore Parker were Spiritualists. The poet Longfellow was Spiritualist, and on his last European tour he attended seances with the Gun pys, in Naples, and at Baron Kirkup's esidence in Florence. But enough Hereafter I will notice no scribbling blackguard, nor anyone that does not write under his or her correct signature.

The Rev. Mr. Brandt, making no dis tinction between soul and spirit, asks in substance, what "knowledge I have that the spirits influencing mediums are the souls of the dead?" Come as a pupil, sir, and I will tell you-gladly tell you-what knowledge I have. But my knowledge would not be your knowledge even then; for I can no more know for you than I could eat or drink for you. You must fast, pray, investigate, study, and know for yourself. Personally, I know that these influence ing intelligences are the spirits of the so-called dead, because, while in the full exercise of my intuitions, reason. and best judgment. I have seen them. heard them, and conversed with them -all of which, to me, constitutes positive knowledge. And now will Mr. Brandt tell us what he knows about this personal devil, of whom he writes so glibly? Did he ever see him? Ever hear him? Ever converse with him? No dodging! Tell me what you know about the devil, and how you know it? This gentleman thinks it "silly," that I should ask (admitting His Majesty' existence) why God does not kill the

devil? Let us see. If a mad dog were rushing up Collins street, biting, poison ing the people, would it be thought "silly" to ask, "Why not kill the dog at once?" And so, if there's a personal devil, "converting millions to Spiritualism," and tempting, winning, and dragging millions more down into endles hell torments, I ask, in all honesty Why does not God kill him, and so at once end his devilishness? Logically put, if God cannot kill the devil, he is not infinite in power; if he can kill him. and will not, then God is not infinitely good. Friend Brandt can nose on just which horn of this dilemma he finds most comfortable.

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CARLES LIVER TO THE CONTROL OF THE C

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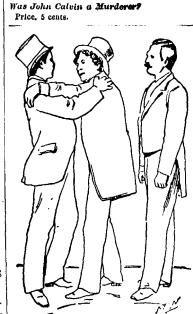
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those who are to be mothers; and secondly, through
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the race. It brings strongly and clearly to view the
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# QUESTIONS \* ANSWERS

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### HUDSON TUTTLE.

Address him at Berlin Heights, Ohio. .

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

A. S. L.: Q. I have been deeply interested in the Question Department, and would like to ask if there are prisons, asylums, hospitals in the spirit realm, and if so, for what used?

A. This correspondent predicates this question on communications received, and the inference that the future is an exact reproduction of the present. The answer happily can be that none of these rude and savage helps for the weak, and repression for the criminal are required in that future where kindness and charity are the only restraining forces.

W. R. Potter: Q. What is psychometry, and how can this power be acquired?

A. This question has been answered in preceding numbers so fully that only a passing notice can here be taken. All sensitives are psychometrists, as the faculty is essentially one of sensitiveness. To cultivate this faculty, the essential is use, constant observance of impressions received from surrounding objects, letters, and persons, until a distinction can be made between these and the workings of the mind.

E. T. Tillapaugh: Q. Has everyone who wears the human form a soul, and is it the law that each soul must progress to perfection? Is evolution an eternal law throughout the universe? and what becomes of the soul who will not progress?

(2) How much worse is the Christian's hell than the Spiritualist's?

A. (1) According to the communications given in the "Philosophy of Spirit," and since repeatedly confirmed, in the evolution of life from the lowest to the highest, a point must be passed where the spiritual beings are capable of preserving their identity after the death of the physical body. The human form is reached a long time before the mental and spiritual faculties have become humane. The spirit has not reached that degree of evolution whereby it is preserved after the scaffolding by which it is maintained falls away.

Once attaining that state, all spirits are subject to the law of progress, although many remain stationary for indefinite periods of time.

(2) Hell, in the sense of a place of punishment, is not recognized by Spiritualism. The mythic flames of wrath, which from everlasting to everlasting burned the unconsumable spirits of those who lived the lives an all-powerful God made them to live and then damned them for living, is past. Whether the torments of conscience are as severe as the torture of fire may or may not be affirmed No spirit, in the earthly body or beyond, suffers from conscience until coming to its light, and there is no more "hell" or suffering in the future than in the present life.

J. W. S., Colorado Springs, Colo.: Q. (1) What is the result of the latest observations of the satellites of Mars? Are they real satellites?

(2) Is the existence of the planet Vulcan conceded by leading astronomers?

(3) Can the spirit travel with the velocity of thought? (4) Can matter be made to pass through matter?

A. (1) If a body so small as the aerolite rotating around Mars, may be called a satellite, that planet has an attendant moon, although observations on this most favorably situated planet has not demonstrated its exist-

(2) The great mathematician Leverrier came to the conclusion that Mercury was subject to perturbations which could be accounted for only by the presence of a planet between it and the sun. He calculated what the orbit of such a planet should be. The blazing light in which such a body was always surrounded and its small size were the discouraging factors for its discovery. Three years after the announcement of Leverrier, Dr. Lescarbault thought he detected its transit across the disk of the sun. Porro and Wolf, of Zurich, also believe that they saw it on the sun's face in 1876. These observers may have been deceived by sun-spots, as their observations were not sufficient to identify the orbit of the planet if it existed, with the calculated orbit of Leverrier. Hence all that is positively known is the disturbances manifested by Mercury, which may result from other

(3) Thought does not travel. To think of a place near or distant does not imply that the thought goes there. The thought-waves flowing out from the brain, travel in the spirit ether with somewhat less rapidity than electric waves, which is less than the velocity of light. The determination by experiment of the velocity of thought-waves is one of the splendid problems set for the psychic student. A spirit being may be impelled by its will with the rapidity of thought-waves.

(4) The supposed necessity of this proposition led Zollner to make the abortive attempt to demonstrate a "fourth dimension" of space. If it were possible for matter to pass through matter, thus annulling its impenetrability, it would not be matter in the sense known to the senses.

In order to account for certain spiritual manifestations, this assertion was maintained, but it would be far wiser to ascertain if these manifestations are facts which require such explanation. . The impenetrability of matter may be taken with the assurance that any apparent manifestation in conflict, requires especially rigid investiga-tion, with the presumption that it is deluding.

### SPIRITUALISM.

It is not hell that lies beyond the cloud-land,

That rests upon the mountain peak of death; No angry angels round a blood-splashed shroud stand Awaiting those whom Time's sharp scythe has met. No torture-laden groans ascend forever

Before the throne of an avenging God; No loving ties below the soul need sever; We but continue on the path we trod.

They tell us this is superstitious error-Those haughty teachers of a barbarous creed-Born of myth, sustained by quaking terror, That on the weakness of mankind doth feed.

We tell them that it robs the grave of sorrow, That we have good assurance it is true, From those we know we'll meet some glad to morrow When we have passed away from earthly view. VERE V. HUNT.

A SUFFICIENT CREED-"DO RIGHT."

The mystery of the ages was the future life of man; The wisdom of the sages devolved no certain plan By which that awful future and veil of mystery Could be to man made certain and he be made to see. The doctrines of the fathers in the holy book of God Proclaimed that man was fallen, and must bear the chastening rod,

In a hell of fire forever; because of Adam's sin, There was no way to heaven that man might enter in. The priesthood and the elders with their blood-atoning

Filled the earth with war and bloodshed and destroyed the lives of man

With the sullen hate engendered by their blood-stained creed of wrong, And the martyrs' blood attested to their gospel prayer

and song. Oh, the joy of righteous judgment, that man indeed is

From the thralldom of the priestcraft in this age of lib-When a new light fell from heaven with its wisdom, power, and grace,

Bringing peace and joy and comfort to us and all the No call to final judgment, no blast of Gabriel's horn,

Will wake the dead again to life on resurrection morn; Each day of life is judgment day, and no atoning plan Will save us from the penalty nor lighten every pang Of conscience stricken with remorse because of guilt and

No pardoning power will open wide and let us enter in The pearly gates of paradise, and there with harp and

To sing the praise of Jesus with the happy choral throng. There is no blood-atonement in this grand philosophy, 'Do right," one to another, is all there need to be Of creed, or law, or gospel to make us truly blest, And lighten earthly sorrows till our spirits are at rest.

It will vanish with the ages, and mankind there will see His hopes must rest within himself, and through etermen. Can you give any reason why after death its same relentless power should be held in check? Shall this He will grow in power and wisdom, and, as the centuries

Advance through different stages to the brightness of the -E. Halbert, in Truth Seeker.

### TRIUMPH.

I will worship no longer the God of my father's, No more on his altar the incense I'll burn; My eyes are now opened to truth and to justice. Forever away from his face I will turn!

I will seek for another—the Power of creation, The God of all wisdom, of justice and might, Of life and of beauty, of purity, freedom, The spirit of progress, the source of all light.

I will seek for his steps where the cataract thunders; I'll list for his voice in the wild tempest's roar; I'll search for his face where you planets are circling, And grovel in dust and in terror no more.

My soul shall arise in its power triumphant, Exulting in freedom, for freedom is mine, And pure as the snowflake that gleams in the sunligh Shall know that within dwells the spirit divine.

The once fabled fountain of life-I have found it! The water of life in truth thou shalt find; Here's help for the helpless and strength for the feeble,

Here's hope for the hopeless and sight for the blind My loved ones are calling! Death's portal has opened A light has shone thro' and dispelled all my gloom Stern death is now robbed of its terror and darkness, And life everlasting illumines the tomb! ASTRA.

### COULD WE HAVE KNOWN.

When man first walked in Eden fair Without one conscious known desire And knew not sorrow, pain nor care, With naught to lift or urge them higher, What thought had they, though they were told That the forbidden fruit would grow, And told again that to unfold-That they must eat, the facts to know.

When first appeared the mental light, And they their naked forms beheld, They skulking hid from outward sight, As then they knew they had rebelled. They said—as we still say to-day,

When we the broken law atone-And they in Eden could not stay: "Could we have known—yes, just have known."

The facts are just the same to-day, And children born are just so still, And follow in temptation's way With firm, determined, stubborn will.

In after years, when stung with pain, They, too, will then be heard to moan, And echo forth this same refrain-This same lament: "If we had known."

We tread the rough, uneven way, With road ahead unseen, untrod, And scarcely march a single day Without some smart of chastening rod.

Still blundering on with many a fall, With many a deep and stifled groan, We murmur out this wail of all: "If we had known-just simply known."

This lot of man is strange, indeed-

It seems as though it's always been-His want must so outweigh his need, He makes the difference up with sin; Then 'round each lap of broken law, While gathering crop of seed he's sown, He oft must stop in stricken awe

And wonder why he had not known. To learn the law and yet not break One section of its stern command.

And always strict equation make, And always rightly understand-It would restore the Eden lost. Leave nothing broken to atone, And save to man si final cost

· THOMAS BUCKMAN. Honest designs justly resemble our devotions, which

we must pay and wait for our reward.-Sir Robert How-

When all is known, when rightly known.

I argue not against heaven's hand or will, nor bate a jot of heart or hope, but still bear up, and steer right on-

. Honest designs justly resemble our devotions, which we must pay and wait for our reward. Sir Robert Howard.

I take it to be a principle rule of life not to be too much addicted to any one thing.—Terence.

Joy descends gently upon us like the evening dew, and does not patter down like a hail storm.—Richter. 'No might or greatness can censure escape; back-wound-

ing calumny the whitest virtue strikes.—Shakspeare.

CONDITIONAL LIFE.

Own Immortality.

that may be made upon it! It is scientifically correct, and in exact accord

with evolution, and will be accepted by

many as what they have long sought to know. The doctrine that has so long

been held, of the eternal conscious existence of wicked, ignorant and debased, earth-bound spirits, as entities, is due to the orthodox ideas that have for so long held the minds and souls of men in

bondage. The idea comes as it were, unconsciously from the inner self, and is given out by spirit guides and medi-

You see on every side this force pulling down and forcing out of earth-life all

goes on two feet, and reasons and thinks, has got to a state where he is immortal.

realize what a change lies before all who

and countless multitudes soon cease to

mortals does not exist; it rests with each

will—but cease to assert and the reverse is true.

F. LAROY.

Central Ohio Camp.

The camp meeting of the Spiritualists

of Central Ohio, held at Woolley's Sum-

merland Beach, is nearing its close. It

opened under unfavorable conditions.

D. M. King, the first speaker on the

programme, was unable to fill his en-

gagement, owing to pressure of other

duties.

Villard Hull, also announced, was

absent, which was due to misunder-

standing ,pro and con, so Dr. Scher-

merhorn, of Akron, was sent for, who

Mrs. M. E. Clemens, Mrs. Brown,

with us from August 1 to 13 inclusive

and answers to questions being well re-ceived and satisfactory to all.

For Friday afternoon, the 13th, ar-

rangements have been made for a Children's Day programme, consisting

of songs and recitations. Flowers will

be brought by all in memory of their

risen opes to the higher dife, and at the

close of the exercises there will be a

be present to help conduct the services

He remains to cross.
Sunday, August 15.
Wass WARDELL,

and pointed letter to Bishop Hortsmann. It is good rending, and should be widely

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TION AND DESTRUCTION.

# DELPHOS CAMP, KAS.

Man the Creator of His Spirituality and Happiness Abound There.

A SPIRIT'S VIEWS-CONSTRUC-It will be a matter of surprise to many people to learn that there is one important camp in the United States You ask for light on spirit life in regard to the doctrine of the eternal conscious existence of low, degraded, earthy spirits. What I shall now give you will contradict most that has been taught, but as truth it will stand all the assaults that may be made before it? It is sain. comparatively unknown by Spiritualists; important from the fact that its attendance is as good and often better than that of the more favorably situ-

Delphos is a small Kansas town, sur-rounded by a productive farming re-gion. The orthodox element is strong, yet for eighteen years a small band of Spiritualists have employed mediums and lecturers and opened the gates free of charge, for the enlightenment of their orthodox friends. The result is a society, poor financially but rich in spirituality, and a community which is filled with broadened minds. The seed is sown and the harvest of gratitude will come some day, they hope, in the form of enough means to pay off their small indebtedness.

throngs of evil and undeveloped spirits, come to the conclusion that after the death-change all exist forever: but it is The Sunday attendance has always been from one to five thousand people. The evening listeners number from

an error-all wrong, and not in accord with the divine economy of the uni-verse, which preserves nothing not worth one to several hundred.

The officers, Mr. Joy Blanchard, Drs. Ballon and Vogle, Messrs. Richardson, Knowles, Arnold and many others, have been hard workers, it goes without saying. Think of grounds so well shaded that the sunlight only gently filters through, a bracing atmosphere, a comfortable boarding-house, food cooked as only New England grandmothers generally prepare it, good one to several hundred. the saving.

The moment any material manifested body ceases to control the life-force for its own upbuilding, that moment the same life-force changes from the work of construction to one of destruction.

The beginning is noted, as disease or decay, the end as death. All manifested life bows to this universal law of change; mothers generally prepare it, good life bows to this universal law of change; so does man, and has ever done so. Clothed with fear he creeps the earth, where he should of right walk erect, a god commanding this same life-force to do his will, thereby utterly destroying the power of disease, old age and death to work evil for him. This power of command lies among his possibilities, only waiting his recognition of the fact. You see on every side this force pulling teachers, pleasant, companionable leaders in the enterprise, a committee on arrangements where the minority actually works cheerfully with the ma-jority-unheard-of condition-and the best of music, and you can perhaps imagine the spirituality and happiness to be found here.

A lyceum has been organized with Mrs. Concannon, the well-known test medium, and Mrs. Belman, conductress and assistant. At the lyceum exercises the attendance is especially good; the interest great.

Capt. Brown, of Topeka, is serving the society; he is a pioneer in thought, mighty solvent of every material object made manifest be arrested in its course if the material yet remains subject to its and a lecturer of especially clear illus trations, logic, fine delivery, and intel-What is spirit but refined matter, still lect. He should be more widely known. under the same law of change? And the low, earthy spirits, stripped of the flesh, in their weak, helpless conditions, why are they not in the same position of waiting to be dissolved and going back to the first life-elements from Mrs. Lull, of Lawrence, a good test medium and lecturer, and an able, well educated lady, is also working on the rostrum. Messrs Moody and Barrows are inter-

esting workers.

Mr. Swain and wife have charge of whence they came? Are they not already a long way toward final dissolution and absorption into the great Life Sea?

he boarding house. I serve the society during its session Only as man or spirit has the power within to make itself one with the great law of life, continually using it for its law of life, continually using it for its own upbuilding, can he hope for continued existence here, or bereafter. You may ask, What of the exil spirits of a high degree of intelligence? Can they exist forever? Know this, that in life there is no evil, and soop or late such spirits will of their own choice choose the better way and turn to seek the truth. You seem to think that somehow man, by reason of the fact that he goes on two feet, and reasons and thinks. terested in the study of psychics.

### Pittsburg, Kan., Notes.

As Pittsburg, has not been heard I tell you no! Man"is subject to every from through any Spiritualist paper for law of nature, the same as any other some months, I now take pleasure in letting the outside world know that living organism, if the does not become one with the law and so preserve his own identity, by directing its forces for his own renewing and proservation. noble workers have not been idle all this time.

Why are you Spiritualists so dull of perception? Why so signorant of true evolution? Why ever ignoring the fact that all matter is mind, whether manifested or not, and that the dissolution of spirits as conscious entities is no less on On the evening of December 16, last, the Second Spiritualist Society was launched into existence. A few enthusiasts met at the home of T. V. Blackfested or not, and that the dissolution of spirits as conscious entities is no loss or evil, and that in so losing themselves Spiritual Society, of which J. L. Shell they only reap what they have sown? was elected president. Mr. Shell is an Death is only a change, and the physical honest worker and stands ever ready is not the only death. Each plane the for the furtherance of the cause. We progressing spirit reaches is marked by a dropping off of the old and grosser now have a modest choir which fur-nishes good music for our Synday evenbody, and each change is as distinct as ing meetings, which are and have been is the first. Higher and ever higher, the weather, in a public hall. The prois reached, lies the path that all who gramme is invariably opened with the seek perfection must walk. You can not reading of a well selected noem expressing some standard of life or noble

enter spirit life: that once there, or past the death-change, all exist forever is a Mr. T. V. Blackman is our regular grave error. As when on earth death or change comes to all, so does it there, speaker, and has been appointed to serve for the pext six months. He is an old Spiritualist and in a number of offices has served Spiritualism several exist as conscious entities; after a little they fade away into the Great Life, as years. He is sincere, enthusiastic and an untiring worker. His lectures on "Biblical Spiritualism," and general ardo their bodies go back to their original element. Eternal life as thought of by guments, never fail to interest an audi ego whether it is, or ceases to be. Upward, onward, ever progressing if you

The leading medium is Mrs. Alice M. Blackman, who gives psychometric and clairvoyant tests from articles laid on a table while she is out of the room. He tests are very positive. She is a trance and inspirational speaker, and with a smoothness and ease of effort that is seldom seen.

Mr. O. W. Adams, a well known Lib eral, Mo., advocate, delivered one of his interesting lectures on Spiritualism, the evening of the last anniversary which date the hall was crowded beyoud its enpacity.

On July 6, the second election of officers was held. Miss Jennie Cox was elected president. She is an earnest worker, and will do honor to the society. This closed the first six months of actual existence and a complete suc Mrs. DeLong, and Mr. Geo. Jones, all cess for the organization.

of Columbus, did good work as test and With several of the members developing different phases of mediumship, I think we are in a condition to succeed. Mrs. M. Klein, of Van Wert, has been We have been antagonized from the and has done a good work, her lectures first by opposing forces, yet we are gaining ground and will come out of it the better for the experience.

Traveling lecturers and mediums are invited to correspond. Letters to the secretary should be addressed to Fron-FRANK BUSH. tenac, Kan.

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It is no uncommon experience to find upon new plates certain images for which there seems no possible explanation, their startling and unaccountable appearance being "wropt in mistry," causing astorishment not unmixed with uncanny filing. A gentleman made an exposure upon the interior of a friend's house. He was doubtful of the time and proceeded to develop for under exposure. To his great surprise the plate developed quickly, and to his greater surprise the image was an interior quite different from that upou which he had exposed. The plate was from a fresh box and could not possibly have had a previous exposure.

Another instance of the kind, having quite a sensational and tragic ending is on record. An exposure was made upon a view having a river in the foreground. The photographer, while developing this peculiar plate, was perfectly astounded by an appearance which he had not seen while taking the photograph, and for which he could in no way account. On completing the development there was plainly revealed in the foreground of the picture the figure of a woman, apparently floating up right in the water. Not many weeks after, to complete the mystery, the body of a woman was found in the river a the exact spot where the photograph had been taken.

Again, not long since, the daily pa-pers were agitated over the account of a traveling photographer who upon making an exposure upon the exterior of a reputed haunted house, discovered at one of the windows a portrait of the murdered man through whom the house had gained its evil name. In an other case three distinct images, having no connection one with the other, were impressed upon a single film. The plate was exposed upon a garden in the even ing-nothing remarkable being seenbut when placed in the developer a man's hat of old-fashioned shape, a child's dress and a dog were distributed over the image of the garden.

Such mysterious images were more common in the days of wet plates than now. A few years back Professor Bur ton investigated the matter. Upon tracing back the history of the glass he found that it had been used for other films, and that the images which appeared undoubtedly arose from the remains of previous images. The old glass was thus proved to be the source of the ghosts; it only deepened the scientific mystery, while it cleared away the supernatural. The glass traced by Burton had been washed for som weeks, immersed in strong nitric acid. and every means taken to insure chem ical cleanliness, yet in spite of all this enough energy remained latent to form a developable image upon the new film, whether by chemical or physical force remains to be discovered. A complete solution of the difficulty would probably throw considerable light upon the nature of the photographic images in general. At least, it seems to indicate that light is not absolutely essential in the formation of latent images in a sensitive film.—American Journal of Photography.

### NEW BOOKS.

Glimpses of Ancient Mysteries, Biblical and Classical, and of English and Parental Versions of the Bible and Its Delty, in the Light of Modern Spiritual-By Alfred E. Giles, Boston,

Banner of Light Pub. Co.

The matter in this pamphlet first appeared in a series of articles in the Ban ner of Light, and has well been thought of sufficient value to publish in the present form. It would be decidedly instructive to Bible classes and Sundayschool teachers, could they be induced much confused. In favor of our Health to read it. The author writes as a Spir-Home we desire to say that it is the itualist and throws much and needed atm of the staff of physicians connected light upon his subject.

The Infidelity of Ecclesiasticism, A Menace to American Civilization. By Prof. W. M. Lockwood. Price 25 cts. For sale at this office.

Prof. Lockwood is too well and favorably known among Spiritualists and Freethinkers, as a lecturer and author, to need letters of introduction. His lectures upon upon physical, physiological and psychic science have been lis tened to with great interest by scientists and minds of scientific cast o thought; and his demonstrations of the Molecular or Spiritual Hypothesis of Nature are acknowledged to be examples of deep, logical, consecutive thought and reason-worthy the attentive consideration of minds of broadest and deepest thinking.

The brochure now under review embodies the views of the same mind concerning the Bible, and the influence of the Bible, in the hands of church and priest, upon civilization; and especially vhat would be the influence of the Bible if all of its teachings were practiced by the churches-which they are not. He takes under review the Bible ac

count of the Fall of Man; the Deluge: the March into the Ark: etc., and subteets them to keen, critical analysis, from the standpoint of science and common sense. The teachings of the Old Testament concerning the soul, and the gradual change into the teachings of the New Testament, are brought unde review, and the orthodox atonement idea is subjected to close and trenchant criticism.

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QUICK CURES!

SMALL DOSES!

at Lincoln, Neb., last winter, my wife

secured a pair of pug pupples; one of

them proved not to be full blood and was very unruly and unsatisfactory.

A day or two ago, Mrs. Walser sent the dog to fown with the hired man, with the instructions to leave her there, with

a hope that she would find a more wel-

come home than we could give her; but

in the evening the little waif returned with apparent pride at her achieve-

our hearts, we were discussing what to do with the little botheration. Mrs.

Walser being clairaudient, an Indian

spirit spoke to her and requested that the dog be turned over to him, and he said he would dispose of her. We con-

sented to comply with his request, sup-

posing that he would run the dog off as we had been deprived of one in that

way once before. I noticed, however,

within a very short time, not more than thirty minutes, that the dog seemed a

little stupid. Mrs. Walser was requested to take the dog into our seauce-

room for a short time and then place

her, with a pan of water, in some room

by herself and let her alone. We took

her and placed her in our coal house, with some water, as requested. We

were told not to go about the coal house

until informed to do so, but curiosity overcame our feelings of duty, and in

the course of an hour we went to the coal house and "peeked," to see the lit-tle dog sitting in an apparent listless

mood. I then went to town, and on my

return home in about an hour I was in-

formed that Music, for that was the

dog's name, was dead, which I soon

satisfied myself was the fact. Then

Mrs. W. broke down and shed copious tears of regret for the part she took in

sending this little part of nature into

the other world before its time: but we

pacified her by giving her little dog, which seemed so dear to her then, a hu-man burial. She insists that she did

not believe that spirits could take the

life of animals, or she never would have consented to the act of turning

her over to the tender care of an In-dian spirit. We procured a nice box,

lined it up nicely, and wrapped her

body in white swathings and laid her to

rest, bathed in a profusion of flowers.

promised and will procure for this

little sacrifice, a suitable monument

with an inscription of how she came to

her death.

After the burial, Mrs. W. was placed

in a trance and the Indian spirit came

to me and told me how he killed the

little animal. He made an extract, he

said, from some smart-weed and jim-

son-weed, mixed them together, the

smart-weed had the effect of stimulat-

ing the circulation, the jimson to take away sensations. He first let her in-

hale the extracts, then he bathed her

body in the concoction which she took into the system by absorption; then he

placed some of the poison in the basin

of water, which she drank and drank

to her death. As I know the killing

was done, I have no reason to doubt his

After life was extinct, he says be

took the spirit of the little dog and placed it on its feet and made it feel at

home in the spirit-land of dogs. This

proved to me that animals have spirits.

a point which has been under discus-

sion in The Progressive Thinker. But I am satisfied that there are more

things in heaven and earth than is

dreamed of in some of our philosophies.

PASSED TO SPIRIT-LIFE.

only will be inserted free.]

[Obituaries to the extent of ten lines

The funeral of the late Willis A. Stan-

bridge took place at the residence of

his parents, Hiram C. and Lydia F.

Stanbridge, New Bedford, Mass., Tues-

day afternoon, August 3, and was largely attended. The service was con-

ducted by Prof. J. W. Kenyon, of Wav-

erly, Mass., and was not only particu-

larly consolatory to the parents, but

made a deep impression upon all pres-

ent. The floral offerings were particu-

larly numerous, consisting of pillows,

many young friends.

by Geo. F. Perkins.

21 years and 2 months old.

baskets, and bouquets, sent in by his

Mr. and Mrs. Stanbridge have been

for many years and have brought up

their five children in the same knowl-

edge. Willis was the oldest, being

Passed to spirit-life, August 2, 1897,

Samuel T. Enoch, of Chicago, after a

number of months of severe suffering.

His widow performed in a faithfui

manner the last duties to her compan-

conditions connected with the sickness

and funeral at Mt. Greenwood, that

were extremely pathetic and touching.

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### \*\*\*\*\*\*\*\*\* A Dog Killed by Spirits. DRS. PEEBLES To the Editor: One of the most wonderful spirit manifestations that ever came under my observation occurred at & BURROUGHS, my home, at Catalpa Park, Liberal, Mo., on July 26, 1897. During our stay

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of every case which we pronounce curable. The following letter is a sample of hundr ds of others which we jecole each month, showing great psychic lufteence:

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Drs. Peebles & Burkouchs,
Indianapolis, Ind.,
Dear Doctors:—Allow me to thank you for
your diagnosis of my case, every word of
which was true. As I read your letter there
appeared three or more golden likelts upon
the letter before me, and yes it was midday.
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Parker, pastor, Conference at 3 p. m. Church of the Spirit, No. 020 North Clark street. Willig Edwards, pastor. Services at 2:45 and 7:45 p. m. Christian Spiritual Society holds meetings in Hygeia hall, Washington boulevard and Paulina street, at 2:30

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