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ALFRED TENNYSON A SPIRITUALIST.

His Psychic Experiences and Spiritual Convictions.

WORKER IN THE CAUSE OF And we shall sit at endless feast, TRUTH FOR MORE THAN A HALF CENTURY, GIVES PROOF THAT THE GREAT POET AT WAS DIVINELY IN-SPIRED, AND REALIZED THE GRAND TRUTHS OF SPIRITUAL-

A Life, or Memoir, of the noble poet, his son, Hallam Tennyson, has lately been published in New York and London-its two volumes full of value and interest. From material gathered in a few years past, and from late notices and extracts from the biography, facts are given touching his psychical experiences and deep convictions as to the immortality of man, our divine relations and the great truth of spirit-

presence.
In his preface Hallam Tennyson says

"From his boyhood he had felt the magic of Merlin—that spirit of poetry—which bade him know his power and follow throughout his work a pure and high ideal, with a simple and single devotedness and a desire to ennoble the life of the world, and which helped him through doubts and difficulties to en-

He tells us that his father regarded his poem of "Merlin and the Gleam" as constituting his autobiography, as offering quite enough to those friends who urged him to write of himself. Of that mystic poem a few lines may give the key:

> Not of the sunlight, Not of the mooulight, Not of the starlight,— A young mariner, Down to the haven, Launch your vessel, And crowd your canvas, And, ere it vanishes Over the margin After it, follow it,

Follow the gleam. To "follow the gleam" plainly means to follow the spiritual light within and from above-a path so natural to some and which might be to many, if their lives were wise and true. Thus did Tennyson walk serenely on

And broader and brighter

he gleam flying onward, Wed to the melody, Sang thro' the world.

At the last:

I can no longer But die rejoicing, For thro' the magic Of him, the mighty, Who taught me in childhood There on the border Of boundless ocean! And all but in heaven Hovers the gleam.

The marked period, the crisis in his life, came in 1833, when Arthur Hallam passed suddenly to the more real life. Hallam was to marry Tennyson's sister Emilia; then the poet was twentyfour years of age; their lives were interwoven by sympathies too strong for time or bodily death to sever or even to weaken. His sorrow was deep, but unselfish, his affections deepened while, as ever, his duties were well done. Especially was his inmost, or spiritual life, exalted and opened, and his feeling of a nearness to a life largely independent of our external senses or physical bodies, grew to a strong and radiant conviction. Views which ran like threads of gold through his earlier poems, gained a deeper reality. Arthur Hallam was a daily and real presence, even more than while in the earthly body. These two friends, one on earth, the other in the celestial life, but not really separated, helped each other. To the one here came the opening of a great career as poet and religious teacher. What came to the one

above we know hot. In that immortal poem, "In Memorso tender, so large in its range. so full of a divine philosophy, Tenny son says to, and of his ascended friend And doubtless, unto thee is given

A life that bears immortal fruit In such great offices as suit The full-grown energies of heaven.

And what delights can equal those That stir the spirit's inner deeps, When one that loves and knows not,

A truth from one that loves and

God's finger touched him, and he slept

The great Intelligences fair That range above our mortal state In circle round the birssed gate, Received and gave him welcome

there; And led him through the blissful

And showed him in the fountains All knowledge that the sons of flesh

Shall gather in the cycled times. How fares it with the happy dead? No shade can last

In that deep dawn behind the tomb, But clear from marge to marge

shall bloom. The eternal landscape of the past:

That each, who seems a separate whole. Should move his rounds, and fusing

The skirts of self again, should fall Remerging in the general Soul, Is faith as vague as all unsweet: Bternal form shall still divide The eternal soul from all beside;

GILES B. STEBBINS, AN ABLE, And I shall know him when we meet. Enjoying each the other's good; What vaster dream can fit the mood

Of love on earth? How large and inspiring, how natural and rational, this view of the celestial life! How beautiful the near-ness of the "one who loves and knows not," yet reaps a truth from "one who loves and knows," while the one is here, the other never too far away to draw near or to send a needed mes-

He saw psychics, or mediums, and gave careful attention to their varied manifestations. These matters were usually in the privacy of home, and are hardly mentioned in the biography. He "Spiritualism must not be judged by its quacks." Its crudities and "flummery" he disliked, but saw that these had their place as first steps with

Of intercommunication of spirits in its high forms, he said: "I do not see why its central truth is untenable. If we would think about this truth, it would become very nat ural and reasonable to us. Why should those who have gone before, not surround and minister to us, as legions of angels surrounded and ministered to

Tennyson's poems were his gospels of life and immortality. From his lifework as an inspired poetic teacher he never turned aside as a puble advo-cate or opponent of Spiritualism or of any form of organized religious faith. Sincere as he was, the simple statement just given marks his belief in spirit-return. His own experiences, the statements of valued friends, and his poems in these few pages, but emphasize this conclusion.

In Blackwood is an interesting bit of evidence, supplied by Prof. Knight, in a paper entitled, "A Reminiscence of

"We then went on-I do not remember what the link of connection wasto talk of Spiritualism, and the Psychical Society, in which he was much interested, and also of the problems of Theism. He spoke of the great Realm of the Unknown, which surrounds us, as being also known, and having intelligence at the heart of it; and he told more stories than one of spirit manifestations as authentic emanations from the unknown, and as a proof out of

In the Memoir sparing references are made to the Spiritualistic experiences of the poet. There is one curious story which shows that the late Bishon Wilberforce had participated in the investigation. Tennyson spoke of the last visit of Bishop Wilberforce, of his sudden death, and of the Bishop's story of the "table-turning" when he was stay-ing with Judge Alderson, at Farringford. A table moved towards the door where the bishop was standing. He exorelsed the supposed spirit, and then the table stood still, rapping out, "I

can't abide a bishop." Clairyovant trances may be the best descriptive name for what were probably Tennyson's leading psychical experiences. It includes a partial, or entire loss of external consciousness, ar awakening of a wonderful interior consciousness, a vision into spiritual realms far beyond the range of our external senses, and usually the sense of a spiritual presence guiding and open-

The Hartford Times tells of Mr. Ben jamin Blood, of Amsterdam, N. Y. who wrote a book on "Anesthetic Rev elations" and sent a copy of it to the poet. In return, Tennyson wrote him the following curious and interesting

letter: Sir:-I have to thank you for your essay and your photograph. The face is that of one (it seems to me) born to grapple with difficulties, metaphysical and other, and the essay does not belie the face—a very notable sketch of metaphysics, ending, apparently, yet once more, in the strange history of human thought, with the placid Buddha, as verified by nineteenth century anes-

I have never had any revelations through anesthetics, but a kind of "waking trance" (this for lack of a better word. I have frequently had quite up from | oyhood, when I have been all alone. This has often come upon me through repeating my own name to myself silently, till all at once, as it were, out of the intensity of the consclousness of individuality the individuality itself seemed to dissolve and fade away into boundless being-and this not a confused state, but the clearest of the clearest, the surest of the surest, utterly beyond words-whose

was an almost laughable impossibility—the loss of personality (if so it were) seeming no extinction, but I am ashamed of my feeble description. Have I not said the state is beyond words? But in a moment; when

I come back into my normal condition of sanity, I am ready to fight for "Meine Liebe Ich," and hold that it will last for acons of acons. If ever you come over to England I

shall be glad to welcome you here. Believe me, yours very truly,

A. TENNYSON. Farringford, Freshwater, Isle Wight, May 7, 1874.

A graphic description; not fancy, but fact, is this by Tennyson of a trance in which his friend Hallam, a strong spirit, was doubtless a controlling

So word by word and line by line, The dead man touch'd me from the

And all at once it seem'd at last

And mine in this was wound and About empyreal hights of thought, And came on that which is, and caught.

The living soul was flash'd on mine.

The deep pulsations of the world. Eonian music measuring out The steps of Time-the shocks of

The blows of Death. At legth my trance Was cancell'd, stricken thro' with

doubt. Vague! but ah! how hard to frame In matter-molded forms of speech, Or ev'n for intellect to reach

Thro' memory that which I became.

These vague doubts often came with the return from the far-reaching in-tromitted condition to the normal state, narrower in its perception and range of thought and vision.

One night at Farringford, says Bor derland, Tennyson, Jowett and Tyndall sat talking about the power of imagination, or intuition, as an instrument of scientific discovery. After Jowett had retired, Tyndall and Tennyson concords what Tennyson said:

"With great earnestness Tennyson described to me a state of consciousness into which he could throw himself by thinking intently of his own name. It was impossible to give anything that could be called a description of the state, for language seemed incompetent to touch it. It was an apparent isolation of the spirit from the body. Wishing, doubtless to impress upon me the reality of the phenomenon, he ex-claimed, 'By God Almighty, there is no delusion in this matter! It is no nebulous ecstacy, but a state of transcendent wonder, associated with absolute have had, I believe, similar experiences. Walking out with a friend one evening, the poet Wordsworth approached a gate, and, laying hold of its bars, turned to his companion and said, dear sir, to assure myself of the existence of my own body I am some-times obliged to grasp an object like this and shake it.' It was at the Red Alp, and I believe by the late Professor Bonamy Price, that this incident was

communicated to me." The condition here referred to appears to be similar to that "union with God" which was described by Plotinus

and Porphyry.
This remark was made twenty-eight years before "The Ancient Sage" was published, and great was Tyndall's surprise to find there expressed in verse the experience which Tennyson had described to him so long before.

Tennyson wrote "The Ancient Sage" after reading the "Life and Maxims of the Philosopher Laot-ze," although there is no attempt to embody in the poem the philosophy of the Chinese teacher. It is throughout, as Prof. Tyndall says, a discussion between a believer in immortality and one who was unable to believe, and the groundwork of the sage's argument against materialism, and in favor of personal immortality, was the description of a trance which this Memoir proves was Tennyson's. The passage in question is as follows:

"And more, my son! for more than

once when I Sat all alone, revolving in myself, The word that is the symbol of myself. The mortal limit of the self was loosed And past into the nameless, as a cloud Melts into heaven. I touch'd my limbs, the limbs

Were strange, not mine-and yet no shade of doubt, But utter clearness, and thro' loss of

The gain of such large life, as matched with ours.

Were sun to spark-unshadowable in Themselves but shadows of a shadow-

world." When a mere boy, his son tells us, that his father possessed this power of abstraction from his surroundings,

which enabled him to dwell with the "As he wandered over the wold or by the brook, he often seemed to be in dreamland, so that one who often saw

him then called him a mysterious being, seemingly lifted high above other mortals, and having a power of intercourse with the spirit-world not granted to others." Tennyson himself repeatedly

ferred to this. "It might," he said, "be the state which St. Paul describes: Whether in the body I cannot tell, or whether out of the body I cannot tell."

When he spoke of those illuminated seasons to his family, or to others with whom he had deep spiritual intimacy, his words were uttered with a glow of passionate fervor, which left an indellible impression upon those who heard him. For instance, speaking of a conversation with his father. in January, 1869, his son records what he spoke to them with deep feeling:

"Yes, it is true that there are moments when the flesh is nothing to me when I feel and know the flesh to be only real and true. Depend upon it the Spiritual is the real. It belongs to one more than the hand and the foot. You may tell me that my hand and my foot are only imaginary symbols of my existence, I could believe you; but you never, never can convince me that the I' is not an eternal reality, and that the Spiritual is not the true and real part of me."

These words he spoke with such pas sionate earnestness that a solemn silence fell on us as he left the room. The poet told his son that there be a more intimate com might munion than we could dream of between the living and the dead, at all events for a time.

He wrote, with Hallam in his mind:

"If the immediate life after death be only sleep, and the spirit between this life and the next should be folded like flower in a night slumber, then the remembrance of the past might remain, as the smell and color do in the sleeping flower; and in that case the

memory of our love would last as true, and would live pure and whole within was unfolded at the breaking of the morn, when the sleep was over."

He dwelt in a world apart, out of which he emerged from time to time to lead the daily life of ordinary men, but it was in no sense the whole or even the most important part of his existence. Borderland says:

"No one can say that he was not a man intensely alive to all that concerned his material life. He lived a very full life, and his interest was unabated to the very end. He was a man of affairs, as well as a poet. He was a student of science as well as a mystic, and for more than half a century he met and mingled as an equal, and more than an equal, with the foremost men of his time. This, it is well to remember, in view of the prevailing dis-position on the part of materialists to irgue that dwellers in the Borderland are necessarily incapable of taking their full share in the busy life of mortal men. Tennyson's conviction of what may be called the evanescent and transitory nature of the material universe in no way weakened his grasp

of business. At eighty years few young men could keep pace with our poet's strident gait in a long walk, and few writers have had so long and commanding a career. To "follow the gleam" is health to the body, giving sustaining power for a long and useful life on earth. He was filled and inspired, by faith in the invisible world which encompassed him, and of which he believed he had direct personal ex-

He wrote the queen in her jubilee year (1887) as follows, then, as always. heir letters being those of sincere

friendship: "Madame:-I am grateful for your najesty's most kind letter. I do indeed feel how the sense of loneliness may oppress your majesty in the midst of these loud rejoicings. The multitude silent, be more living than the living; and linger about the planet in which their earth life was passed, then they, while we are lamenting that they are not at our side, may still be with us; and the husband, the daughter, and the son, lost by your majesty, may rejoice when the people shout the name of their Queen. TENNYSON. their Queen.

After conversation with Bishop Lightfoot he wrote: "I believe that God reveals himself in every individual soul; and my idea of heaven is the perpetual ministry of one soul to another." In "Idyls of the King," and elsewhere, are poems, largely transcripts

of his personal trance experiences. Just after Tennyson wrote his ode to the Duke of Wellington, Lady Tenny- animals yet in their stomachs; animals | death as natural to man-just as natson dreamed that the Duke called to which had become extinct as a species ural as birth, it does not seem so see them and she disc ed to take his hand, expecting it to be key cold, but found it warm and natural. She was a gifted woman—an inspiring helper and prized co-worker with the poet.

The peerage Tennyson reluctantly accepted, and said to his son: "I shall regret it as long as I live." His own

'Howe'er it be, it seems to me,

Tis only noble to be good. Kind hearts are more than coronets. And simple faith than Norman

would better fit his simple and sincere ways. His poems are best understood when read in the light of his trances. His deep insight of the world's needs inspired him to write "The Princess" to the uprising of the world's womanhood, and to prophesy the peaceful federation of nations.

Gladstone wrote Hallam Tennyson, October, 1892: "I have a great conception of your father as a philosopher. Carlyle was small in comparison. Every one admires him. I look upon him, in his words and works,

with reverence." Tennyson being weary, once asked his friend Jowett, Master of Baliol College, not to discuss topics of religion and philosophy, as they had often enjoyed doing, and Jowett said: "Your poetry has an element of philosophy more to be considered than any regular lieve 'In Memoriam' and 'Crossing the Bar' will live foreyer in all hearts." He afterward spoke to me, in 1892, of

my father's "great and deep strength" of soul. The philosophy which these eminent men held of such weight and worth, came to the poet in hours of highest

vision and of greatest mental power and clearness. It is spiritual, and, "As the thoughts of men are widened With the process of the suns," it will rule the world.

For years the family home was the center of a world-wide correspondence, the Mecca of many pilgrims from many lands, and of diverse creeds and peoples-"the winnowing of the nations." At last, October 8, 1892, came the change—full of light and peace. He said to his physician: "How men cling to this life; so small a part of the world's whole life!" At the last mo-ment his son crussed his hands and prayed: "God accept him; Christ receive him." eive him." - 14 in fit time the family and friends,

and the school calldren followed the flower-laden, castlet to the depot, whence it was being to Westminster Abbey.—Giles B. Stebbins in Detroit Evening Journal.

AMENDMENTS

To Constitution of N. S. A.

All persons desiring to amend Constitution of the National Spiritualists' Association, please present said amend-ments to local chartered society for endorsement, and forward same to secretary of N. S. A. Annual dues should be paid at once if societies desire representation in Convention, to be held in Washington, October 18, 19, 20, 21, 1898, at Masonic Temple, FRANCIS B. WOODBURY,

THE HIGHER GONGEPT OF DEATH.

Advanced Views Coming From an Orthodox Pulpit.

IF I WERE TO DIE" DISCUSSED | are spared from pain by a merciful pro-BY REV. J. C. JACKSON AT EAST-WOOD, OHIO-DAY OF ONE'S DEATH BETTER THAN ONE'S BIRTHDAY-DEATH NOT A PEN-ALTY FOR SIN, BUT THE NAT-URAL RESULT OF OLD AGE. AS PROVEN BY SCIENCE-AN IN-TERESTING SERMON ON GREAT QUESTION.

"If I Were to Die," was the subject of Rev J. C. Jackson's morning sermon at the Eastwood Congregational Church, Sunday, says the Press-Post. The text was taken from Eccl., vii., 1: "The day of one's death is better than the day of one's birth." Dr. Jackson spoke in sub-

stance as follows: This saying comes down to us from a far distant age. It is an enigmatical utterance. Most of us would deem it pessimistic. We would say that its author was suffering from dyspepsia or some other depressing disease. world does not believe that death is a festival; we celebrate its anniversary. The day of birth is a day of smiles, and its annual return an occasion for congratulation. But the day of death is a day of tears and sighs. Its anniversary is passed in solemn silence. No, this is not a favorite thought-that the day of death is better than the day of birth. Yet there is a sense in which it is true; and it is a very precious truth to me. It applies to every good life in a most consoling way. It is the thought that death itself is only birth into a higher life, free from the cares and infirmities and disappointments of this one. I love that class of scriptures best which view are loud, but they are silent. Yet if thought with our Creator, a penalty for the dead, as I have often felt, the' sin. The patriarchs seem to feel that it was appropriate and right to die, when old age came on. They did not fear it, but spoke of it as sleeping with their fathers; being gathered to the generations that had gone before. A mistaken theology long taught that had

been death in this world. Even the death of animals was regarded as a calamity which they suffered in consequence of man's sin. But the revelations which God makes in the fossils show that death was in this world unknown ages before man entered it. The bodies of carnivorous animals are found preserved in the salt-bogs and frozen marshes of northern Siberia, with the half-digested remains of other long before the appearance of man on the earth. The strong preyed upon the now, and when man came he only shared the same great law of God. Physical death is not, therefore, the penalty of sin in the race, but God's natural provision whereby we pass on into higher being. The analogies of nature confirm those scriptures which teach that unless we die we can never be more than we are here. One thing passes away that a better thing may be. That is God's order. Lower species yield to higher species. Evolution is upward. Such is the discovery of science, and it is a most comforting assurance. Like it is the revelation of scripture. The spirit of man goeth upward. Mortal bodies precede bodies immortal. The new being which comes through

death is a nobler being. With better faculties, and more of them, we shall know more than now, and understand it better. But always first the natural and after that the spiritual. With this faith, what we call death must be better than our birth into this world, for it is only birth into the next world. As the end of accidents, and uncertainties and evils, death is a blessed relief. Remembering how much may happen here, Solon, the Athenian lawgiver, said he counted no man happy until his death. Still more so, if, added to the relief from life's burdens, they go out confident in the faith

of futurity. The Christian reckons that The dead alone are great; For when they die, a morning shower Comes down, and makes their mem-

With perfume sweet, though late.' I think there are many mistaken notions concerning death from which we ought to be relieved. One of the commonest mistakes is to suppose that it is attended with great suffering. To give an idea of intense agony people will say, "I suffered death in that experience." The probabilities are that each one of us has suffered far more, in many instances, than we shall suffer in dissolution. This is almost certainly true with every one, that he experiences a hundred-fold more pain, through life, from headaches, rheumatisms, neuralgias, sprains, inflammations, fevers, fractures, or some other form of sickness, a hundred-fold more than he will realize in the hour and article of death. The growing belief of scientific observers is that there is very little suffering

in natural death. Fatal disease almost invariably has certain benumbing effect upon the nerves, and the spirit passes out of the body as easily as we fall asleep. There may be labored breathing and twitching muscular contractions and relaxations, which have the appearance of being painful; but it is appearance only. Insensibility robs physical death of its sting, if it has one.

Many times have the dying expressed their surprise to find this so. The ex-perience was so different from what mind. Sometimes there has been a lifehey had imagined and dreaded. "If this be death, it is easy to die," is no uncommon remark. Oftener still, it is so free from any sensations different from those by which we live that the dying make no reference whatever to their feelings.

from the experience of these men, that people who are eaten up by wild beasts infirmities influenced their mind.

tion, in their natural state, prey upon each other for sustenance, it is an im mense relief to think that they do not suffer as would seem from appearances.
One of the perplexities to Darwin's heartless and cruel, in ordaining one species perpetually towar upon another or a livelihood. But Alfred Russell Wallace, the great co-discoverer with Darwin of the law of evolution, held otherwise. As he interpreted phenomena, he believed that nature was benevolent in this arrangement; that as all creation must, in the nature of things, die sometime, and that as the old, or the infirm, are the first to fall a prey to their destroyers, it is probably merciful provision of Providence

vision of nature, or God, it is undoubt-

edly true also in the case of all the

lower animals, and with birds, fishes

and insects. And since all animal crea-

linger a slow, suffering death from starvation. And, particularly if it be true that they are spared from pain in dying under the talons and fangs of devouring enemies, it is a merciful way to end this from human experience under like cir

taking off, rather than allowing them to

cumstances. So far we have found much evidence that dying is not the painful experience which it is commonly supposed to be. The fear of death is natural, and it is valuable, but it is not a prophecy of not God. God is not expressed in the lower state of the lower state of the lower state. is implanted within us as a guardian over life.

Hence this fear is strongest in th young, and diminishes as we grow older. But now, I suspect that these suggestions have awakened some cu rious questions in the minds of my hearers. Some of you have been inwardly asking yourselves whether there is really no difference, then, be tween death to a Christian and death to a non-Christian? You were wont to conscious that dissolution is occurring or is near.

But I am bound to say that such is not my observation. It used to puzzle me, and perplex me, to find it so; that the majority of worldings died so much alike-but whether I could account for it or not, so I found it.

But since I have come to understand strange that, as an experience, it should be free from fear, as a rule, to sinner weak and all suffered and died then as and saint very much alike. Mark you, I say, "very much alike in freedom from fear," the causes for which we have already named. In some other respects the death of a saint is likely to be very different from that of a sinner

The absence of fear, in death, is very much below the presence of assurance in death. Absence of dread is merely a negative quality; the presence of peace, or anxiety to depart, or joyful anticipation in view of death is a posi tive quality. This the sinner never has, but Christians nearly always have, in some degree. They generally, at any rate, have resignation and trust, superadded to the absence of fear.

But it will not do in all instances t judge one's character of acceptability with God by his feeling in death. Our approval of God is a matter, not to be determined by the emotions of the last hour, but by the deeds of the past life. Dying, in itself, is just as much a matter of indifference to character as destiny.

Non-Christian people, in the absence of feeling fear in dying, are, in char-acter, just what they were before. When their faculties are dull and stupefied on every other subject, why should they be supernaturally quick ened in dying to realize their lack of spiritual attainment? As they lived in indifference on that subject, so they did in indifference to it, and their future is determined exactly by what they themselves are and have been.

If there be restoration beyond the grave it will not be by magic, or by miracle; but by the slow and painful processes of discipline governing the spiritual world there as here. If there be possible reformation, or regeneration, of character there, they will have gained nothing by its postponement to a post mortem period; they will even then have lost immeasurably by their earthly folly.

For every step in sin, means a step back again; and it is always harder to cure than it is to become sick; harder to mend than it is to break; harder to restore than it is to destroy. In any event sin is always folly, and they wh live and die in it must reap to the full no escape; it is natural law.

So we have come to place far les stress upon dying, as a criterion of future conditions, than formerly, when we understood the laws of the mind less well than now. And especially sence of ecstacy or joy in dying. where perchance, the life has been all right That often happens. I have witnesse a few jubilant and ecstatic dying beds but they are rare among even the saint liest lives. Oftener it is only a peaceful calm: or quiet trustfulness.

Much depends upon the character of long temperament of distrust, or deseven in death. I have known a few good people who felt very little assurance in dying; some of them were even reluctant to go till the last. Yet there could be no doubt to any one else who knew And if it be true, as seems the case them, that all was well with their soul

WHY WE DIFFER.

Reasons Therefor Tersely Expressed.

To the Editor:—I am attracted by your paper, particularly by the kindness and charity expressed in your injunction to contributors: "Kindly feelings should always be entertained for those who differ from us." But why should those who differ from us be respected? Let science answer. Because those who differ from us are honestly expressing themselves according to their specific mental organizations as they are endowed by nature. While ecclesiasticism teaches that every man can toe the same mental line, if he will, science de-

clares that every one has a specific mental line adapted to his own toe. It has been truthfully said by Dr. C. W. Hidden that "the brain is not the source of thought," and it can be as truly stated that man is not the source of his mental capabilities. He views things, subjectively, just as his brain is made to view them, and this is the chief reason why "kindly feelings which gives the weak this sudden should always be entertained for those

who differ from us." By the gospel of science we put kindness, charity and liberty in the place of "believe or be damned." We do not blame a fish because it delights in water; neither should we have unkindly, feelings for those who differ from us because as a fish is adapted to the water and water to a fish by natural law, so man is fitted to his creed and his creed to him by the same power.
All forms are the combinations of the

power which dwells in them. While all idiot nor in the lower animals; his work only is made manifest. .

The universe has no soul in the sense of dualism, but it has life—material life. Future life for man cannot be logically based upon the assumption that he has a soul which does not die with the body, because all animal life is resultant of a combination of specific organs. Universal life and animal life are not the same. The former is self-existent, while the latter is subject to the power which organizes it. Eternal think that sinful people must, of course, life is in the atoms, while transient life is in animal organisms. Future life cannot be based upon the assumption of continuity, but upon re-evolution by the same power which evolved it from the atoms before.

A new era is about to dawn, and all the ancient ideas which have pictured man as independent of God and as a sincer against him, will have to give way before scientific truth.

JOHN MADDOCK. Minneapolis, Minn.

An Electrical Prayer Book.

Capt, Charles L. Albertson, of the Eleventh Police Precinct, is a wellknown student and collector of rare books, says the New York Times. His private office in the Mulberry Street Station House contains a lot of interest. ing volumes, many of which are of great intrinsic value, while others are notable because of unusual features. In an old bookstore the other day the captain came across a peculiar book bound in metal, with what seemed to be an electrical appliance at one end, which he immediately purchased. Tho volume proved to be a copy of the Protestant Episcopal Book of Common Prayer, translated into the language of the North American Indians in Dakota, and published in 1883 by the New York Bible and Common Prayer Book Society for the Indian Commission of the Protestant Episcopal Church, for use in the missionary jurisdiction of Niobrara. The covers of the book had been carefully reinforced with substantial plates of nickeled brass, firmly fastened with five strong rivets on each side. At the

top of each cover was an appliance for the insertion of an electric wire. According to the story told to Capt. Albertson by the seller of the book, the work was used in its present form by a missionary to the Indians in connection with an electric battery. While the un-converted brave, whose soul the missionary desired to save, held the prayer. book with his hands on both covers, thus forming an electrical circuit, the latter would surreptitiously turn on a gentle current, which sent mild, but appreciable, thrills through the frame of the savage. These he believed to be manifestations of the newly-found re-

None of the officials in the Church Mission House, the headquarters of the society which printed the work, and the center of Episcopal missionary work in this country, to whom the book was shown, could offer any explanation as to the purpose of its metallic attachments, but all admitted that it had to do with the application of electricity to something in some form or other. Each one insisted, however, that no mission-ary would be guilty of any such deceit or chicanery as suggested toward the people under his spiritual care. At the Bible House, also, where all are familiar with religious works of every description, not even a guess at the solution of the mysterious object of the curious book would be hazarded.

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Social Evils: Their Causes and Cure. By Mrs. Maria M. King. Price reduced from 25 cents to 20 cents.

MEDIUMSHIP.

Psychometry, Clairvoyance,

The Higher States of Consciousness—The Triumph of Truth,

Everything is mediumistic, from the sparkling gem reflecting the solar rays to the highest archangel receiving and transmitting the light of the spiritual sun. From gem to flower and fruitage, from insect to man, from man to God, there is one scale of gradation; the lower becoming the medium for the higher, the passive being receptive to the active state. Man is the controlling spirit of all beneath and the medium for all above his plane of life. He is the great central magnet whose dual poles are Deity and Nature. From Deity, through all beings that inhabit the finer spaces of existence, there descends a continual stream of energy which vivifies and illuminates the embodied soul. And there descends from man to all creatures of the lower world the same creative rays of light and power. Man, being an instrument through which the finer essences of spirit are made manifest, should assume a receptive attitude toward all forces higher than his plane and should be positive toward all things in the lower scale of life, thus assimilating the life quality from the Akasa and transmitting it to those who are sufficiently sensitive to receive.

This stream of light, flowing from the inexhaustible fountain of universal life, is open to all who make the proper conditions to receive it. The laws of reception are passivity, sensitiveness, and affinity. There must be a listening attitude of the mind if one would hear the finer vibrations of spirit resounding through the sanctuary of the soul. The whole structure of the material organism must be tuned up to a degree of sensitiveness that will make it responsive to the delicate touch of the most subtile aura; and there must be affinity between the soul of things.

The astral body is an ethereal counterpart of the external visible form; and in the astral sphere of every form, from minerals up to man, is recorded the history of its existence. The one who can place himself en rapport with the astral light can see the images existing in the mirror of nature and from these he can read the history of the past. To perceive this substance whose vibration brings us into instant touch with the past, it is necessary to acquire a remarkable sensitiveness to impressions. One must be keenly alive to every feeling and responsive to every thought. This power to feel the vibrations emanating from an object, to sense its conditions and discern its relation to other objects, is called psychometry, which literally signifies to measure soul.

Through psychometry one may develop the power to come into an affinity of consciousness with the soul of things, and through the sensations produced by these contacts he may read the past and prophesy the future. By the science of psychometry one may examine a petrified acorn and behold the scenery that had surrounded the tree from which the acorn had fallen, centuries ago. A fossil may reveal to the psychometer the scenes of hature and the mode of life on earth in prehistoric times. But the most practical use that may be made of this science is in the power to measure human beings-to be able to see as each sees, to feel as each feels, to determine the potentialities and possibilities of all, and from a knowledge of the present, ascertain the future destiny of every living

Experiences in regard to the development of psychometry vary with differences of temperament. Some persons are very impressionable, and can quickly establish affinity of sensation with the aura surrounding an object; and through an acuteness of perception and delicacy of distinction they can interpret the impressions received. This faculty may be cultivated to a wonderful degree; but unless there is a harmonious unfoldment of other powers it will lead to morbid sensibility, and cause discord of body and mind. For when the nerves are too highly strung, the medium is unduly influenced and swayed by the destructive force of adverse environment. For this reason the psychic should be surrounded by a harmonious mental and spiritual atmosphere, and be free from all material cares and duties which tend to disturb the soul. There must be complete tranquillity of the mind, relaxation of the muscles, suspension of all sensation, and inward concentration of the soul. Every faculty should be brought to a centre within the depths of consciousness, and the sense of feeling should be concentrated to a single point, that the ethercal vibrations emanating from the object to be psychometrized may be subjectively perceived.

Closely related to psychometry is the power of clear seeing, which is called clairvoyance. In fact it is but a different phase of the same sense. They are developed under somewhat the same conditions; and greater accuracy and better results may be obtained by using them together. We may handle an object with our fingers, while blindfolded, and partially determine its qualities; but when we both see and feel the object, the perception is nearer perfect. So when we are permitted to see and feel the images existing in the psychic realm, greater satisfaction is obtained than where one of the senses alone is used.

Clairvoyance may be developed by the inward focalization of sight. If you can command only for a moment the multitude of drifting thoughts within the mind-silencing all desires, all consciousness of self, all anxiety and fear-you will penetrate the darkness of the formless, remove the veil that obscures the radiant forms of the ethereal world, and come face to face with the dwellers in the astral light. You should sit in the silence alone. where there will be no danger of intrusion. Breathe deep and slow, and when silence prevails in the region of the mind, secure from every thought and sound; when the heart is free from all emotion, and peace reigns supreme within, then light will enter the inner sanctuary and illuminate the undiscovered recesses of the soul. When the light shines brightly, and forms appear, create in the depths of consciousness a clear idea of the person or thing you wish to see; project that image into the sphere of light, and, like the artist who paints on canvas the picture projected from his mind, hold the interior vision on the ethereal sky of the astral light until the image is clothed with form and life.

In the psychic realm, space is no barrier, and telepathic messages are sent and received with greater speed than the electric flash along the wire, and will be equally as precise when man understands more fully the law of thought transference, and makes the conditions required for operation. Pictures have already been formed by means of instruments, their vibrations telegraphed, and successfully reproduced at a distance; and by the same law of vibration a picture may be produced in the psychic sphere of one's aura, projected in the ether of space and reproduced in the passive mind of one at a distance who holds himself in readiness, and is in condition to receive the number and degree of vibrations exactly as they are sent out.

In every age of the world there have been many convincing proofs of the soul's power to penetrate the interior realm and to discover things invisible to the material sense. And in the phenomena of trance we have a near approach to the mysterious, the supernatural. The body lies in peaceful repose; the chest moves gently with each involuntary action of the lungs; each inhalation is long drawn; each breath is long sustained; slowly and silently each breath escapes. The limbs, prostrate and unresponsive, seem charged with strange potencies, as if each atom was being pressed apart from every other atom by in imponderable force, dense as steel, yet fluent as air.

The half-opened, staring eyes are impervious to light, rest, fixed as they will be in the final sleep. And this sleep is indeed the brother of death, Each physical sense is sealed. The brain is too benumbed for the reflection of thought, and is wrapped in a silence too deep for the shadow of dreams. In a darkness, beyond all physical light; in a stillness, beyond all sound; in a loneliness, deep, beyond all earthly presence, the soul sinks downward, the universe dissolves before its view; it floats in the sea of the formless, alone, in the silence, with God.

Then slowly a divine radiance dawns; a new firmament appears; and in the midst of the firmament a beautiful world, more ethereal than ours, peopled with souls who live closer to the Great Heart of Being.

Those who have pierced the veil of mortality, while the body was benumbed by trance, have found unanswerable demonstration of the fact that the soul can live, and feel and know, when dissociated from the earthly form. They have received abundant evidence of the reality of the spiritual world; and the memory of the vision of that glorious existence is like an oasis in the desert of life, sacred through all the coming years of their earthly existence as the hour of supreme joy when, for a few brief moments, their souls' deep yearnings were realized.

There are persons at the present time who have experienced this deep soul communion with the exalted beings of the higher realms. They have seen the temples of learning, where wisdom and love and truth are taught. They have seen landscapes, too beautiful for brush to paint, too sublime for language to depict-resplendent beyond all earthly scenes. They have been in the presence of masters and teachers who lived on earth and labored for the cause of truth and justice at a time when the world was enshrouded in the gloom of ignorance, and who, through years of patient toil, have won for themselves the privilege of life and action in the higher

The semi-trance condition is a more common experience; and while the revelations are not so great, yet many remarkable exhibitions of psychical power are given by mediums while in this state. The faculty of perception becomes strangely keen. Material objects seem transparent to the mind. Closed books and sealed letters are accurately read. The most secret thoughts of another are easily discerned. While in this state, the soul often retires from the throne of reason and permits some disembodied intelligence to establish a magnetic affinity with the deserted brain; and while the rightful occupant goes forth to a more free excursiveness, or remains within the inner spaces of his own aura, the controlling influence moves the lips to speech; at times revealing facts beyond the medium's power of knowing; again, giving utterance to deep thoughts, which are often eloquently expressed, and sometimes in a language the medium does not know, and has never heard spoken. But communications received in this way are often unreliable. They prove the presence of invisible beings, yet the nature of these beings are not revealed, and can only be judged according to the depth and purity of thought they express, and the wisdom their utterances contain.

The only true guidance in all the affairs of life is through man's own intelligence, guided by the light of experience. Man lives on earth for the purpose of development; and it is only by contact with the manifold conditions of his checkered career that he is rounded out and fitted to withstand the storms and vicissitudes of the material life. He should be open to helpful suggestions from every available source, but should follow no advice that is contrary to the light of his own reason. The man who accepts a statement which is contrary to reason, because it comes through a medium in a mysterious way, ignores not only his reason, but common sense. If he must be misled, let the misleadings be caused by his own limited knowledge, that the needed experiences may be gained. Then the seeming mistakes will be but ripening experiences, which will reveal the better way, and force the soul into truer conditions of life.

The highest phase of mediumship is attainable only by complete moral and spiritual regeneration. And when this goal has been reached, the body is attuned to the symphony of nature, and is responsive to the quickening rays of the solar energies; the soul of man is in perfect accord with the soul of the universe, and reflects the light of the spiritual sun, as the dewdrop reflects the splendors of the bright orb of day; all human attributes are blended into a perfect identity, and exist in a state of at-one-ment with the Supreme. One dwelling in this exalted state sees the divinity expressed in everything. He feels the spirit of love that throbs in every heart; he sees some ray of light in regions of deepest darkness, some spark of intelligence in the mind of the most ignorant, some gleam of hope in the bosom of the most depressed.

In the regenerate state man is able to keep himself in that condition of harmonious adjustment to the material and spiritual environments which insures peace and prosperity, fulness of life and power, as well as wisdom and the knowledge of truth. His thoughts are deep and pure; his presence is like the magnet to fragments of steel; his words are like the music of a stream. Upon the bright mirror of his mind are reflected the noblest thoughts, the deepest truths, and the most unselfish love. He is always ready with a message of consolation for the unfortunate, with a ray of hope for the despondent, with a word of wisdom for the confused. With one hand he reaches up to the source from whence all power comes, and with the other he reaches down to those who grope in darkness, and lifts them up into the bright atmosphere of wholeness and health, happiness and peace.

The true medium stands on the bright mountain of truth, where he catches the first glimpses of the dawn of new ideals; he flashes their rays of light down into the valleys of ignorance and dispels the mist of sickness and sin that hovers there. He feels deep in the heart of his brother or sister the unexpressed longings; he reads their requirements aright, and administers a healing balm for every sorrow. Wherever a soul is bound by the fetters of creed, or enslaved by the farcical conventionality that social tyranny demands, if that one is seeking the light, it is the privilege and duty of the medium to reveal the way to the attainment of power and the realization of freedom from all things that bind the struggling soul to the limitation of others. Each one should follow the light that guides him to the better way; and it is the sacred privilege of each to act according to the highest and best he knows.

Slowly the hand of nature and the monitions of the spirit are revealing to man glimpses of a higher life, and the veil that has obscured the sunlight of truth is being lifted from the soul. Man feels the touch of that great power which awakens within him a consciousness of his true self, and he is beginning to learn that the incarnated ray of divinity is independent of time and space, and superior to sickness and death. Through the labyrinth of material conditions the sunlight of truth flashes the healing rays of love. The mists of ignorance are clearing away. Knowledge will ultimately ripen into wisdom, and through spiritual inspiration the soul will recognize the divine heritage of its perfect day.

Reaching the crowning age of earth life, the days of spiritual supremacy, mankind shall be lifted up to the plane where all shall know the truth, and hold communion with the exalted beings of wisdom spheres, and live eternally amid beautiful and harmonious surroundings. where perfect life and love find perfect bliss. Nation atmosphere itself, or by an exertion of the will power, or shall no longer take up arms against nation, nor brother against brother, for all the world will be engaged in those pursuits that tend to the fulfillment of only right desires. No selfish grasping, no feverish rush of life to gratify ignoble aims-man's will shall be obedient to the promptings of the voice of truth.

The higher states of consciousness cannot be reached until the body is free from all impurities taken in the form of unwholesome food; until the mind refuses admittance to all impure currents of thought, and the imagina-

creeps through the impassive frame. The loudest noise Those who will to develop their spiritual possibilities of. Still more transcendently glorious is this angelic reaches the ear as a faint echo from some distant shore. must live chaste lives. And those who can should live realm, especially in the portions in which its curves close to nature's heart, amid green fields, flowery dales, and over the enlarged and upturned balls the heavy lids and pine clad mountains. The heart and mind, the soul and spirit must be blended into a perfect whole, harmoniously attuned to every living thing. The highest attainment cannot be made so long as there is a single note of discord in the symphony of universal life. The feelings of hatred or revenge, of enmity or pride; the said to resemble a sublime ribbon-like form, the ends of thoughts of limitation, and the illegitimate desires, clog the body and mind with the soil of earth conditions, and are impediments in the way of the soul's progression.

> To attain the utmost there must be physical harmony and beautiful environment; thorough mental culture by contact with bright intellects; spiritual purity, and periods of silent meditation; companionship with nature and thought communion with God. And there must be radiations of the earth itself, segregated by chemical virtue, for virtue is the great loadstone which attracts the finer essence of spirit and shapes it into the stately struct- of refined landscapes, and that these in their turn sent off ure of the purified soul. The one who seeks to fathom still finer emanations, that from their lightness gravitated the hidden mysteries should pledge himself to earnest living, to making manifest the higher life. He should inflict no pain, and take no life, for all life is sacred, and to take the life of the least of God's creatures is contrary to the spiritual law of man's being, and is a violation of the Divine commandment which says: "Thou shalt not kill." There should be no cruelty in his heart. He should discard the diet of flesh, and take his food supply first-handed from the gardens, the orchards and fields. He should drink pure water and breathe live air. . And there should be intensity of desire; not impatient desire, but the sincere aspiration and the fixed resolve that come life or come death, this oneness with the Supreme shall be attained.

Those who would scale the heights should be careful lest their feet become entangled in the web of materiality, which will bind them to the sphere of earth. Let them beware, and tarry not too long in the enchanted realm of psychic phenomena; but press forward to the flowering and fruitage of the soul-onward and upward until the dawning of a cloudless morn dispels the shadows of the night of illusion, and reveals to the spiritual vision the splendors of the soul's eternal day.

URIEL BUCHANAN.

Views of the Spirit Realms, their Location and Nature.

The subject of the spiritual realms, comprising our future homes, and the life of the spirits therein, is of intense interest to every mind awakened to think on the things that pertain to the spirit.

Different writers vary in their revelations, yet there are some views that appear natural and accordant with common sense thought applied to spiritual things.

We may be sure that other world and life are just as natural as this earthly life; their mysteries no greater than the mysteries that surround our earthly existence. Existence itself is the Wonderful Mystery.

It is not merely that we shall live again, after death that is mysterious; but the wonderful fact that we live at all. After the fact of present existence, the fact of future existence is secondary in mystery and wonder.

Often has this feeling of deep wonder overwhelmed me as I have, so to speak, stood uside from the world, in spirit, and gazed on the strange and wonderful panorama of being-of life, of existence, of thought and of actiongoing on around me. Whence? How? What?

O, it is all so strange-so mysterious-so wonderful. And the soul-the spirit, that can consciously look on. and think, and wonder—it is a mystery to itself. And its present existence is far more wonderful than the fact that after death it shall still live. My conscious life and being now is more mysterious and wonderful than can be the fact of a continuation of my conscious entity hereafter beyond the pale of death. It is the present mystery that grows upon me, rather than the mystery of future, continued existence. The future life at most is but a continuation of the present admirable mystery and wonder.

Dr. Babbitt, Hudson Tuttle, Eugene Crowell, as well as A. J. Davis and others, have written well concerning the spirit realms, and have probably reflected about all the light on the subject that the world is capable of receiving at the present time.

Dr. Babbitt writes: "The spirit realms extend around the earth in several belts or zones, one above the other, the higher belts or spirit spheres being more ethereal and divine than the lower, and occupied by spirits who, by becoming progressed and refined, have graduated from the spheres below. While a vast number of undeveloped spirits dwell on or near the earth, the first regular spirit zone around the earth has been estimated to be less than a hundred miles from the earth's surface and extending about sixty and more degrees each side of the earth's equator. This is sufficiently high to be beyond all the coarse elements of the earth's atmosphere, although a very exquisite atmosphere composed of all ethereal grades of matter, of which refined hydrogen is a prominent factor, is said by spirits, and favored by some important facts of earthly science, to extend through all the interstellar spaces and forming, when polarized by the light of sun and stars, the celestial bridge-work over which all fine forces travel. Baron Reichenbach found that his sensitives perceived far greater beauty and freedom of the odic lights and colors when the atmosphere was removed and this fact will show the importance of having the spirit realms above the main atmosphere of our earth, in order to gain the glorious manifestations of lights, colors, forms and motions that have been described in rapturous words by spirits and clairvoyants.

"Hudson Tuttle and others have described these spiri belts or zones around the earth, as having been formed from the refined emanations of the earth; but the spirit guides of Mr. Eugene Crowell, as signified in his 'Spirit World,' p. 25, object to this, evidently presuming that they were supplied from some higher realms. A little more clearness in the perception of the duality of law which rules everywhere would make it easily understood that all things are both from above and from below; in other words, that the Deific Spirit from the highest combines with the refined material emanations of the earth and thus forms the divine realms, which are all the more delightful to the liberated spirits of our world from being a glorified copy of the terrestrial scenery which they have left behind.

"Not only are there regular spirit belts, sometimes called spheres, thus extending around the earth, but various intermediate islands or masses of matter which to us are invisible, but Which to the spirit is as tangible and visible as the earth is to us. These, as well as all spirit belts, rest in a greater of less altitude from the earth in propor tion as they are light or heavy, just as the lighter substances in water rise toward the surface while the heavier sink toward the bottom from the law of gravitation. The matter of all spirit realms has weight; so have spirit bodies, but those persons who have lived a pure and spiritual and unselfish life possess an exquisite spirit body which is so fine and light that it can easily be buoyed up to high and beautiful abodes by the weight of the ethereal it may glide along on the magnetic streams that are ever moving between the earth and the spirit realms.

"There are three principal spirit zones surrounding the earth in which are mansions, parks, fountains, temples, lakes, rivers and mountains of superb character, growing more and more resplendent as they recede from the earth These three zones are estimated to be between fifty and a hundred miles from the earth. Still farther from the earth is a vast spirit realm, which is more than a hundred thousand times the size of our world. Even the higher Then an oppressive sense of stillness, silent as death, tion is trained and exalted to reflect only the highest. zones are more beautiful than earthly minds can conceive

realm, especially in the portions in which its curves recede from the earth into the finer atmosphere of space. The first, second and third zones are called the first, second and third spirit realms; this constitutes the fourth spirit realm. The fifth spirit realm is inconceivable even to the dwellers of the fourth realm, and is the highest celestial abode connected directly with our earth. It is which are united. These are the glorious realms of being through which the wonderful and ever-expansive human soul must be passing for tens of thousands of years, and even beyond which it must progress as it moves forever onward toward the deific sun centre."

"I am informed that there are spiritual realms near the earth which were constituted originally of the finer affinity into more ethereal masses of matter in the shape farther from the earth and formed still more beautiful realms-that there are gradations of spirit spheres suited to the ever-advancing character of spiritual and angelic life, some of which have their palaces and homes made of materials more exquisite than diamonds, while the beings resident there are described as being more radiant than the sun and possessing a beauty, wisdom and power beyoud all mortal conception."

I have quoted thus freely from Dr. Babbitt's work on Religion, to which I would commend inquiring minds, as especially rich in fine spiritual thought and instruction.

The variations in the spirit realms as described by different seers, may be largely comparable to the variations in a landscape as painted by different artists viewing the same scenery from different angles of observation.

IN THE BEAUTIFUL BLUE.

Over there, over there, in the beautiful blue, Where the sun-tints in loveliness glow, There's a beautiful home-for me, and for you, Just veiled from our vision below. There's a beautiful home in that World Unseen,

Where life shall its sweetness renew, And the angels are waiting in glorious sheen, Over there in the beautiful blue.

We have friends who have passed to that beautiful home In their vouthful and onlooking days; They left us forlorn in our sadness to roam

Mid the thorns of life's wilderness ways. We missed them, and often has memory brought Their faces and actions to view: In fondness and sadness sweet solace we sought—

They are there, in the beautiful blue. Over there, over there, in the beautiful blue,

Death's shadow shall fall nevermore, Our spirits shall joy in that beautiful view, With the loved ones who've gone on before. Let us build with pure gladness our beautiful home, And adorn with love's garnishment true, Where pure spirits may enter, and angels will come

To our home in the beautiful blue. Do you long, do you long for your beautiful home That awaits in the gardens unseen? O, build it so pure that the angels may come

All arrayed in their beautiful sheen: For with thoughts pure and sweet and with labor of love Is it reared and made lovely to view—

For we build with our thought our bright mansion above-Our sweet home in the beautiful blue.

O, we stand on the verge of that beautiful strand Whose scenes are entrancingly fair; With its fragrant sweet breezes our spirits are fanned And its music floats in on the air: It is near, it is near, it is not far away-

Bright glimpses e'en now we may view; For we live in the morn of that fair, endless Day We shall find in the beautiful blue. Hammond, Ind JAS. C. UNDERHILL. ------

Try to Lynch a Preacher,

An attempt was made recently to lynch R. E. Howell, a preacher, who is in jail at Warrensburg, Johnson coun- ETHICS OF MARRIAGE.

Howell was arrested in Oswego, Kan., a few days ago, in company with Mrs. William Henderson, with whom he had eloped from Warrensburg, but the charge was dismissed in order that he might be prosecuted on the more serious charge of arson, it being alleged that he promised a country boy \$50 to burn his leased residence in Warrensburg, in order that he might obtain the insurance.

When Howell was arrested and returned to Warrensburg the boy broke down and confessed his part in the crime. There is said to be abundant corroborative evidence. The husband of the woman with whom Howell had eloped posted himself with a shotgun vesterday where he could see Howell's window in the jail, hoping to get a shot at him, but was discovered and driven away.

At a late hour a party of men surrounded the jail with the object of lynching the preacher, but Sheriff Lear and deputies offered so strong a defense that the mob dispersed.—Press Dispatch in Chicago Times-Herald.

-----WHAT THE CHILDREN SAY.

When, in the dusk of evening, I come to where I see Three little faces at the window looking down at me. And hear the shout of "Papa," and the sound of scamper ing feet,

And find myself a prisoner ere I can beat retreat; The robbers seize my parcels and search my pockets through. And bear me to their castle spite of all that I can do.

There the queen of these banditti gently chides their boist'rous glee. And asks how many kisses it will take to ransom me.

Oh, is there any pleasure in all the busy day That's quite as sweet as listening then to what the chil-

Helen thinks a hundred kisses are enough to ransom me, If I'll change them all for pennics bright as soon as I am While Henry claims that "Papa is more valuable than

that": And so the rascal confiscates my overcoat and hat. But tender-hearted Josephine makes terms for my re-

"We'll let you go dear papa, for just one kiss apiece." When I've paid my ransom duly, this valiant robber band Escorts me to the table, with a guard on either hand; There for a blessed hour I fling my cares away And grow younger as I listen to what the children say,

lease:

From my prison in the study I detect them stealing by, 'Till they think they're out of hearing; then with shouts away they fly.

All about the house they frolic-now below, now overhead. Little chance I'll have for study till they're snugly tucked

in bed. But at last there comes a silence, and I tiptoe out to see

Three little sober faces clustered at their mother's knee. Their prayer, "Please bless dear papa," never fails to put to rout

Every skeptical opinion or philosophic doubt. When the world looks cold and cheerless, and heaven seems far away,

Just stop, my friend, and listen to what the children say -Thomas C. Roney.

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MEDIUMS AND MINISTERS.

Comparative Status of Their Immorality.

The burden of the orthodox pulpit's opposition to Spiritualism, since it has been made to accept, however reluctantly, the fact that there are genuine phenomena, is that of the immorality of mediums and Spiritualists. While we confess that there is far too much of that article among mediums and Spiritualists, we affirm that there is quite as respectable an amount of morality to be found in their midst as may be discovered in orthodox circles. As a physician of over twenty-five years' experience, I know whereof I write. But I do not ask the reader to take my word for it; I propose to introduce as corroborative, a prominent witness from the pulpit itself not only, but one from the editorial sanctum of the New York Christian Advocate, the Rev. J. M. Buckley, D. D.

In The Forum for January, 1887, may be seen a contribution from the pen of the Rev. Dr. Buckley, upon the subject of "The Morality of Ministers," involving more especially the consideration of that apparently more paradoxical question, "The Immorality of Min-

That so prominent a theologian as Dr. Buckley evidently is, should find it necessary to contribute for a secular journal an article upon a subject so peculiarly deli-cate as "immoral preachers," is not a little significant. It indicates that he is a thinker far in advance of his brethren, viewing with alarm the increase of fraud in the pulpit, considering the number of bogus ministers about equal to the number of spurious mediums in the proportion to their relative numbers. While the general tone of Dr. Buckley's article is apologetic and defensive, ably and justly protecting those of his brethren having clean hands and hearts and who are sincere in their sacred calling, he fails to find language sufficiently expressive of his contempt for the spurious preacher, and regards Shakespeare's attempted description of him as falling far short of the requirements of the case:

"Do not, as some ungracious pastors do, Show me the steep and thorny way to heaven; Whilst like a puffed and reckless libertine, Himself the primrose path of dalliance treads,

And recks not his own rede." Dr. Buckley writes as follows: "An immoral minister is, of all men, the most des-

picable and dangerous. He professes morality, teaches it, and is the recipient of confidence because of his professions and teachings. He is admitted without restraint into homes and into society; his statements are believed; and upon his motives, discretion and promises others rely He claims to receive assistance from God, not only in the prosecution of his ministerial work, but in the maintenance of a consistent Christian character. If, under cover of his profession, while enjoying the privileges of his position, he practices immorality, he is most despicable, because the contrast between his professions and his conduct is the greatest, and because, according to his own teaching, he is without excuse. The wretch who makes no profession is less despicable than an immoral minister.

"The opportunities for vice and for deception of the immoral ministers are greater than those of most others. Until exposed or suspected, he pursues his ends unwatched, certain that a number of persons think it a sin to suspect him, and that they would denounce with holy horror those who might insinuate that he does not act in harmony with his profession.

"It is not probable that all the hypocrites of the church are exposed. There is no one so much like an honest man as an arrant knave. Nor is it necessary to conclude that all hypocrites are guilty of vice or crime. Their hypocrisy may consist merely in the profession of motives by which they are not governed, and of a religious experience of which they know nothing."

It is probable that Dr. Buckley's article was prompted partly by his own knowledge that there existed this class of ministers, and partly by the appearance of a certain book entitled "The Crimes of Preachers," which enumerates a great many, giving names and dates as collected from the secular press throughout the country.

From a non-ministerial standpoint, but with some experience with and observation of the class of individuals referred to, we might add to what Dr. Buckley has so ably written, that when an immoral minister discovers that some of his crookedness has been detected, it is wonderful with what energy, activity, cunning, etc., he endeavors to cover up his tracks and deflect suspicion, or to render unfounded in the minds of the brethren whatever may exist. It is then that the stimulus of threatened exposure, added to whatever of physical power and vigorous health he may possess, enables him to do a vast amount of mental and physical labor. It is then that everything is brought to bear upon the one supreme object, that of warding off suspicion and preventing investigations by those in authority, and no work is too hard for church, college or Sunday-school, no duty too self-sacrificing, that will in any manner tend to accomplish the desired ends. The assistance of close friends is brought into requisition. A mutual admiration combination is established. Brother A., you admire me immediately, for I need a few puffs other than those written by my own hand, just now, and I will admire you the first opportunity that presents. We must now be on the alert, for we are watched. Perhaps an article of eulogy in one of the church or college periodicals is considered the one thing needful, and to adorn the same with a lithographic portrait and meet the cost of printing, kind friends cheerfully respond with the sine qua non. In the meantime, our subject fortifies himself by affiliation with all the various societies existing-secret, scientific, moral and religious-seeking successfully, by reason of his calling and professions, the various offices, little honors and compliments at their disposal. Having succeeded in reinstating himself in the confidence of his people, he is now ready for his summer vacation if it be this season of the year. It is now while I write that season, and congregations are voting their ministers vacations, and those who are paid to console and instruct are absenting themselves from their flocks to study the divine teachings of nature no doubt. Upon some cliff overhanging the sea, and looking on the mystery of its blue, glancing waters, or listening to the monotonous plash with which its everlasting ripple kisses the strand, is a Methodist divine; he is secure and what delightful letters he writes in order to retain

Here a Baptist divine has climbed to a mountain top, gazing in the fields and ponds and villages, and when spellbound in the study of the upper chambers, and gorgeous upholstery of the atmospheric powers, and while watching the ineffable pomp of clouds, lazily marching, gathering, floating, dissolving against the intense azure ceiling of noon, he says to himself: "How else so well can I repay my people for the kindness which allows me to enjoy these luxuries of unbrokeu quiet and unveiled nature, while most of them stay at their tasks in the hot and noisy city?" "What better can I do than to write to them and recount to them the holy lessons I have

A Presbytcrian flies to the hills and he soliloquizes thus after he leaves the town limits and gets fairly into the country: "How quiet everything seems, in contrast with that incessant trample of feet, rumble of wheels, clash of hammers and buzz of business, to which we have grown accustomed. How primeval, sober and serene is all around us here. No funerals or funeral sermons?"

So the entire ministerial force, in the season of greatest sickness and death, are on the hilltops, studying the divine teachings of nature.

This ministerial chronic unrest did not always exist. History does not in this instance repeat itself, for we have yet to learn that after Paul stood up and spoke on Mars bound in cloth, \$1. For sale at this office. Hill, that he asked for a vacation and visited some celebrated watering place, or that the apostle Peter, after he ham, M. D. Price, \$1. For sale at this office.

had baptized three thousand on one day, the day of Pentecost, asked for a leave of absence and yent off to recuperate near some mineral spring, or that in those primitive days churches were closed as stores are now for invoice. After Moses had left Egypt he went into the mountains, but it was on business, for it was there that he received the tablets of stone containing the Ten Com-

mandments. In more gentle corroboration of what the Rev. Dr. Buckley has written of a class of his ministerial brethren, we have the more recent utterances of a no less prominent ecclesiastic, the Rev. Bishop John H. Vincent, of the M. E. Church. In the Methodist Review for March and April of last year, Bishop Vincent, in the course of an article he contributed, thus writes:

"The theological student is often a dependent, educated by charity. This itself is not at all ground for his disparagement; but there are a few ministers who were once theological students supported in this way, by individuals or by societies, who up to this day have never paid even the interest on the loan by which they were able to take their theological course. What is still worse, they seem to have no conscience about it. They marry, they have children, they buy books, they ride bicycles, they take summer vacations, but seem to have no ethical sense which makes imperative the restoration of the funds by which they were educated for their profession. There is among a certain class of ministers and of candidates for the ministry a tone of servility which perhaps these processes of professional education promote; a readiness to accept gifts of money; the habit of soliciting discounts because of their office; and consequently the cultivation of the tramp spirit and habit among men whose office stands for the highest, most independent, most manly

type of manhood." Rev. Dr. Henry Bennett, now pastor of the M. E. Church at Anderson, Indiana, while pastor of the Wayne Street M. E. Church in Fort Wayne, published a monthly church paper called "Our Methodist Paper." In this

paper occurred the following editorial about a year ago:
"'We told you so.' Aha! A Mrs. Lake, at the Indiana State Camp-Meeting for Spiritualists, now in session near Anderson, said: "The majority of mediums are frauds.' Nothing new about that. We would amend by the use of 'all' for 'majority,' and add after 'mediums' and spirit communications. It would then read: 'All mediums and spirit communications are frauds.' "

To this I replied through the columns of the Fort Wayne Journal, in part, as follows:

Mrs. Lake is one of the grandest speakers upon the Spiritualistic rostrum and never misses an opportunity to denounce thereon the many frauds and impostors which infest the ranks of Spiritualism. But she knows that if out of a million of mediums there is but one that is genuine; and if out of ten millions of spirit communications there be but one that is absolutely true and bonafide, Spiritualism is true nevertheless, and will continue in the future as in the past to withstand the assaults of its

Mrs. Lake's efforts to purify the ranks of Spiritualism are certainly as praiseworthy as are the efforts of Rev. Dr. Buckley and the Rev. Bishop Vincent to purify the

I am sorry that the Rev. Dr. Bennett, in thus insulting the intelligence of thousands of men and women who, in intellect, honesty and morality, will compare favorably with himself, should thus fail so miserably in practicing the "Golden Rule" he is supposed to preach.

Neither the intelligence nor the heart of that man is to be envied whose sole denunciation of Spiritualism is the admitted and regretted fact that immoral men and women are found within its ranks. The objection involves a palpable inconsistency which stamps with folly those who unduly urge it.

I know of no law in nature which operates against the acceptance of a truth even upon the part of the base and immoral, however much that truth may be sought to be counterfeited and prostituted to base and ignoble uses. The glorious sun of Spiritualism shines alike upon humanity everywhere, and if here and there throughout the world its light is shut out by the darkness of trickery and

fraud, it is no fault of the sun. The refreshing rains of Spiritualism fall upon the just and upon the unjust, the good and the bad, and if the unjust and wicked utilize those rains for the nurture and they are not as bad as their absurd system would make veneration and blesses holy water. It is evident, theregrowth of humbuggery and fraud, it is no fault of the No man or woman ever counterfeited or disgraced | rest and quiet as conducive to contemplation. Spiritualism that did not prostitute the truth of Spirit- for instance, in a Buddhist work, that: "Holding his ualism to his or her damnable purposes-traded on its body, head and neck quite immovable, seated on a pure sacred truth for their own personal ends. Spiritualism is entitled to the distinction of being the only religion, science and philosophy under the stars that is counterfeited.

If Spiritualism may be justly censured because bad men are found in its ranks, then by parity of reasoning it should be commended when good men are enrolled among its constituents. Among the believers, aye, knowers in Spiritualism, are found men of influence, virtue and unchallenged morality, equal in number and excellence at least to any beyond its precincts. From the humble laboring man, than whom there is no better specimen of humanity on God's footstool, to those who are endeared to us by their illustrious civil, political, scientific and religious achievements-men at the head of our armies, in the Senate, on the bench, and at the sacred desk, who are so inseparably identified with all that is good in the moral history of our world, and who occupy so lofty a niche in the temple of virtuous fame that their memory will remain embalmed in the grateful hearts and their deeds be sung in the loud acclaim of generations yet unborn. Abraham Lincoln was a Spiritualist.

A standing question of the orthodox church is: "How can we reach the masses?" In answering, it occurs to us that it depends very much upon the character and standing of the "reachers," who in recent times it appears, must needs be strangers, called from a distance and entirely unknown, save by "reputation" as revivalists or evangelists. Stereopticon exhibitions of historic sacred places are now thought to be a great help in the "reaching of the masses."

When the church renounces her unreasonable dogmas and accepts and elaborates the proof of a future existence as afforded by Spiritualism and taught in the Bible, then and not until then will the masses be reached.

H. V. SWERINGEN.

Want Freedom of Religion.

The Tabernacle Christian Church Congregation, at Columbus, Ind., at a morning service, ordered the following telegram sent to President McKinley, says the Times-Herald:

"Columbus, Ind., July 31, 1898.-To the President of the United States, Washington:-The Congregation of Disciples, numbering 1,200, earnestly pray that the American flag be lowered from no territory until absolute religious liberty has been safely guaranteed to the inhabitants thereof.

The telegram was signed Z. T. Sweeny, William T. Strickland, B. M. Hutchins, committee. Z. T. Sweeny was for twenty-five years pastor of the Tabernacle Church here, and was President Harrison's consul general at Constantinople.

Here it would seem apropos to pray, or ask for "absolute religious liberty" here at home before making such a guarantee abroad. Spiritualism has been fighting that spirit of bigotry and intolerance that seeks to stamp out all progressive religious demonstration or expression here in America, and has made progress; not wholly by prayer, however.

"Origin and Antiquity of Man." By Hudson Tuttle. A masterly philosophical work. English edition, nicely

"Kerezza. Ethics of Marriage." By Alice B. Stock-

CATHOLIC AND BUDDHIST MONKS.

By Father Augustine Baumann of the Passionist Order.

Roman Catholic monks do not like to be told that they have a close resemblance to the Buddhist brethren. In fact any insinuation of the kind is looked upon by them as a mortal insult. They want to monopolize all the glory of being monks, and in their desire to do so they completely ignore the fact that Brahmins and Buddhists have been many centuries before them. A thousand years before the first cenobite went to the desert in the West, monasteries had been built and were in a flourishing condition in the East.

The similarity between the two institutions is very striking. Buddha, the founder of the Buddhist monks, bears a close resemblance to St. Anthony, the founder of monasticism in Egypt. We read that when Buddha tore himself away from his family, relations and friends, and undertook to lead an austere life of solitude and meditation, he had to struggle for years against Mara, or the Evil One. At last this persecution became so terrible that he was on the point of being conquered. A Buddhist account says: "Fiends and demons swarmed about him; they appeared in the form of fearful monsters, furies, vampires and hobgoblins, armed to the teeth with every implement of destruction. Their million faces were frightful to behold, their limbs were encircled by myriads of serpents, and their heads were enveloped in a blaze of fire; they surrounded Buddha and assaulted him in a thousand different ways, missiles of all kinds were hurled at him, and poison showered down upon him; but his constancy changed them into flowers and the fire became his halo.

This account is paralleled by a similar one recorded in the life of Saint Anthony of Egypt. He also left family, relatives and friends, and shut himself up for years in a lonely cell in the desert. There as he prayed, the Evil One approached also to tempt him, but being unable to succeed he thought to frighten Saint Anthony by assuming a hundred different and hideous forms, and by bringing other devils with him. They appeared to the saint in the shape of wolves, hogs, monkeys, serpents, lions and tigers. They roared and howled around him whilst he was praying and meditating, and Saint Anthony paid no attention to them. The results in both cases were the same; Buddha and Saint Anthony became only more confirmed in their respective practices, and felt that a divinity had called them to it. Buddha declared that marriage was bad; love, pleasure and everything in life were bad. Saint Anthony preached similar doctrines. To him the body was a mortal enemy; it was to be mortified and punished by fasts and prayers, and all the pleasures of this life were to be renounced.

In the middle ages and in modern times, monasticism developed with remarkable rapidity in the West under a Christian disguise. But at the bottom it was still the same as the monasticism of the Buddhists. Both have their novitiates. The Buddhists, for instance, require young men to be fifteen years of age before they are admitted to the noviceship; a similar rule is laid down by most Roman Catholic orders. The Order of Passionists, to which I belonged, lays it down as an invariable practice that only young men, and such as have attained the age of fifteen years, should be ordinarily admitted.

Again, the novitiate continues for a certain length of time. Among the Buddhists it commonly lasts five years; in Roman Catholic orders some require two and three years, but others only one. The Passionists require only one year. But after that, though the novice becomes professed and a member of the order, he is still kept under a sort of pupilage for five or ten years, just as the Buddhist monk is required to subject himself to a teacher for five years after his solemn admission.

Again, Buddhist monks lay great stress on contemplation. Roman Catholic monks do the same; in fact, there are some orders in the Roman Church which are called "contemplative orders." Buddhist monks will make a vow not to speak for a number of years, and Roman Catholic monks have taken similar vows. The Trappists, for instance, bind themselves to silence for life, and if all do not observe the rule it is merely because they are not as had as their about extern would make a veneration and blacker hely water. It is evident there them. Buddha prescribes certain positions of the body, fore, that Roman Catholic monks enjoy no monopoly of We read. spot, with Kusa grass around him, the devotee should look only at the tip of his nose to meditate on the Supreme Being. I remember as a Passionist that rules were laid down for us almost as absurd. We were called to choir by the ringing of a bell; once assembled there, a member would read a few words from some pious book; then we were to compose ourselves for meditation; partly seated, and partly kneeling, with our knees barely touching the little knee bench before us, we were to hold our heads a little inclined, our eyes half shut, or altogether closed, and our arms conveniently folded over our breasts. Thus we were to spend an entire hour without speaking or moving except in case of grave necessity, and in this wearisome posture we were to meditate on the divine perfections or on the glories of the Virgin Mary.

I read in some Buddhist books that few monks observe all these rules to the letter; that many scandalously break them, or go through them in a perfunctory manner. This accords exactly with my own experience. I knew of monks who were only too glad to escape from the tormenting hour of prayer, morning and evening, and even if they did stay in choir their meditations would be on anything but divine things. Many would either fall asleep or count the tickings of the clock; others would be watching the flies or mosquitoes as they whizzed through the air, and yawn at intervals. If you made an effort now and then to think of the subject of meditation you were supposed to have escaped sin and blame, because human nature is weak.

The height of Buddhist contemplation is to get into such a state of profound absorption in the Supreme Being that the mind no longer thinks of anything. The same ideal is proposed to Roman Catholic monks. The souls who arrive at that stage (I never met any) are said to have received the gift of contemplation. They become so absorbed in God that their minds no longer have any thoughts: the heart alone speaks. How this is brought about, except in the case of lunacy, I was never able to understand even while I was a monk. I can remotely imagine what sort of a vacancy must be in that mind which is so profoundly absorbed in meditation as to think of nothing. Philosophers say that this is an impossibility, but Buddhist and Roman Catholic monks must set all philosophy aghast.

The Holy Rules and Regulations of the Passionists, which are like those of other Roman Catholic orders, are prolix in prescribing every word and act of the monks. Hours are set down for praying, for meditation, for study, or eating, drinking, walking and sleeping. The same thing is done by the Buddhists, whose books say: "Let the monk be directed by his rules in every movement and action, waking or sleeping, dressing or undressing, sitting or standing, going out or coming in, fasting or eating, in in speaking or not speaking."

Originally, it is said, Buddha did not intend there should be any superiors in the monasteries; they were to be strictly democratic, and each monk was to follow only his own spirit of piety. But gradually it was found necessary for the elders and the more intelligent to assume a certain control for the peace and quiet of a community; later on these elders were formally elected, and abbots were the result. Thus also Roman Catholic monks acknowledge that the early cenobites of Egypt' had no general superior; they merely professed obedience to their individual teachers; but in time, as monasteries were built and the brethren lived in community, superiors had to be | in this handsome volume, wherewith to sweeten hours of chosen, and they were called abbots. In modern times

this system has been carried still further, and we not only have abbots, but general and provincial superiors, priors

guardians and rectors. In the details of the daily observance of the rules we meet with a similar uniformity. The Passionist monks, for instance, are aroused of one o'clock at night by a rattle which a brother shakes as he walks through the corridors They rise, go to the choir, where they make an obeisance to the statue of Christ, of the Virgin Mary, or of some other saint. They then chant a certain formulary of psalms, hymns, responses and anthems. When this is done they again salute the statue and then return to their cells. At six o'clock they repeat a like ceremony, spend an hour and a half in the choir and then go to their other duties. The Buddhist monks have similar practices. They rise very early, go to the temple and bow three times to Buddha and to the abbot; after this they recite portions of Buddha's law, spend some time in contemplation and then go to their daily duties of teaching or begging. Even in regard to the vows a similarity of practice may

be observed. Roman Catholic monks, as a rule, make three vows, namely, a vow of obedience, a vow of poverty and a vow of chastity, or celibacy. The Buddhist monks are not behind them. When a Buddhist novice is about to be admitted he is required to repeat the following sacred formula, equivalent to vows: "I go for refuge to Buddha; I go for refuge to the Law; and I go for refuge | PRICE SI. FOR SAI E AT THIS OFFICE. to Order." These are supposed to signify three sacred promises, and to make a Buddhist monk, just as the vows make the Roman Catholic monk. But even in particular vows they are alike. It is a common thing for Roman Catholic monks to make a yow to fast for a year, or several years, to eat no fruit on certain days, in honor of the Virgin Mary; monks have been known to make vows never to speak during their lives, vows to pray so many rosaries every day, vows never to look at a woman, vows to sleep only a certain number of hours and vows to go on certain missions. Buddhist monks are not behind them; they have made vows to fast seven years, vows to abandon caste, vows of various kinds of self-torture and vows never to sit down. I heard of a Passionist monk who made a vow never to keep his cap on in the presence of a priest, and Buddhist monks have made vows never to look upon the face of their abbots.

As regards the number and classes of monks, we also find a great similarity. We are all aware of the great variety of monastic orders in the Roman Catholic Church. We have the Dominicans, the Franciscans, the Carmelites: the Trappists, the Capuchins, the Jesuits, the Benedictines, the Barnabites, the Redemptorists, Lazarists and Passionists. The Buddhists are fully abreast of them. There are the Sannyasi, "those who give up the world;" the Vairagi, "those who are free from affections;" the Yogi, "seeking mystical union with God;" the naked monks who call themselves Dig-ambara ,or "sky-clothed;" the Tapasvi, or "practicing austerities;" and the Yati, or restrainers of desires."

In that quaint little book, called the Flowers of Saint Francis, we read that the saint used to go through Assisi in company with another brother to preach to the inhabitants by their example. "Brother Leo," he would say, "let us go and preach;" and the saint would start out with his arms devoutly-folded, walking up and down the principal streets of the town, without once raising his eyes from the ground. I remember, in the Passionist rules, that a similar mortification of the eyes was prescribed to the novices and younger members. It was one of the things that always seemed to me essentially absurd, yet we had to practice it rigorously. To see the face of any one was a grave fault, and every evening we had to report to the master of novices how many faces we had seen even inadvertently. Buddhist novices have to go through the same mill. Matters are made even worse for them; they are told exactly at what angle their eyes are to be fixed on the ground.

These few points of comparison suffice to show the similarities of the two systems. All Roman Catholic monks profess allegiance to the pope; even in this the Buddhists are their equals. In Thibet there is a grand Lama who resides at Lhassa, and whose sway is in every respect as supreme as that of the Pope of Rome. He has his cardinals, abbots, monks, novices, crosiers, mitres, sacred vestments, relies, shrines, not even excepting rosaries. The the system. An attempt has been made to prove that the Buddhists copied from the Roman Catholic monks in the twelfth century, but the proof falls to the ground at once when we call to mind the fact that authentic records exist of Buddhist monks a thousand years before the Christian era. It is immaterial whether one system copied from the other; both are miserable deceptions, the product of superstition and ignorance, and the greatest foes to enlightenment, progress and reasonable religion.

-|-|-|-Democracy with a Vengeance.

To the Editor:—I am a native Bostonian, was educated in the public schools of that city, and have always been proud to think I had the privilege of receiving my education in the schools that Boston has furnished to her pupils. But the Fourth of July this year has changed things to my mind, in the city of Boston.

In Faneuil Hall ("the cradle of liberty"), on the very same platform where William Lloyd Garrison, Wendell Phillips and the Adamses have given their grand- addresses, Mary A. Livermore her eloquent lectures, and Charlotte Cushman her Shakspearean readings, on the very same platform. I repeat, the first time in the history of Boston a Catholic priest delivered the city's oration. I call this democracy with a vengeance, when a Catholic priest delivers the oration, a colored boy reads the Declaration of Independence and a Unitarian divine offers prayer. And it is stated that Rev. E. A. Horton, the Unitarian clergyman (one of the finest pulpit orators we have in the country to-day)"that his prayer was so eloquent that at the close the audience burst into applause." The question I wish to ask: Why has not Rev. E. A. Horton been asked to deliver the oration for the city of

Having been a Boston school-boy, and all those landmarks, such as Bunker Hill, Old State House, and Faneuil Hall are as dear to me as my native land and the Stars and Stripes, it makes me stop and think, What are we coming to at the present time when the Fourth of July oration is delivered by a Catholic priest in the "Cradle of Liberty?" and I can well quote the following lines from the Rev. Minot J. Savage:

By the Honorable's fame, By our race and by our country, By each high and noble name, By the God of hosts who leads us, By the future's dawning light, Swear to stand and swear to struggle Till earth's might shall mean its right!" New York. J. O. LUNT.

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SATURDAY, AUGUST 13, 1898.

A CONGRESS OF RELIGIOUS SCI-

ENCES. The hope of reforming Catholicism must be abandoned. It is a fossil of barbarism, destitute of the power to change for the better. Here and there a reformer is seen, but he is soon silenced. Abbe Victor Charbonnel, of France, delighted with the outcome of the Chicago Parliament of Religions. thought a congress working along similar lines, to be held in Paris in 1900, while the World's Exposition was in session there, would be a desirable event. He began to set in motion the requisite machinery to bring about such a result, and make it a grand success. But opposition sprang up. Those to whom he looked for support and assistance deserted him. The Vatican was influenced against the project. In despairing terms the Abbe tells the sad conclusion:

"The determination of the church to turn a deaf ear to the new spirit of tolerance which showed itself at the Chi-Parliament of Religions, and which might spread to the Old World. was now clearly evident, and it was also evident that we did not possess a body of liberal laymen capable of taking a bold initiative. In the meanwhile Cardinal Gibbons denied in a letter published in Paris that he had ever encouraged the friends of the movement in favor of such a Congress. He repudiated at the risk of repudiating his own conduct at Chicago, pur enterprise and our efforts.....To be supported by such men as Gibbons and Ireland, by the young Catholicism of America, had been my greatest hope. Abandoned by them, I had simply to recognize that I was beaten and to leave the church where, for a man of my liberalism, there was nothing to

It is now stated Abbe Charbonnel has closed his connection with the proposed Congress, and that the movement passes into other hands. Instead of a Congress of Religions it is now contemplated to change it into a Congress of Religious Sciences.

Under that heading the inquiry of the Congress should be directed to the philosophy of virgins bearing sons, of three Gods constituting but one God. and of salvation by faith. While about some method should be devised to eliminate many hundreds of millions of years from the age of the world so as to make it harmonize with the Bible Chronology.

EXHIBIT OF SUPERSTITION.

Fifteen hundred pilgrims are reported in attendance at the shrine of St. Anne, in Kankakee county, Illinois. They came from all parts of the country, Canada included, to gaze upon a bone from the wrist of the grandmother of God, which was imported with great ceremony from Rome a few years ago. It is claimed great cures are wrought by merely looking at this holy relic. Anne, whose pretended wristof the Virgin Mary, and the grandmother of her son, the junior God.

Of course it is only the ignorant, and generally degraded foreigner, the tool of priestcraft, who believes any such bone as is claimed, has been preserved to our times, or that it has any healing virtues whatever; but it is made the source of large income to the church in which the shrine is located, so the priestly quacks cry up the value of their exhibit as a production little short in value to a piece of the genuine cross—a production only known to an

It is mortifying that such a gross superstition abounds in America, and that the government absolutely encour ages the propagation of the debasing imposition.

JUGGLING WITH DEITY.

"God has lifted us out of our exclusiveness and isolation, and is bringing us face to face with the responsibilities of our greatness as a nation."-Bishop Hartzell, Methodist.

No credit for advancing civilization, changed conditions, increased knowledge, or better conceptions of duty to our fellows; but God, as creeds interpret him, must have all the credit. Why did not God, with infinite wisdom, power and goodness, so manipulate events as to bring about these conditions ages ago? Why did he remain inactive and allow Spain for 400 years to tyrannize over Cuba, Porto Rico and the Philippines, and then arouse himself all at once into activity. and inspire the American government to interfere in the interest of outside humanity?

The reply would be: "God works through others." Then let others have the credit, and encourage still others to to noble deeds. God has no need of waise: but man is so constructed he leves to be encouraged by kindly exsions from his fellows when he has rificed his own case, and has toiled and bled to make others happy.

UNFORTUNATE SPAIN.

The overwhelming defeats to which Spain has lately been subjected by American valor, recalls a page of Spanish history, which is full of thrilling in-

throne to his son, Philip II., in 1556. his rule was supreme over Spain, Naples, Sicily, the Netherlands, Tunis and the Barbary coast, the Canaries and Cape de Verd Islands, the Philippines and Spice Islands, with large colonies in the West Indies-Cuba and Porto Rico being chief-with vast territories in South and Central America. and what is now the Southern part of the United States, and all the boundless regions west of the Mississippi, in which may be included Mexico. Spain was the greatest power of the then clvilized world. Pope Sextus V., to suppress Protestantism in England, conveyed that country to Spain. Philip sought to gain possession of the government by forming an alliance with its sovereign. This he proposed to accomplish by marriage with Queen Elizabeth; but she repulsed him. In 1588 Philip fitted out his "Invincible Armada," and sent it against England. It consisted of 130 large ships, and many smaller ones as transports. The collision came on in the British Channel,

and Spain was defeated. They deter-

mined to sail through the North Sea,

around Scotland, and return to Spain.

shall tell the residue of the story:

A correspondent of the June Century

"Meanwhile the Spaniards were speeding, crestfallen, over the German cean, under all the canvas their torn rigging and splintered spars would bear. For Sidonia's men were thinking only of getting home to the warm sun and sparkling waters of their dear old Spain. Soldiers and sailors lounged in sullen, silent groups about the decks. The flagship would not respond to the salutes of her consorts. The wind blew northerly at times, but the duke forgot his promise to sail back into the channel. He thought only of flight, and offered his French pilot 2,000 ducats if he should bring him safe to Spain. Soon the autumn storms burst, and the Spaniards had to house every thing but a rag of sail to steer by. Thick, black fogs often settled down upon them, so they could not see one another's lights at night. One day, however, they had the melancholy satisfaction of capturing a few English pinnaces returning from their fishingground laden with cod and ling. This one almost regrets to say it—was the greatest achievement of the fleet that was to give Philip the sovereignty over western Europe. The men had been supplied with clothes only for a short summer campaign, and these North sea gales froze them to the bone. 'We all expected to come home rich from this expedition,' wrote a gentleman on board the flagship, as she was floundering past Scotland: 'but now we are coming home in our shirts, for our clothes got so ragged we had to throw them overboard.' To increase the wretchedness, it became necessary to reduce the rations to starving point. The artillery mules and noblemen's horses, which a wise commander would have kept for food, were cast overboard to save water. It was heartrending to see the wild, white eyes of the poor brutes as plunging and snorting, they tried to swim back to the ship's

"it seemed imperative to punish somebody for all this disgrace and misery. A number of officers were accused of disobedience or cowardice. Some of these the duke deprived of their commands; and one captain was hanged in a pinnace, which was sent through the fleet with its grewsome freight dangling from the yard-arm as a warning to the rest.

"The weather got ever wilder. The clumsy ships heaved and rolled, and plunged their yards deep into waves. Hulls got so badly strained they had to be stiffened with ropes. Strong men flocked to the chaplains, begging for prayers. Many a poor fellow, losing hope of seeing land again, made his will and intrusted it to the ship's priest. Men sickened and died by hundreds, sons of Spain's noblest louses with the rest. Many ships got so shorthanded they dropped behind the main body, and had to struggle northward in isolated groups. and then a rotten lacing would give way, and the sailors, weakened by hunger and sickness, had to go aloft in the gale to house the tugging and bellying sail, lucky if shrouds and spars were not slippery and dangerous with the driving sleet. Though midsummer, it was as cold as Christmas. Everybody except the pilots stayed below as much as possible to keep warm. They were all perishing with hunger and thirst, and the little food they got was moldy. They might have tried catching rainwater in casks, but the spray would have turned it salt. Calderon, one of the paymasters, had a store of delicacies aboard his hulk, and distributed them, as well as the heavy sea allowed, among the sick and wounded of the fleet. The negroes and mulattoes, it was observed, nearly all perished with the cold. The men were now kept continuously at the pumps. Woe to the ship when pumps got clogged with ballast pebbles! It was hard and danger-

vessels in the tempestuous weather." Only 53 ships returned to Spain, and these were in a shattered and almost helpless condition.

ous work shifting the crews of sinking

Now, shorn of her empire, her squadrons in the bottom of the sea, and her rulers begging for peace at almost any price, the only remedy that remains for Spain is to educate her people, and teach her nobility that true happiness is not found in extended domain, but

in the intelligence, industry and prosperity of the governed. This, however, will be scarcely accomplished while the priestly class, zealous to per petuate their superstitions, exhaust their genius to hold the masses in church bondage.

A LOGICAL DEDUCTION. During a shower last week lightning knocked the steeple off a Lutheran church on Driggs avenue, Brooklyn near where the hall of the Brooklyn Philosophical Association holds its meetings, which was uninjured. Lightning is said to do the will of God. The Rev. Parkhurst's church was hit t few weeks ago, and has not been re paired yet.-Truth Seeker.

By fiction of law, to give the church better protection, it is declared by the courts to be "the house of God." Do we not read somewhere the statement something like this: "He who will not protect his own house is worse than an infidel." As God is supremely good, does it not follow that the churches he destroys are not his?

LIES ARE IMMORTAL

A lie once afoot and started on its rounds, like the fabled Wandering Jew, goes on forever. Prove its falsity, but it has a speedy resurrection, perhaps to appear again in a revised and more When Charles V. surrendered his reasonable form. A lie has too much

vitality to stay dead. It was announced some years ago that one Herman Gottschalk, of New York, owned the most valuable coin in the world. It was no less than one of two "holy shekels" now in existence, the other belonging to the British Museum. They were claimed as relics of Solomon's time. Gottschalk's coin was so much more perfect than that in the Museum, he said he had been offered \$1,000 for an exchange, but he declined the offer.

Such was the substance of the story when this wonderful shekel, having an intrinsic value of near 55 cents, was first exhibited in Chicago in 1891. Since then it astonished the credulous at the World's Fair, and many a palm fairly itched for the pleasure of handling the sacred treasure. Herman's \$1,000 boot money had swollen to \$6,-000 at the Fair.

Coinage," and unable to find anything resembling this choice production, wrote the British Museum to learn the facts from that institution. He received the following letter in reply: "British Museum, London, W. C. Nov. 2, 1891-Dear Sir:-In reply to your letter I write to say that the statements contained in the newspaper paragraphs sent by you are entirely without foundation, as far as the British Museum is concerned. The coin engraved is nothing more than an ignorant fabrication. The forms of the He brew letters also prove it to be quite modern. Believe me, Yours Very Faithfully, Reignald Stuart Poole

Keener of Coins" But that spurious coin is still doing duty as a probable pocket piece, of the much married and sadly lamented King Solomon, and the press is still circulating the story of its remarkable preservation as a special intervention of Divine Providence to confound skeptics.

THE APOSTLE'S CREED.

Probably no abler Christian scholar, or one more conscientious, has ever written than was the German author of Ecclesiastical History, the learned John Lawrence Mosheim, D. D. Recalling the expression of a cleric to Rev. Savage, in reply to the question, 'What do you regard as binding?" he said: "Simply the Apostle's and the Nicene creed." See "Crumbling Creeds," in our issue of July 23.

Turn to Sec. 4, Chap. 3, Part 2 of the 2d Century, of Mosheim, and read the author's opinion of that creed: "The Apostles' Creed, from the

fourth century downward, was almost generally considered a production of the Apostles. All, however, who have the least knowledge of antiquity, look upon this opinion as entirely false and destitute of all foundation. There is much more reason and judgment in the opinion of those, who think this creed was not all composed at once, but from small beginnings and was impercept bly augmented in proportion to the growth of heresy, according to the exigences and circumstances of the church, from whence it was designed to banish the errors that daily arose. In a foot note the author adds: "This opinion is confirmed in the most earned and ingenious manner by Sir Peter King, in his 'History of the Apos-tles' Creed.'"

Are not the same facts true in regard to everything purporting to be early Christian history, the Bible included? The late revisers of the Bible translation eliminated numerous passages not found in the early Greek copies. as they reported. They pointed out many other questionable passages. But they neglected to tell the render that the whole New Testament was first found in priestly hands-they who had made these additions to the book. If interpolations and forged additions were made to the record, the law would raise the presumption of general fraud. and vitiate the entire instrument, for "fraud and forgery vitiate everything into which they enter."

THE DIFFERENCE. President McKinley, by special proclamation to the people of the United States, asked them to offer thanksgiving to Almighty God in "leading our hosts upon the waters to unscathed glad they all report a splendid trip. triumphs," and "in guiding them in a strange land through the shadows of The Sun an Electric Light. death without loss or accident," and has "led our brave soldiers and seamen to victory."

Gen. Shafter, on the contrary, who really led the army, has issued his military order to the troops under his command in Cuba, wherein he recites the great victory over the enemy, and adds:

"This has been accomplished through the heroic deeds of the army, and to its officers and men the major-general commanding offers his sincere thanks for their endurance of hardships heretofore unknown in the American army. The work you have accomplished may well appeal to the pride of your countrymen, and has been rivaled upon few occasions in the world's history. Landng upon an unknown coast, you faced dangers in disembarking and overcame obstacles that, even in looking back, seem insurmountable."

Now that is giving credit where

credit is due, and because of it will inspire others to deeds of heroism. But when an outside power gets the plaudits, it discourages those who toil, and suffer, and bleed for their country Is it not about time to discard the nethods of the priest when he led armies in the field, claiming he was the servant of God, and was acting in obedience to his will? The unseen and unknown powers that direct the mighty machinery of the universe, holding all in equal poise, doubtless takes no more interest in our petty wars, than he does between the citizens of an insig-

nificant ant hill. A NAUGHTY EXPRESSION.

One of our officers about engaging in the fight at Santiago is reported to have said: "It is my intention to make Spanish the court language in hell before night." There is a strong suspi-cion he realized his expectations, if the dominant religion has any foundation.

OLDER THAN CHRISTIANITY. Charity organizations existed in Egypt 2,500, and in China 2,000 years ago.-News Item.

No. no! Don't churchmen tell us all such institutions owe their origin to Christianity? And Christians are presumed to tell the truth.

CORRECTING TO CORRESPONDENT Wm. Miller, the founder of Millerism

in his original series of articles, pub lished in the Brandon ,Vt., Telegraph, 1832, and on for several years thereafter, deduced from his interpretation of Biblical prophecies, that the millennial dawn, and the second appearance of Jesus, would occur in April, 1836, As the grand climax approached he announced an error of one "prophetic week," which he claimed was equal to seven years, and that the end would not be reached; until April, 1843. The time having passed, and the end no yet, the periods were extended by him and his copyists to 1847, '48, '57, '61. Weary of fixing a definite day, the Adventists are now on the lookout for the grand consummation at any time. Miller died in Washington county, N. Y., in 1849.

It was a practice among the early Christians to write history to corroborate events. In Revelations ten periods of persecution of the saints were predicted; then those persecutions were invented to harmonize with prophecy. The advent of Spiritualism was not heralded by prophecy. It had no fore-runner to proclaim its coming. It appeared as a matter of fact, not hinging Fred L. Fake, of this city, who had on Christianity, Judaism, or any sys studied "Madden's History of Jewish tem of religious faith. True. A. J. Davis, in Nature's Divine Revelations

seems to have hinted at such an event

and we are willing to give him all the

credit he may claim; but it may be

questioned if he fully foresaw what

has happened. Churchmen have always given Spiritualism the cold shoulder. Why should we labor to play second fiddle to the revised and now death-struck pagar usurpation?

ONE FOOL LESS.

A Mrs. Albert Campbell, at New Castle, Pa., on the morning of July 27, was found in her back yard bound by straps to a stake, and almost burned to a crisp. She had gone to the yard during the night, applied the straps to hold herself in position, then poured oil over her clothing, and lighted a match. Aside from the screaming which aroused her husband, the fire did the rest. She made herself a Christian martyr for the glory of God, at the age of 32, leaving a husband and five children to lament her loss.

TIED TO A CROSS.

A father was convicted in the police court of London, Eng., recently, of horribly ill-treating his nine-year-old son. He was proved to have tied the child to a cross, and left him in that position for hours. The fond parent in a whining tone is reported to have given as a reason for such procedure, he wished to bring up the boy respectably.

NAMES DON'T COUNT.

From the multiplicity of Jesus Immanuels met with in a list of Spanish names it would be inferred the parents of such people expected their children would be supremely good, whereas the facts are, such names do not make moral those who bear them, on the contrary, they are more often seen in a list of criminals than elsewhere.

GOD HATES A CHURCH.

During a heavy rainstorm recently at Manteno III., the fine Catholic church at that place was struck by lightning and burned to the ground. The loss will amount to \$10,000.

MRS. ADDIE L. BALLOU.

We are glad to learn from the Religio-Philosophical Journal of San Francisco, Cal., that this able worker in the cause of reform has at last received a well deserved recognition by the government-she has been granted a pension of \$12 a month for services rendered during the war of the rebellion. Her many friends in the East will be glad to learn of her success.

MRS. RICHMOND RETURNS HOME.

We are glad to learn of the return of Mrs. Cora L. V. Richmond, to her own loved land, and believe that her European trip has only reinvigorated her and added lustre to her beautiful inspiration. We know that her presence among our foreign brothers and sisters was highly appreciated and added spiritual light to the pathway of their cultured souls. The entire committee sent to represent American Spiritualism was of the right stamp to properly represent the intellectual side of the cause in this land and we are

Dr. Adam Miller has written a pamphlet bearing the above title which he attempts to prove that the sun is an electric light. His presentation of the subject is very interesting. The Doctor is nearly 90 years of age. He is a profound thinker, the author of several prominent works, and a skillfu physician, and his views will be read with deep interest. The price of the pamphlet is 10 cents. For sale by the author at 172 Ashland Boulevard, Chicago.

Belvidere Seminary.

The fall term of this institution will begin September 21. Location healthful and beautiful. No illness in the school for the past two years. Pupils have made excellent progress in their studies, and in the art, of self government. Terms moderate. For circulars address the principal, Belle Bush.

References—Mrs. Loe F. Prior, Atlanta, Ga.; Mrs. W. P., Williams, Salem, Ore.; Joseph H. Wilson, Esq., Belvidere, N. J.; Mrs. J. C. Jackson, Chicago, Ill.; Catherine J. Musson, Philadelphia, Pa.; Dr. Arthur B. Ewell, 312 West 14th street, New York City; Editors of Banner of Light and Progressive Thinker.

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Judge Dailey's Opening Address.

A DISCUSSION OF THE SPIRIT-UALIST'S BELIEF-HIS OPINION OF THE WAR WITH SPAIN-A SUCCESSFUL SEASON IN PROS-PECT AT THE LAKE.

The Spiritualist camp-meeting at

Pleasant, says the Springfield

Daily Republican, of August 1, was formally opened yesterday. The occasion was of much interest as it was the 25th anniversary of the formation of the association, and the semi-centennial of the Spiritualist movement in America. The exercises, which were held in the temple, were well attended. The cottages on the grounds were never better filled than this season. The miscellaneous attendance is small, which is considered a favorable thing by the officers of the association. The address of welcome was given by Judge A. H. Dailey, of Brooklyn, N. Y., president of the association, and tests were given by Mrs. S. C. Cunningham. Stratton's orchestra, of Orange, and the Schubert quartet assisted in the exercises. In the afternoon tests were given by

Mrs. Cunningham and a lecture by Miss Lizzie Harlow. The meetings will be of much interest this summer Among the lecturers are Dr. C. W. Hidden, J. Clegg Wright, Rev. B. Fay Mills and Mrs. Helen Temple Brigham. Judge Dailey said in part: We meet again on these grounds, where for so many years we have gathered, to spend one month in friendly, social intercourse; in scientific investigation, and patient research into the relations we bear to each other, to the spiritual and physical world, and of our own souls to the bodies they dwell in. The season is auspicious for reflection and contemplation. This is a year of jubilee to all those who have found comfort in the outcome of those manifestations which are memorable and historical, as being the immediate cause for that "ism," which is known the world over as "Spiritualism." For fifty years the disciples of Spiritualism—the Spiritualists-have been persistently pressing their doctrines and claims before the religious and scientific world, demand-

ing consideration and fair treatment. We are now "looking backward," not from an imaginary position that may be occupied 100 years hence, but from the point of present attainment, at the end of fifty years of labor. Fifty years is longer than most people stay upon this planet. Childhood, youth and him and all concerned. middle age are passed in those years, and the survivor is declining toward the grave, which is surely the portal to oblivion, or the gateway of eternal life.

Fifty years ago knowledge was rapidly increasing. The sciences in most directions were making astounding advances. The telegraph was bringing the people of the world into instantaneous communication. Distance was annihilated, and travel was made speedy, easy and cheap. The printing press was doing its marvelous work, and in all civilized countries where individual rights are secured and respected the literature of the age and the thoughts of the wise were accessible to the humblest person. But there was then, there has been for thousands of years, and there is yet, a positive repugnance, a well-defined opposition on the part of millions of people to the putting forth of anything which tends to disturb their religious notions or convictions. They are satisfled, and even though they are assured that the claims of the Spiritualists are founded in demonstrable facts, they do not want to know those facts; they had rather adhere to the teachings of orthodox Sunday-schools received in their childhood, which are certainly in some respects repugnant to reason, than to

which are yet persistently inculcated. Well-organized denominations, with salaried preachers to promulgate the doctrines and creeds of the churches on matters pertaining to heaven and hell, the eternal torture or happiness of souls scattered thickly over the land, to battle against us, to say nothing of the sneers of cowardly men who claim to be scientists, but refuse to investigate is only a part of the opposition which has confronted us. The speaker then considered some of

the effects of the persistence of the Spiritualists to reach free-thinking persons, and of the great accession to their ranks from among those people. He dwelt upon the increasing tendency of the public press to give fair reports of the meetings of the Spiritualists and of the spread of the belief in the claims of the Spiritualists even among the members of the various churches. He said that when sorrow came and family ties were severed and the grave had closed upon the mortal remains of those they loved, few found comfort in the uncertainties of the Christian re ligion as taught in the churches. They wanted to know where the loved ones had gone; was the soul asleep in the grave, with the corrupting body, to come forth only at the last day, when Gabriel would awaken all the dead from the dawn of life on the earth tonight of existence by the blasts of his trumpet, calling them forth to general judgment amid the wails of the terror-stricken and the shouts of the glorified? Or was death simply transition and could the dear ones from the spiritual realm still give back tokens of continued life, bringing solace and comfort to the bleeding heart? the Spiritualists were strongest in their positions, they postulated their claims and demonstrated their truth.

The speaker then congratulated the association on its attainment of the 25th anniversary, and recounted some of the struggles and stated that year by year he observed a growing tendency among Spiritualists to become more critical in their investigations and a desire to rid their camps of obnoxious persons, and of an increasing wish to merit the esteem and good will of all respectable people.

Judge Dailey spoke of the war with Spain, saying that nations both claiming to be Christian and worshiping the same God were at war. He would not stop to discuss the merits of the religion which rules in Spain more than does her queen. "I have never seen God," said the speaker, "but I do be lieve there is an intelligence, working in the great forces of nature and mov ing nations and shaping the destiny of the human race. I do know that the spirits of our fathers are living above us, and are moving this nation in these days of conflict and battle. Not for our sakes, but for the sake of the oppressed and the down-trodden, our boys are in the field on foreign shores, in distant lands. That slavery whose shackles have been forced by priest craft, whose ally is ignorance, and whose victims are the deluded and op pressed, has grown so grievous that the cries of the suffering have gone up in sorrow, reaching the ears of dren of God who people the heavens above us. The hour of deliverance has

To the Editor.-Allow me to acknowl- tain to a spiritual unfoldment and to edge the receipt of your premium book the higher wisdom out of both of on Art Magic, which you so generously which the human race has been wick-

contains the salient facts and potent in-

the mouth of the cannon and the Amer

ican soldier and marine, he has done it

those at the head of this nation stand

pressed, before God and the nations of

he world. Let us not shirk responsi-

spirit, and prosperity and peace will be

THE JUBILEE.

Thinks Spiritualists Respon-

sible for Acts of N.S.A.

It is very easy to find fault, easier to

A good deal of the pith and marrow

quality if it had been connected or

eousness before doing what was ob-

natural and rational performance of

I am not sure that the boy himself,

otherwise.

encountering them.

obliges our admiration.

after them.

strumentalities by which man may at- Rochester, N. Y.

offer new subscribers to the excellent edly cheated by the malignant villating Progressive Thinker. I am astonished of dogmatic ignorance and folly. Art beyond all means at receiving such a Magic, combined with The Progressive valuable and interesting work, for I Thinker, ought to be in every housewas not expecting anything so estima- hold in the land, so as to illuminate the ble. Its information is of priceless pathway of life, that the wayfarer may value to mankind and its distribution behold the beautiful olympian glories among the people I consider will be of that have been barred from our vision incalculable benefit to humanity, as it by the film of sacerdotal malevolence. WILLIAM COX.

enslaved shall be set free. If the prayers of the righteous were ever answered they have been answered in this war much as they are now condemned. If ever God stood as a shield, between

"But a brother is born for adversity." It is now our glorious privilege to evidence in practice what we preach in through his angels in this war. Let precept, by accepting this financial failure as our own, just as we would firm for right and justice to the op have looked upon its success had it realized expenses. This being so plainly the truth, it is, in my opinion, the care and expense. Let all be done duty of every self-acknowledged Spiritfor humanity's sake with an unselfish ualist to help pay off the indebtedness of this our Golden Jubilee, just as it vouchsafed unto us as a people, but not was incumbent upon us to have contributed in advance to have pre-

I am not now discussing the manage-ment, we can do that later on, and from this experience learn how to do better next time. The first and necessary thing for us to do, is to endorse the acts of our representative to our creditors and pay off this debt, whether dishonorable not to do it, and such an see some troubles after than before insignificant amount when distributed among so many it can not be at all dif-

and about all of the beauty of the tale I do not know the amount of the of the Prodigal Son would be lacking debt, but let it be speed y ascertained, in it, if the father of that wayward and apportioned among your ten milyouth had been of the fault-finding, lions of Spiritualists; it would not be complaining sort, as was the elder son; one cent each, would it?

Spiritualist to affirm successfully, that his experiences were not helpful to Don't fail to open up a contribution department and let us take up the Superficially viewed, success is the paper outstanding against the Spirittest of merit; oftentimes failure its op- unlists of the United States as eviposite, and yet we all know that as denced in the debts incurred through often as otherwise, failures are but our tachty acknowledged representastepping-stones, and necessary to the tives, trying to do a worthy and success that could only be attained agreeable duty for us. Take this matter in hand and let us get rid of it as Failure is as often the test of merit soon as possible in the only honorable as success, the end justifying the way possible to us.

means, the intention satisfying the ends of justice and right. If we had a record of all the disheartening failures that have marked mankind's progress Sees Tragedy in a Dream. upward and onward, we would probably see in it even more glorious testimony of noble virtues than attaches to the results of immediate success.

This I write in regard to the failure of our Jubilee management to score a was a most remarkable psychic phefinancial success at its late gathering nomenon in connection with the bloodin Rochester.

I suppose that most Spiritualists will concede that it was laudable in the N. S. A. to attempt, as it did, some show of appreciation and gratitude to the prime movers of this new dispensation, and certainly this fiftieth anniversary of its coming to us, was a most fitting and appropriate time for the performance of this duty, as much a duty as any of the commoner, everyday acts of our life.

I was well pleased with the N. S. A. and I think that we would have evi denced our inferiority as a representative body of people, if we had per mitted this anniversary to pass by without some unusual attempt, some united effort to do honor to our friends and co-workers of the invisible world about us. That the N. S. A. attempted this, excuses it with me, its intentions justifying it.

We learn by our experiences, failures teaching us what to avoid. If we who call ourselves Spiritualists could have seen in advance what we now know in relation to this matter, we would probably have done more than we did to make this celebration an honor to

ourselves. If your figures are even approximately correct, if we have anywhere near ten millions of Spiritualists in these United States, and unless it be agreed that this celebration was an error, was not desirable, was not due, was not right, either we are the most poverty stricken sect on earth, or en- Pleasures lasting as enticing, tirely careless of our obligations, judg- Shall be ours some glorious day ing from the meagre way in which we have doled out our aid to this most worthy and deserving undertaking. If from this financial failure of our Baffling all that mortal clay Golden Jubilee there has been learned the lesson of a more imperative obligation to do more for our cause than we have done in the past, it may yet be registered of it that it was a phenomenal success.

If it accomplishes this, and awakens the Spiritualists of the United States to a higher sense of duty, shakes us out of the lethargy of personal selfishness, teaches us to be more charitable toward one another, to avoid faultfinding and to seek for the good that is to be found in every experience, to try to live in harmony and peace, probably we may see in these, some of the suc-cess aimed at by those better able to judge of results than we are. This will be doing something to substantiate our claim for Spiritualism, as the most of all the religions yet practiced on earth. It would be absurd, if not worse, to

claim that ten millions of Spiritualists, in these United States, could find it at all difficult to contribute in one half brary. hour, a hundred times the amount of the insignificant debt we owe on account of the shortage at Rochester. It is directly contrary to our precepts and family. Cloth, \$1.50. teachings to say that we should not do so, and at once, and with that loving, more pleasant to give than to receive. being answered in the affirmative, let 25 cents. For sale at this office. our obvious duty now, as we wise consideration, wise because we rationally, by Mrs. Maria M. King. our several judgments upon it.

The N. S. A. is the acknowledged from \$1.75 to \$1.25 per volume. Postheadquarters and representative of the age 12 cents. Spiritualists of this country, and is so come. It is the will of heaven that did, and if the Jubilee had prospered 20 cents,

these oppressions shall cease, and the financially, had paid its own expense, we would have taken its management to our hearts and honored them as

wisely incurred or not. It would be ficult for us to do this simple duty.

I do not know the amount of the

been shorn of much of its attractive most of them, I hope. I will pay for minety-nine others and myself, at one preceded in him, with and by anything cent each, and inclose you one dollar of the captious spirit that must first as my surety. I do not want to rob grafify its spleen its own self-right too many of their privilege of helping the distressed, always a pleasant duty when we are able to do it, and so orviously only his duty, and which his dained by a wise providence, but if necessary I will give more. In less than a week this "failure" ought to be or any of his family, were any the settled for in full, as far as dollars and worse for his experiences, and I think cents can do it, then with your permisit would be difficult for an intelligent sion, I will have something more to say in line with this subject.

> J. M. HUMPHREY. Patterson, La.

New York, July 22.-Just before the fierce battle at Santiago, in which "Ham" Fish, Sergeant Marcus D. Russell and other brave fellows fell, there lest tragedy of the war.

Captain James Dennison, of Warrensburg, an uncle of Sergeant Marcus D. Russell ,lay on a sick bed. Monday following the killing of Sergeant Russell, and before any of the family had obtained tidings of his death, Captain Dennison tossed uneasily. He awoke at length from a troubled sleep. Partly raising himself on his elbow , Captain Dennison said to

Dr. Gillespie, his attending physician: "Doctor, Mark has been killed. He know that truth which would eradicate for undertaking this work. I had not one objection to it then, and none now, which are yet persistently inculated and I think that me and none now, party of Spaniards. He shot the first second and third Spaniard, but missed the fourth, while a fifth loaded his guy and shot poor Mark, who died instant

After so speaking Captain Dennison fell back on his pillow and soon passed into the unconscious state that had marked his condition for several days. The next day news reached the family that Russell had been killed while fighting Spaniards single-handed. That the tragic killing was revealed to Captain Dennison in a vision is now generally accepted.

BEYOND.

Are they dead? No! not forever, Comes the summons to the tomb. Ties Death's angel's hand must sever Will unite beyond the tomb. In the land of great rejoicing, Joys for sorrows past sufficing, When we join those passed away. From our earth-born ashes rising 'Midst a wonderment surprising Has beheld o'er life's rough way, We from out grave's shadow starting, Shall reach realms where tears and

Are unknown as sigh or moan Or grief's poignant arrow smarting, Piercing through the heart and bone. Then let us repine no longer. Let our faith grow daily stronger, The beyond to us is known. VERE V. HUNT.

parting

KEEP IN TOUCH.

Keep in touch with the great spiritual movement. You can do so by reading The Progressive Thinker each week, The paper one year and Art Magic costs only \$1.20. The book is almost wholly humanizing, satisfying and beneficial a gift, as the 20 cents only a little more than pays for the expense of mailing Art Magic is splendidly gotten up, is elegantly bound in cloth and nicely printed on fine book paper, and will prove a valuable acquisition to your li-

> "Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every

"Mahomet, His Birth, Character and Doctrine." By Edward Gibbons. This kindly spirit that has always made it is No. 6 of the Library of Liberal Classics. It is conceded to be historically The only questions we need ask our- correct, and so exact and perfect in selves about it are, first, is there need? | every detail as to be practically beyond and next, are we able to give? These the reach of adverse criticism. Price,

The Principles of Nature, as Discovwould that others should do unto us," ered in the Development and Structure under like circumstances. Having first of the Universe. Material and Spiritual done this, having thus relieved our Magnetic Forces. Laws of Spiritual worthy brother, then lef us take the Manifestations and Mediumship. Spirmanagement of the affair under our itual Planes and Spheres. Given inspican now see what we did not know be three volumes, 8vo. A remarkable fore, and lovingly, considerately, pass work; among the greatest in the literature of Spiritualism. Price reduced

The Spiritual Philosophy versus Direcognized now all over the land abolism. Two lectures by Mrs. Maria What it does, we do; what it did, we M. King. Price reduced from 25 cents to



CAMP-MEETING DIRECTORY.

Cassadaga Camp, N. Y. This favorite place of resort opens July 15 and closes August 28.

Freeville Camp, N. Y. This camp opens July 30, and closes

Onset Bay Camp, Mass. Onset Bay (Mass.) Camp-meeting commences July 3, and continues to September 4.

Niantic Camp, Ct.

Niantic Camp-meeting com mences June 24, and continues until September 8, inclusive. Excursion tickets to Niantic can be obtained at all stations on the New London Northern railroad at little more than half fare. Lake Sunapee Camp, N. H.

The nineteenth annual Lake Sunapee Spiritualist Camp-meeting will be held at Blodgett's Landing, N. H., for five weeks, commencing Sunday, July 24 and ending Sunday, August 28, 1898. Marshalltown Camp. Ia.

Commences Sunday, August 28, and closes Sunday, September 18. For further information address Miss L. P Beeson, Albion, Iowa, Mesick Camp, Mich.

Mesick (Mich.) Camp-meeting will open July 31, 1898, closing August 14. For particulars address Jacob Bullian

Mesick, Wexford Co., Mich. Topeka Camp, Kansas.

Commences September 11 and contin-ning until the 25th. T. P. Kelley, Sec-getary, 211 E. Fourth St., Topeka, Kan.

Grand Ledge Camp, Mich. Grand Ledge Spiritualists' Camp will will be held at Spiritual Tempopen July 31, and close August 28, incity hall), Michigan avenue, E. clusive. Mrs. Geo. Sheets, secretary

Mt. Pleasant Park Camp, Ia. Commences Sunday, July 31, and closes Sunday, August 28. For full information address Martin H. McGrath, secretary, at Fulton, Ill. Grand Ledge Camp, Mich

Lake Brady Camp. O.

Opens July 10, and closes September 4. D. A. Herrick will preside as chair-

Southern Cassadaga Camp, Fla. The Southern Cassadaga Camp meeting commences the first Sunday in February, 1899, and continues four weeks. For information write to the corresponding secretary, Emma J. Huff, Lily Dale, N. Y.

Mantua Station Camp, O. nces July 17 and closes Aug. 22. D. M. King, president.

Ashley Camp, O.

National Spiritual and Religious Camp Association, Wooley Park. Commences August 21 and closes September 11. H. Baxter, president; W. F.

Bankson Lake Camp, Mich. Bankson Lake Camp-meeting, at Lawton, Mich., commences July 23 and since the camp was organized. ends August 14.

Vicksburg Camp, Mich.

The Vicksburg camp, at Fraser's truly inspired in her work both morn-Grove, opens August 5, and closes Auting and afternoon. Mrs. A. E. Sheets, gust 28. Programmes will be sent to the president of the association, exanyone addressing Jeanette Fraser, Wicksburg, Mich. Island Lake Camp, Mich.

Fourth annual camp-meeting of the day evening. We shall be sorry to part

Asland Lake Camp Association, Island with them, but the genial E. Cake, Mich., beginning July 1, and endSprague will take their place and they
ing August 31 1898.

With them, take their place and they
will go to lighten the hearts of others Lakeside Park Camp, Mo.

Lakeside Park, Jasper county, Mo.,

commencing September 10 and closing September 26. B. G. Sweet, president, Empire City ,Kans. Chesterfield Camp, Ind.

Chesterfield Camp-meeting will begin July 21 and close August 21, 1898. For

programmes address Flora Hardin, secretary, Anderson, Ind. President, G. W. Parkinson, Yorktown, Ind.

Opens July 31, closes August 28. For the prospects for a successful camp were all that could be desired. The

Information and programmes, address grounds are pleasant and inviting, but I. D. Richmond. Secretary, St. Johns. I. D. Richmond, Secretary, St. Johns,

Harmouy Grove Camp, Cal. The Harmony Grove Camp will open gave the opening address, followed

at Escondido, San Diego, county, Cal., with platform tests by Mrs. M. Theresa Sunday, August 14, closing Sunday, Au- Allen, of Springfield, Mo. On Sunday, For further particulars, enclose were greeted by fine audiences, E. J. Etamp and address the corresponding Bowtell lectured in the morning, and

secretary, Miss Mary Nulton, Escon-dido, Cal.

Lake Pleasant, Mass. Lake Pleasant Camp opens July 31, and closes August 29. Albert P. Blinn,

Woolley's Summerland Beach, O

The camp-meeting at Woolley's Summerland Beach commences the first Sunday in August and continues two weeks. Near Millersport, O., 30 miles east of Columbus. S. I. Woolley, pres-

Franklin, Nebraska. The Northwest Kansas and South-

west Nebraska Spiritualist camp-meeting will open August 25 and close September 12, at the Rose grove, Franklin. Nebraska. For particulars address the secretary, D. L. Haines, Franklin, Neb.,

Brainard, Iowa.

The 31st annual meeting of Fayette will be held August 12, 13 and 14, one mile southeast of Brainard, and onehalf mile west of Oak Grove schoolhouse, on the farm of L. W. Reed.

Etna, Maine.

Young People's Spiritualist Union

First annual convention of the na-

tional body of the Young People's Spiritualist Union will be held at Lily Dale, N. Y., on the grounds of the Cassadaga Camp-meeting Association, August 9, 10, 12, 1898. President, I. C. C. Evans, Washington,

Washington, D. C.; secretary, Miss Anna M. Steinberg, Washington, D. C.

Delphos. Kansas.

Commences August 5, closes on the

Catalpa Park, Mo.

eral, Mo., commences August 20, and closes September 20. Mrs. Alice Wal-

Verona Park, Me.

The annual camp-meeting of the Penobscot Spiritual Temple Association will be held at Verona Park, Me., Au-

Dallas, Texas.

Texas is to have a camp-meeting, at

Dallas, September 10 to 20. D. G.

Hinckley, 563 S. Central avenue, Dallas,

Camp Progress, Mass.

This camp is open only on Sunday,

and is located on the Essex street road

Annual Convention.

The fifth annual convention of the

Michigan State Spiritual Association

will be held in Lansing, August 16,

1898, at 10:30 a. m. A large attend-

ance of delegates is desired from the

various local societies. The meeting will be held at Spiritual Temple (old

mittees will be in attendance to receive

delegates at all trains and entertain-

Grand Ledge Camp started out with

very flattering prospects on the even-ing of July 30. An informal reception

was held at the parlors of the new ho-

tel, and was attended by all on the

ground. The greetings between old friends, and social cheer given new

ones, was very much enjoyed by all.

Of all the beautiful Michigan camp-

ing grounds that I have visited, Grand

Ledge to me is the most beautiful, the

air is filled with song and good cheer.

In this spot of all the earth, where na-

ture has lavished her treasures fair,

harmony prevails, and joy and mirth seem to fill the very air. The beautiful

grove of wild cherry, beech, ash and

maple on the banks of the Grand

River, is a veritable bower of nature,

and a place where one can enjoy and

commune with congenial spirits, where

ledges upon ledges of rock tower per-

pendicular fifty or more feet above the

The opening Sunday morning was

Mr. and Mrs. Carpenter, of Detroit,

are with us, and Mrs. Carpenter was

truly inspired in her work both morn-

erted herself to make everything pleas-

ant for all, so that all should enjoy

themselves while here. Mr. and Mrs.

Carpenter remain with us until Thurs-

will go to lighten the hearts of others.

The social hop every Wednesday

evening is by no means the least feat-

ure in the enjoyment to be obtained here, which is attested by the large

Central New York Camp.

The Central New York Camp, Free-

ville, opened its third annual meeting

on the grounds of the association, July

30. While the attendance was small,

a special welcome to all who seek its

peaceful and refreshing influence. E. J. Bowtell, of Binghamton, N. Y.,

July 31, the speakers and mediums

Mrs. C. M. N. Lincoln, of Buffalo, N. Y., in the afternoon. Both lectures

were followed with platform tests by

Mrs. Allen. The evening service con-sisted of short addresses from all the

speakers. Mrs. S. Augusta Armstrong,

of Buffalo, the very efficient chairman

of the association, presided at all the

Thus the camp was opened and the

Married.

Married at the residence of F. Corden White, Lily Dale, N. Y., August 3,

1898, Mr. A. Kirkwood, of Kaneville,

Pa., to Miss Grace Russell, of Cherry Tree, Pa., by F. Corden White.

"The Priest, the Woman, and the Con-

fessional." This book, by the well known Father Chiniquy, reveals the de-

grading, impure influences and results

of the Romish confessional, as proved

"After the Sex Struck." By George

N. Miller. Price 25 cents.

The Brotherhood of Man, and What

new grounds duly dedicated.

meetings.

this office.

DR. B. O'DELL.

crowds that attend.

one of the largest and best attended

water of the beautiful river.

MAY F. AYRES,

between Lynn and Salem, Mass.

Catalpa Park Camp-meeting, at Lib-

22d. M. Blanchard, secretary.

ser, secretary.

gust 5 to 22.

To the Editor:—The New Era Camp for 1898 is a matter of the past. It opened at an inauspicious time and amidst unpropitious circumstances, the first Sunday being the day before the glorious Fourth of July, when there were elaborate celebrations and many attractions to draw people to Portland, Oregon City, and other near-by towns. However, a few gathered at the camp, and those who were there enjoyed the exercises and felt sorry that the eloquence and logic of the inspired speakers could not have had a greater number of mortals to benefit and bless. The public exercises were in the hall,

and Workers.

and Charles J. Anderson, the California "boy orator," discoursed to the delight and wonder of his hearers. That one so youthful in appearance could give utterance to impromptu thought of solid weight and worth, clothed in almost faultless language, did not cease to provoke comment then and during the entire camp. He made himself a favorite with many, both by his elo-quent public efforts, and his gental, kindly disposition off the rostrum. He won many friends, did good work, and was not at all sensational.

was there and remained until the last day, doing excellent, honest, straightforward work—the kind that benefits and heals the ailing establishes for the healer an enviable reputation, and at the same time commands the respect of the investigator. She was tireless in her efforts to promote the general wel-

Mrs. Kate Obrock, a spiritual healer,

Mrs. Loe F. Prior, the principal lecturer and medium of the camp, lec-tured in the afternoon. Her inspirers chose for a subject, "One of the cor ner-stones of Spiritualism—the Spiritualists' God." This was defined to be natural law. A most eloquent, ininstructive and splendidly delivered address gave her hearers a keen relish for all that might follow from this gifted worker. And I believe that while expectation was high, none had reason to be disappointed. Her dethat could be desired by a genuine lover of the cause of truth. Her guides are progressive and intellectual. They are not satisfied to give to-day what they did two or three years ago in the same way. Those who had not listened to Mrs. Prior for three years were both surprised and delighted at the many evidences of growth and progress manifested in her work. Her hold on the public mind did not relax during the meeting, but, instead, be came firmer. On the last day of the meeting, the largest audience that has been upon the grounds for several years listened to her inspired utterances with unabated attention for almost two hours. It was an occasion to be remembered. Mrs. Prior is not sen-

Gifted with an excellent stage presence, perfect self-poise, good language and animated delivery, she holds the undivided attention of thoughtful

sational in her work, although at times in giving tests incidents occur that might appear to border closely thereon,

ninds from preface to finish. Having formerly lived at Oregon City for a number of years, she is known to numerous persons in that vicinity and many came to hear heramong the number her aged mother. The latter sat near me once during the camp while her daughter was giving tests. Some stranger had received a striking message that brought tears to more than a few eyes, when the mother turned to me with pride and pleasure depicted on her features through tears and expressed admiration and wonder at the daughter's work. She has many staunch friends and admirers where she has been longest known, thus disproving the adage that not without honor save in his own

country." The general impress and effect of her work is elevating. She commands the respect of critic and skeptic, stimulates the sluggish mind to active exercise, edifies the thoughtful, and instills into all hearts a desire to advance, to grow, to keep pace with the army of progress. Devoted to the truth, to the betterment of mankind, to spirituality, may the gods send us more workers of the

same sort! I have written thus at length of these workers, because the camp is naturally dominated to some degree by them, and partakes for the time of the character of their work and personality.

Among the local workers, this writer's "better half," Mrs. Ella Royal Williams, took an active part. served in various capacities as occasion demanded-organist, test medium, gave one or more addresses, and an evening's elecutionary entertainment. in all of which I heard praise spoken of

Of the younger mediums, Mr. J. G. Dollarhide deserves mention. He was born and reared in the orthodox faith, and for three years served as a minister. Spiritualism took him out of the church, and for five years he was superintendent of construction of the Oregon Railway and Navigation Co., resigning that position lately. He is now living at Canby (but a few miles from New Era) and has developed the gift of independent slate-writing to some degree. Although the church in which he formerly ministered denounces dancing as of the devil. Mr. Dollarhide served the association as floor manager at its dances. He seemed to enjoy it, too. If his gifts are properly unfolded he promises much useful service in bringing the light of knowledge to many darkened minds.

The second Sunday of the camp, Dr. George Wigg, of Portland, a physician in active practice, delivered the morning lecture, taking for his subject, "Spiritualism," and giving his hearers well arranged, solid and edifying thought. He brings to the elucidation of his themes a trained mind and the results of much study and research. His lecture was appreciated by the large audience present. During much of the time the doctor presides as speaker and trance medium each Sun-day evening at the home of Captain and Mrs. J. H. McMillan, Portland,

East Side, where many have been enlightened on spiritual matters. The third Sunday was largely devoted to the subject of the N. S. A., Mr. E. A. Marshall, Mrs. Prior and the writer each speaking to that topic. No effort was made to form a State Assoclation, but much interest was expressed in the subject of the addresses. Wherever the matter is intelligibly presented, there are some ready to

hear and understand. Mr. George Lazelle, the president with his pleasant wife and daughter, by the sad experience of many wrecked had charge of the hotel, and it was a lives. Price, by mail \$1. For sale at success. Mr. Lazelle is a farmer by occupation, and while he no doubt feels more at home superintending his interests there than on a rostrum, he dis-Etna, Maine.

The Brotherhood of Main, and The same may be said of Mr. G. |

Reptember 4. For particulars address | Mrs. Maria M. King. Price reduced | Haynes, the secretary, whose post is not a sinecure. Both these gentlemen charged his duty faithfully and well.

deserve great praise for their devotion to the interests of the camp. Taking into consideration the near-ness of Gladstone Park, where the NEW ERA CAMP, ORE.

Chautauqua annuhl assembly was in session a large portion of the time, pre-Good Account of the Work senting a very attractive programme to the general public; the absence of adequate transportation facilities between Portland and the camp, and other unfavorable conditions which the association is compelled to contend with, the success of the meeting was most

> A collection was taken on N. S. day for that organization, and during the last week, Mrs. Prior gave a test seance for the benefit of Mr. Frank Walker which will help to reduce the Jubilee deficit and thus gladden the hearts of all.

> A number of the old and tried friends camped on the ground. Mrs. Cheney was there, and did good work as member of the programme committee. She exerts a cheerful, elevating influence at all times and I trust she may visit

New Era many times hereafter.
The Fullers, of McMinnville, occupied their cottage during the last part of camp, sickness and death in the family of near relatives keeping them at home for a time.

Mrs. Williams, Mrs. Prior, and the former's two little girls, just home from Miss Bush's Seminary, occupied a large tent. Mrs. Elsie Reynolds, the materializ-

ing medium, occupied a cottage for a short time, but the patronage accorded her being limited, she went to Portland. Unfortunately there was a division of opinion as to the phenomena witnessed in her seances. The absence of test conditions prevented me from reaching a conclusion, as to the character of the phenomena I witnessed at the only seance I could at-

The camp association elected the following officers to serve for one year: George Lazelle, Oregon City, president; Mrs. Kate Obrock, Portland, vice-president: William Penman, Canby, secretary; B. F. Fuller, McMinnville, treasurer; and the writer, corresponding secretary. Two trustees were also added to the board-Mrs. Irvine, Barlow; and Mr. J. Burgoyne, New Era.

The length of the camp session was curtailed for next year, and will include but three Sundays. This is to be

tried as an experiment.
WALTER P. WILLIAMS. Salem, Oregon.

CASSADAGA.

Notes of the Daily Doings.

Ye ancient time-worn proverb that birds of a feather flock together, is well illustrated these hid-summer days at Camp Cassadaga. Certain cliques and there are cliques even at this Mecca of Spiritualism, represent different so-cial-elements and the mental and spirtual attributes of the man or woman belonging to each—following a fad, or interested only in one subject.

The character of an audience indicates to the keen observer, the object of the meeting or thought to be presented. At the Forest Temple exercises congregate the media and those seeking development. At the Thought Exchange and Morning Conferences as-semble the active, wide-awake minds who digest and debate the live current topics of the day, Private classes in the Yoga, Sanscrit language, India Phi-losophy and Hindoo life attract lovers of the antique, explorers into the past while at the public lectures there is a commingling of all, resulting in a brillant kaleidoscopic panorama, majestic and inspiring.

During the week just closed, Lyman C. Howe completed his dates for this season delivering some of the finest addresses from our rostrum.

Moses Hull, the Biblical student, profound thinker and logical reasoner o met with a flattering re lighted large audiences, whose presence evinced their interest in the speaker and his subjects.

Wednesday was "Woman's Day," an event yearly recognized at Cassadaga, when the pretty dale becomes resplendent in orange bunting, flying banners and floral decorations, when everybody seems jubilant, the band plays its most patriotic airs, and the crowds of politcal equalityltes from the adjoining towns and country march, many hunired strong, in through the C. L. F. A. gates. In the morning there was a symposium, participated in by the best talent on the grounds. Pandit F. K. Lalan, our distinguished guest from far-away India, talked briefly of the social and domestic condition of our

sisters in India. Mrs. B. J. Harnett, who has traveled extensively through the land of the Orient, told us of the Hindoo woman. Lyman C. Howe spoke of the American woman's evolution during the past fifty years, and Dr. Hicks expatiated

on the Yankee mothers. In the afternoon, that matchless queen of oratory, Mrs. Mary Elizabeth Lease, delivered a masterly address upon "The Legal Status of Woman," winning the frequent applause of the mmense audience, the gratitude of the women, and scoring a success for the

A reception and ball in the evening, with a supper at the Hotel Grand, was gracefully conducted by the ladies. The days of the week can be told here by the vacillating crowds-at least you can always tell when Sunday comes by the number of excursions Yesterday, nearly eight hundred arrived before noon, attracted by our platform talent—Moses Hull, who lectured in the morning on "The Moral Tendency of Spiritualism;" Mrs. Lease in the afternoon, on "Ireland; Her War-riors, Poets and Patriots," and Mrs. Walte's platform tests, Prof. Sheehan, leader of the Buffalo Operatic Com-pany, was the soloist. 10

In the evening the leading bright lights gave early reminiscences of their public work. A small admittance fee being charged, netted a handsome sum

for our library fund. 4: Scores of investigators are in evi-dence, and rumors of wonderful phenomena received are in the air. Recently through the mediumship of the Bangs Sisters, the association president, Hon. A. Gaston, received a beautiful pastel portrait of a young woman, purporting to be his daughter, now in spirit life. It certainly bears a strong family resemblance, and as a work of art is generally admired. The present week will be crowded

full of interest and attractions, brief bits of which we hope to chronicle later. In the meantime all is beautiful, peaceful, harmonious; the crowds are here, our treasury is being replenished the people are happy, while the management is doing its best in all ways possible for the enjoyment, entertainment and comfort of its welcome enests.

SHIRLEY BELLE.

I concluded that all religious had substantially the same origin, and that in fact there has never been but one religion in the world. The twigs and leaves may differ, but the trunk is the same.-R. G. Ingersoll.

ONSET BAY.

The Work of the Past Week,

Monday, July 25, was conference day. The steamer made an excursion to

Cottage City, carrying a great number. Tuesday, Mr. F. A. Wiggin delivered the discourse. Mr. Maxham sang "Smile and Be Contented" and "My Boat is on the Stormy Sea." Mr. Maxham's singing is a great feature at this camp. He has sung upwards of ninety pieces since the camp-meeting opened, without words or music before him, and every piece seems appropriate and fitting to the subject matter of the day.

Mr. Wiggin on Tuesday spoke impressively from the subject of "Environment," the importance of making

our environment subject to us instead of being the slaves to our environment. On account of the threatening weather on Wednesday the afternoon service was held in the Arcade. Mr. Maxham sang. Mr. T. Ernest Allen gave what he was pleased to call "My Life's Story," an interesting account of his antecedents, his ministry, and his struggle to overcome environments, which shows a stamina and earnestness that all Spiritualists would do well to emulate. We bespeak for him only success in the work chosen. Mr. Allen has the good will and commenda-tion of his audience of the afternoon.

This is the second day of the O-ne-set Fair for the benefit of their new circulating library. It has been quite success thus far, in spite of the threat ening weather. Their tables are loaded with works of art and ingenuity, and the grounds last evening lighted with Japanese lanterns, looked like a veritable fairy grotto. The voting contest is growing interesting. Valuable prizes are on exhibition.

Thursday services in the Casino, Mr. Wiggin lectured from the subject, "The Evolution of Modern Spiritualism," and closed with tests by spirit Joseph D. Stiles. Mr. Maxham closed with song. Thursday evening's entertainment, which closed the O-ne-set Fair, was largely attended.

Friday, after singing by Mr. Max-ham, Dr. Geo. A. Fuller introduced Mrs Elizabeth Low Watson, who prefaced her discourse by greetings sent from Lily Dale camp, where she has been lecturing, to Onset camp. The subject of Mrs. Watson's discourse was "Mediumship and its Laws." What-ever has come to us in the way of mediumship has come through immutable law and upon this law rests our philosophy. Like attracts like along the spiritual as well as along other lines. If mediums do not surround themselves with a sphere to protect them they are responsible and should not be excused. I am no more in love with a bad or licentious spirit out of the body than I am with one in the flesh. If you are to be under the power of evil spirits, see to it that the power of medium ship is quenched in your souls at once for those out of the body are not to be excused any more than those in the body. If we are not made better by our mediumship let us go back into the ecclesiastical ranks until we are prepared for it. The angels will whomsoever they can and whether it be on Sinai or Calvary or in America, it is the same law, and it remains for us to say whether they shall be places of light or darkness. Song by Mr. Maxbam.

Saturday, July 30. After the fog and dampness of the past week one cannot help appreciating the beauty of this sunny morning. Nature is a most wonderful study, a kind mother who holds a rich store of comfort for those who love and seek her in her balmy mesages that she gives them; hope is written plainly in the blue sky, the clear air and sunshine. Every flower and leaf is a token of love; the birds sing merrily and in spite of ourselves our hearts grow lighter.

Sunday morning, Mrs. Elizabeth Low ject, "World Builders and World Savlors." Mr. Maxham sang. Band concert at noon.

At the afternoon opening, Miss Laidlaw, of Boston, sung "The Sailor on Board of the Maine." Mr. Maxham sung "Whatever Is, Is Right.

Mr. A. E. Tisdale gave as the subject for his discourse, "The Philosophy of Science as the Staunch Friend of the Thinking Man of the 19th Century." Dr. G. C. B. Ewell gave some fine tests. Band concert at at 4. AUGUSTA FRANCES TRIPP.

Bankson Lake Camp, Mich. Our meeting opened here Sunday, July 24, with a fair-sized audience. The day was warm, but everyone seemed to feel a deep interest in the success of our meeting, and our numbers increased for the afternoon meet-

ing until every available seat was taken. Our good sister, Abbie E. Sheets, gave two lectures which were fully appreciated. Decorations and mottoes were in abundance and good singing, by Mrs. Worthington, and the meeting

closed with tests by the chairman. Campers came on Saturday and Sunday, and they have been increasing all the week. Mrs. Sheets gave five lectures to fair-sized audiences throughout the week and the chairman, Dr. W. O. Knowles, followed with tests, and every one was correct, names and dates given in full. Mrs. Sheets left us Thursday evening for her home, as her own camp at Grand Ledge, opens on Saturday, July 30, and she is president. Mrs. A. L. Robinson speaks on Sunday, July 31, and a large crowd will be here. DR. W. O. KNOWLES.

Mesick Camp, Mich.

The opening of Mesick Camp, July 31, was like a June rose in the morning. Everything was as lovely and serene as nature could make it. The au-dience in attendance was of the intelligent class, judging from their bright and beaming faces. The opening address by Mrs. L. A

Mabee, of East Saginaw, and the response by Dr. P. T. Johnson, of Battle Creek, were eagerly listened to and highly appreciated by all present. The utmost harmony prevailed throughout the day and evening.

The interest increases with each meeting, and as this is our first attempt at camp-meetings, we feel highly elated over the prospects of the good that may be accomplished. Many from a distance, among them mediums and speakers have not arrived yet, but will be here in due time. Hoping that those seeing this com-

munication will avail themselves of the opportunity and come to one of the most delightful spots that nature can produce. All will be made welcome. J. BULLION, Sec'y.

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

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F. J. MACOMBER.



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Dr. G. A. Bishop, a prominent magnetic healer, of Chicago, writes: "It has given me pleasure to read Ghost Land and Art Magic, premium books to subscribers of your valuable paper; and ART MAGIC, Ghost Land while I do not endorse all that is in them, I most cheerfully recommend them as worthy a careful reading of all interested in Spiritualism; for not only the instructive thought they contain, but suggestions of other valuable thoughts and information all investigators need."

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ophy of Life." By J. Leon Benwell.
An interesting and thoughtful pamphlet. Price 15 cents. For sale at this which means that John Smith should

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

WRITE PLAINLY.

We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being and winter. Address her at 224 Cherry favorable, should be written with ink street, Evansville, Ind. on white paper, or with a typewriter, and on only one side of the paper. If you are not a fairly good penman, in Kansas City, Mo., would like enplease have your communications gagements with societies in Iowa, copied by some one who is, and oblige The Progressive Thinker.

CONTRIBUTORS:-Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

Geo. F. Perkins, lecturer, singer and test medium, desires to correspond with and are so covered with jungle and so societies for the purpose of serving them. Western lines preferred. Address 587 N. Clark street, Chicago. Mrs. M. Summers is lecturing and

giving tests in Detroit, Mich. L. M. Cravens writes of a visit to J. A. Harris and family, among the mountains of western Texas. Mr. Harris is clairvoyant, his wife is an automatic writer and impressional medium of fine powers. Two little girls will astound the world some day with their mediumship. "We had great numbers of spirit lights, and articles were brought in from other rooms, the doors and windows all being tightly shut."

J. M. Smith writes from Villa Park, Cal., relating many incidents in his experience effectually disproving the the ory that spiritual phenomena are all the result of clap-trap and fraud.

The Medical Liberty News, of Chieago, says: "Prof. T. A. Bland, of Boswell-known lecturer and au thor, who is at present visiting Chicago, in the interest of medical reform, lectured at the Independent Medica College, Friday evening, July 22, on the subject "Origin, History and Progress of the Healing Art." His lecture was well received and called forth repeated applause. The Doctor is a radical re-former, not only in medicine, but along other lines. He is the author of about a dozen books, and a frequent contributor to Eastern news papers and periodicals, on the questions that concern the public welfare. Prof. Bland is a member of the faculty of the Independ ent Medical College, and in addition to his lecturing and writing will take an active part in the next session of the legislature in defeating proposed medical bills." Professor Bland is an ardent Spiritualist, and he will be a valuable acquisition to the ranks of those

who are fighting injustice and wrong. The Wildwood Messenger, of Lake Pleasant, has the following in reference to Dr. Hidden: "Dr. C. W. Hidden of Newburyport, Mass., one of America's foremost spiritual advocates, will begin his annual engagement at Lake Pleasant, on Sunday, August 7, giving three lectures in the regular course and holding two of his famous 'Hypnotic Socials,' in the latter illustrating his remarkable power as a hypnotist. Dr. Hidden will arrive at the Lake about August 1, and will remain the entire month in order to have plenty of time to meet the large number who come to see him professionally every year, Dr. Hidden is likewise coming to be regarded as an authority in psychical science, contributions from his peu appearing frequently in the high grade magazines. His paper on 'Mental Telegraphy,' in the April 'Mind,' attracted wide attention, and one on the transfer of the vital energy, which will appear in the August number, is expected to medical men. In the New York World's forthcoming symposium on increasing popularity among Spiritual- join with you. be stated that he is being prominently mentioned for leading official positions. Lake Pleasant has always given Dr. Hidden a cordial welcome, and his reception this year will be as pleasant as in the years which have preceded it."

The meetings at Flynn's Hall, corner Robey and North avenue, conducted by Mr. and Mrs. W. L. Brown, are being dially invited to investigate.

camp. I found great improvement in new role, with the following advertisethe camp from last year. A new hotel ment in the daily papers of San Franof fourteen rooms is among the accom- cisco: modations. I will be here for three weeks."

J. Madison Allen writes: "Coming eastward from Winfield (Kas.) Camp, my first stop was at Cherryvale, Mrs. Allen going on to fill an engagement at Freeville (Central New York) Camp. My next point was Neodesha, Kas., for a few days; thence to Forest Park Camp at Ottawa. Regular speakers at this camp were A. L. Lull, Will C. Hodge, Dr. Traverse and the writer Prof. Pierson, Dr. Robinson and others also did good work. Good test medi ums, healers, and materialization. This week I am under engagement at the same park for the Kansas Free Thought Association. I go next to Ossawattomie and other points, before the Franklin, Neb., camp. General address, Springfield, Mo."

have a very nice society that holds its every student and especially by every meetings at a place known as North Spiritualist. One of the very best meetings at a place known as 'North lastic meetings each Sunday. We feel to \$1, cloth; paper, 50 cents. For sale as though we were spreading the at this office.

N. Y.: "I am receiving many inquiries about our paper. It will be issued ne, giving the results of much patient during the month of September as an thought and research by a mind well eight page monthly, at fifty cents a qualified to sift evidence and arrange year. It will contain in addition to facts. In compact form it gives just general Spiritualistic news from the what is needed on the subject. Paper, pens of such workers as Moses and 75 cents. Cloth, \$1.50. For sale at this Mattie Hull, Dr. Peebles, Captain office.

Gould, Prof. Lockwood, Lyman C.

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Burr. Price 15 cents. For sale at this rceum, the young people, the home office.

circle and development of home mediumship and a series of articles giving the fundamental principles of astrology, with readings. Sufficient subscriptions are now assured to give it the necessary start and it will soon be a reality."

> Mrs. M. E. Kratz will answer calls to lecture and give tests during the fall

Mrs. L. N. Claman, an excellent medium and lecturer from Chicago, now Ohio, Missouri, or in fact any place where her services may be needed. Mrs. Claman is an excellent worker and can be reached by addressing her at 309 E. 11th street, Kansas City, Mo.

Birth Place of Buddha.

Vincent Smith, a learned antiquary of Bengal, has recently made some in teresting discoveries of Buddhist remains in India, says the London corre spondent of the New York Sun. The first of these is the home of Gautama Buddha, who lived about 500 B. C. The ruins of this ancient city of Kapila vastu are in Napul territory; they are, so far as yet known, entirely of brick extensive that years will be required for their thorough exploration. Since 410 B. C. the city has been in ruins and unoccupied, and excavations are now bringing to light buildings more an cient than any previously known in India. More interesting even than Kapilavastu is the discovery of the Lumbini Garden, the the traditional birthplace of Gautama. The sacred spot marked by a pillar erected in the third century B. C. by the Emperor Asoka. The inscription on this pillar is still perfect. It stands on the western edge of a mound of ruins about a hundred yards in diameter, and on the south side of this mound is the tank in which the child's mother bathed after his birth. Another discovery, which was made in a stupa, or brick tumulus, close to the British frontier, is that of relics of Buddha himself. These consist only of fragments of bone, which were deposited in a wooden vessel that stood on the bottom of a massive coffer more than four feet long and two feet deep, cut out of a solid block of fine sandstone. This coffer was buried under eighteen feet of masonry, composed of huge bricks, each sixteen inches ong.

The wooden vessel was decayed, and with it was an exquisitely finished bowl of rock crystal, the largest yet discovered in India, and also five small vase of soapstone. All these vessels were partially filled, in honor of the relies, with a marvelous collection of gold stars, pearls, topazes, beryls, and other jewels, and of various objects delicate ly wrought in crystal, agate, and othe substances. An inscription on the lid of one of the soapstone vases declares the relies to be those of Buddha himself, and the characters in which this inscription is written are substantially the same as those of the Asoka inscrip tions, and indicate that the tumulus was constructed between 300 and 250 B. C. Buddha spent many years preaching and teaching at the city of Sravsti and a large number of his sayings and parables purport to have been uttered there. The site of the famous city was long sought in vain. Mr. Smith now states with confidence that it is in the jungles of the Nepaul Terai, about eleven miles from the station of Nepalganj road, on the Bengal and North western railway. Its remains, like those of Kapilavastu, are buried in jungle, but they seem of great extent and are found precisely where the Chinese pilgrims of the early centuries of the Christian era stated that Sravasti was.

The Progressive Thinker. Every Spiritualist in this broad land

can keep in touch with our cause by subscribing for The Progressive Think create something of a sensation among er, and also obtain a valuable acquisition to their library at the same time-Art Magic. The paper one year and Hypnotism,' Dr. Hidden's paper on the Art Magic costs \$1.20. The 20 cents subject will appear side by side with only a little more than prepays the postthose of the most famous medical and age, so that the book is almost an absoscientific writers of the hour. Dr. Hid- lute gift, being paid for out of the reveden has been invited to visit Europe to nue of the office, thus each subscriber lecture and give exhibitions of hypno- sharing the profits of the paper. Subtism and healing, and, as attesting his scribe at once and get your neighbor to

Bishop Carrison Turns Exposer.

Bishop Garrison, who has been known as a slate-writing, materializing and all round physical medium, from Washington to California, and who came into notoriety in San Francisco last year through his connection with a so-called largely attended, and seem to be doing "Psychical and Spiritual Institute," and a great deal of good. Skeptics are coras a delegate to the State Spiritualist's Association, has for several months Farmer Riley writes from Grand ceased to advertise as a medium, but Ledge, Mich.: "I just arrived here in now reappears before the public in a

"All honest Spiritualists should hear Bishop S. Garrison's free parlor lecture to-night, 'Experience in Spiritualism, and How I Became a Medium; physical mediumship taught in two lessons, including slate-writing, raps, materialization, etherialization, spirit pictures, sealed letter and ballot-reading tests, capinet, dark, musical and trumpet seance phenomena and other manifestations as given by prominent mediums verywhere; instructions by mail. For terms address Bishop S. Garrison, 584 Page street, near Fillmore."

The sooner all fakirs turn exposer the better it will be for our cause.

ERNEST S. GREEN. "Religion as Revealed by the Mate rial and Spiritual Universe. By E. D. Babbitt, M. D., LL.D." A compact and comprehensive view of the sub-Thus. J. Haynes writes from Grand ject; philosophic, historic, analytical Rapids, Mich.: "I wish to say that we and critical; facts and data needed by We have had large and enthus- books on the subject. Price, reduced

"Commentaries on Hebrew and Chris tian Mythology." By Judge Parish B. W. H. Bach writes from Lily Dale, Ladd, LL.B., of the San Francisco Bar This book is of more than ordinary val-

From Harbinger of Light, Melbourne, Australia.

This lady was a seer from early childhood, and the inhabitants of the other world were her constant companions and playmates, who cheered her in a lonely childhood in a rambling old house on the outskirts of London, and were as real to her as they were visionary and unreal to the other members of her family. She would watch them for hours, and her peculiar ways gained her the reputation of being 'a little vixen" and "decidedly queer." But to her the other people were queer, she could not understand how it was they could not see what to her was

so plain. To her the rooms of the old house were never empty-strangers were constantly passing to and fro, and nodded and smiled at her as she held up her doll for inspection. Strange to say she was terrifled at the ghost stories told by the nurse girl, but never for a moment associated

THE SHADOW PEOPLE

with ghosts. This faculty of clairvoyance brought the youthful medium into trouble with her mother, who had no sympathy with her, and attributed her statements to lying and romancing and punished her accordingly; in short, the faculty seems to have been a very unfortunate one for her to possess, for on one occasion, confiding in the family doctor, he told her that he believed her-that she saw these visions, but added that people who saw them were mad and that they were hallucinations; and all the horrors of a mad-house haunted her imagination for a long time, and when the shadow forms flitted by her or met her on the stairs, caused her to feel a sinking feeling of desolation and despair.

THE CURSE OF MADNESS

was by her attributed to Satan, whom God could overpower and therefore after seeing a shadow form, she would retire to her room and pray to God. Owing to ill-health, she was taken by her father for a trip in the Mediter ranean, and caused a sensation on board by her excitement on observing vessel come right across their track in such a position that a collision was inevitable. This turned out to be a shadow-ship, and they passed right through it, and of course without harm to either. At school a curious incident hap-

pened. An essay was required on the subject

"WHAT IS NATURE?" but this seems to have been altogether beyond the capacity of the seeress and troubled her greatly. Over and over again she began the essay, "Nature is the mother of us all"-but could get no further try as she would, and sheet after sheet was destroyed, and began again without better success. As the time for delivering the essay got nearer, she prayed for assistance, praying seemed to do no good. All the other girls had sent in their work, and the last night came and she retired provided with a candle, paper and pencils, determined to accomplish something, but the other occupants of the room in sisted upon the light being put out, and obedience was enforced, and all she could do was to turn her face to the wall and cry herself to sleep. On awakening in the morning most of

THE SHEETS OF PAPER were to her supprise found covered with writing, comprising a very excel-lent essay upon the desired subject. The two pencils had the lead used down to the wood. The writing was hers, but she had no recollection of having done it, and the matter was altogether beyond her capacity. The fact came to the knowledge of the school-mistress, and the rector was consulted, and after examining the the occurrence was correct, but that owing to the peculiar method in which it was received or written, it should be read at the speech-day, but should not be allowed to compete with the productions of the other girls.

It was not until some short time after her marriage that an interval of ome years elapsing, THE SHADOW-PEOPLE AGAIN

APPEARED, and that for the first time the term 'Spiritualism" came under her notice through an attempt to prove to a friend that his assertions as to table-turning were errors, but Mrs. d'Esperance found to her surprise that the table not only moved but exhibited a considerable amount of intelligence, though most of the answers were incorrect, but on the other hand correct answers were occasionally given of matters altogether outside the knowledge of any member of the circle. The sittings were continued, and the phenomenon of matter passing through matter was obtained. One evening a pair of gold links was suddenly removed from the table and ultimately found in the soil of a pot plant, although the surface of the soil was

were found in a locked Japanese box or a high shelf. MRS. D'ESPERANCE

evidently undisturbed, and again they

became acquainted in Leipzic with Professor Zollner, the author of "Transcendental Physics" and other works, and having occasion to go to Breslau, the Professor wrote to Dr. Friese, a professor of the university in that city, and an old friend of his, but between whom a cloud had arisen owing to Professor Zollner's adherence Spiritualism. Dr. Friese called upon Mrs. d'Esperance, and the introduction resulted in her becoming a guest of the Doctor, who was a most precise man, an accomplished painter, and enthusiastic musician, regulating his house with military precision and discipline. However, he soon became interested in he automatic writing, and after deliberation so convinced was he of the truth of Spiritualism; that he resigned his position as professor in the University of Breslau, and publicly declared himself a Spiritualist.

After going through the various phases of mediumship, as in fact seems generally the case, and is the experience of most mediums, Mrs. l'Esperance was surprised to find that MATERIALIZATION WAS OBTAIN-ABLE

through her mediumship, the first form to materialize being that of an old control known as "Walter," who alleged that he was drowned through the overisting of a lake steamer when he was twenty-two years of age. After this initial success, a carefully selected cirwas formed and arrangements made to meet twice a week, and a special cabinet constructed, three feet n depth, nearly nine feet long and over six feet high, and divided into three compartments by gauze partitions, but the only means of entering the separate partition was by the front, it not being possible for the medium to pass from one compartment to the other without destroying the gauze partition

or coming out into the room.

the feature of the sources was the

APPEARANCE, OF "YOLANDE," a young Arab girl, fifteen or sixteen years of age, olive-skinned and slender, whose naivete and gracefulness made her the wonder and admiration of the circle. Her conduct and demeanor in the room is a curious study; for she exhibited many of the characteristics of a child of nature, untutored and unsophisticated, and leads one to the conclusion that if progression on the other side is at all rapid, this result has little effect upon the spirit when the earth conditions are again taken on; for she exhibited curlosity and inquisitiveness beyond bounds.

Everything she saw

DEEPLY INTERESTED HER.

from the dresses of the company to the furniture of the room, the organ being her special delight, and one of the sit ters greatly delighted her by bringing a cornet, on which he would play to her and she would seat herself on the floor and listen in wonder, and would examine the instrument with great care but utterly failed in attempts to play on it. Childish things amused her; for example, a string of bells she would place on her feet or arms, and keep good time, tune and company with the music of the cornet. A scarf of brilliantly colored Persian silk was brought into the room, with which "Yolande," with great delight, draped herself; and could not be induced to part with, and after a careful search in the room at the close of the seance,

IT COULD NOT BE FOUND;

but the next time, being asked what she had done with it, "Yolande" seemed a little nonplussed, but in an instant made a few movements with her hands in the air, and the scarf was there. She would never trust it out of her hands, and when she was gradually dissolving into mist, and the shawl was left lying on the floor, someone would say, "At last she has forgotten it," but no, it would gradually vanish and leave no trace. She could make any article in the room invisible, and bring in flowers by her will power.

A MOST INTERESTING SEANCE was held, at which Mr. Oxley, of Manchester, was present, he having been told that an object he had in view would be attained if he could gain admittance to Mrs. d'Esperance's seance but the object he kept severely to himself. At this seance Yolande crossed the room and beckoned Mr. Reimers to come and watch some preparations she was making. Clean white sand and water were always in the room for contingencies, and she signified her for these, and making Mr Reimers kneel down on the floor beside her, directed him to pour sand into the water bottle until it was about half full. Then water was poured in and the whole shaken up well and handed back to her. I cannot do better now than quote the words of the narrative of this very interesting occurrence.

Yolande, after SCRUTINIZING IT CAREFULLY. placed it on the floor, covering it light ly with the drapery she took from her shoulders. She then retired to the cabinet, from which she returned once or twice at short intervals, as though to see how it was getting on. In the away the superfluous, water and sand, leaving the carafe, standing on the middle of the floor, covered by the thin veil, which, however, did not in the least conceal the shape, the ring or top edge being especially visible. We were directed by raps on the floor to sing in order to harmonize our thoughts and to take off the edge, as it were, of the curiosity we were all more or less feeling.

While we were singing we observed THE DRAPERY TO BE RISING from the rim of the carafe, This was perfectly patent to every one of the wenty witnesses watching it closely; Yolande came out again from the cabinet and regarded it anxiously. She appeared to examine it carefully and partially supported the drapery as though afraid of its crushing some tender object underneath. Finally she raised it altogether, exposing to our astonished

GAZE A PERFECT PLANT

of what appeared to be a kind of laurel. Yolande raised the carafe in which the plant seemed to have firmly grown, its roots visible through the glass, being closely packed in the sand. She regarded it with evident pride and pleasure, and carrying it in both her hands, crossed the room, and presented it to Mr. Oxley, one of the strangers who was present (the Mr. Oxley who is so well known by his philosophical writings on spiritual subjects and the pyramids of Egypt). He received the carafe with the plant, and Yolande retired as though she had completed her task. After examining the plant, Mr Oxley, for convenience sake, placed it on the floor beside him, there being no table near at hand. Many questions were asked and curiosity ran high. The plant resembled a large-leafed laurel with dark glossy leaves but without any blossom. No one present recognized the plant or could assign it to any known species.

We were CALLED TO ORDER BY RAPS and were told not to discuss the matter, but to sing something and then be quiet. We obeyed the command, and after singing, more raps told us to examine the plant anew, which we were only too delighted to do. To our great surprise we then observed that a large circular head of bloom, forming to flower fully five inches in diameter had opened itself while-standing on the floor at Mr. Oxley's feet. The flower was of a beautiful

ORANGE PINK COLOR,

or perhaps I might say that salmon color would be a nearer-description, for I have never seen the same tints, and it is difficult to describe shades of colors in words. The head was composed of some 150 of four-star corollas project ing considerably from the stem. The plant was 22 inches in height, having a thick woody stem, which filled the neck of the water carafe. It had 29 leaves averaging from 21/2 inches in breadth to 71/2 inches at its greatest length Each leaf was smooth and glossy, resembling at the first glance the laurel which we had at first supposed it to be The fibrous roots appeared to be growing naturally in the sand.

We afterwards photographed the PLANT IN THE WATER BOTTLE from which, by the way, it was found impossible to remove it, the neck being much too small to allow the roots to pass; indeed, the comparatively slender stem entirely filled the orifice. name we learned was Ixora Crocata and the plant a native of India. The roots were wound round the inner sur face of the glass; all the fibers perfect and unbroken, as though they had ger minated on the spot and had apparent ly never been disturbed.

Mr. Oxley had the plant photographed next morning and placed in his conservatory under the gardener's Success immediately followed, and care. It lived for three months, when

t shrivelled up. Previous to this, Yolande had given Mr. Oxley a rose with a short stem not more than an inch long, which he put in his bosom. Feeling something was transpiring he drew it out and found

THERE WERE TWO ROSES. and on replacing them and withdrawing them at the close of the seauce, he found the stem had elongated to seven inches, with three full blown roses and a bud upon it, with several thorns. Mr Oxley states that the plant in the bottle what had been promised to him was

to complete a collection. Mrs. d'Esperance informs us that the forms depended

UPON HER FOR THEIR EXIST ENCE.

and that during the time they manifested, her strength and power of exertion were gone, and the very act of thinking and conjecturing upon causes weakened the form and compelled it to return to the cabinet, thus illustrating the necessity of being absolutely passive, this applying in a perhaps minor degree to the circle, for it would be almost impossible to get the whole of say twenty people passive; if it were the results would be correspondingly encouraging. The medium was also during this time brought into close affinity with the circle. Were anyone worried or in pain she felt it, joy sorrow being equally capable of being communicated to her, and if anyone broke the circle by leaving his seat, the fact caused her a jarring sensation.

An interesting incident is told by Mrs. d'Esperance as throwing further light upon the strange connection

BETWEEN MEDIUM AND FORM During the day the medium accidentally burnt her arm, and that evening Yolande carried the corresponding arm as though it pained her, and flinched when it was accidentally touched, a fact to the casual observer and inquirer which would be considered highly susdelous, but at this very moment Mr. Aksakof was holding the hand of the medium while Yolande was walking about the room, and at this seance, held June, 1890, Yokunde

MATERIALIZED A LARGE PLANT. known as the Golden Lily, seven feet in height with eleven large blossoms, all without spot or blemish and damp with dew. Both the plant and Yolande were photographed together twice by the aid of the magnesium flashlight. Yolande on this occasion could not although she tried until nearly mid night,

DEMATERIALIZE THE PLANT. and directed that it should be left in darkness until it could be taken away but this injunction was broken and it was taken out of the dark closet and photographed four times. Yolande made three attempts at subsequent seances to take it away, and not until the fourth, or eight days after its exist ence, did it mysteriously disappear. A curious lesson is taught by this incident. Yolande gets this plant from omeone or somewhere and

PROMISES TO RETURN IT, and is distressed at not being able to keep her promise, and Walter is consulted, and it is suggested that it should be paid for, and he acquiesces. but states that Yolande herself does meantime, Mr. Armstrong had carried | not know from whence it came, implying that she had been assisted, and evidently without knowing where her assistance came from, for had she known she could have inquired, and Walter explains her insistence adding that she had been told not to take things that do not belong to her, and that it is no use reasoning with one of her sex, to use his own words "She says it's got to go and I suppose it will have to." If this remark was not jocular, woman will rule there as she undoubtedly in the majority of cases does here. Walter assures us that the lily was in the room ready to be put together an hour before the seince commenced.

THE MODUS OPERANDI

of these manifestations would be of great interest, and Mrs. d'Esperance devotes a chapter to the subject, and admits that though she always retains consciousness, it is as great a mystery to her as to others, although in later years she has insisted upon sitting outside the cabinet, thus using her eyes as well as ears. In Christiana a sitter abstracted (that is stole) a

PIECE OF THE DRAPERY which clothed one of the forms, and Mrs. d'Esperance afterward discovered that a large square piece of material was missing from her skirt, partly cut and partly torn out. Her dress was of dark heavy woollen material. The abstracted piece of drapery was found to be of the same shape as that missing from the skirt, but several times larger and white in color, the texture fine and thin as gossamer. When a spirit

HAS SPONTANEOUSLY GIVEN piece of material or consented to it being cut off, the medium's dress has been found to escape mutilation. Mrs. d'Esperance describes her feelings at a seance as follows: "Her spirits go down to zero and nervousness creases as the time draws near, and she feels very unhappy and like a martyr, but feels comforted a little when she sees what trouble has been taken and how anxious the circle is. She cannot bear to have anything to take charge of. She feels curiously weak and powerless, and can only feel, without having strength to act. A girl comes out and is

CLASPED IN A MOTHER'S ARMS with a cry of Anna! Oh Anna! My child! Then some one gets up and puts her arms around the figure and sobs and cries, and the medium feels her body swaved to and fro and all gets dark, and she feels some one's arms around her, though she is seated on her chair alone, and some one's heart is beating against her breast. Yet no one is near her and all eyes are on the pair in the centre of the room. Then she wonders

AM I THE WHITE FIGURE or am I the one on the chair? Are they my hands that are around the old lady's neck or are these mine on my knees? Certainly they are my lips that are being kissed and my face that is wet with tears, and she adds that it is n horrible feeling thus losing hold of one's identity. She wonders how long will there be two of us? Shall I be Anna or Anna be I? With this feeling

in her mind she states that she can un

derstand mediums

RECANTING AND CONFESSING that spiritualistic manifestations are only a fraud and deception, and then she describes how she emerged from this mental darkness into light, and acted and took precautions as though she suspected herself, but light came in a very different way-by a vision during which the soul left the body, and the spiritual senses discerned in this allegorical vision the truth, which can only be grasped by the spiritual faculties and not by the physical.

(To be continued.)

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Brassard. CHAPTER LXIII.

Mr. Desaulnier is named Vicar General of Chicago to crush us—Our People more united than ever to defend their rights—Letters of the Bishops of Montreal egainst me, and my answer—Mr. Brassard forced, against his conscience, to condemn us—My answer to Mr. Brassard—He writes to beg my pardon. The National Country of the Country of the Country of France, and send them the Legal and Public Documents proving the bad conduct of Bishop O'Regan—Grand Vicar Dunn sent to tell me of my victory at Rome, and the end of our trouble—i go to Dubuque to offer my submission to the Bishop —The peace sealed and publicly proclaimed by Grand Vicar Dunn the 28th of March, 1858.

Grand Vicar Dunn the 28th of March, 1858.

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

CHAPTER LXVI.

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

CHAPTER LXVII.

CHAPTER LXVII.

Bird's-eye View of the Principal Events from my Conversion to this day—My Narrow Escapes—The end of the Voyage through the Desert to the Promised Land. Price, \$2.25, Post-paid.

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cess.
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QUESTIONS * ANSWERS

This department is under the management of

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.

L. Howes: Q. (1) Why is it that subjects which occupy our minds during waking hours, (in many instances) leave us entirely during sleep? For illustration, I quote from personal experience: Seven years ago our eldest son, a bright boy of thirteen, passed to spirit-life. My grief at parting with him was overwhelming. It seemed as though I could not be reconciled. Thoughts of him occupied my mind continually while awake, but on going to sleep they immediately left me, and during all these years he has not appeared to me in my dreams,

(2) What is the distinction between Christian Science as taught by Mrs. Eddy and Mental Science as taught by

Helen Wilmans?

A. (1) Perfect sleep is rest for the body and mind, and there is a suspension of activities. There are, however, varying degrees of sleep, and it is a most complicated state. Often those who are not sensitive in the waking state become so in certain stages of sleep. Such sensitives receive wonderful communications by way of dreams. The desires while awake, have no influence in their fulfillment during sleep unless united with other

That this correspondent does not have the dreams she longs for, simply shows the profoundness of her sleep. It is delightful to dream of meeting the loved departed, resurrected to the old scenes and surrounded with familiar objects, but yet more blessed to know that they are with us, through the more certain means sensitiveness fur-

(2) A subtle analysis would fail to show any vital difference between the "science" of Mrs. Eddy and Helen Wilmans. In their unscientific methods; their stupendous assertions; their monumental egotism they are alike. They are also alike in having stolen from Spiritualism all that is valuable in their doctrines. The Spiritualist has no need of going to either, for he has already all that is true in their systems, and free from the immense piles of rubbish with which they obscure it.

Perhaps it may be claimed for Mrs. Eddy that she is orthodox of the orthodox, and singularly intolerant.

The Wilmans system leads into more modern fields of thought, but starts from the same Bible root.

"A. J.," also O. Peterson: Q. How can I get free from an annoying control that has been with me constantly for over a year and at times almost drives me to despair?

A. With the last question comes the explanation that the medium gave himself up to almost continuous control of spirits, until this spirit usurped the place of all others, and by being ever ready with untruthful answers, kept the medium constantly irritated and angry.

The advice cannot be too often repeated, not to make communication with the spirit-world at all seasons, but to set apart certain times, and if possible, places.

By constantly remaining in the sensitive state the vital forces are weakened, and the strength of personal resistance to being made a helpless instrument is so weakened ance to being made a helpless instrument is so weakened that undesirable controls find the way wide open. Then her treasure halls, and thy "house beautiful" shall be comes antagonism and anger which leave the subject entirely at the mercy of whatever influence may have gained

The only remedy is to go back to correct methods. Hold sittings at regular and appointed times, and no other. Do not antagonize nor become angry, but pleasantly receive all communications, and discard those not desirable. We are told falsehoods and wrongly advised every day by those we meet, but we do not fly into a rage, and call names. We simply let the false pass by. If this correspondent can control anger and antagonism, which are within himself, he will have no trouble with the annoving controls. By anger is weakness, and if he continues in the course he has followed he cannot gain that control over himself which is the first factor in control-

A. J. remarks, "I will be a truthful, honest medium, or none," yet how can A. J. or any other medium receive truthful messages from untruthful spirits? The medium cannot be censured on this point. That a communication is untrue does not invalidate its source; it only indicates the character of the sender.

P. C., Walkerville: Q. Can you inform me where I can procure a perfect mineral rod?

A. A great deal has been written for and against the value of rods in the discovery of water, minerals, etc. The fact probably is that it is not the rod, but the sensitiveconveyed. Many rod experts use a slender forked branch of the witch-hazel, holding a branch in each hand, and allowing the united portion to fall over from them. They profess to detect water or minerals by the bending of the branch. Really it is a nervous contraction of the wrists, the result of mental impression.

A slender steel wire bent into the form of a V would be equally serviceable. Rods advertised and sold at extorionate prices have no value superior to those described, for there is nothing secret, mysterious or occult in their manufacture. The slender flexible branch of any other tree or shrub than the witch-hazel would be equally serviceable. The blossoming of this shrub in the beginning of winter has bestowed on it mysterious powers, which it does not sustain.

R. A.: Q. (1) When a writer writes so learnedly that he cannot be understood, is it evidence of wisdom? (2) I am able to write automatically, but doubt because the thoughts written by my hand come into my mind first. Is this usual?

A. If a writer or speaker understands the subject he is writing about he will think clearly and as clearly express his ideas. If he does not, it is an indication not of wisdom, but of cloudiness of comprehension. A pool of water may be muddy without being deep, in fact it is not thought profound because we cannot see the bottom. rather we conclude that it is shallow because of its tur-

(2) The consciousness of what the hand is automatical ly writing is the usual experience and R. A. ought not to be discouraged on that account.

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SABBATH DAY THOUGHTS.

In the Vestibule of the Wondrous Temple of Nature.

It is the Sabbath, a day that has long and wisely been set apart for the cultivation of spiritual thoughts and the calm contemplation of our duty to God and humanity. Upon each recurrence of this consecrated day the healthy mind turns with a joyous sense of freedom from earthly cares to enter in thought, or in reality, the grand temple of nature wherein the reverent worshiper ever learns such lessons as the soul needs for its growth and unfoldment in that progressive life which is, even here, a prophecy of immortality.

The vestibule of this wondrous temple is open alike to rich and poor, the weary and oppressed, the honored and the dishonored; none who seeks to enter its sacred precincts is branded as an "outcast" or doomed to a life of joyless isolation. The humblest soul "may feast at nature's board," and taste of waters that never intoxicate.

At their approach no tremulous organ may send forth an anthem of praise, but choristers of the air, singing of "Peace on earth, good will to men," invite their willing hearts to prayer till on earth's holy altars are placed the sacrifice of an "humble and contrite spirit."

Through the many voices of inspiring nature the devotees of art, science and religion, may find expression for the varied emotions of soul life, and catch the keynote of heavenly joys that are riches purer and "deeper than all In such close communion with nature it is possible for the spirit to become so exalted as to catch a foregleam of the life to be, until in a fuller sense of our dependence on a power and love omnipotent we cry out: "Father, here am I, what wouldst thou have me to do?"

Then it is that, refreshed as by a holy baptism, we behold all things, as it were transfigured. "Old things have passed away and behold all things have become The murmuring rills have caught a richer strain, the winds a deeper refrain; one bears away on its dimpling waves the sighs of "the weary and heavy laden," the other carries up to heaven's gate the groans of the oppressed and disconsolate and returns with promises and prophecies of coming good, while the very beatitudes of Christ, the beloved, come nearer to us until we feel them overflow in our hearts and their voice is heard in all things animate and inanimate.

Then it is that the pines shake music from their multitudinous leaves, hushing all sounds of discord and whispering of a hope that brings calmness in the midst of trials, peace in the hour of peril, and victory over death and decay.

Then it is that the poet of the soul awakes and lo! every atom is instinct with life and thrills with a divine melody which reveals to us even the sweet uses of sorrow and night. Then it is that the songs of birds, or "insects' busy hum" may herald forth the "morn of a new day" in vernal beauty born, while at our feet from many beds and bowers "wee modest violets peep" and wild flowers nod responsive to the winds. In all these things are manifest the sacred laws of growth and that orderly arrangement and application of forces which admit of no mistakes, no accidents, no duplication of forms. This wondrous temple, wherein no death is found, whose changes are ceaseless and infinite, was reared by the divine architect, who laid the foundation of the deep and builded hills out of atoms of sand until they stand venerable with age, their lofty peaks covered with eternal snows.

What more sacred or beautiful temple can we find wherein to "worship in spirit and in truth" the Creator and preserver of all forms of life, whose wisdom guides the planets in their orbits and whose love smiles in the

rainbow, or sustains a world?

It is pleasant at such times of silent communion with nature to feel that our thoughts, our feelings, our desires are known to Him, and as expressed in words or deeds, become a part of that grand chorus which ever and forever rises exultant over the warring elements of human life, giving strength to its spiritual forces and holding in check the more material. Come, then, oh, my soul! to this feast of nature and while her summer glories are flooded with the warming light of joys ineffable. Then will come to thee the "true Sabbaths" which bring "rest to the weary," and with the inspiring voices of nature thou shalt hear in low sweet tones accordant with the divine anthem of the universe those words of humble, trusting love, "He leadeth me; by his own hand he leadeth

In the cultivation of this reverent spirit born of a sincere love of nature and of nature's God, all days will be consecrated to noble uses, and the Sabbath of the soul will begin on earth and find its counterpart in eternity.

To this exalted state will study and reverent contemplation of nature lead us if we but listen to "the fair music which all his creatures make in perfect diapason." Belvidere, N. J. MRS. E. L. B. CLARK.

·:--:)o(:--:-The Brotherhood of Man.

Among Spiritualists there seems to be a society called the Brotherhood of Humanity. What are the principles it teaches? Does it reach out its hands to the outcast and degraded and teach them to cultivate the divine spark within them? God has given us pure air, clean water, and bright sunshine in great abundance, to keep ourselves wholesome and in good health. Many men and women through their ignorance of the laws of health or through natural indolence, seldom, if ever, know the luxury of a bath, and wear their garments to shreds, without cleansness of its holder which is the source of the knowledge | ing them with soap and water. Have we the love of humanity strong enough within us to overcome our natural repugnance to such conditions, and go to them with pleasant, kindly words, and teach them to gain the respect of themselves and others by keeping clean? When a woman, blear-eyed, and staggering from the effects of the poison the law allows her to buy, has slept off her de-bauch, do we go to her and kindly tell her of the divine life that is within each mortal and help her to cultivate it until she arises from her deradation? Do we repeatedly visit the homes of the fallen, and remembering they are our sisters, urge them to a more wholesome way of living? In fact, do we live up to the true principles of the brotherhood, or is it only a name?

It may be urged that those things have been tried, but do no good. Christ said we were to forgive our brother seventy times seven times. Shall we stop at forgiving once? Brothers and sisters, let us ponder these questions and apply them to ourselves. Shall we overcome our repugnance to that which is repulsive, or let our repugnance overcome us, and miss the golden opportunity of bringing ourselves up to a higher plane of unfoldment? Watertown, N. Y. MARY A. INGALLS.

"The Infidelity of Ecclesiasticism. A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

"The Watseka Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Eurancy Vennum, of Watseka, Ill. and Mary Reynolds, of Venango County, Pa. For sale at this office. Price 15 cents.

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LAKE BRADY CAMP, O.

Mention of the Happenings.

Just at this time a word from Lake Brady and the mentioning of recent happenings within the camp, may be of some interest, especially so to those who have the cause of Spiritualism and its unfoldment at heart.

Sunday, July 31, was a memorable day, so far as Lake Brady is concerned. The weather was lovely, in fact, it was all that could be wished for or ex-pected during the hot months. At an early hour the Sunday excursion train from Alliance brought a goodly number to the grounds, so also did the Erie trains from both the east and west. Other parties cause in from Canton, Kent, Ravenna and other near-by towns, to say nothing of the many who drove here in their private convey-ances. At 9:50 a.m., the Lake Brady Special from Cleveland, steamed up to Lake Brady station with eight well filled coaches.

At 10:30 the morning services were held in the large auditorium with its natural amphitheater having a seating capacity of 2,000 people. After a selection of choice and appropriate music by the Slaughter orchestra, Mrs. Mrs. Russell, of Alliance, favored us with a song which was highly appreciated by

the large audience.
At 10:45, Mrs. Carrie Fuller Weatherford, of Alaska, Mich., was introduced by Mr. D. A. Herrick, the gentlemanly chairman, and for one hour beautiful spiritual truths, in a fluent and masterly manner, flowed from her lips and were eagerly devoured by her attentive listeners. After the lecture, her guides favored us with improvised songs, which were extremely lovely and high-

. At 1:30 p. m., the ringing of the bell at the auditorium gate, to be followed with the sweetest of orchestral music upon the hill adjacent to the auditorium, announced the opening of the afternoon services, and in a very few mo-ments almost every available seat in the auditorium was taken. After another appropriate song by Mrs. Russell, Mrs. Weatherford was again introduced. Her lecture and improvised songs were even better than they were at the morning services, and her tests, with one exception, were readily recognized by those for whom they were intended; that one was a change had taken place in a man's life a number of years ago, which he could not at the

time of receiving the test remember. On Wednesday, August 3 and Friday, August 5, Mrs. Lizzie R. Miller, of Canton, O., will lecture. While Mrs. Miller is not so well known to the Spiritualists of the country as are many of our other speakers, she is an excellent woman and a pleasant speaker, and is fast coming to the front as a valuable instrument of the spirit-world.

On Sunday, August 7, Mrs. Anna L. Robinson, of Port Huron, will occupy the platform. Mrs. Robinson needs no introduction to the Spiritualists. The simple fact of her being announced to speak at Lake Brady is enough, and will assure a large attendance. Mrs. Brady, August 10 and 14.

As to our phenomenal mediums, Messrs. Charles J. Barnes, Henry B. Allen, D. B. Jimerson, the Indian medium, and D. A. Herrick, no better medlums or more worthy gentlemen can be found anywhere, and as a medium for spirit telegraphy, Mr. M. M. Henry

has no peer.
A cordial invitation is extended to all who are seeking after truth and proof of continuity of life, to come to Lake Brady during the month of August, as the camp will close on Sunday, Sep-

Letter from Oscar A. Edgerly

[The following letter, written on the 19th of July, was accidentally mis-placed, or would have appeared at

To the Editor:-As I am at present enjoying a few days' rest at beautiful Lily Dale, I thought it well to take advantage of my leisure and write a few lines in regard to my doings of late in

the field of Spiritualistic labor.

During the month of June I combined business with pleasure. While stopping with friends in the town of Liberty, Maine, I found that delightful town both Liberty in name and liberal in nature, as I was invited to, and did, occupy the pulpit of the Baptist church for several Sundays. While occupying that position, I preached as good Spirit ualism as I knew how, and the best of it was it seemed to be well received. Concluding my work in Liberty, my next field of labor was at Island Lake

camp-meeting, Michigan, and I can truly say that I had a most delightful stay at that beautiful camp-ground meeting while there many earnest and true workers for our cause, among the number being the scholarly Dr. Schermerhorn and his genial wife, also that most energetic individual, W. H. Bach; both of the gentlemen named were my co-workers on the rostrum of the camp, and I trust that our joint labors resulted in good.

Concluding my work at Island Lake on July 12, I profited by the kind invi-tation of my esteemed friend, W. H. Bach, and came to spend a few days at Lily Dale, at his delightful home where I am at present enjoying such hospitality as can only be fully appreclated by a tiredjimedium—no one to ask, "What do you see for me?" and "Won't you please be controlled a little while?" and all the rest of the endless demands that amount to an imposition on mediumistic good; nature. All of these things find no place in this ideal Spiritualistic home. Mr. and Mrs. Bach are as busy as bees all the time and while their work incidentally gains them a livelihood, Asthink by far the greater good derived from their labor goes to the interest of Spiritualism and Cassadaga Camp.

My next field of labor will be Queen City Park Camp, Vermont, where I shall be until the 4th of August, after which I go to the Vicksburg camp-meeting, Mich., where I am to officiate as chairman during the entire month

of August.
The Young People's Spiritual Union is highly appreciated here, and is doing a good work; it is gaining very rapidly in membership.

Farmer Riley, of Michigan, is here and as usual is doing a grand work in convincing skeptics of the genuineness of materializing phenomena.
OSCAR A. EDGERLY.

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What Is Spiritualism? and Shall Spir itualists Have a Creed? Two lectures. By Mrs. Maria M. King. Price reduced from 25 cents to 20 cents.

CHESTERFIELD CAMP.

Excellent Work Being Done.

Sunday, July 31, is a big day with the Spiritualists of Camp Chesterfield. Thousands of people are present, some coming, no doubt, to see; some to be seen; but many come to learn what proof Spiritualists have to offer for the soul's immortality. Well, this is a good place for men and women of thinking proclivities to come. One can learn something of life, its capacities and laws of government, by listening to the able lectures delivered by our employed speakers present.

Brother J. Clegg Wright and Sister

Eva Pfuntner are still with us, and are doing a good work in the way of edu-cating the people in the phenomena and philosophy of Modern Spiritualism. Many branches of literature, germane to Spiritualism proper are being carefully and masterly handled by these two talented speakers. Among the many questions discussed are the following which were treated with more than ordinary ability: "The Empire of Matter and the Empire of Mind," in which was shown the duality or two sides of the universe. Another, "The Evolution of Psychology," a lecture delivered by Brother Wright, fell upon the consciousness of the eager listeners with Herculean force, seasoned with the eloquence of a Demosthenes. It was accompanied by tions upon the blackboard, by different drawings of the figure of the human head. These with explanatory arguments enabled the thinking audience to get, at least, an inkling of the mental qualities predominant in the infantile ages of race-life, when and where personal, creating gods, angry demons. flery lakes and eternal punishments were incubated.

As the speaker advanced in argument with modified illustrations, showing new and higher developments in man's cerebral and psychical powers as the ages rolled by, it became visible that, out upon the moral sky hangs the promise of a grander to-morrow for the races of human kind. Sister Pfuntner closed her course of

lectures to-day for the present session, acquitting herself with honor and gaining the well-wishes of the association. Last, though not least-this after-noon, August 3, Brother Wright closed his labors here, for this session. After a song, he passed into a deep trance state, manifesting all the symptoms attendant upon the body when the soul is taking its leave of all that is mortal. I have no language by which to describe the lecture. For more than two full hours the speaker held the large audience spell-bound. The lecture seemed the embodiment of all that is sublime in life's realm. It was philosophic, scientific, and superbly poetic, filling the soul and heart of every man and woman present with the sunshine that can come only from worlds of empyrean light. In conclusion I will state that, Dr. H.

C. Andrews, of Marion, Ind., is with us and occasionally inspires the audience with poetic effusions coming from spirit Robert Burns.

Mrs. India Hill, speaker, arrived to-

Many mediums are on the ground, and all phases of Spirit phenomena are

PRAYERS I DESPISE.

DR. J. H. MENDENHALL.

do not like to hear him pray On bended knee about an hour, For grace to speed him on his way, When he knows his neighbor has no flour.

I'd rather see him go to mill And buy that luckless brother bread And see his children eat their fill And laugh beneath his humble shed.

do not like to hear him pray, "Let blessings on the widow be," Who never seeks her home to say, "If want overtakes you, come to me."

I hate the prayer long and loud That's offered for the orphan's weal Of him who daily sees him wronged, And only with his lips does feel.

do not like to hear her pray, With jeweled ears and silken dress, hose washerwoman toils all day And then is asked to work for less.

Such plous creatures I despise; With folded hands and face demure, They lift to heaven their angel eyes, And steal the earnings of the poor. hate to hear such soulless prayers If wrong, I hope to be forgiven; No angel will them upward bear—

heaven. -Mattle Cuddle. AT THE FALL OF THE CURTAIN.

They're lost a million miles from

The curtain's falling, and the lights So, with God's help, I'm ready now to I've seen life's melodrama, paid the

price, Have known its loves and losses, hopes and fears, The laughter and the tears, And now, God knows, I would not see

've crossed life's ocean, faced its blinding foam. But now heaven whispers I am nearing

And though a storm-tossed hull I reach A thing of tattered sheets and broken spars, Naked against the stars,

soon shall be at peace forever more. For if again I pass these waters through, know the kingdom I am sailing to.

What boots it where I lie?-beneath the sod. Or down the dark impenetrable deep, Where wayworn seamen sleep? All gates are good through which we

-Blackwood's Magazine.

pass to God.

THE DIVINE PLAN.

It is carried out in The Progressive Thinker office, a portion of the profits returning to each subscriber in the form of a valuable book. The Progressive Thinker one year and Art Magic costs \$1.20. The 20 cents only a little more than pays for the expense of postage, so the book is practically a gift. A book like Art Magic is invaluable for reference, and it should be in every library. As we are aiding you, we ask you in turn to aid us by extending the circulation of The Progressive Thinker, thus in a measure becoming a part of the Divine Plan yourself.

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Here it is worthy of observation that although that sensation or instinct by which some animals are prompted to select particular vegetables for the removal of disorders, is not given in so strong or particular a degree to man, yet nature often directs him also, though in a more general way, to the best method of relieving his complaints. In fevers, the patient generally has a desire for cooling, light, acescent drinks, and dislikes those which are of a heavier and more heating nature; he covets juicy, ripe fruits of various kinds, and nauseates animal food; a free stream of air, and a spaclous, cool bed-chamber, are equally salutary and agreeable to him, while confined air and a small, heated room are pernicious and oppressive. In those instances, what the sick person shows an aversion to, has a tendency to promote the disease; and what he relishes, has an effect in abating its wiolence.

Other instances of the same kind might be enumerated; I will confine myself to one which I have frequently had occasion to observe:

"Toward the end of very bad putrid fevers, when the patient, exhausted by the violence and length of the disease, lay constantly on his back, had continual startings in the tendons of the wrists; his lips and teeth being covered with a black crust; his tongue trembling, and with difficulty held out; the pulse weak and quick; in this deplorable condition, when the patient seemed insensible to everything else, he rejected, with every mark of aversion that was in his power, medicines of every kind; but upon his lips and tongue being moistened with wine, he sucked it in greedily, and was soon This doctrine is further exemplified by the writings of Dr. Hillary, who states in his secret of curing eases, by adopting a better system, that, "by accurately observing all the motions, endeavors, and indications of nature to carry off and cure diseaseand by observing by what critical evacmations she does at last cast off the morbid matter which caused them, and so restores health- we may, by the same method of reasoning, know both the methods and the means we should use to assist nature in producing those salutary effects. If we avoid all hypothetical reasoning, and by thus observing, following, and assisting nature, agreeably to her indications, our praclice will always be more satisfactory and successful.

The human body is so wisely and she always exerts her power, or the vis with great regularity, order and uniformity in her endeavors to expel the offending matter out of the body; and by carrying off the disease, restores health and preserves life.

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With loved ones I renew, Without the pain that here alloys, Where never tears our hopes bedew A little while I'm thus entranced,

Then back to earth I come; My hopes of future life enhanced By that brief glance of home.

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Another message came this morning that prayers would take place for her recovery at that hour, and suggesting that she have friends pray with her at home. The house was surrounded at 10 o'clock, and ten minutes later shouts from the inside notified the waiting crowd that something unusual had hap-pened. Describing her feelings afterward, Mrs. Sutherland said she felt a thrill pass through her body as soon as the prayers commenced, and that she had all she could do to keep from attempting to rise to her feet long before she did. She now walks easily, and says she feels not the slightest pain.

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Drifted from mortal light, at San wonderfully formed, that whenever any noxious matter is got into it that would be injurious or destructive, we may observe that it always so irritates.

Diego, Cal., January 24, 1898, my wife, "Progression, or How a Spirit Advances in Spirit-life." "The Evolution of Man." Two papers, given in the inmovable of Man." Two papers, given in the inmovable of Man." stimulates, and offends nature, that three years she suffered with cancer of left breast. The last services were held vitae, to throw it off. And she acts at Los Angeles. Prof. W. C. Bowman officiated. No priests present; none Koenigsberg. A scholarly and appreci-wanted. R. C. GLOVER. ative historical review of the prophets Los Angeles, Cal.

Jennie E. Case was born October 9. 1860, in Clayton, Jefferson county, N.Y. Came to Michigan in 1864; was married to H. L. Cole, October 6, 1881. Two children were born to them, Ernest, aged 14, Charlie, aged 12. Passed to higher life, June 27, 1898, aged 37 years, 8 months and 18 days.

The writer conducted the funeral

services, in the Unitarian church at

Sherwood. ANNA L. ROBINSON.

Passed to spirit life, Alfred J. Tweet, son of Mr. and Mrs. Thomas Tweet; killed by lightning. July 6, 1898; age 13 years and 8 months. Funeral took place July 9, conducted at the home by J. D. Conzet. The body was taken to Eagle Bend, five miles distant, where at the G. A. R. hall, Mrs. Dr. J. S. Tyler sale at this office. Price 10 cents, gave a fine lecture to many listeners. At the G. A. R. cemetery the closing ceremonies were conducted by J. D. A SPIRITUALIST. Conzet.

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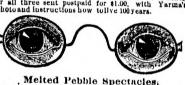
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