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RE-BIRTH OF MAN.

Existence Here Is a Proof of a Still Greater Future.

DELIVERED AT ALL SOULS CHURCH BY CASSIUS MARCEL-LUS LOOMIS

"Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God."—John, 3-3.

The fact that we are all creatures of unsatisfied desire is proof that there are great things in store for us. The fact that ambition is the common heritage of the human race is also proof that life is constant, indivisible, eternal. Why, then, should the merest of us doubt, or fear, or worry? Eternity is be. Hence there is no need of haste; all mortal interests will be served in their own good time, and this present life, which is but a snap of one's finger in the great measure of eternity, certainly ought not to embitter or even tinge with sorrow the great chain of lives before us. How do we know these things? Well, to the awakened soul-that soul which has slept and rested after a travail, perhaps, of ages—is whispered a message of unmistakable clearness. To suggest a time limit to such a being would be most absurd. Think of this a moment. Try to conceive of what is outside of this great universe. How can you possibly imagine nothingness outside of it all? Why, the very thought makes one

TUDE, is impossible; rightfully so, of course, since faith alone is provided us upon which to subsist—faith in nature, faith in ourselves, and faith in God. Here we are, apparently from no choice of our own, living, breathing, waitingwaiting for what? Surely some great end or ultimatum, or the wonderful one needs to reach the greatest heights wheels of progress never would have yet precious little real knowledge do we possess after all. Why? Because at every period of graduation we look ahead, and the wisdom yet to be gained seems still greater and more in-surmountable. The more we know the more we find we do not know. This is the beginning of wisdom. And is it not proof of the grandness of the scheme of life? Can we think to compass intellect, self-mastery, soul growth, ambition, human love and affections by one brief sojourn upon a single planet, and that planet one of the crudest and smallest of our system of planets?

Most certainly there are great THINGS IN STORE FOR US.

How shall we inherit them? By a series of rebirths. Every inspired mechanism. That many times had he thought, every period of new experience, every overcoming of self, of sorrow, or of hatred, is a rebirth. We find not have come about. By attaining to old conditions about us worn and distasteful. This is because we have outgrown them. What must follow? The prudent man or woman moves on; it is time to move on, that the energies of life shall be renewed and made perpetual. Anything, I say, but a human .fossil; anything but a respectful mummy, clothed in the jewels and fine raiment of his forefathers. One cannot be born again and retain his family heritages. The Maker loves the being who strikes out against the existing currents and battles his way to the onposite shore. It takes spirit to do this. as it takes spirit to fight a battle or do a kindness. A common phrase is to "Poor fellow, he seems to have lost his spirit." True in more ways than one. Decrepit, dejected, morbid it is a sort of woman's way of reaching in manner and speech, that person's a conclusion-she is never quite clear spirit is gone indeed, and only his soul, now nearly dead, is moving him about, that is all there is about it. But when To live constantly is to retain the vigor of the athlete until the last. There is there is a question whether I ought to but one death, and that is a descending into the mire of wrong doing. Rightdoing is life-not only life, but a rebirth as well.

Must we deny that more than one life upon this planet shall be necessary to endow us with needed earthly experiences? Does it not indeed seem natural? That my life has fallen far short of what I wish to make it, I believe, is sufficient to call me back into a physical body, that I may try again. While this belief must of needs remain unproven to the bulk of mankind, it is to me the only rational explanation for the differences in worldly fortunes, in mental caliber, in bodily appearances, and in racial tendencies. Some children know a lesson with scarcely a glance at their books; others plod through their lessons and forget them in a day. A fertile soil, enriched with many, many previous lives, makes the propagation of ideas easy and abundant. A barren soil will not pay for the waste of time spent upon it. But we need not wait for

THE CHANGE CALLED DEATH.

Some great illness of body, the result of a violation of natural law, perhaps overtakes you. You are prostrated. and your vitality is at a low ebb. At the lowest point in your illness new and delicate nerves begin to form throughout your system, new tissues of body, new particles of blood-aye, new day and the night. and holier thoughts, if you please, are crowding out the old, and in a few weeks you are well again. But. strangely enough, the old self seems to have vanished, and a new being answers to your name. Yes, only the old

ALL THINGS ARE ETERNAL-MAN | the kingdom of heaven is yours! Once HAS IT WITHIN HIMSELF TO become aware that the old self is gone ABOLISH TIME LIMITS-THE and that a new self moves your body CHANGE CALLED DEATH IS But cling to the old memories, the fam-ONLY A STAGE IN THE WORK lily fraditions, the follies and fancies of OF TRANSMIGRATION - COM- the past, and what a confusion sur-PLETE TEXT OF A DISCOURSE rounds you! You are masquerading in the garments of the dead, and refusing the luminous raiment given you at the time of your re-birth. To feel sure that your birth into heaven is at the time of dissolution alone is to kill ambition and destroy your latent gifts. Personal experiences permit me to assure the most skeptical of my hearers that when the moment comes to leave this life the change will be so slight, so peaceful, and so natural, that it will not qual by many degrees any single change of circumstances or location of residence during your entire career Why should it? Casting off the body now, always has been, and always will is a process without pain; to move from one town to another, or from one house to another, involves arduous duties, and perhaps sleepless nights of care and planning. The casting off of the body we do not need to prepare for to move our household goods the most careful preparation is necessary They who have been at death's door

and have taken a PEEP ACROSS THE THRESHOLD can testify to the truth of these things People wedded to material things are constantly dying, because of their habitual fear and worry. They grow old for the same reason. I have learned to look upon growing old and dying as habits merely. One can die a hundred

leaths without a single demand upon the undertaker for his services; can get a series of wrinkles upon his face at COMPREHENSION OF INFINI- the age of forty-five-or, he can avoid the wrinkles and the hundred deaths by the mere knowledge that all things are eternal and lovable; that life is per petual; that there is no need of hurry worry or excitement, but that, every thing being timed and orderly, the scheme of life is of itself whole and without omission, and just what every of unfoldment. I have seen an expert ball player, while the crowd of spec reach up and catch the ball with all the smoothness of motion imaginable. He who thus has hold of himself is not disturbed by the tumultuous applause, even though the success of the day may depend upon his single act of adroit catching. So with him or her who has reached a perfect peace of soul. The din of the rabble does not reach his ears, for his pulse is timed to the great heart beats of his Maker. Hurry? Why, such a being has lost the meaning of the word. He can look back upon his life, and though at times rugged roads and complicated circumstances have been encountered, he sees that his whole career has, after all, fitted together like a piece of delicate such and such ultimate things could a peace of soul he learns more readily the law of adaptation and use. He does not clash with his neighbor, and more than all, he radiates the love ele ment to every one about him, as Christ

> The ethics of life present many pe uliar phases. Doubt is the stumbling block of many. How frequently have you been at a loss to know just what o do and how to do it. There is a way of deciding whether

radiated his benign love to his follow

ers, however humble or debased.

YOU ARE RIGHT OR WRONG.

and it may not be amiss to give you my way in words. It is rather hard to explain the exact modus operandi, for how she reaches it, but she does, and I come upon an apparent duty, and comply or not, my way has been to hesitate a moment and look within. Turn the eyes inward and wait. Leave regions of the spirit. Do not project the will, the self, or the sense desires. After sufficient practice in this there will come to you, if you are right, a wholesome glow about and within your heart, an answer of comfort to your inquiry, and If you are living the life you can rely upon that assurance almost invariably. If you are wrong there comes to you a secret sense of depression; then if you are wise you will look many times before you leap. This we call the development of the sixth sense -the sense of intuition. This to-day is already largely the gift of womanhood. the impelling force that is calling our talented mothers and sisters together in their great conventions, first in the East, and then in the West. Like our investigations into the possibilities of electricity, we are just entering upon the borderland of this realm of intuition. In our cycle of time it may be called a racial rebirth, necessary, subtle, and unmistakable. It is to do away with war and the love of power and money. It is to found the universal brotherhood, and make men love rather than hate. Love shall be as the groom and Tolerance as the bride in the human family, and ultimate peace and unity shall be as inevitable as the

A lack of balance results in inharmony and suffering. For example, did men and women possess an even blending of the

MASCULINE AND THE FEMININE

not need to be so frequent. Nature would be obeyed without travail; the law would be heeded without compulsion. A single thought upon this subject reveals to us that the masculine element is electric, the feminine magnetic. Combine the two equally and there results a balance. Again, masculine nature is intellectual, the feminine partakes of the love or mother principle. Cultivate the former alone and the student may spindle up and go to seed, as it were, or sicken and die of mental dyspepsia. To encourage the latter one would be in danger of losing heart in oversympathy for others, or in religious extremes, and perhaps be driven from earth by body or soul exhaustion. The electric person is a being of moods, and from electrical storms or neighborhood agitations. A person with ample faith is necessarily magnetic, though if this side is too much nurtured emotional extremes are apt to follow. Sex makes no difference in the acquisition of these propensities. There can be the emotional man or woman or the chilly, masculine, electric man or woman. But combine both the electric (masculine) and the magnetic (feminine) elements equally, and what a loveable creature do you meet. Christ, so far as his earthly career was concerned, was as much a woman as a

attract the rabble, while true spiritual last an explorer of continents-indeed, led to believe there is something wrong we were always sure just which of insight needs no trumpets or heraldry what undertaking is there too great for to announce its presence at the gutes. It is the rabble, the money changers, the hero worshipers, who rear monuments to the men and women who do not want them. Their measure of greatness is that which is visible to the eye and their outer senses, and not ture's climbing he may have grasped that a person can be truly great and too clingingly the rungs of materiality. humble at the same time. During the man age just alluded to, greatness has ence and neglected the center; he may consisted of what people have said and have looked constantly without for done. In the future the greatness of the people will consist largely not in what they say or do, but in what they think. Not in doing to win a name, but in holding to the thought of right, and yet keeping silent, Why this silence? Has it not been ascertained that thought travels swiftly through the currents about us, in waves, and does its work where armies fail to conquer? We have been living through the age of words-now we are coming to the thought age, where words shall be but secondary. It is hard, I know, for the average mind to grasp this truth; but the sensitized, spirit ear has already caught the prophecy, though few have dared to give it forth to the world.

All popular greatness is nauseating to the man or woman who sees beyond or to him or her who knows that God



CASSIUS MARCELLUS LOOMIS.

man-that is, he had both the mas-, still rules the heavens, though cannons culine and the feminine attributes qually, or nearly equally, counterbalanced. In that lay his power of healing and his nearness to the Father. God spirit is both masculine and feminine. This is to be man's inheritance finally, after he has passed through a succession of rebirths. The secret of a successful preacher is his electric and magnetic gifts, properly combined. The secret of a physician's failure must be due to opposite reasons. Review history, and we find that the

man age has predominated; the future is to be

THE AGE OF WOMEN, though, possibly, the pendulum may swing too far to the opposite extreme. and the great human heart may bleed too profusely for the downtrodden and afflicted. But this much can be relied upon, that when the pendulum ceases swinging we shall have reached the happy medium between the two extremes, and this shall be the age of rest and harmony, of peace and love, as if heaven indeed had come to us iere upon earth. It will be an age neither male nor female, but both and the deep mother love combined. Is there not indeed great things in store

A mistaken notion exists regarding sex. To my mind sex exists only as

A MATTER OF CONVENIENCE during a planetary life; that when the lower self becomes united with the higher self sex ceases, and we are known as equals, except that we still possess the male and female attributes accordingly as we have acquired them during our school of mundane experience. For man to claim a mastery or superiority over woman, or woman ver man, is therefore an absurdity. One is as necessary as the other to the prolongation of life, the same as the positive and negative poles are always necessary in a harmonious working of

There exists a wrongful notion, too regarding personal greatness. Is the man or woman who rules a nation well any greater than he who earns his daily bread and does it well? Both are actuated by their highest motives of rattle box serves its end to amuse and life. Why, then, are they not equals? It will soon dawn upon the popular mind that the

DAY OF PERSONAL GREATNESS ture will not be known to any great ex-

boom upon earthly seas from midnight to noon incessantly. The so-called great heroes of the past will

NEED TO BE BORN AGAIN

ere they can enjoy their coveted glory. How strange, I say, that men should so stand in their own light as not to know that their vaunted personal powers are but weaknesses after all. A single shock from the electric fluid will take the life of a king as quickly as that of a savage. We do not need the heavy stroke of the headman's ax as of old, for we have with us an invisible yet subtle agency to do our bidding hitherto unknown. Suppose the time shall come when a thought seut forth from a livid brain shall take a life in the twinkle of an eve. Will we not then learn to be more discreet with our thinking, less prone to auger and pernicious scheming?

Suppose we were to be suddenly lifted to a very high altitude above the earth, looking down. All would appear flat and insipid. Our highest mountains would seem like hills, and our loftiest temples and monuments mere specks of nothingness. And yet men boast of their greatness as subduers of other men, and go into rages over disputed acres, and to other little souls they seem like lions roading in the forest. From our high altitude there is a perfect calm everywhere—we have risen above all strife and turmoil, and the battles of the armies even seem like children's play at the best. Why, down in that torrid region men fight that nations may live; up where we are not only are we willing that nations shall live, but we behold about us the revolving planets-the whole universe, even-which exists, hioves, and has its being without the slip of a single cog in its machinery. Must we wait to be born again to see the vanity of surface conflict, when there is a mightier and deeper victory to be gained up here in God's holy calm? WE LIVE BY PHASES.

Each phase is a rebirth. The infant turns from its mother's breast and explores with tiny fingers and wondering eyes the mechanism of its rattle box. that moment all other worldly knowledge is as naught to him, and the instruct the infant mind. A doll next. a cart with two wheels next, the kindergarten next, the primer next-indeed, what a world of unthought-of is past; that the philosopher of the fu- things are unfolding themselves to the untutored child-mind, as it moves fortent, but will be a devoted worker and | ward with leaps and bounds-a teacher mains. You have been born again, and elements, rebirths in this life would thinker in the silence. Noise and show anen, then a writer or preacher, and at the family, good and plous parents are are said to be double, distinctly so. If

that now master mind, the mind, you say, that once explored with wonderment the mechanism of its rattle box. But there comes, perhaps, the hour of dotage, or, as we charitably term it, "second childhood." In all this creahe may have traversed the circumferguidance and not within; he may have grown proud of the works of man and revered not God; he may have sought to bulld up the objective rather than the subjective, self; yea, he may have set the personal self on a pinnacle above the humble ego within, until the spirit, at last bound to a clod, frees itself as with a bound and passes on. Poor man! his intellect is gone, his hope is gone, his spirit is gone! has that spirit gone? Aye, it is too true, that only the man's soul, and that rearly dead, is moving the clay about. What is the reverse of this? Perpetual youth

MIGHT HAVE BEEN WON

by an ever interblending of heaven and earth-heaven gleaned from the silence, earth to do the bidding of the active mind during each succeeding phase. What of that fiction writer who, in a moment of depression, threw herself from her bedroom window and hereby took her own life? Had she laid aside her pen and waited some newer and holier work than story writi**ng** would have come to her. But no; when her inspiration ceased, and since writing was her chosen lot, would not the world condemn her for casting aside the name she had already won and have called her weak? Could she stand up and say that the goal of her ambitions as a story writer was beyond ier reach? A tragic death was preferable to this, and all because of a single personal ambition in this one short nour of eternity. Weak, weak mortals! to aspire to win the plaudits of other mortals. Why desire the plaudits at all? A desire is never legitimate except that it abrogates its personal rights. child in a grieved state may appeal to its parent for some fancied right of childhood. The prudent philosopher makes no appeal, but deliberately gathers from the silence a power to overcome the next and greater oppo-sition. His victory is a rebirth, and if ne continues to live the life always he will retain his master faculties until the last, then drop out of the line of march without a moment's warning or regret, the same as the seared and yellow leaf drops peacefully from the parent tree. Thus do both soul and spirit go on together, as natural law has de-ereed they should. Such a life will need no tombstone to perpetuate it; it was born of a living flame and does not Can anything be more incouraging to him or her who feels tempted to falter by the wayside? Certainly, my friends, there are great things in store for us. In the past we have spoken of the man Jesus, but ave forgotten the Christ principle; we have enjoyed our national glory and lauded our men of note, but have overlooked the obscure hero who has

quietly relieved the halt and the lame about him. Earthly possessions do not

BELONG TO THE RICH ALONE. I saunter past my neighbor's house and behold his beds of roses and beautiful lawns. The build of his house suits me, and I fall to admiring the surcoundings generally. In very fact, I have a part ownership in those beau-tiful possessions, and he knows it. I assume that ownership without legal conveyance. If he is standing at his window as I pass by, and is thus a witness to my enjoyment, a feeling of generous fellowship steals over him too and he goes willingly off and pays his taxes, because he has made one more mortal happy. Ownership does not always consist in holding the deeds. I and so do you, have an interest in every well-kept farm and door-yard in America. My interest makes me a millionaire outright-and still I do not have to pay the taxes.

But with all these fine-spun notions and modern reasonings, victims to the race thought have we been, and that with a vengeance. The past has taught ns to believe in

LOST SOULS AND TOTAL DE-PRAVITY.

To-day, thank our stars, these things are becoming decidedly unpopular, if not wholly disbelieved. We have been taught that disease, if left to become chronic, will destroy the body, as if the body were a mere machine, without the essence known as life. We have been told that to inject a filthy poison into the pure blood of a child will pre vent smallpox, and though this un founded theory has been disproved time and again, medical science still insists upon it to the annoyance of the people who know better. When mer and women unite with All Souls' Church in Chicago they are asked to do their own thinking. This is not in ac cordance with the race thought by any means. We have been brought up to believe that the thinking should be left o the minister wholly, who must think hard, dubiously hard, even though the thermometer be 90 in the shade, and his rent past due and his children ragged and hungry. We have had our marriage ceremonies so worded that man owns the woman and the woman the man, body and soul, and this being the case, in a few mouths the bridal pair begin to chafe under the voke they have been given to bear Why not make love last a lifetime? I believe that courtship should through life, and not be spoiled by a mere legal ceremony. Freedom in wedlock the same as in the nation, and then that very freedom keeps the couple and nation together. We have had

THE BELIEF IN HEREDITY

preached and written about so much that, unless the son or daughter has a fit of loving. People born under the the whole list of ailments belonging to sign of Gemini, the sign of the twins.

somewhere. In the parent mind is a list of child troubles, from the measles to the mumps, and rejoiced are they when the "symptoms" begin to show themselves. "Better that they have them now than when they get older!" Away with such juggling with error. Go out into the woods and watch the birds. Are they nursing their young with a cupboard full of specifics and a family physician to boot? Even from the birds we might learn our lessons and be sensible. Harmony is health, and medicine has never yet worked creatures does not improve our moral growth or cleanliness, though the race thought stands out boldly here and we go on doing as our forefathers did, quite as if the world were standing still, instead of moving.

Even then I do not feel to find fault.

for heaven knows we are advancing

into the realm of good sense with won-derful rapidity. Think not that I believe civilization is a whit behind time-not at all. We are on the home stretch and will cross the tape in just the right time—not a moment too late or too soon. All events are scheduled to a nicety, and if past error is doomed it will be doomed just the same, though I had kept silent and spoken not a word to-day. But at times I become so thrilled to come forward and relate to somebody my soul and body emancipation, that I believe I have brought upon myself this most valued opportunity so to do. I have always held that to give out one thought, two new thoughts will arrive to take its place. This is the secret of inspiration. A teacher grows wise by teaching. The book-worm takes in dead men's thoughts and gives out nothing. He becomes a fossil and is not missed when he dies. But the live man or woman speaks out (only when necessary, however), and it is like sweeping cobwebs out of the mind to make room for the new set of furnishings ready to be placed therein. like to watch that old lady and gentle-man, whose eyes keep full of mirth and good will, even during the sunset of their lives. They are alive to the things that now are, they can counsel without resort to prejudice, or can put a little grim humor into their prayers; and when we attend their burial rites we discover no death whatever about their caskets. Some comforting voice whispers to us that they are not dead. To be sure they are not; a child does not need to be told that. They have merely been born again, in common

with the other saints Were I to tell you that

THE STUDY OF VIBRATIONS is the most thrilling, extensive, yet commonplace study at hand, you might wonder where I get my facts. Throughout the earthly realm there is a vibration as constant as the tick of a clock. Our planet turns in response to this, Vibration of such sort can be computed | bed, never sleeps. Do not fear, but love by science. Every lower phase of vibration has its correspondingly higher phase-here the material, up there the more exalted. Immeasurably greater are the purely spiritual vibrations. Do they not temper our dreams and magnify a thousand-fold our sensations of life? And yet the vibrations of dreams are crude and insufficient beside those of the spirit realm, where only spirit exists. Then, further, the manifestation of the law, supreme and eternal, is subject to vibrations far beyond human imagery. So then, if all this system of vibration exists-vibration within the most inert material, as well as throughout the sublimed God-self-are we going to be unjust by not keeping ourselves in tune with all that is lowliest creatures of our earth and the infinite as well? Are we going to believe in evil, fight it, condemn it, and

thus magnify it, when, in fact, evil

so-called

IS BUT UNDEVELOPED GOOD? For the force spent upon an untoward act or commotion, if spent in doing good, goes two or three times as far. What we have called evil is negative, and therefore exists not. Good is positive and real, and is cumulative in its nature. Our re-births are laborious because of cross vibrations. Him whom we call our enemy has vibrations about him which conflict with ours. Our lives are embittered because the old Adam in us refuses to down. Self prompts us to act not wholly just, and we temper the vibrations about us with chords of inharmony. No matter if the scheme be not carried out, you have sent into the thought current a false note, and better indeed had you banished the thought beforehand. That creature, self, was a rather cunning piece of handiwork of him who created us. An enemy in ambush, a disturber of the eace, a fellow who relishes a strong drink or an excuse to fight, is self, our ever-present double. The Maker gave us this ubiquitous creature to be overcome, not fed and indulged. We have discovered that self turns a wry face upon the other fellow (our more genteel self) when prodded to keep down a little. He winces when hurt, but bobs up again presently, and he is not afraid of condign punishment. This being true, our prayers in his behalf have been more or less lost, because when we have prayed we have asked, and not demanded, grace. We have supplicated and gone out of our way to ask for that which already is, when to demand our share of what is brings it to us firsthanded. This self, even, has been caught praying selfishly and asking for impossible things. The most direct way is for the other self to demand his right as a member of the great household— as a part of the infinite, if you please and the akasa yields up his true measure of salvation without a protest. But you ask, if we are to love and revere all that is, ought we to love that other or lower self? Why, moderately, if you please—love him to help keep the peace. Some people love him to distraction and overlook everybody else. have styled "Old Adam" loves to be fondled and cooed over and made comfortable. You see you can overdo even

these two fellows are dealing with us, we might regulate our credits with him more safely. When endowed with a full set of spiritual faculties we will know this by the rate of vibration he sends out toward us.

A STEADY POLARIZATION

toward a righteous object, letting the minor difficulties slip by and still keeping a steady eye, is the way the hero wins, be he known or unknown. Gradually about him is formed a vibratory aura which is magnetic and which draws unto itself the object sought. When we seek this thing to-day and that to-morrow, a favorable rate of vibration does not establish itself. Nature is exceedingly kind to her subjects, and though we violate a law. seven times seven, there is still a re-maining (though diminished) chance of catching up should we ever get sensible. This to me means that salvation is within the reach of him or her who has erred, old-time beliefs to the con-

trary notwithstanding.

Now, it certainly is hard to cut this discourse short, and I think I realize for the first time in my life why some sermons are long in spite of a tired and beleaguered audience. But with my message to deliver, a thousand other thoughts come crowding in and plead for utterance until, really. I find there is more to be left out of a discourse than there can possibly be put into one. But let me say in capitulation, that when we are born again the labor incident thereto is much less when we live and think naturally. We are all led kindly and wisely, and therefore have nothing to fear. We are members of one family, and not a soul will ever be lost. There is a

PREMIUM UPON GOOD HABITS and righteous thinking-a regular rate of interest compounded semi-hourlyand you are clipping off the coupons constantly. Then why not stand up straight and cease leaning upon props? Be above taking offense, for if a righteous soul cannot give offense, it certainly should not take one. If the time comes to move on, move, if you have to ride on the locomotive or an emigrant train. Do not grow respectably old in the tracks of your forefathers. When you get soggy and sleepy the insect begins eating at your core. To my mind there is more real religion in a hearty laugh than a page of precepts; more delight than glory in a conundrum; yet continual laughs and conundrums would never do. Proportion the mixture just right, and we get into heaver naturally. Indeed, we make earth a vertable heaven and done with it-no waiting for the trumpets to blow or the shining gates to open. You are aware that all is well that ends well. This may be true, except that we don't want life to end anywhere, but to go right on like the river, which, though it has a your Creator and your fellow men' dearly. Love is eternal, and so are you. Every re-birth is attended by a wellordered crucifixion-the old-must be laid away in the seputcher awaiting transmutation into the diviner atmos phere. The force spent upon the old thought must be clothed in new raiment, that it shall reveal itself in higher forms and thoughts.

I would say to the selfish soul this; Every person living to-day is

NECESSARY TO YOUR LIFE; every breath you draw is divine and filled with life-giving forces. Therefore, cast away thy greed and live and let live. Be charitable, be honest. Remember that if you see a fault in another, ten chances to one you have that very fault in full life size. Look closely and see if you have not. After a little self-scrutinizing of this kind you will get into the habit of letting other people alone. What if a person or two in your neighborhood do go wrong? If it were the first time such a thing ever happened, you might be excused for mentioning it; but the very day you and I were born those same things were going on—had become old stories then-so what is the use minding what others do? It is a right smart

alone the faults of others. Then, all things looked upon with a philosopher's eye, we find age creeping not upon us; wrinkles keen away from our faces, and our hearts burn with renewing love. This is Christianity, pure and simple—I can call it nothing else. And when thou liveth in the constant.

task to look after your own faults, let

presence Of thy higher self, and feel the sunlit

Ladened with holy calm, come what There shall be raiment, food and bounteous love

For all, the merest and the greatest And him who seemed so sinful in his earthy day.

That faltering victim on his rugged way. Mayhap will greet thee with a smiling

He may have won at last a foremost

Who knows? 'tis one thing to be crowded down. Another to be born again and win the

Grown. Of glory doubly won, in spite of all-He may win out who is the first to fall!

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.

Mediumship. A chapter of Experiences. By Mrs. Maria M. King. Price

HE TWO ST. PAULS. HISTORY AND FIGTION

Trenchant Statement of Historic Facts.

BY PROF. J. R. BUCHANAN.

It has been often said that truth is stranger than fiction, and it is, in this instance. The Jekyll-Hyde invention of a dramatist is far inferior in dramatic power to the terrible melodrama invented at Rome among the Pagans (under Nero and his successors), who planned conquests greater than those of Caesar, by organizing all the fayths of ancient nations into a new and terrific system, giving them the power to send all mankind to heaven or hell as they pleased, and to levy tribute for opening the gates of the lower regions and letting the poor souls out.

And they are still carrying on this impudent fraud under the American as well as the Spanish flag, and there is no law to punish this collection of the pennies of the poor and the thousands of the dying rich, by so barefaced a fraud upon childish ignorance. But while every man has a right to play the fool, we have a duty to undeceive him. This language is not too strong, and The Progressive Thinker is bravely doing a most important duty to humanity in making its readers familiar with the grandest and most criminal fraud that ever existed from the Ice Age down to the present century.

Where is the clergyman who will dare to face the his-

toric truth and defend the Biblical church against the historic evidence of its corrupt origin at Rome, when all the fictions of ancient Paganism were welded into one compact fiction to terrify mankind with the terrible fires gians are painfully realizing. of an imaginary hell, and bring them to kneel with golden tribute to the mortal God at Rome, inhabiting the world's grandest palace, but professing to be a follower of the humble inspired carpenter of Nazareth, who taught his followers that no one should ever assume authority over

When the truth of history appears, as I and others have presented it, there is no open opposition from the pulpit-nothing but the "conspiracy of silence" and an extreme eagerness to get away from the truth and to keep their deluded followers from hearing it or hearing of it, which is their policy as to Spiritualism.

In the entire mass of Roman fables and forgeries concerning a fictitious God for whom they stole the honorable name of a Jewish martyr, which they substituted as Jesus Christ, presenting Isis and her divine baby Horus, as Mary the mother with her infant god in her arms, which of course made Mary the "Mother of God," as Roman Catholics believe-using the very same statues and pictures which had been used in the Egyptian Pagan tem-

ples! All the mythologies were condensed into the Jesus myth-Jesus representing in the changed temples Apollo "the good shepherd" and "the Savior"-also Baechus "the only begotten son" of Jove, the "Redeemer," who was born in a cave, at whose death the sun was darkened, who ascended into heaven and also descended into hell. Therefore the Roman Jesus had to go to heaven and hell like all the other great mythic characters venience in handling.

The church creed says "He descended into hell, and on the third day he rose again from the dead."

We are in danger of forgetting this divine performance, for the clergy are becoming ashamed to speak of it, but it since five thousand years before Moses, the Pagan Saviors | crally accept the most palpable forgeries and absurdi were accustomed to go to hell once, and it is curious that ties.
They all went and lodged there three days and three nights without being burned or injured. How did it happen that these most ancient fictions were exactly the same all over the world? Did some prehistoric Blavatsky or warrior ruler force them on the old barbarians? In this instance "truth is stranger than fiction.' We may suppose they began in the highlands of Asia, anciently when there was but one considerable nation. What a power of heredity. We are still repeating the old fictions of the world's young babyhood.

Krishna and Zoroaster, though considered historical characters, went to hell as the ancients believed. So did Mercury, Osiris, Horus, Bacchus, Adonis, Hercules, Baldur and Quetzalcoatl, of Mexico, all of whom were virginborn sons of God, and made the regular three days' visit to hell from the various countries where they died or

That was the idea stamped on the minds of nearly if not quite all ancient nations, and when a more available wirgin-born god was to play redeemer again-go up to God, and lodge in hell a while, the old myth was perpetmated by the Son of Mary. But as this idea of the virgin mother of God was imported from Egypt where Isis and Horus were the names, they forgot to change the statues and pictures. Hence the old churches had a black Mary and a black Jesus or baby god in her arms and the Rev. Dr. Conyers Middleton was astonished to find the holy image of the Virgin at Loretto, with white drapery, but with a face "as black as a negro's and "resembling the old idols of Paganism." Hence, as he was an honest man, his famous letter from Rome demonstrated "an exact conformity between Popery and Paganism," for which he was more fiercely assailed than the honest Bishop Colenso, who riddled the Old Testament, performing the same kind of work that I have done with the New. These two books have fooled the European nations because they were forced upon them by the swords of the bloody criminals who ruled the Roman empire.

When the new Theology was smuggled in, with all the old Pagan costumes and the drama recast for a European audience, the supernumeraries were dismissed as fast as possible. As the brilliant historian, Prof. Draper, says: Olympus was restored, but the divinities passed under other names"-producing some confusion, so much so that the emperor Hadrian could not find any material difference between the worshipers of Serapis and the worshipers of Jesus.

The drama then in progress for the fools before the scenes, was a grand but gradual transformation business, without any quarrel among the actors, for the apostles were all dead and the cunning Catholic fathers of the first four centuries maintained that they were presenting the same old religion and ceremonics of the old temples with slight modifications and a new name, while they retained the old statues and the old holidays.

Such juggling as this, with its foundation in the old solar myths, the most ancient of all, can hardly be conceived to-day unless we can realize the intense ignorance and extreme credulity of the early ages. But we see its survival to-day in people who cannot get over their juve nile reverence for the anonymous Bible, though the gulf between Biblical theology and scientific Spiritualism is wider than the Atlantic Ocean.

How they manage to straddle that gulf, planting one foot on modern science and the other in the sinking bog of disguised Paganism, I do not profess to understand; but their tottering attitude reminds me of a good anecdote of the witty Dean Swift.

He was visited by a tailor, ambitious to discuss theolbogy and correct his errors. Perceiving at once the calibre of his visitor, the Dean said he had been anxious to meet him to solve an important difficulty in the Bible which needed explanation. The Bible speaks of an angel with one foot on the land and the other on the sea. He hoped his visitor could enlighten him on the question and sell him how many yards of cloth would be required to make a pair of breeches for that angel!

How many yards would be required to conceal the imbs of those who stand with one foot in the 19th cen-

tury and the other in the prehistoric ages, when the virgin-born saviors began to visit hell for three days and nights, and who are willing to repeat this old fable in a so-called Christian church?

I took up the pen to explain the marvelous trickery and fraud in the Pauline Epistles which I have thoroughly investigated. They were a masterpiece of theologic fraud But I could not refrain from mentioning the associate frauds and forgeries of the early ages, out of which came what is now politely called the Christian church—a name used to disguise its Pagan origin and its essential Paganism in all its doctrines and institutions, which I have most thoroughly demonstrated in the second volume of Primitive Christianity (just printed). Present this demonstration to any thoroughly honest and frank clergyman and you will see the meaning of the word dumbfounded illustrated. We have to-day many half-fledged theological liberals who are unwilling to have the whole truth told, and some of the clergy who know the truth but will not tell it publicly and plainly, who would smother the revelations of history; and weak brethren who reverence the anonymous Bible because it has many fine passages to sanctify its frauds and forgeries. But surely the old Pagan conspiracy in the very center of ancient iniquity, which produced the infamous Pope Borgia as the embodiment of its religion, the Inquisition as its holy representative, the African slave trade as its social policy, and the slaughter of fifteen millions of a better race in America as its diffusion of religion, cannot be too severely condemned or too firmly resisted, when it has already become a danger to the American republic. True it is doomed to extinction slowly, but must we endure another century the power of the Jesuit serpent, which even its mother church has so often been compelled to condemn as criminal, and which is now trying to throttle liberty in Europe as the Germans and Bel-

Wherever there is a clerical party it is the foe of liberty, and wherever personal ambition grasps for power, we should be on our guard. Hudson Tuttle's warning as to the National Association comes none too soon. The spirit of ambitions domination is already palpably evident at the head of our Association.

In speaking of the Catholic church, I am not referring to Catholics personally, for I believe that American Catholics are beginning to open their eyes, but of the compact body of priests, ruled by Jesuit power which has ever been the greatest enemy of humanity, and with full power over Spain has twice reduced it to barbarism and beg-

gary, and given it the title of the "hyena nation." But such Catholics as Father Ducey, of New York, and McGlynn, who had such a contest with his church, will not be available for the Jesuits-and many thousand Catholics have become sufficiently enlightened in the higher world to help their brethren in this life, being much farther advanced than some of our half-hatched Spiritualists.

I would now return to that most marvelous specimen of dare-devil fraud, the so-called Epistles of St. Paulmuch better managed fraud than the black Jesus and black Mary. It has thoroughly mesmerized theologians generally, justifying the words of Puck, "What fools these mortals be," but my introduction is already so long I must postpone the exposition.

Even the most liberal theologians, ready for criticism, such as Chadwick, have been thoroughly deluded by these of antiquity—they were all boiled down into one for con- Epistles, and after a great deal of study have wandered in the dark in blind conjectures, swallowing gross absurdities, and unable to make out an intelligent understanding of the subject. But Chadwick's conjectures have been adopted by the spiritual school at Mantua. Spiritualists will learn in time that the speculations of theologians will not be forgotten, for history records it, and ever about Christianity are hardly worth reading, as they gen-

> (The words "Tom Carlyle" in my last should have been "From Carlyle.")

-1-1-1-FROM CONQUERED TO CONQUEROR.

In every nerve of my being, in every throb of my heart, wonderful illustration of the persistence of force and I feel that at last I am conquered—that submission is now my part

I have vainly fought against evil, been worsted in the

And can now but wearily give up arms in the battle for the Right.

loved the Right, the Pure and the True-enlisted on their behalf:

. had no love for the evil brood who now o'er my conquest laugh;

Only I knew not my weakness, nor humanity's feeble will, Nor the acrid venom of hatred which some men's souls

I was warm of heart as the best of men, sincere and brave, if weak.

the dark day closed in this night of gloom, this night so chill and bleak,

When I find myself disarmed and dismayed; of all my weapons bereft— My weapons of faith, and hope, and trust-not even my

courage left! When my spirit was young, serene and strong, I thought

my ardor unquenchable, untried by trial and grief and wrong, I deemed my

soul invincible—

the world's worst forces have conquered, at last I acknowledge defeat,

And humiliated I stand alone-Life's Wreckage is now complete!

'Complete?—is it so? Ah no! ah no!" A far, firm voice denies

My right to rest in the arms of defeat, and to my moan replies:

If this earth were all, then indeed thy wail might mean relinquishment Of the noble task thou wert set to do, because of strengtl

o'ersnent.

But in thy world the web of life is a fabric just begun Whose tangled threads in destiny's loom must be straight ened one by one;

Though far beyond the worker's thought spreads the De signer's plan—

Yet hindering foes who try to oppose should make him carefully scan

"The flaws in the weft, whereby he must make assurance doubly sure

That his work is correct as the planner directs—he then can better endure

The onslaught of ignorant sneerers who charge that the work is all wrong. .

And demand that he follow the guesswork of their clam-

orous roaring throng. Though now tired soul, thou mayst rest awhile, apart

from the world's wild din, Yet soon shalt thou rise with strength renewed, and thy

work again begin. when on a plane transcending this, thou shalt see

life's fabric unrolled In all its marvelous beauty—thine forever to have and to

Joy shall flush thee to fuller being—which expression shall find in song

Ringing triumphant in victory! And thou shalt discover ere long Some low minor notes which thrill with power thro' the

grand sweet symphony, And shall recognize in them the wails which sorrow

wrung from theel" SARA' A. UNDERWOOD.

DECLARATION OF PRINCIPLES.

Prof. Loveland Expresses His Opinions in a Positive Manner.

As there is but little doubt that a Declaration of Prin- ciples. ciples will be madd at the National Convention in October next, it is of the greatest importance that such declaration shall be one of which we shall not be ashamed. One to which we can point with satisfaction, and say that it expresses the basic doctrines of Spiritualism in a clear and perspicuous manner.

is, and what it teaches, without regard to special notions entertained by individuals, or what may be thought or said by outside parties. We are not defining our principles to suit the views of cranks within our lines, or placate bigotry without. Our work is to correctly define Spiritualism, and thus show its exact relation, as an intellectual, moral and religious movement, to those existent at the time of its advent. Nothing which pertains to humanity can occupy an unrelated position to any of the systems of thought and action existing among men. Spiritualism must, be either an ally, an opponent, or a reconstructer.

There should be no concealment, no evasion, but a straightforward statement of principles and purposes. To resort to either would prove dishonesty or cowardice. We should scorn to descend to any mere paltry expediencies to gain either converts or approbation.

Such a declaration is not merely for the ignorant, and its statement of formulas should be in scientific form. Whoever fails to understand the terms should consult the dictionary. They will be instructed by that work. The greatest benefit you can confer upon an ignoramus is, to convince him of his ignorance. He will then feel the necessity of learning. People will find out the meaning of what they wish to comprehend.

The language and ideas should be such as to educate those who study them. The form should be strictly deductive. A patchwork of unrelated affirmations would be a disgrace to us. Better none at all than a motley arrangement of disconnected, commonplace sentimentalisms. If Spiritualism is, as we all affirm, natural, then let us follow nature's method in our declaration of principles. Nature, in evolution, begins with seeds-germs. From these she unfolds the form, members and functions. She does not put roots where branches ought to be; nor the fruit in place of the blossoms. Hence, I say, the declaration should be deductive in form.

We should, in the first place, submit as a basis, a universal proposition, which should include germinally all the affirmations to be made in the sequel. The affirmed principles will be logical deductions from the primary proposition. They will issue from it as naturally as the limbs grow from the trunk of the tree. We will thus have symmetry and order, instead of an unsightly jumble.

Suppose, for instance, we submit the following as our universal proposition: "Spiritualism is the Science and Philosophy of Life." This is a universal proposition, hence we have only to define the attributes, functions and manifestations of life to make a complete definition of Spiritualism. It includes the whole. It embraces all history-all philosophy-all religion-all government and social order, for all these are manifestations of life. The attributes and functions of life include all the possibilities of the eternal future. This makes of our Spiritualism a universal. "Is it that, or is it a mere particular phase of some universal proposition? If so, what is that proposition? Is Spiritualism a truth, or is it the truth? is it a petty sectplike Methodist or Baptist, or is it catholic humanity? If it is the former, I have no interest in a declaration, astit could only be adding another to the narrow, wrangling sects of the religious world.

By way of contrast, let us examine the position of those who oppose a declaration. Most of them declare that Spiritualism is only a fact, and that fact is the communication between the spheres of incarnate and decarnate life as proved by modern phenomena. Now, Spiritualism is not a fact, it is FACT in a universal very many other particular facts. It is no wonder that your rigid analysis. ersons occupying such a position should be opposed to what they call creeds, and also to all efficient or distinctive organization. They have nothing on which, or for which to organize. Their fact is entirely harmonious with one god, three gods, many gods, or no god at all. It is equally at home with the doctrine of hell and damnation, the resurrection of the body, or with any of the innumerable religious notions of the world. It is opposed to all principles of order, and in harmony with intellectual anarchy.

But, it is objected that the matter of declaration should be left to the spirits. By no means. Intelligent spirits would not attempt it, as it would be imposing on us the thought of another sphere of being. By very many it would be regarded as authority, and the wise ones will have nothing to do with imposing a yoke upon

But the spirit world will do all that is wise in this matter. Indeed it has been doing its work in the past. For fifty years it has been displaying to us the science of Spiritualism in such a vast series of experiments as the world has never witnessed before. It has been doing the analytical or scientific work, and now it is our part to do the synthetic, by announcing the principles involved in this vast and complex phenomenality. In addition to the display of the revelatory phenomena, we have been shown the defective and iniquitous governmental and social systems of collective life, and urged to institute new and better methods. This is our work, not theirs. And the first step in this direction is the announcement of the principles on which we base our demands for change and betterment of conditions.

Present conditions of human life are in accord with the recognized principles taught by church and state. They include all the crime and suffering—the hell of our socalled civilization. We must have a new standpoint of action based upon new principles of human relation and duty, or this hell will be eternal. Spiritualists must make that Declaration of Principles, or go down with the corrupt church to merited perdition.

Those to whom Spiritualism is only a fact, can have no special wish for organization; and if they concede its desirability, it is only to the extent of a mere business arrangement. Their Spiritualism is "a fact"-a mere phenomenon, as old as history. It is really only a revival, on a more extended scale, of that which has been common to all the nations, through all the ages of recorded time. It is nothing new; why then any new organization? Why any Declaration of Principles? The most that can possibly be affirmed is a new interpretation of old ideas, as Methodism, by the Wesleys, was a variant interpretation of Christianity from Catholicism or , resbyterianism; and

Universalism interpreted different from them all. Now, if this position is true, if Spiritualism is nothing but a repetition of old time phenomena, then count me out as desiring any declaration. But a crowd will rise up shouting and declaring that Spiritualism is a glorious thing because it proves continued life. Well, suppose it does? Does it prove it any more conclusively than the same phenomena have done all through the ages? Is there any more demonstration by spirit appearance to-day than when Samuel appeared to Saul, or a spirit to Brutus before the battle at Phillipi? And how about those of us who had experienced the same things before the Rochester rappings?

But, if the great mass of professing Spiritualists in the United States think that there is merely "a fact;" that it is not the "Science and Philosophy of Life," then, by all means, say so. We can then say that no ethical prinmeans, say so. We can then say that no ethical prin-ciples are involved in Spiritualism, and therefore the herent in insensate matter. fakes and frauds belong to the Spiritualist movement as

legitimately as any other persons, for it teaches no principles, and can exact no duties. We can then hang our heads in shame and confess that all the aspersions of our enemies are true. Thousands are in the churches to-day in consequence of this repudiation of principles, and thousands more will follow if the National Association fails to enunciate a well-digested Declaration of Prin-PROF. J. S. LOVELAND.

IMMUTABLE LAW, OR

It should contain a full statement of what Spiritualism Which Is In Accord With the Facts of Nature?

> Law implies a predetermined rule of action, by beneficent intelligence, for beneficent purposes, demanding uniform results.

One great barrier to the acquisition of knowledge that leads to beneficent results, is the silly old dogma of im-

Fixed law precludes evolution. The moment we con cede fixed laws we bar evolution. This old dogma of unalterable law is a necessary postu-

ate of the older dogma of a supreme ruler, infinite in wisdom and power. Given false premises, false conclusions are inevitable.

Why those who pose as scientists persist in extolling fixed law is past comprehension except upon the pollparrot theory of repetition. The rigid logic of evolution, demonstrated by differen-

tiated phenomena, proves exactly the reverse of fixed law. All logicians ought to know that fixed law demands all logicians ought to know that fixed law demands uniform results. But instead of uniformity, we find no OLD AND NEW two phenomena alike. Thus demonstrating that no two

causes are alike, consequent upon constant evolution. In the domain of physics, uniformity is devoid of evidence without exception. Nature never duplicates. No two blades of grass are alike, no two leaves of the forest,

manifestation of life. Life never manifests through matter in igneous conditions. Aqueous conditions are indispensable.

Mind is a latent attribute of life, thence it follows that mind can evolve into action, only when life is favorably co-related with matter. Indeed, without evolution of insensate matter, sensate life and mind would never have

Furthermore, the evolution of matter results wholly from antagonism of insensate forces inherent in matter, expressed by heat and cold, by attraction and repulsion.

In the support of this preposterous idea of unalterable law, stilled astronomers, with much pretension and bombast, tell us of the nice poise, and adjustment of the positions and motions of the planets in their "appointed enheres" and yet not one fact exists in proof of these land in proof of the policy in the problem of the land yet. law, stilled astronomers, bast, tell us of the nice poise, and adjusting.

sitions and motions of the planets in their "appointed spheres," and yet not one fact exists in proof of these assumptions. Their apparent poise and fixation is owing assumptions. Their apparent poise and fixation is owing the following assumptions.

The scientific Ghost and the Frontier Boards assumptions. Their apparent poise and fixation is owing the following. The fixed the fixation of provious and the fixation.

The scientific Ghost and the fixation is owing the fixation is owing the fixation of provious and the fixation of provious and the fixation of provious and the fixation is owing the fixation is owing the fixation of the scientific Ghost and the fixation is owing the fixation

We know beyond a shadow of doubt, that the earth has repeatedly changed her orbit in size, shape and plane, and in so doing changed her distance from the sun and sister | Marvelous Manifestations of Psychio planets several millions of miles. Doubtless all planets are subject to similar changes. Honest reader, and captious critic, if you doubt these

statements, we respect your doubts, provided you can state facts that are contradictory, but we trust you will spare us the infliction of vague assumptions, though hoary with age they be.

These statements are logical deductions from phenomena well known to all intelligent men. However, in view of what has hitherto been taught, we realize the immense draft upon your credulity, therefore we cordially invite

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sense, and includes the one fact of spirit communion, and | draft upon your credulity, therefore we cordially invite Geological periods with their differentiated formations

in the same locality, show that the earth has repeatedly and abruptly changed her relative position to the sun, whereby catastrophes succeeded each change.

All productions in kind and quality are determined by conditions, thence when we find arctic and tropic fauna and flora superimposed alternately in adjoining strata we know an abrupt change in conditions was required to abruptly change the productions.

Recognizing the fact that no two causes are exactly

alike; that every cause differs from all preceding causes. we yet know that similar causes produce similar results, therefore when we find arctic and tropic products in the same latitude, we know that arctic and tropic conditions must have exchanged places; we further know that only a sudden exchange of zones could have abruptly changed the products; nor could anything less than a sudden change of the poles' axis produce a sudden exchange of zones.

Knowing the cosmic forces that originated and perpetuate planetary motion, it is easily seen how the same forces can change the line of motion, whereby the zones are exchanged.

Abrupt change of environment by human intervention is known to have abruptly changed oviparous reptilia to viviparous. Surely law is not unalterable, when so easily thwarted.

With the assurance born of ignorance we are gravely told—in support of this double dogma of fixed law and a supreme ruler—that nature makes no mistakes. Very true, but why? Mistakes imply failure to perfect a predetermined design. But insensate nature is incapable of design; she works toward no ideal, she goes it blind on all her operations. Lapsus natura are frequent in all manifestations of animate and vegetable life. Instead of the usual four legs, we have two and three-legged horses, fivelegged cows; two-headed calves, lambs and babies: the Siamese twins. One of our greatest scientists was born minus one arm.

March and April sunshine and showers bring forth fruit flowers in great profusion, with fair promise of fruit in abundance. Lo! a sudden change of conditions from genial warmth to chilling frost blasts all in an hour. These facts are known to all who think.

Furthermore, untold millions of sentient beings have been destroyed by floods, and other millions destroyed by dearth of rain. Most dire results of insensate forces operating without law or purpose; else we are conscious of diabolical cruelty of the deepest dye.

Insensate heat and cold are at constant warfare, consequent upon the earth's axial inclination and orbital revolution, whereby the potency of each waxes and wanes alternately.

The fickle winds, with variable fleetness, bearing upon their wings heat and cold and moisture from diverse zones, render their battle-ground and the victor unknown until fought and lost or won.

If we go back to the Azoic Age and trace life phenomena through succeeding geological periods, we learn that life or mind has never manifested except when insensate matter presented favorable conditions; that life manifestations were good or bad; beautiful or hideous as conditions permitted; that hitherto insensate matter dominated all phenomena, including the mental; that mental qualities in the arctics and tropics differ as widely as the vegetable.

Yea, we plume ourselves upon being free agents, and vet we are all unconscious servants of insensate forces, in-GEO. M. RAMSEY.

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two blades of grass are alike, no two leaves of the forest, no two flowers, no two animates, no two days, no two seasons. In a few years—geologically considered—the seasons will have blended. Nothing in all nature perfect or permanent.

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Evolution of insensate matter is a prerequisite to the manifestation of life. Life never manifests through

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BY THE HON. WARREN SMITH.

"There was no virtue, but the Scriptures could furnish an argument against it."-Rev. Theodore Parker.

There is no breach of the moral law more common and reprehensible than that of violating the sanctity of truth. It is an offense that weakens and destroys human confidence and the trust which, otherwise, men would repose in each other. Our nation boasts of its advancement, and yet it is a lamentable fact that hypocrisy and deception in various forms, are practiced almost universally by the masses.

Truthfulness strengthens human confidence and cements the race into a common brotherhood and sisterhood, while falsehood fosters a spirit of distrust, and prevents the unfoldment and exercise of that fraternal regard and spirit of helpfulness, on which the welfare and happiness of the race so largely depends.

Observation proves that there is no class of people on earth more given to the practice of hypocrisy and falsehood, than the masses of Christian Europe and America. Millions of lies are daily published by the members of the commercial, mercantile and medical worlds. Manufacturers incorporate falsehood and deception into their fabrics and wares, and so adjoit have they become in the art of deceiving, that their patron victims cannot determine between the shoddy and the genuine, until too late to save themselves from loss and inconvenience. Shrewd schemes of legalized robbery under varied attractive names and forms are inaugurated and carried out, to the detriment and injury of the many, and to the benefit of the favored few. This lamentable condition in society is the result of bad moral education and training. The so-called moral ethics of the Christian cult, to say the least, is most damaging to the moral outlook of the race. The general teachings of the Christian system is a libel on honesty, justice and truth. Thousands of its devotees licensed for the commission of crime by the examples and precepts of the Bible and teachings of the church, masquerade under the garb of piety, and yet are recreant in intent, purpose and deed, to every principle of truth and candor. Many so-called Christians are truthful in virtue of inherited moral force of character; but with all persons whose inherited selfish propensities dominate their moral sentiments, the examples and teachings of the Bible constitute a powerful incentive to the practice of deception and falsehood.

Christian ministers who are morally blind or grossly dishonest, sermonize with a great deal of unction about the "God of Truth," and brand their devil as "The Father of Lies." So far as I am able to judge from the statements of the Bible, the Christian's devil was far more truthful and less given to deception and falsehood, than their God, and the statements to the contrary are clerical lies cut out of the whole cloth. When his celestial majesty made man out of mud, he positively forbade him eating of the fruit of the "tree of the knowledge of good and evil," and informed him that the day he ate thereof, he should surely die. Through the persuasion of Eve, 'Adam ate of the forbidden fruit, and instead of dying, as God said he would, he lived hundreds of years and begat sons and daughters, proving the Jewish God to be unreliable and untruthful in his statements. After God had falsely represented to Adam the consequences of eating the forbidden fruit, his Satanic majesty the Devil advised Eve to partake of it, informing her that she should not surely die; "but that she should become as gods knowing good from evil." When the gods were apprised that man had violated the prohibitory injunction in Eden, one of them ordered that the cherubin be placed with flaming sword to guard the tree of life, and the reason assigned for the precaution was: "For behold man has partaken of the tree of the knowledge of good and evil and has become as one of us, knowing good from evil." Just what the Devil said would occur-hence the Bible proves in this instance that the Devil told the truth, while God flagrantly deceived his newly-made creature man. Is it not about time that the small-brained clergy ceased to slander the Devil in contradiction to so-called Bible-stated facts?

In the 22d chapter of the Book of Kings, is given a description of a council in heaven. It appears that an old earthly king called Ahab was giving Jehovah and his chosen people some trouble, and a council was held in the "celestial courts above" to devise some plan to suppress Ahab. Michai, the "true prophet of the Lord," describes this event as follows: "I saw the Lord sitting on his throne and all the host of heaven standing by him. And the Lord said: Who will persuade Ahab that he go up to Ramoth Gilead and fall. And there came forth a spirit and stood before the Lord and said, I will persuade him. And the Lord said unto him, wherewith? And he said, I will go forth and be a lying spirit in the mouths of all his prophets, and he (the Lord) said, Thou shalt persuade him and prevail also, go forth and do so!" The Christian's God is here represented as sending a spirit forth to perpetrate falsehood and deception to secure the downfall of poor old unsuspecting Ahab. What an infamous burlesque on the character of heaven! With such a God, and such a class of plotting, lying spirits in the "('hristian's home of glory," we can expect but little else than falsehood at the hands of those who are so morally distempered as to believe this vile slander against the inhabitants of the super-mundane world.

At a later period this same old slippery God of the Jews commissioned Jonah as a calamity howler, and instructed him to repair to Nineveh and cry out, "Yet forty days and forty nights and Nineveh shall be overthrown. The Bible tells us that God knows everything "from the beginning." If he did, he knew he would not overthrow the city in forty days, and yet he sent Jonah there to proclaim a divinely commissioned lie.

Ezekiel declares that "If a prophet be deceived when he has spoken a thing, I the Lord God have deceived that prophet," while poor old Jeremiah complained bitterly of the deception practiced upon him and his people by this truth-dishonoring God of Abraham, Isaac, Jacob and of the Christians. (Ezek. 14; Jer. 20.) So much in regard to the character of the God of the Jews and Christians for truth; and we will next consider the relationship of the Bible heroes, early Christians and modern church men, to the crime of falsehood. The Jewish God placed the scal of his approval on old Abraham, promised to give to him and his posterity the earth, and declared that "Abraham obeyed my laws and kept my statutes and commandments." By reading the history of Abraham as recorded in the Bible, we find that he waxed rich in silver and gold and slaves, sheep, camels and asses. The methods which Abraham adopted to accumulate riches were in strict keeping with the morality of the Bible.

Jacob was the grand-child of Abraham and well worthy of such a grand-sire Like Abraham he was the special favorite of the Bible God, and father of his chosen people. He was guilty of the most barefaced, mercenary lying to his poor old, blind and dying father. Taking advantage of his father's blindness, he personated Esau his elder brother. Not being fully assured of Esau's identity, Isaac said unto Jacob: "Art thou verily my son Esau?" And Jacob answered: "I am."

David, the "man after God's own heart," was guilty of practicing the most infamous deception on Achish, who at the time was affording him protection and support while hiding away from his own people.

Jesus taught the people in parables which they could not understand, and stated that he did it "that seeing they might see and not perceive," and "that hearing they might hear and not understand." Paul was "all things

declared that he was born a Jew and instructed at the feet of the Jewish rabbi, Dr. Gamuliel. When the Romans arrested him as a disturber of the peace, and were preparing to administer the penalty of the law, he declared himself a Roman to the manor born. His sense of moral obligation was so weak that he did not think it wrong or disrespectful to lie. He wrote to the Corinthians that "Being crafty I caught you with guile." A pretty sentiment to emanate from the great primitive founder of the Christian Church! He excused himself for his brazen-faced duplicity in the following manner: "For if the truth of God hath more abounded through my lie unto his glory, why am I also judged as a sinner? This pernicious principle of sanctifying falsehood adopted and practiced by Paul, reduced the Christian world to a level of mendacity and deceit most deplorable. Mosheim, in his Ecclesiastical History, declares that the

greatest men and most eminent saints during the fourth century, were grossly addicted to lying for the glory of God and to promote the interest of the church. From this black list of ecclesiastical liars he said that he gladly would have exempted the names of the venerable Church Fathers, Ambrose, Hilary, Nazianzen, Augustine and rubber cushions, and the kitchen is to be separate from Jerome, but respect for truth prevented him from doing the main building. All floors and stairways will be so. Daille, in his "Use of the Fathers," says that the Church Fathers scrupled not to forge whole books. St. Augustine, in his Thirty-third Sermon, states that in absolute stillness may be secured—a condition essential Southern Africa, while propagating the gospel in that benighted region, he preached to a whole nation of men and women who had no heads, but had their eyes in their bosoms; and also to a people who had but one eye, and that was in the centre of their foreheads. Eusebius, in his Twelfth Book of Evangelical Preparation, dedicates whole chapters to prove that it is right to lie and deceive when the glory of God requires it. St. Augustine, in referring to Eusebius, declares that "he is full of pride, passion, bitterness, and foul-mouthed to all who contradiet him." On such characters rests the modern church for its authority. Tillemont, in his "Ecclesiastical History," tells us that "without Eusebius we should scarce have had any knowledge of the history of the first ages of Christianity or the authors who wrote at that time,' Then upon the authority of this pestilent old falsifier and perverter of truth, rests the history of the church. Infidels and Spiritualists become justly indignant over

the lies the clergy fabricate and circulate about Fred Thinkers, whose arguments they cannot answer. Mill ions of lies have been told from the English and Americar pulpit about those immortal philosophers and patriots, Voltaire and Thomas Paine, every one of which rested upon Bible and church-established precedents In virtue of these facts, we desire to be charitable toward the Christian's flagrant disregard of truth. We know that the Old Testament commanded, "Thou shalt not lie;" and the New Testament's statement that "all liars shall have their part in the lake that burneth with fire and brimstone," is considered sufficient to protect the interest of truth from violation, but the foregoing examples and precepts casts the preponderant weight against the truth, and in favor of falsehood and deception. Then Christ's assurance that "all manner of sin except one shall be forgiven men," weakens moral restraint and produces the lamentable disregard for truth so common in Christian countries during this and past ages.

Christian fathers and mothers in our Christian land tell millions of lies to their unsuspecting children every Christmas morn about that mythical person called "Santa Claus," and the clergy do the same thing to the older folks from pulpit, about a mythical Christ. While the present doctrines of the church are preached and the Bible is accepted as a standard of morals, we cannot reasonably expect any decrease of crime in Christian countries. This fact rests upon the eternal relationship of cause and effect.

No wonder that Luther, in reviewing the deplorable results of his so-called reformatory labors, stated that One thing no less astonishing than scandalous, is to see. since the doctrines of the Gospel have been brought to light, the world daily goes from bad to worse." The Christian reader will please note that this is a corroboration of my opinion of the influence of the Gospel.

Wesley, speaking of the condition of Christianity in an age that was exclusively Christian, stated that "Christians did not gradually sink, but rushed headlong into vice. Then one might truly say:

"At once in that unhappy age broke in, All wickedness and every deadly sin. Truth, modesty and love fled far away And force and thirst for gold claimed universal sway.'

You are right, Mr. Wesley, and but for the influence of Spiritualism and modern Free Thought, the same deplorable state of ignorance and vice would now prevail in America as it does in Spain and Russia, which nations are muscles being furnished with excitomotor and depressant morally festering plague spots on account of their strict adherence to the doctrines of the Bible and church! WARREN SMITH.

-|-|-|-THE WOMAN OF THE FUTURE.

I see her through the dawning ages coming, With step elastic and with steadfast face, Of inspiration, prayer and toil the summing, Inheritor of wisdom, strength and grace.

No fragile daughter she of Fashion's rearing; From Love's "unreason" free is she I ween: Though all sweet impulses speak in her bearing Yet well herself she rules, a very queen.

No cringing serf to smile as she is bidden, Or dog-like, fawn upon a tyrant's hand; With earnest eves she looks on life unchidden, Its meaning for herself to understand.

And evil shrinks abashed at her clear gazing, Its shamefulness to hide or to repress; While each aspirant effort gains her praising, And little children throng for her caress

To homely duties strength and wisdom bringing, A charm from her sweet presence softly falls And pleasant songs of love and peace are ringing, In the homes whose bound'ries once seemed prison walls.

With courage high and spirit true and tender, Of grandest manly souls the friend and peer, She faces human woes prepared to render Something more helpful than a pitying tear.

For in the nation's councils she is pleading, Or with a ballot meets the nation's needs, All base born tricks of politics unheeding, Her life a record clean of honest deeds.

The future woman! Earth awaits her coming, As mother, teacher, sister, friend or wife, Of all the Ages' hopes she is the summing, To solve their vexing problems, soothe their strife. -Amelia B. Gatrell.

-:--:)0(:---:-As all error is meanness, it is incumbent on every man, who consults his own dignity, to retract it as soon as he discovers it, without fearing any censure so much as that of his own mind.-Dr. Johnson.

So far as a man thinks, he is free. Nothing is more disgusting than the crowing about liberty by slaves, as most men are, and the flippant mistaking for freedom of some paper preamble like a "Declaration of Independence," or the statute right to vote, by those who have never dared to think or act.-Emerson.

Every one of his opinions appears to himself to be writ-

ten with sunbeams. - Watts.

to all men." When the Jews threatened to mob him he | well prepared to meet the enemy. - Washington.

MUSIC USED AS MEDICINE.

The Cure of Diseases by Means of Harmony.

After half a century of desultory scientific discussion on the subject of the value of music as a therapeutic influence—a polemic that has produced little or no echo in the workaday world-the question as to its remedial properties is to be determined in the only manner possible, namely, the establishment of music hospitals Already, at a few of the fashionable health resorts of the Mediterranean the experiment has been made in a small way and with success, says the Chicago Chronicle.

Now a large institution is to be creeted at Bushwick in Surrey, England. The construction will be such as will prevent the escape of sound from one room to another. Between rooms double doors will be used, so that a person passing will have to shut one door before opening and closing the other. The doors besides will have heavy heavily carpeted and the attendants will walk about in felt slippers. Every provision is to be made in order that to the success of the treatment.

PHYSICIANS AND NURSES TO BE MUSICIANS.

Expert violinists, flutists and harpists and a staff of specially equipped physicians and trained nurses will be attached to this peculiar establishment. Both physicians and nurses will be musicians. Only rich patients can enter, such will be the luxury of the arrangements and the expense of the treatment. Primary experiments are to be made on the patient, until the particular instrument and quality of music required are ascertained, and then the treatment begins.

The music cure is receiving practical adoption because of the merit discovered in it of late by persons of distinction. Gladstone, whose dying hours were lengthened and burdened with neuralgic paroxysms, was persuaded to try it, and the effect was one of instantaneous relief. A violinist served him in C major, and at once brought him surcease of pain and the first restful sleep he had had for many days. Herbert Spencer has tried it, and says it produces on the nervous system the effect of mussage on he physical system.

This is not a new quarry that the modern physicians are exploiting, though the impetus was given to the present enthusiastic music cure movement by Dr. Ferrand's paper on the subject, read before the French Academy three years ago. Gibbon notes-somewhere in the last volume of his Roman History-that the action of sound accelerates the circulation of the blood. Democritus says the sounds of the lute proved a remedy for the plague, and Thales of Crete cured the Lacedemonians of the scourge with music. Coelius Aurelianus mentions a flutist who by playing in the Phrygian mode (ardent) "charmed" the diseased limb or part of a sufferer, causing it to palpitate and tremble. Athenaeus, Theophrastus and Augellus employed music as a cure for sciatica and gout. David cured the madness of Saul with the harmonies of the harp.

MUSIC IS SUBJECTIVE.

Psychic authorities have for long held that music belonged to the realm of the subjective; that it is a universal passion of the human soul; that all really good music is the direct product of the subjective mind. The East Indian fakirs invariably invoke the aid of music to enable them to enter the subjective state when they are about to give an exhibition of occult power. Leibnitz says music is a calculation which the soul makes unconsciously in secret. Music from this reasoning is latent in all human beings, as a quality not defined in terms.

It remained for a French enthusiast, Dr. Chomet, who advanced in the '40s the theory of the curative properties of music, to contend that it was a weightless sound fluid, and that to some degree it was filtered through all nature. According to his idea it was of the quality and importance of magnetism and electricity. To the pioneer controversies of Chomet may be traced the recent activity of Dr. Ferrand and the Russian professors, as well as the English and other experimentalists. The ground taken by Ferrand is that music deserves a place in therapeutics in the same category as the antispasmodics—agents that modify the activity of the nerve centers in communicating to them impressions other than those they are accustomed to obey.

Professor Tarchanoff, of St. Petersburg, who is experimenting on dogs and animals, says: "The voluntary fibres, act in relation to the music similarly to the heartthat is to say, joyful music resounds along the excitomotor fibres and sad rousic along the depressant, or inhibitory fibre." Tests made on dogs showed that music increased the elimination of carbonic acid by 16.7 per cent, and the consumption of oxygen to 20.1 per cent. This would indicate clearly that music is a lifegiving, vitalizing power. It was also found by the same Russian scientist that music increased the functional activity of the skin. He claims that it should be regarded as a serious therapeutic agent.

Mr. Patsizi, an Italian physiologist, recently had a patient with a wound in the skull that laid the brain bare. He was thus enabled to observe the actual effect of music on the cerebral circulation. Music occasioned an increase in the size of the brain. Its effect on the cerebral circulation was variable; sometimes the vessels were restricted, sometimes dilated.

Experiments made at Paris last year by Binet and Courtieu demonstrated that music in general, as a sensorial excitation, independent of all suggested feeling, provokes increase of respiration. The major mode is more exciting than the minor.

Dr. H. Brown Strutt, who is one of the foremost members of the new school in London, claims to have enlisted the interest of certain liberal members of the royal family, and that any number of fashionable ladies are having their nervous ailments treated musically. The doctor is himself an accomplished violinist, and holds that a practical, if not expert, knowledge of music is necessary to the practitioner in the new field. As to the facility as well as the efficacy of the music cure, the doctor has put violent headaches to flight in the speedy time of three minutes. In his experiments, neuralgia is less tractable, though in the end the music has proved to be a specific remedy for it. Even the fiercest of aches, the toothache, he has stopped: It is Dr. Strutt's belief that constitutional nervous disorders, which are quickly alleviated by the music treatment, can be cured permanently by proper and continuous application.

PATIENT'S TASTES MUST BE STUDIED.

In the music treatment the constitution and tastes of the patient must be studied. The proper application of the system implies the right kind of music and the right kind of instrument. As to the pharmacopoeia, it is discovered already in Gretry's classification of style of composition. The key of C major is noble and frank, C minor pathetic, D major brilliant, D minor melancholy, E flat grand and pathetic, E major sparkling, E minor rather sad, though the first minor scale in nature, F major mixed, F minor most pathetic of all, F sharp major is hard, G major is warlike and not as grand as C major, G minor is next to F minor in properties of pathos, A major is another brilliant, A minor the simplest and dullest. B flat is grand, but less so than C major and more pathetic than that of F major; B major is brilliant and gay, while that of B minor is adapted to express sincerity and artlessness.

In general all the minor keys are tinged with mel-There is nothing so likely to produce peace as to be ancholy and are used to express abstract sentiments, such as grief, despair, dissimulation, irony, etc. If each key ham, M. D. Price, \$1. For sale at this office.

has its special character the same may be said of every instrument. The bassoon is mournful, consequently it should be employed in expressing sorrow and pathos. The clarinet gives forth the tones of grief, and when used in rendering merry music tinges it with sadness. The oboe suggests reverie by its rural tones. The flute i sweet and tender; it is best adapted to express the delight of a tranquil love. The trombone is deep and harrowing. The trumpet excites frenzy and martial ardor, while the violin seems suited to express in every mood all the sentiments common to humanity. The viola will be used for rendering melodies of tender melancholy. In course of time the characteristics of the several instruments and their distinct effectiveness will have been studied elaborately and reduced to accurate information. For the present the violin, flute and harp are the ones selected for use in the new London hospital.

---|-|-|-TWO LITTLE BABY ANGELS.

Two little baby angels, as fair as fair can be! Did they come from a beautiful island in the sunny Soulland Sea?

Did they fly from a nest in the rosy West, in the home of the setting sun?

Or were they brought on a sunbeam when the Day was just begun?

Two little baby angels the angels bring to me; Two little baby angels as sweet as sweet can be-Pink and peach is his fair face, lily and rose is she.

I wonder where they came from and why they come to

From Somewhere Island over there in the sunny Soulland sea? They came because the angels thought 'twas good for

them and me, And so they brought them to my home and laid them on my knee.

Two little baby angels the angels bring to me; Two little baby angels as sweet as sweet can be— Pink and peach is his fair face, lily and rose is she. His open eyes are bonnie blue, and her's-her eyes? Ah

well! I've looked and tried my very best, and yet I can't quite tell!

They may be jet-I know they're bright-they may be heavenly blue;

But she mostly keeps them "buttoned up"-no room for peeping thro'. Two little baby angels the angels bring to me;

Two little baby angels as sweet as sweet can be-Pink and peach is his fair face, lily and rose is she.

And have they wings? O yes, they have such cunning little things! They're folded close and snug and safe, the tiny little

No bird such plumage ever wore in grove or forest dense One angel wing is "Purity," and one is "Innocence."

Two little baby angels the angels bring to me; Two little baby angels as sweet as sweet can be-Pink and peach is his fair face, lily and rose is she.

I must tell you where they came from? That's the great est mystery! I guess 'twas from some island in the beautiful Soul-land

Sea. I am sure the angels bring them-angels loving, good and true--

And you may ask the angels next time they come to you Two little baby angels the angels bring to me; Two little baby angels as sweet as sweet can be-Pink and peach is his fair face, lily and rose is she.

Two little baby angels as sweet as sweet can be; I guess the angels bring them from the beautiful Soul land Sea:

In the quiet of the evening they rest upon my knee, And the angels come and take them-just where I cannot

Two little baby angels the angels bring to me; Two little baby angels as sweet as sweet can be-Pink and peach is his fair face, lily and rose is she. Hammond, Ind. JAS. C. UNDERHILL.

PRAY MUCH.

Pray much! God loves a sweet dependent spirit That owns itself too weak to walk alone; No peal goes forth, but listening angels hear it. Sometimes in ways mysterious and unknown, Their answers come; but surely as the light Hears the dawn calling, and dispels the night, So do those blessed messengers on high Hear when we call.

Pray much! The friends with whom we hold communings

Exert a subtle influence hour by hour; Turn often, then, with soulful importunings, To these celestial comrades. By their power Thou shalt be girded for the times of strife, That try the strength of every human life; Thou shalt become a victor in the field Where others yield.

Pray much! Each day allow thyself a season For close companionship with minds above: Put by thy will, thy pride, thy stubborn reason,-Keep nothing but humility and love. As one is charged by magnets, so thy soul

Shall feel divine electric currents roll Thro' all its chambers, till it glows with faith That conquers death.

-Ella Wheeler Wilcox.

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he Progressive Thinker.

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SATURDAY, AUGUST 20, 1898.

RELINQUISHED THE DEVIL. .

A body of religionists have been holding what they are pleased to term revival meetings in Topeka. A press dispatch from there says:

"The minister was exhorting some women whom he had called to the mourner's bench to flee from the wrath to come. He said:

"'Give up everything to the Lord. You must relinquish the Devil and all his works; reform your ways; abandon your present methods of living; experience a change of heart; be born again

through the spirit.'
"One of the women looked up, slightly raising her head to view the preacher. She was for a moment apparently wrapped in thought. Suddenly she rose and said with vehemence:

'Before I'll do what you say I'll do the best I can to take care of my family and go to hell when I die."

All honor to the brave woman who repudiated the demands of a foulmouthed bigot, and resolved to care for her family, instead of heeding his demands. Unfortunately she had been indoctrinated into the cruel creed of her parents, and lacked the educational ability to break away from its absurd demands; but her maternal instincts came to her rescue, and saved her from priestly tyranny.

The good woman should be taught that the hell she would accept in preference to unfaithfulness to those she loves, is a part of the machinery of priesteraft, to compel obedience to oppressive demands, and that a place of after death torture has no existence butside of a diseased imagination, Hell, the Devil, an offended God, and a crucified son are appeals to fear, faith and sympathy. All are tools of religious demagogues, used to protract their

WAS THE BOOK AT FAULT?

A report from the penitentiary at Jola parole, but declined it, because he said the people from whence he came would not believe justice had been done him if now permitted to return home. He insisted he would remain in prison two years. And then the newspaper report says: "He spends a large part of his time reading the Bible, and it is his constant companion on Sundays."

This prisoner was formerly engaged in the agency and real estate business at Rockford, Ill. He was extremely plous, and we understand, a Sundayschool superintendent. He loaned money for his patrons, and claimed to take mortgage securities. The unco good gave him their business whilst the resources of widows and orphans were placed in his hands for investment. The story of his failure some two years ago was a painful one, revealing peculation and fraud, in which it is represented near \$200,000 were involved. He was arrested, convicted on his own confession and sent to the pen to do service to the state for one of a multitude of his offenses. While in tail awaiting the term of court his

Bible was his constant companion. Is it not possible Mr. P. has been too close a student of the Bible? Possibly he gained some good lessons from the book, qualifying him for his Sundayschool duties, but the inference is, he gave too much attention to the "Story of the "Unjust Steward, whom Lord commended because he acted wisely" whe nhe defrauded his master by wasting his goods. See Luke 16:1 to 10.

The great offender may have been apprehensive of personal violence should e return to the scene of his embezzle ments, and he may think the prison a safe retreat until angry passions aroused by his crimes shall have ample time to cool.

ANOTHER WAR-CLOUD.

Late advices from Europe seem to indicate a collision at an early day between Great Britain and Russia, growing out of conflicting interests in China It seems China ceded to British subjects the right to construct an important railroad in that empire. Russia desired to pass through northern China to the sea with her great continental railroad. To this China objected, and refused a grant for that purpose. Nevertheless it appears Russia is prosecuting her project independent of a charter. basing her right to do so because favorable grants were made to the British in a similar direction. Says a late cable-

"Her majesty's government-will support the Chirese government in resisting any power which commits any act of aggression in China, on account of China having granted permission to make any railway or public works to British subjects.

It is possible the war-cloud seemingly about to be dissipated between Spain and the United States, will pass over and involve the great Northern powers of Europe in deadly strife. American sympathies will be with our British cousins in such a contest.

THE BELLS, THE BALLS.

That distinguished statesman, the Hon, Edward Everett, in one of his early speeches-died 1865- declared that an American citizen, on certain conditions he commerated, "Should never be allowed to hear the Sabbath bells of a free people." That was proposed as a sort of penalty for entertaining views obnoxious to the speaker. But down in the 26th ward of Chicago, that is just what the people want, and are really distressed because the city council will not suppress the ringing of those disturbing church bells, which they say have become a terrible nuisance, because the petitioners' early morning slumbers are interrupted by the bells' almost ceaseless clamor, commencing in some districts so early as o'clock in the morning. If there is a lull for a brief period, and they are again lost in sleep, they are again wakened by the noisy chimes. The "sweet and quiet neace of the holy Sabbath," of which the clergy are always boasting, and are constantly laboring to make more silent, is thus disturbed in the interest of that same priestly class who only wish the day profaned in their interest.

It may be after all God's ears-for the Bible tells us he has ears to hear-are vexed because of these senseless sounds, and that that is his reason for allowing the lightnings and the cyclones to demolish the stately steeples in which those sleep-disturbing, nerveshattering and Sabbath-breaking tintinnabulators are suspended. If so he would do humanity an absolute service if he would sween them all away,

WANTS PRIESTS PROTECTED.

A telegram announces:

"The Pope has appealed to the United States government to protect Catholic clergymen and church property from the insurgents in the Philip-

Why this special appeal? For 400 years Catholics have been in control in those islands. They have dictated laws and penalties which the Spanish government has enforced with its bayonets. It has treated the natives as an inferior race, tyrannizing over them in every form, and compelling them to observe a system of religion they hated. Now, as their power wanes, and these relics of the Spanish Inquisition are endangered, the successor of the pagan pontiffs asks this young republic to become a cohort in holding the Philippine insurgents in restraint.

No doubt our government will protect all classes of persons at Manila, as becomes its duty as conqueror; but it would be adverse to human nature if the oppressed should have the opportunity and not punish the priestly

wretches who tyrannized over them, though it was done in the name of God. If the victims of the Spanish Inquisition could have organized with sufficient numbers to have punished the authors of their tortures, it is very certain the Pope would have exerted all his ability to shield the persecutors from deserved death, just as he is now doing to protect his vicegerents in the

TRUE TO THEIR INSTINCTS.

A couple of Jesuit Fathers, claiming to represent a hundred churches, called on Gen. Wilson, commanding the United States forces at Ponce, Porto Rico, and wanted information as to the source of priestly support under the new order of things. They were informed that under the American constitution and system of government it was not possible to use public moneys for church or religious purposes; that church and state were wholly separated in America.

intelligence to these holy men; but with the instincts born of trickery, they conluded to make the pews contribute to

their support. If a chaplain in the army chanced to be in sight when Gen. Wilson replied to the priests, he must have made a mental reservation as to them, for every farthing expended for their support is in derogation of the constitution.

WANING DOGMAS.

One J. G. Rogers, in the Contemporary Review, denies that evangelicalism is waning, but contends it is the false teachings of the churches that are passing away. Among the errors he enumerates may be found the unreasonable claim of verbal inspiration of the Bible, which he says the higher criticism has shown to be insuperable. And then the theory of eternal punishment he claims, was derived from Dante rather than from the New Testament, though formulated into creeds. And the decay of faith in these obsolete teachings he seems to class among the hopeful signs of the times.

Well, let the churches go on and eliminate their errors, substitute good deeds in place of faith, and personal sufferings for their own misdeeds in stead of making a scapegoat of an imaginary half-God, half-man, then, after repudiating many other false dogmas, demoralizing in their influence in addition, the church may serve humanity a useful purpose.

A SPECIMEN.

Among the "Ancient Laws and Charters of Massachusetts Bay," published in Boston by order of the General Court, 1814, the Truth Seeker reports one which declares:

"For affirming that men are saved by works and not by faith; for opposing infant baptism; for leaving the church when infants are about to be baptized; the offender shall suffer banishment; and whoever denies the infallibility of the Bible, shall, for the first offense, be openly and severely whipped by the executioner; and for the second offense shall suffer death."

It was by such laws in nearly all the original States this was made a Christian country, and by laws of a similar character relating to blasphemy, the institution has been maintained.

DISCOURAGING TO GOLD HUNT-ERS.

Some fellow in the Klondike gold region writes:

"When I get back home I am going to gather my children around me, and tell them of my terrible tramp on the frozen river: and if they don't cry, I shall whip them."

When he gets back! Alas, that is a very uncertain period! There are many pitfalls between Alaska and his distant home. The danger is not all surmounted when he has reached the gold fields; neither does it end when a competence is gained. And then, safely at home, a fortune quickly accumulated though, by immense toil and suffering, is soon dis-

OBEYING HIS CLERICAL IN-STINOTS,

One Rev. P. F. Jernegan, ambitious to become wealthy, proposed to extract the gold held in solution by the ocean, so he preached up a raid on the watery element until he had aroused the cupidity of his wealthy parishioners in Boston, then organized the "Electrolytic Mariné Salts Company," of which he became manager. With tricks peculiar to the craft he drew on the stockholders for money until he and his assistant, Fisher, had absorbed some \$200,000. when they fled to Europe, leaving the stockholders the vast resources of the ocean from which to recoup their wasted exchequer. "Mount a beggar on a a horse, and he will ride to the Devil," is an old-time proverb. "Trust a preacher with your money, and he will follow the beggar," would be an equally true maxim.

JUST A GOOD THING.

A missionary among the Dakota Indians has a novel device for making converts to Christianity, which is fitting this electric age. His prayer book has metal sides. Electric cords pass from these through the missionary's clothing, and are connected with a small battery in his pocket. The Indian neophyte places one hand on each side of the book, the electric current is turned on, and Mr. Indian, with a whoop, and "me dam big Injun," gradually quiets down and says he has "got a heep white man's religion."

Often we hear people say they know there is something in religion, for they can feel it in their hearts. The Indian gets it in his fingers, and is as positive as is his white brother. Imagination is a powerful factor in all religions.

POINTED QUESTIONS.

While a couple of preachers were holding forth recently at the corner of Madison and Dearborn streets, and a dozen lady assistants were taking up collections, a young man in the crowd addressed the holy men thusly:

"Say, do you fellows ever try to help anybody except by preaching? Did anybody ever hear of your feeding the hungry or clothing the naked? If I caught either of you doing that once, instead of singing hymns in a white vest, swallowtailed coat, and plug hat, I for one would feel a lot more like accepting your invitation to be a Christian."

It is reported no reply was attempted, but the whole shebang, wagon, horses, girls, took an immediate departure for new fields of labor.

A PERSECUTED PREACHER.

Rev. Wm. Hobbs, charged with collecting money without authority, ostensibly for relief of Cubans, was lately arrested at Lamar, Mo., to which place he had fled from Girard, Kansas. The news dispatch says, "Hobbs secured considerable money while lecturing on the sufferings of the destitute Cubans in the Baptist church at Girard, which he used to minister to his own needs."

AMERICAN CHURCH PROPERTY. The people of the United States have over \$350,000,000 invested in church property.-News item.

Multiply that sum by three and the truth will be more nearly reached. Exempt from taxation the policy of the church has been and is to make the amount as small as possible. Trinity church alone, in New York, is said to own property worth over \$50,000,000.

DR. M. E. CONGER.

Dr. M. E. Conger, of Chicago, is at the Vicksburg Camp. The Doctor stands high as a reformer, speaker and author. This must have been very mortifying | His medical works have had an extensive sale, and are very valuable.

A SAD CALAMITY.

Hobo Harold to Weary Willie:-De paper sez dat a distillery burned down las' night an' destroyed five t'ousand barrles o' w'isky. Au' yet some people sez dere's a God!

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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Keep up with the Free Thought proession! You can do so by sending to his office \$1.20 and thus secure The Progressive Thinker one year and Art Magic. Art Magic is practically free to every yearly subscriber, the 20 cents only a little more than paying for the postage or expressage. If you take no Spiritualist paper then you can not keep in step with our great movement, and will necessarily lag in the rear. If you are a Spiritualist, and take no Spiritualist paper, please tell us why you do not? We would like to know.

STATE CONVENTION.

The first annual convention and election of officers of the State Spiritualists' Association of Minnesota will be held in the Morgan Post Hall, 118 Hennepin Ave., Minneapolis, Sept. 6 and 7. All societies throughout the state are requested to send in their applications for a charter, and appoint delegates at nce. W. F. Peck, of St. Louis, and all of the prominent local mediums will participate. An extensive programme s being arranged and a large attendance is expected. The ladies auxiliary will serve meals in the hall.

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

"The Molecular Hypothesis of Na-By Prof. Wm. M. Lockwood. ture.' Prof, Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his in succinct form the Bushall Hypothesis lectures on the Molecular Hypothesis demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For at at this office. Price 25 cents.

THE W. S. A.

The President's Views Concerning It.

For the past five years the National Spiritualists' Association has been a power for good in furthering the inter ests of of Spiritualism. It has sought to serve principles instead of personali tles and has made the upbuilding of the cause as a whole its prime object during its entire history. Its officers have done their best with the limited means at their command to make Spiritualism felt from one side of the continent to the other. Its officers were selected be cause of their interest in Spiritualism, and their willingness to make sacrifice for the sake of their religion. No one of them has received emoluments in money or honor sufficient to compensate him or her for labor expended.

During the entire five years each offi-

cer and trustee has had to sacrifice time and money in behalf of the body he or she represented. The limited resources of the National Association made it an absolute impossibility for any one to "get rich" out of it. Since its organization in 1893, there has been but one regular salaried officer, the secretary. If any one will investigate the matter thoroughly, he will find that this official has been underpaid rather than overpaid for his services up to October, 1897. The first year of its existence the president received no salary; he worked for nothing and found himself, and at the close of the year he was in debt between three and four hundred dollars. money that he had hired to enable him to do his duty as president of the National Spiritualists' Association, During the second year, a private purse of \$1,000 was ostensibly made up to pay the president for his services. Of this less than six hundred dollars were paid him during the year, but the balance was made up by the Association so that he actually received one thousand dollars for his year's work.

The third year the office of president was made a salaried one by the vote of the National Convention, and the amount fixed at \$1,200. This was duly paid, with the understanding that what-ever the President earned as missionary over and above traveling expenses during that year should be turned into the treasury of the National Spiritualists' Association. This he did, having received and collected \$1,844 during that year at an expense of about \$1,050. in 1896, the president's salary was made \$1,500, under the same conditions as the year previous. During that year the president accepted the editorship of the Banner of Light, and remitted all of his salary from the National body from March 24, 1897, save for the time he actually spent in its service. More than this, he turned over all his Sunday earnings to the National Association after he had signed a contract to give up his salary from it.

In 1897 the President's salary was continued at \$1,500, with the tacit un-derstanding that it would be remitted in degree as had been done in the previous year. Thus far this has been done, as no salary, has been drawn by or paid to him since October last. All expenses incurred by him, save expenses of travel to two board meetings, have been paid out of his own pocket. It is probable that this sum will be paid in full another year. The president has met every obligation he assumed in full during the present year, and dis-charged every official duty to the best

of his ability. That the president and his associates have made mistakes I do not deny; but I do emphatically deny that he or they have been serving the National Spirit-ualists' Association for mercenary motives only, with the hope of achieving fame or notoriety. During the past five years the National Association has grown steadily in numbers and won the confidence of the vast majority of the people. It has not done all it ought to have done, or could have done, if it had been properly endowed. It has done more to dignify Spiritualism and to secure for it the respect of the outside world than was done in forty years prior to its organization. There is yet much more to be done, and it will do that work wisely and well as soon as it

Its concept of the Jubilee was a noble ideal and was worthy of Spiritualism in its best sense. That its ideal was not fully realized does not prove that the officers of the National Association are self-seekers or dough-heads, but that they did not take into account the Spanish war, the continuation of hard times, and the extreme individualism of the so-called Spiritualists.

As a matter of fact, the Spanish war was not even a remote possibility two years ago when the Jubilee was first planned. The hard times and individualism of the Spiritualists were considered and methods decided upon by which they could be overcome. But the Jubilee was a success in all respects with the exception of finances. It was planned for what it ought to have been, what it would have been had it not been for the war, and the opposition of certain factions of Spiritualists who were determined to rule or ruin. These factors made the Jubilee a financial failure, for which neither the General Manager nor the National Spiritualists' Association can be held responsible. They did what they believed to be for the best, and are willing to meet the consequences by taking hold to make up the leficit through honest efforts and hard work. It is no part of their mission to sulk or throw stones at those who have done their best for our great movement. They believe that a long pull, a strong pull, and a pull all together will result in the payment of every obligation, and in the advancement of the National Spiritualists' Association.
HARRISON D. BARRETT,

Boston, Mass. Pres. N. S. A.

We are glad to present the above lucid explanation from Mr. Barrett. He is a brilliant young man, chockful of energy, and imbued with a great deal of enthusiasm in his efforts to advance our cause. No one can have a higher respect for him personally than the editor of The Progressive Thinker. For all the officers of the N. S. A. we entertain the most kindly feeling, the most profound respect; many of them are intellectual stars of the first magnitude, and they have been of great service to the cause of truth. But while we entertain this exceedingly kind and fraternal feeling, we beg permission to be allowed to express our candid opinion, as we have done in regard to matters connected with the N. S. A. Jubilee. Criticism, when expressed in the spirit of fraternal kindness, is always a most excellent agent in clearing the atmosphere and preparing the way for, the advancing hosts. It is a most excellent tonic. It is in no sense, whatever, throwing stones.

Whatever the causes that led to the inception of the Jubilee, it was never considered a necessity by the great mass of Spiritualists. They had been this office.

each year exulting, singing songs, giving vent to exuberant feelings, improvising poetry, and speaking words of profound philosophy and wisdom, and all in honor of the advent of Modern Spiritualism. Once a year is amply sufficient to hold public meetings to sim-

ply express our high appreciation of the

angel world. The exercises each year about the 31st of March are of special eignificance, value and importance, and will always hold a high place in the heart of every Spiritualist. The speakers engaged in the anniversary exercises last spring (which constituted a Jubilee all over the United States), were among the very best, and the effects therof were a thousandfold greater and more inspiring than could emanate from any Jubilee in only one place. In school houses, in halls, in parlors, in public places adapted to meetings, all over the United States these auniversary exercises were held and their influence was

much greater for good than any Jubilee at Rochester could possibly have been for there was no ostentatious display and no attempt at anything of the spread-eagle kind. At least 200,000 attended these Jubilee exercises— when placed by the side of the meagre hundreds who attended the Jubilee at Rochester, the latter sinks into pitlable and utter insignificance. The secular press outside of Rochester gave it only the briefest mention, the Chicago daily papers making no notice of it whatever. Recognizing the fact that the Spirit-

ualists all over this broad land hold

services every year in honor of the advent of Modern Spiritualism, the one who first conceived the Rochester Jubilee, at an expense to all outside of that city, ranging from \$20 to \$150, mide the mistake of his life, for a moment's reflection would have shown how utterly needless, under the circumstances, the Rochester Jubilee was, when just taking place under the expiring influence of the hundreds of Jubilees (anniversary exercises) which had been held only a few weeks previously. Whatever favorable estimate any one may attach to the Jubilee at Rochester, it would under any circumstance almost dwindle into a mere modicum of importance when compared with the anniversary Jubilees in the aggregate ield each spring. Hence the Rochester Jubilee was unnecessary, uncalled for in every sense of the word, was unbusiness-like, was not demanded by the advanced minds on the spirit-side of life. nor by the great mass of Spiritualists on this side; it was improperly conceived, badly managed, impractical in its methods, and chockful of dissatisfaction while being conducted. One of the most prominent speakers there, vho was an active leader at the last National Convention, wrote us: "The Jubilee is an immense failure." Of course we were shocked!-shocked from the fact that Spiritualists were too poor to be called upon to nav such a large deficit, and that, too, when some of our mediums and valiant old workers are suffering for the very necessa-

Don't try, Brother Barrett, to bolster up in any respect, whatever, the Jubiee; it was a failure from start to finish -its inception a collossal blunder; its finish a miserable nightmare of a deficit to haunt the Spiritualists like a grim specter until paid: Yet none of the members of the National Association are "doughheads;" we agree with Bro. Barrett in that respect. They are are widely esteemed, are held in reverential respect by many, and it may not even be necessary for them to wear 'mourning" over the failure of the Jubilee. But-but criticism, kindly expressed, is a healthy tonic, and if the National will take it cheerfully even in homeopathic doses, they will grow stronger in all respects, and thank in the slience of their hearts The Progressive Thinker for the attitude it has our views, we propose to give \$10 to assist in wiping out this "deficit" of the Jubilee, and let it stand as an excellent object lesson for the N. S. A. in the future to look at when conducting business.-Editor Progressive Thinker.

MOTHERHOOD.

Oh, what so true, so pure, so good, As love and pride of motherhood? The tender watching and the care That have no likeness anywhere?

What men, most bold, would fear to do, A mother's heart will carry through: Love is too strong to think on death, A child is more than living breath.

A mother's love is fond and wise. Her soul is in her baby's eves: To her the laugh that shakes its throat Is sweeter than the throstle's note.

Her life is in the child she bears, Nor withers with the waste of years; Though promise may in failure die 'Tis love that makes her weep and sigh.

Her love, indeed, outlives her days, Her children treasure up her praise; And though no more they see her face, Her name retains its native grace. -Exchange.

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THE N. S. A.

The Coming Convention.

To the Editor:-The time is rapidly approaching for the meeting of that important organization, and there is one subject of special interest I desire to call the attention of your readers to among the many others that will be

brought before the convention. I refer to that of proxies. There have been several efforts made in previous conventions to correct the custom existing in regard to the appointment of proxies by societies located at a distance from Washington. But thus far no effort has been successful. Perhaps at the next convention some more satisfactory rule may be adopted.

Complaints are often made of the East, and especially Washington, having entire preponderance in the convention, controlling all legislation, particularly in the election of officers, As the next convention is probably to

have the question of a change of administration, as suggested by The Progressive Thinker and those in sympathy with that suggestion, brought practi-cably before it, it is especially necessary that societies desiring to have a voice in this legislation and to be fairly represented, see to it at once, that their per capita dues are paid, which entitles them to delegates, and that they select such delegates as can and will attend the convention, under all ordinary cir-

When it is not possible for such dele gates to attend they should be instructed to name the proxy they desire to represent them.

The custom of sending proxies to the president, secretary, or other members of the board of trustees, is liable to abuse, and to defeat the best objects of the organization in a close vote. Especially this may be the case in the election of officers where personal interests are involved

As more important consequences are involved to the N. S. A., and to the cause of Spiritualism in America, in the approaching convention than to any previous one, it is greatly to be desired that all auxiliary societies should be represented by some active, thinking member from their own body. All realize the importance of a wise, energetic board of trustees, and if any change in the present board is desired, it is doubly important they should be carefully selected. It is generally understood that some of the present board cannot be prevailed upon to remain in the board longer.

Their places of course must be filled, and as a good deal of expense is involved, without compensation, to all exwhose reputation is world-wide, and cept the president and secretary, it is a grave question which devolves upon the delegates to determine as to who shall be selected to fill their places.

Those who feel that a change should be made in the entire board, cannot ignore their duty to name better and more satisfactory persons to fill those important positions. And if they cannot name such as will serve, or can probably be elected, had we not better continue in office those who have so long and so faithfully served, at least another year? E. W. GOULD. Onset, Mass.

A PROPOSITION

among our very brightest minds-and To Raise the Funds to Pay the Jubilee Deficit.

To the Editor:-Once again I presume upon your kindness, for I want to grasp the hand of your correspondent, J. M. Humphry. His letter has the true Spir-Itual ring about it. It is time we ston finding fault and get down to some practical work. The Jubilee has done its work, perhaps more effectually than assumed, and the general shaking up it any of us know. We have all gained has given our ranks. Notwithstanding experience, and if it has roused us from ture of nine thousand dollars. Howthe comfortable sleep in which many of ever, the old School of Experience ever us have been indulging and started us forward doing something for the cause it may indeed be registered as a "phenomenal success."

And now to work to pay our debts. No more quibbling at the word "our;" we are going to pay it somehow, and as a small beginning I have to day sent out on their message of love, ten "endless chain letters," and herein enclose you copy of same, also \$1 as my contribution of 10 cents upon each of these. Mr. Walker can state the amount received from time to time in The Proressive Thinker.

Every Spiritualist has his or her cir cle of friends and it is asking but little

I would especially ask the many leaders of our cause that they would interest themselves in this among the members of their own societies; by this means we could speedily cover the United States and should at least do something towards lifting the burden from our esteemed manager's shoulders.

To the Spiritualists of America: Dear Friends:-Is the cause of Spirit-

Apologizing for again troubling you, i

Yours Fraternally, CAROLINE CATLIN

ualism dear enough to you to make a small sacrifice for it? If so, now is the time to prove it. In response to the spoken and unspoken desire of a great many hearts, the Semi-Centennial Jubilee was held at Rochester. From a number of unforeseen circumstances that celebration was not a financial success, and although the General Manager generously offered to shoulder the burden of the deficit the honor of Spiritualists forbids that it should be so. To prevent this and relieve the N. S. A. from all anxiety in the matter, will you from 25 cents to 20 cents. not aid in the scheme of this "endless chain letter?" If so, kindly forward 10 cents to Frank Walker, Hamburg, N. Y., and send this letter on to some friend to do likewise; do not let it stop until the object is fully attained. This will be announced in The Progressive Thinker. Remember what Spiritualism has done for you, and if you feel interested enough, please copy and start a chain of your own. Send contributions to Frank Walker, marked "Catlin letter No. 2. Jubilee Deficit."

Yours Fraternally, CAROLINE CATLIN.

Chicago, Ill.

ence in passing from the old faith of her The Beginning of Life. Immortality, parents to the light and knowledge of The Substance of Its Environments. Spiritualism. It is written in a sweet Psychic Science. What the spirit, and is well adapted to place in Things" Is. Song of Psyche. A pamphthe hands of Christian people. Price let by L. M. Rose. Contains 71 pages of 15 cents.

"The Religion of the Future." By S. love deep, clear thought, reverent for detailed accounts of two cases of 50 cents.

WHERE WE ARE AT,

Some of the Difficulties of Our Cause.

To the Editor:-In issue of July 30 I find two timely articles which ought to be read and considered by every true Spiritualist. The one, "Where Are We At," by Dr. T. Wilkins; the other by Bro. W. E. Bonney, under the head of Unpleasant Facts by a Missionary Worker.' These two articles cover the ground

of our true condition to-day. The stayat-homes and easy to please, or selfsatisfied Spiritualists have no conception of the destructive forces that have attached themselves to our ranks, and the detrimental influences going out therefrom, and the great field awaiting the laborer, the many willing souls that would carry the truth to these hungry souls, but cannot afford the expenditures attached thereto. In a three nonths' missionary tour last summer I had similar experiences as that of Bro. Bonney and wife. I found many liveawake Spiritualists, but the majority who looked upon the dark side of the picture, which makes of us chronic fault-finders. These are ever ready to give out their doleful story-"It is no use trying. Our Spiritualists are divided and you couldn't get an audience," etc. Invariably an audience of several hundred was the result; especially was this true in an Ohio city. The large assembly room of their city building was filled (many standing, for four consecutive nights) with their best citizens and church people. Nowhere did I find a lack of interest except among Spiritualists. How indolent some of us do grow after truth has come to us. "But then you know there is no hell, and let others find the truth as I did." This idea has taken possession of us.

While we know that our ship is anchored on a bank of destruction through this indolence, yet we hope some sweet day the spirit world will come to our rescue and extricate us bodily, and lift us into a state of purification-all without any effort on our part. Is not this where we are at?

Then, again, honest workers are placed in the same line with impostors; these have even more privileges, for they have more endorsements. Their manifestations are the diet that satisfies the majority of our people. Then, too, they have their certificates and endorsements from societies and the N. S. A. The vilest impostor I ever met was beating the railroads on one of these clerical passes. Now who is at fault? We, the N. S. A., or the impostor? I say we as Spiritualists. Let us quit singing "What shall the harvest be," when we are constantly tilling the soil for this seed of destruction. If we dealt with these low, degraded creatures as we do with all other criminals, or as did the judge that passed sentence upon Gillman, the materializer, we would soon rid our ranks. If we have created these sharks through our desire for more than our spirit friends can give us, and we are aware of this fact, why allow our opponents to cleanse our ranks, while we sit singing "There's a land that is fairer than day?" I ask in all candor what would we do there, for we don't know a dummy from our spirit grandmother here, nor an independent voice from that of the medium's.

I believe in the phenomena. I was made a convert through it. But like Bro. Wilkins, if we have it, let us produce it, for souls are waiting to know of this immortality brought to light. This, then, is where we are at. There's a work to do, and so let us be up and doing. Let every one con-

tribute his mite to the sending out of honest workers as missionaries. If this had been considered instead of the late Jubilee, think of the good in the saving of souls that would have been brought into light by this expendi-

Let us not "Wait for the Wagon" (Band) or the passing of judgment of those in authority, but walk in the line of duty and labor. Words were given Into the mouth of one of old that confounded the wise. Let us as Spiritualists be like minded, realizing that individual action combines the force that shall move the world out of darkness into light. Then shall the result of our labor be realized, and we be made to

see "Where we are at." MRS. J. W. KRATZ. Evansville, Ind.

"Who Are These Spiritualists and for the cause that they will aid in this method of raising in small amounts to the deficit.

What Is Spiritualism?" A pamphlet of the pages by Dr. J. M. Peebles, the well-known author. Price 15 cents. For

sale at this office.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Eunoblement of Humanity." By E. D. Babbitt, LL. D., M.D. This comprises the last part of Human Culture and Cure. l'aper cover, 15 cents. For sale at this office.

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

Social Evils: Their Causes and Cure. By Mrs. Maria M. King. Price reduced

"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 subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to \$1, cloth; paper, 50 cents. For sale at this office.

"Edith Bramley's Vision." Vivid description of a Jesuit spirit conclave, together with interesting corroborative testimony. Price 16 cents. For sale at this office.

"From Night to Morn, or An Appeal" "The Universe." What Force Is, to the Baptist Church." By Abby A. The Beginning of Creation. What Mat-Judson. Gives an account of her experitor. Its. The Creation of the Earth. "The Universe." What Force Is, interesting matter. Price 25 cents. For sale at this office.

Well. This is a work of far more than "The Watseka Wonder." To the stuordinary power and value, by a bold, dent of psychic phenomena, this pam-untrammeled thinker. Spiritualists who phlet is intensely interesting. It gives of the Romish confessional, as proved truth alone, will be pleased with it, and consciousness," namely Mary Lurancy by the sad experience of many wrecked well repaid by its perusal. For sale at Vennum of Waiseka, Ill., and Mary this office. Price, cloth, \$1.25; paper, Reynolds of Venango County, Pa. For sale at this office. Price 15c.

great mistake, however, for a skeptic

to begin to investigate with materializa-

tion, though most of them do; it is too

their departure... The association moves

light and truth are being given to many

returned from his trip to the Congress

change" to give a few thoughts that

would lift up and better the lives of

those who were ever ready to listen.

His remarks as to the finding of the

truth of Spiritualism in every country in which he had been, and the proof

that the spirits of those gone before

could communicate with him on the

sandy desert in Arabia, as well as here

in his native land, were of marked in-

and it seems as though those who came

as the advocates of that doctrine have

had an opportunity to hear something

of the other side of the question; as Brothers Howe, Hull, Lockwood and

Peebles had quite a good deal to say in

regard to the matter. Mr. Titus, of

Canada, and Mrs. Harnett, who has

lived in India, and Pundit Lalan, from

India, presented their side of the ques-

Prof. Lockwood gave a series of sci-

entific and instructive lectures, illus-

trating many of the telling points by

scientific apparatus on the fable before

grown out of materialism into an intel-

possible for a person to listen to a

are truly of an instructive and elevat-

For many years I have heard of a

speaker in the field that I had never

met, but this last week he came to Lily

Dale, and at last I have had the pleas-

ure and profit of hearing Brother J. Clegg Wright. Although he is small in

stature and delicate in body, there is a

development of mental energy that

the hands of the spirit realm, in which

we now live. He is very dramatic in

his delivery, and very interesting in

To-day is the first of a three-days'

onvention of the National Young Peo-

ple's Spiritualist Union, and they have

been kindly received here at the camp.

The address or report given by Mrs.

Cadwallader, of the growth of the young people's movement in Great Brit-

ain, was of much interest to the older

Spiritualists as well as the body to

which she was reporting as their dele-

gate to the great Congress in London

and Keithly. Many of the incidents she

related were very touching and the

story of an orphan girl but twelve years old, going to the officers of her lyceum

and asking if she might learn the "Star

Spangled Banner' and sing it for the

lady who was alone and so far from

makes him a remarkable instrument in

ing character.

the subject matter.

"Theosophy Day" has come and gone,

spiriritual.

terest.

that are hungry for that sustenance which will build up and develop the strong meat for babes. Following the labor of Lyman C. Howe, came the teachings of Moses Last night the trumpet medium, C. H. Barnes, hoping to be able to meet this Hull, and he was listened to with demand, gave the first materializing semarked attention in his explanation of ance held on the grounds this season. Partial materializations had appeared many passages from the Bible. At the time he was with us, we also had the at his trumpet seances and his friends great traveler who has been around the were sanguine that he would succeed.

The first form appearing was clothed in white, even the face swathed in a fleecy veil. It only stepped outside of the curtain and then disappeared. Another and another came in like manner. Finally a chair was set in front of the curtain, and one after another it was occupied by some one from the circle Each in turn received a spirit friend from the cabinet, representing father, mother, husband, etc. We could hear them whispering words of endearment, embracing and kissing their friends as they stood behind the chair.

One wore a uniform, the decorations of which were outlined in pale blue flame. This one came as the husband of Mrs. Frank Pierce, of Alliance. Mrs. Jacob Maurer, Mrs. Lena Die bolt and Mr. Parmer, all of Cleveland,

The last one appearing claimed to be from the sphere of Thomas Paine, and repeated the famous quotation from his lips, "The world is my country; to do good is my religion."

recognized spirit friends.

To-day, after the lecture given by Mrs. Lizzie Miller, of Canton, Mr. Barnes gave psychometric reading from handkerchiefs, rings, etc. He gave events in the past lives of the owners and described spirits around them. The him. He certainly proved that he had persons receiving these readings expressed themselves as well satisfied. lectual Spiritualist by positive proof and demonstration. It does not seem that they were the result of some occult power on the part of the medium, as some of the events described could course of his lectures and not be made not have been known by the medium. During this meeting Mrs. Frank to know himself or herself better. They Pierce, of Alliance, was attacked with heart failure, and had to be carried to her cottage. She is now lying in a crit-

ical condition. Anna L. Robinson, of Port Huron, Mich., lectured this morning, taking her subject from a song which was sung by Mrs. Herrick, entitled "A Beautiful Morning." She declared that after traveling all night to reach here, she scarcely realized that it was morning at all until she saw the sun rising in the faces of the friends who greeted her, each one leaving a little piece of it in her possession. She is a winsome, entertaining speaker, and appeals rather to the heart than the head

In the afternoon Mrs. M. McCaslin. of Cleveland, lectured on "Bodily Immortality," illustrating her subject with life-sized manikins of the human body. She declared the anatomy of the body suggested that the object of nature was to preserve it indefinitely. The won-derful recuperative powers of the body were cited as indicating this fact, and declared that there was truth in the Bible text even as applied to the human body, "The last enemy to be overcome is death.'

MRS. M. McCASLIN.

From Ingersoll to Christ. The New York Herald of recent date relates the following:
The Eighteenth Street Methodist Episcopal Church, near Eighth avenue. this city, was crowded at the thanksgiving services held in accordance with the Pesident's proclamation. The pas tor, the Rev. Dr. John W. Campbell officiated. He read two letters he had

received from the seat of war in Cuba. One was from his son, John Morley Campbell, a private in Company B. of the Seventy-first regiment, and described his experiences under fire. The name of the writer of the other letter was not disclosed. He is attached

to the gunboat Hist. In it he said: "Though I am not a follower of any particular church, and for years was never once inside of one, I did like to listen to your sermons and wanted to oin your church a good many times, but having been an infidel, a believer in the theories of Ingersoll and reader of

Tolstoi and others, I hardly felt qual-"Here to-day it looked several times as that we would never live through it and I felt sorry that I did not belong to some church in America. When the war broke out I joined the navy, and

was soon promoted to the rank of machinist, first class. "I have seen my first battle, and i was a good one. You would be surprised to see how coolly we attacked a

city protected by a good shore battery and seven gunboats. "One three-pounder was our best gur

and the Spanlards were throwing eightinch shells all around us. In action l have charge of the boiler room, and I tell you when I saw the main steampipes carried away upon the Hornet, the other boat, I thought my time was come. I saw the men at that boat running away from the escaping steam, never once stopping to fire their guns Had it happened to us we would have been boiled alive in the boiler room, though I think I could have killed any man that showed any signs of cow-

the numerous sins of my life, but I must be a coward myself or I would have faced the future as I have lived the past. I hardly expect to return, but I hope to, and therefore apply to you

for admission to your church. The letter was considered so satisfactory that he was unanimously elected

to membership in the church. He hoped, in the face of death, for a

future, and perhaps knew of none but that which his father had taught from the Bible. Anything but the blankness of total annihilation; anything but that the end of man is at death. That hone that is inborn in all men is proof that there is a future—something, some

A LIBRARY.

Commence forming one now by subscribing for The Progressive Thinker, and securing Art Magic. The paper one year and Art Magic will cost you only \$1.20. Supposing the plan had been adopted by The Progressive Thinker when it was first issued. Then you could have had in your library at the present time dight valuable books. But it is better late than never. Commence now, if you have not done so already, to form a library by subscribing for The Progressive Thinker. A library in this fast age is absolutely essential. Aid us

"The Religion of Humanity, a Philosophy of Life." By J. Leon Benwell. An interesting and thoughtful pamph-



WORDS OF APPREGIATION

"Out of the Abundance of the Heart the Mouth" Speaketh" of Our Premium Book.

publish such a paper and give such beautiful premiums with it. I can't understand how any Spiritualist can live without the paper. MRS. N. REID.

Good things of this life, and a long one to still conduct The Progressive Think er.

O. H. COLVIN.

To the Editor:—I have received Art

lent among Spiritualists. H. M. B.

To the Editor:—I have read your premium, Ghost Land, and a world of light it throws on many questions of vital importance; a book that ought to be in the home of every Spiritualist pected. I take great pleasure in read-G. S. STEPHENS.

To the Editor:-I am happy in acknowledging the receipt of Art Magic. So far as I have looked into it, the impression received is generous and hopeful of good. I trust to a generous appreciation of my anxiety to atone for what may seem to you needless impor-T. A. PARKINSON.

To the Editor:-I herewith send you scription for The Progressive Thinker donating to your subscribers. I think there must be some "magic" in the replenishing of your exchequer, or else you must have had a big pile laid up to start with, and if the latter, you must remember that drop by drop the

ocean may be emptied.
S. M. RICHARDSON.

To the Editor:-It is with pleasure that I write that I have received "Art Magic" all right. I have not concluded the reading of the book yet, but find it intensely interesting, and it satisfactorily answers many queries that have been in my mind. I shall certainly recommend it to all my friends; and I wish to thank you very much for it, as I look upon it as in the nature of a gift, the paper alone being worth all and more of the \$1.20 forwarded to you. With earnest wishes for your further success, I am, yours very sincerely,

AMELIA E. HAYES.

'Ghost Land" and "Art Magic"; they are splendid and instructive. MRS. J. J. WHITNEY.

out I want your edition to match Ghost Land. H. LEWIS.

To the Editor:-My query expressed in your journal recently as to what surprise awaited your readers, was quickly answered, "Art Magic." Truly this is scription to your valuable paper and "Art Magic" for \$1.20. I well remember when this book first issued from the gifted and competent writer, Mrs. E. H. elsewhere at \$5 per copy. It presents sive manner it should be read by all. TITUS MERRITT.

and like it very much. I look forward with a great deal of pleasure for The Progressive Thinker which I receive every week. I take 13 weekly papers and a number of monthlies and semi-month lies, and above them all I prize the Pro-

gressive Thinker the highest.
J. G. LEATHERS.

To the Editor:-Please find enclosed

Progressive Thinker, and Art Magic. I have Ghost Land. I cannot see how you can sell such books for so little money. I wish to express the deep regard I have for you personally and the

from that than any other subject that for the postage or express charges. By ever engaged my mind. I do not say this in a spirit of flattery, but from the depths of a grateful heart that it is only your due, not only for past but present touch with the occult movement effort. I have been the recipient of throughout the world. Tell your neighfrom one to three spiritual papers for bor of this great offer. the last thirty-five years, and to me The Progressive Thinker is the acme of SMITH HOMER.

To the Editor:-To say I am pleased with Ghost Land but faintly expresses facts he states, and his keen, scathing my feeling. I have had one volume and

To the Editor:-I have received Art To the Editor:—I have read "Ghost of spiritual thought, If the thousands of unit of or people only realized the fact that you are dealing out the richest treasopportunity to read it, for I think the ures of thought, comparatively free of true Progressive Thinker, they would ply them with the richest literature that flows from the spirit world. C. F. COLE.

> To the Editor:-Please excuse me for not acknowledging the receipt of the beautiful books, Ghost Land and Ark ing them. Many thanks and well wishes. MRS. M. J. RAMAGE.

> To the Editor; Some time in March I sent you \$1.12 for The Progressive Thinker for this year (1898) and Ghost Land. I was very much pleased with both paper and book, and now I want Art Magic, and we think we cannot do without The Progressive Thinker, so I send with this \$1.20 to pay for the paper for 1899 and Art Magic, as advertised by you. It seems to me that the paper grows better all the time, and wo are very much pleased with it, and we want to read Art Magic and feel sufe that we will be very much interested in MRS. HANNAH SMALL.

To the Editor:-I received Ghost Land, and a few days later, Art Magic, I have been very busy, so only glanced at them hurriedly; but enough to know.
I have two splendid books and for the price are the grandest I ever saw. I thank you very much and wish you success.

MRS. C. C. SOSTHEIM.

Description of ArtMagic.

"Art Magic" contains nearly 400 large pages. It is neatly printed on first-class quality of paper, and bound in cloth in exquisite style; in fact but very few books to-day are so neatly and substantially gotten up, and yet it is to be sent forth practically as a gift. It will be an ornament to any center table, and ts contents will be perused with avidity by all reflective minds, however auch they may dissent from some of the opinions presented.

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ART MAGIC, Ghost Land and The Progressive Thinker One Year, \$1.70.

A GOOD THING. Do you know a good thing? If so

then increase the dimensions of your library by subscribing for The Progress. ive Thinker one year and securing Art Magic. Art Magic is a book of nearly noble work you have been doing for the 400 pages, is elegantly bound and is last thirty years. I have held you in licely printed. As prices go it is well dear memory since you gave to the world that lucid, far-reaching and exhaustive essay that was called a "Search After God." I learned more the 20 cents only a little more than pays securing a premium book each year in connection with a yearly subscription to The Progressive Thinker, you keep in,

> "Talleyrand's Letter to the Pope" will be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic review of Romish ideas and practices should be read by all. Sold at this of-See. Price 25 cents.

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

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

September 4.

Niantic Camp, Ct. Niantic Camp-meeting commences June 24, and continues until ance of delegates is desired from the September 8, inclusive. Excursion tickets to Niantic can be obtained at all will be held at Spiritual Temple (old

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. Topeka Camp, Kansas. Commences September 11 and continuing until the 25th. T. P. Kelley, Secretary, 211 E. Fourth St., Topeka, Kan.

Grand Ledge Camp, Mich. Grand Ledge Spiritualists' Camp will ing to hear them relate their experience open July 31, and close August 28, in- in the early days, when with ax and clusive. Mrs. Geo. Sheets, secretary other tools they cleared away the un-

Mt. Pleasant Park Camp, Ia. Commences Sunday, July 31, and closes Sunday, August 28. For full in-

Lake Brady Camp, O. man during the session. 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. Commences 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.

Randolph, secretary.

Vicksburg Camp, Mich. The Vicksburg camp, at Fraser's Grove, opens August 5, and closes August 28. Programmes will be sent to anyone addressing Jeanette Fraser,

Vicksburg, Mich. Island Lake Camp, Mich.

Fourth annual camp meeting of the ing August 31 1898.

Lakeside Park Camp, Mo. Lakeside Park, Jasper county, Mo., commencing September 10 and closing audiences at Lake Pleasant have had the 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. Haslett Park Camp, Mich.

Opens July 31, closes August 28. For information and programmes, address I. D. Richmond, Secretary, St. Johns,

Harmouy Grove Camp, Cal. The Harmony Grove Camp will open at Escondido, San Diego, county, Cal., Sunday, August 14, closing Sunday, Au-

For further particulars, enclose stamp and address the corresponding georgialy, Miss Mary Nulton, Escondido, 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 dread, but will unfold all that is useful Sunday in August and continues two and eternal." weeks. Near Millersport, O., 30 miles east of Columbus. S. I. Woolley, pres-

Franklin, Nebraska.

The Northwest Kansas and Southwest 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. Halnes, Franklin, Neb.,

Etna, Maine.

Camp will open August 26 and close September 4. For particulars address H. B. Emery, secretary, Glenburn, Me.

Delphos. Kansas. Commences August 5, closes on th 22d. M. Blanchard, secretary.

Catalpa Park, Mo.

Catalpa Park Camp-meeting, at Liberal, Mo., commences August 20, and closes September 4. Mrs. Alice Wal-

Verona Park, Me. The annual camp-meeting of the Pe-

Dallas. Texas.

Texas is to have a camp-meeting, at Dallas, September 10 to 20. D. G. Follows from It. Two lectures. By Hinckley, 563 S. Central avenue, Dallas, Mrs. Maria M. King, Price reduced

CAMP-MEETING DIRECTORY.

Camp Progress, Mass. This camp is open only on Sunday, and is located on the Essex street road, between Lynn and Salem, Mass.

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 attendl various local societies. The meeting stations on the New London Northern city hall, Michigan avenue, E. Comrailroad at little more than half fare. delegates at all trains and entertain-MAY F. AYRES.

LAKE PLEASANT, MASS.

Doings of the Past Week.

The 25th convocation of the New England Spiritualist Camp-Meeting Association is now in session, having opened July 31, and will continue until August 20. This is the oldest Spiritualist campmeeting in existence and many of the pioneers are now present to help celebrate the silver jubilee. It is interest-

derbrush and pitched their tents on the beautiful lake.
Some of the brightest and most intellectual minds of the century have stood on the rostrum here and given spiritual formation address Martin H. McGrath, food to a hungry multitude. The talent secretary, at Fulton, Ill. secured for this year is also of the best. such well-known speakers and mediums Opens July 10, and closes September | being engaged as Helen Temple Brigham, Dr. C. W. Hidden, J. CleggWright, man during the session | Prof. W. M. Lockwood, Mrs. May S. Pepper, John Slater, Edgar W. Emerson, Mrs. Carrie E. S. Twing, J. Frank Baxter, Mrs. Tillie U. Reynolds, Miss Lizzie Harlow, Mr. F. A. Wiggin, Mrs. Cunningham and Mr. and Mrs. E. W. Wallis, of London, Eng. Rev. B. Fay Mills, formerly a noted evangelist, but now a liberal lecturer, will give special lectures August 13 and 14. The president of the association, Judge A. H. Dailey, opened the camp-meeting with an appropriate address, and the meet-

ings of the past week have been full of Sunday, August 7, was a red letter day for the camp. All nature was at her best, the day was perfect. Three concerts were given on the grounds which drew in a large crowd from the neighboring towns. An excursion party from Troy, Albany and cinity, which helped swell the attendance at the lectures. Dr. C. W. Hidden was the speaker in the morning and was followed by tests by Mrs. Cunningham. John Slater held a test scance in the temple previous to the afternoon lecture and also followed the speaker, Island Lake Camp Association, Island Mrs. Helen Temple Brigham, with mes-Lake, Mich., beginning July 1, and end-sages. He gave full names, descriptions of places and events very rapidly,

which were received with satisfaction and applause. It has been several years since the pleasure of listening to Helen Temple Brigham, and the packed house gave her a greeting which testified to their appreciation of her work in the past. She has a world-wide reputation as an inspirational speaker. Her text on this occasion was taken from one of the songs rendered by the Ladies' Schubert Quartette, "The body goes to the dust from which it came, but the spirit is

yielded to the God who gave it." She said in part: "In the religion of the past death held a gloom over the people. Our loved ones come not again to us, they said: they are lost and gone. Then came the dawning light spreading sunshine everywhere. It is called Spiritualism. It has been traduced, abused and many evils done in its name, but it brings comfort and gladness, and proves that there is no eternal separation. When you get a letter, the envelope is not the important part of it, but you tear it off and throw it away. Our bodies are like the envelope. It holds the spirit for a little while, but it is not the spirit itself. When released it goes to the boundless sea of life where it is refined and purifled. It gots into the consciousness of eternal God, where rest and peace abound. You have nothing to fear or

Several subjects were given Mrs. Brigham by the audience for an inspirational poem, which were woven into rhyme, calling forth much appreciation. The lyceum held in the evening was largely attended, and a fine program

rendered by the little ones. Saturday, August 6, was the day set apart for the N. S. A., and H. D. Barrett, president, and Francis Woodbury secretary, were among the many speak ers who showed the necessity for organ

ization and co-operation.

Monday was devoted to the interests of the Veterans' Union, and many earnest appeals were made in the interest of the Mediums' Home at Waverly LIDA B. BROWNE.

Grand Ledge Camp, Mich. The Grand Ledge Camp Association feels very much encouraged in the good work this season, as the attendance is larger than last year. E. W. Sprague and Dr. Batdorf gave two very instruct ive and inspiring lectures Sunday, Aug 7. The former is accompanied by his

The annual camp-meeting of the Penobscot Spiritual Temple Association will be held at Verona Park, Me., August 5 to 22 and 21. LAURA MATTOCK. Secretary.

from 25 cents to 20 cents

The Work of the Past Week, Notes of the Daily Doings.

ONSET BAY.

Monday, August 1, Conference. Tuesday services opened with singing "The Greeting to Onset," by Mr. Max-

Mr. A. E. Tisdale lectured upon "Physical and Spiritual Science." He said: "I believe in the futhomless ocean of intelligence, the omniscient, omnipresent power whom we can apprehend but can never comprehend. It is easier to believe some things than to doubt, for to doubt plunges us Into a bewildering condition. We can reason only from what we know and we only know the phenomena of physical manifestation. Spirit life is the very acme of science and as Spiritualists we are scientists of the very highest order. There should be no antagonism between natural the world three times, and says he is going ology and true science. We deny that there is any force in nature that is unknowable. Spirit apart from matter is of Spiritualists in London, Eng., and unknowable. Matter is beyond the was always ready in conference or "exreach of investigation except through spirit. Mediumship should constitute to the scientific mind all expressions of mind and matter. Thought cannot be divided. Unity and personality are in-divisible. There are no dead; our lives know no break in nature's unfolding."

Song by Mr. Maxham. Fine tests by Dr. Ewell followed the lecture. Wednesday, Mrs. Sarah A. Byrnes lectured upon "The Castles of Spiritual

ism." Dr. Ewell gave fine tests at the close of the lecture. Thursday, opening song by Mr. Max-

Mr. A. E. Tisdale lectured, taking for his subject, "Spiritualism, the New Name for truth." Song by Mr. Maxham. Tests by Dr. Ewell. Friday, Mrs. Byrnes lectured for the

last time this season. Saturday, Mr. Maxham opened the meeting with singing. Mrs. Carrie E. S. Twing lectured, taking for her subject the following words from the Bible: Curse not the king, neither the heir in his bedchamber, for the birds shall carry the voice and that which hath wings shall carry the matter." Song by Mr.

Sunday service opened with singing by Mr. Maxham. Mrs. Carrie E. S Iwing was introduced to the largest audience of the season, taking for the subject of her talk, "Touched by the Angels," a repetition, by request, of her lecture given at the Jubilee in Rochester.

Band concert at 1 o'clock. Afternoon service opened with sing-

ing by Mr. Maxham, Rev. Anna Shaw lectured, taking the words of Paul for her text, "I was not disobedient to the heavenly vision." Band concert at 4 o'clock closed the day's exercises. AUGUSTA FRANCES TRIPP.

Maple Dell Camp, Ohio.

The camp sessions have been well at-

ended this week. E. W. Sprague and

wife, of Jamestown, N. Y., are working

with us. Mr. Sprague is an earnest, energetic speaker, and the tests given by him and Mrs. Sprague have been well received. A very pretty service took place on our rostrum a few days ago in the ordination of Mrs. Carrie E. S. Twing, of Westfield, N. Y. Prof. D. M. King took charge of the service. He was assisted by Miss L. Maude Beckwith, of Thousand Island Park, N. Y., who gave the charge to the candidate. Miss Beck-

with is the youngest ordained minister of the association. Among other things she said: "Mrs. Twing, this association wishes me to give you your charge. Can a bud tell a full-blown flower how to open and scatter its perfume on the breeze? No, it can only watch and learn how to unfold itself so that it may be worthy to

cling to the same bush with its sisterflower." Mrs. Twing responded in her usual pleasing way, saying, while she had already been ordained twice she was glad to be associated with a society whose aim was so well known to be truly spiritual and educational.

E. W. Sprague, wife and daughter will leave for Grand Ledge, Mich., Friday evening. Hudson Tuttle, Emma Rood Tuttle, and F. D. Dunakin are to occupy our rostrum for the next week. Saturday and Sunday are advertised dates for a convention of Spiritualists and spiritual societies, with a view of forming an alliance for the purpose of fraternizing and formulating a more

uniform plan of work.

Chesterfield Camp. Sunday, the 7th inst., was a banner day with the Chesterfield Spiritualists. From five to six thousand people were on the ground. Three full bands enlivened the scene with excellent music. Sister Hill, of Illinois, addressed the large audience at 10:30 a.m. Her subject was the "Problem of Life," and she handled it in a manner peculiarly her own. It was, of course, along the line of spiritual thought, and was very satsfactorily received. In the afternoon, Willard J. Hull, of Columbus, O., lectured, taking for his subject "Psychometry." The lecture all through was of profoundest interest to those with experience in the study of Spiritualism; but viewed only as one of the modern wonders by many who knew but little or

nothing of this higher order of litera-To-day, August 10, Brother Hull closes his course of lectures. Brother Andrews, of Marion, Ind., also Sister Mosier and other workers are with us, each doing a good work in their callings, respectively. Mediums are giving satisfaction in their peculiar line of the spiritual movement. Trumpet speaking, independent writing and materialization are the principal phenomena. The central figure of attraction in the last named phase is Mother Colby Luther, who frequently makes her appearance at Mrs. Mendenhall's seances. Mother Luther comes fully identified, and gives verbal instruction regarding the general interests of the Association, in diction peculiarly her own. DR. J. H. MENDENHALL.

Vicksburg Camp, Mich. The camp-meeting at Vicksburg, Mich., opened most auspiciously on Sunday, August 7, Oscar A. Edgerly, who is to act as chairman during the meeting, making the opening address. The liberal applause given by the large audience present evinced the apprecia-tion with which Mr. Edgerly's address

vas received. In the afternoon the address was given by Mr. Albert E. Tisdale, the blind inspirational orator, and it is conceded by all that there never was a grander discourse delivered at this camp than the one furnished by his guides on this occasion. If we can rely on present indications

on the grounds at present than is usual so early in the season.

Dr. Conger, of Chicago, is present and doing a good work in his particular line. We believe that much good will come of his presence here.

we shall have a most successful meet-

ing this season as there are more people

REPORTER.

ier own land, was very pathetic, and brought out much applause. She also made a very strong point of how little we realize how near we are every mo-

ment to the other life by giving the words of the captain of the ship upon the return voyage. It seems that by good fortune they barely missed strik ing a large sunken iceberg, and the captain said: "Ten feet more and we would all have been on land, three miles below these waves!' This evening our inspired brother, II D. Barrett, came upon the grounds to labor for a few days, and I am sure from what I have seen of him in the

past, his ministrations will help to do nuch good. Brother Geo. Brooks, our kindly and able chairman, had his first day's rest from labor to-day. He presides over from two to four meetings of some character daily, but to-day the young people took possession of the platform

and gave him his liberty for a day, and ie seemed to enjoy it very much Our sister, Mrs. Georgia Cooley, has been here for a number of days and has endeared herself to many hearts by kindly and genial manners, and willingness to be of help. She leaves to-day for her labors at the Clinton camp and there are many that will miss her when she has gone. Mrs. Kayner and myself were pleased to welcome her at

our humble cottage. Mrs. Lillie has sent out many ringing words for the sifting of the genuine from the false upon our public platforms, and in her address at the recen tion for the delegates of the Y. P. N. S U., uttered many truths that may serve as buovs to guide them safely pas some of the shoals that have been discovered upon the great ocean of life. We have had some beautiful thoughts given in song by Prof. Shehan, of Buffalo, and Miss Wooster, of Pittsburg, and every day listen to the strains of

soul-inspiring music from the orchestra Mrs. Kayner and myself have attend ed the seances of Hatfield Pettibone and the Campbell Brothers, and the conditions were favorable, for the manifes tations were certainly very strong. held a slate on the top of Brother Pettibone's head outside the cabinet, and a hand reached out, and materializing a small piece of pencil wrote a message in that position. At the Campbell Brothers, in a room light enough to see to read print, in a cabinet open half way up, could be heard the working of the typewriter, the folding of the messages the using of a pancil in writing, and the sound of the brush when painting.

Mrs. Kayner has had great success in her magnetic treatments, with the air of the hot lamp. A gentleman from Meadville, Pa., who has been partially paralyzed on the right side for the past even years, and has paid the doctors all his surplus earnings, and who was not even a believer in our truths through an impulse of his friends in spirit, came to Lily Dale, and learn ing of Mrs. Kayner's power to handle fire, came at once for treatment. His brain was so much affected that he could not apply himself to his business for any length of time. He took only five treatments, and returned home a week ago, restored to sound health, and created quite a sensation in his town, as he seems to be a great favorite there. Yesterday he returned for a day or two bringing nine skeptics to get their first insight into the spiritual truths as taught by our people everywhere. It is needless to say that he wished them all to get a word or two from his "doctor." He was very glad to give his written testimony, as well as verbal.

N. Miller. Price 25 cents.

T. D. KAYNER,

"I tried by silent prayer to blot out

in carrying out the Divine Plan.

"After the Sex Struck." By George L. Price 15 cents. For sale at this gave it to a soldier going to Manila.

C. L. PARKS

To the Editor:—I received the extra To the Editor:—Your paper is doing a numbers of The Progressive Thinker great work, and all Spiritualists should and Ghost Land. I have not had time support you. Those books, no Spiritual, yet to read the book, but anticipate a list can do without them at the price, rare treat when I do. I, like many other and paper included. I wish you all the ers, cannot see how you can afford to good things of this life, and a long one

glad that Spiritualists are having an author of the book may be taken as the charge, when sent with the loyal and highest authority. It has done me more good than words can express, and I respond to your constant effort to suptrust that it may correct many crude and erroneous ideas heretofore preva-

post office order in renewal of my suband Art Magic, which you are so gener-

To the Editor:-I received the books,

To the Editor:—I note that The Progressive Thinker will not visit me in the future if I do not "cash up." Find enclosed an order for \$1.20. I have a copy of Art Magic for which I paid \$6,

an unparalleled offer: One year's sub-Britten; it sold readily from stand and all occult subjects in such comprehen-

To the Editor:—Have just received Art Magic. I have read about 65 pages

\$1.20 to renew my subscription to The

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

WRITE PLAINLY.

We would like to impress upon the speed equal to about four compositors. Phat means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written with ink on white paper, or with a typewriter, and on only one side of the paper. If you are not a fairly good penman, please have your communications 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, be-lieving that the cause of truth can be best subserved thereby. Many of the best subserved thereby. Many of the any society that wishes to combat the sentiments uttered in an article may be reverend "Anti," if his expenses can be that manner. It would all depend upon where the preponderance of force lay, 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.

societies for the purpose of serving them. Western lines preferred. Addevening."
dress 587 N. Clark street, Chicago.

Frank T. Ripley, platform test medium and speaker, can be engaged for lectures and tests for the fall and winter months. He has October, November and December open. He is engaged at

land. He is in good health and spirits, the party adjourned to the lawn, and expects to reach at least the century mark in due time.

L. Brown, assisted by Harry F. Coates, also writing between nailed slates, un-

"Spirit Mothers" is the name of an independent monthly journal of reform, on Spiritualistic lines of effort. Olivia postal money order, payable to O. F. Shepard, 605 West Third street, Los Angeles, California.

J. C. F. Grumbine will spend the month of September in Indianapolis, Ind., ministering to the First Society. He will conduct two private classes in psychical sciences and unfoldment days at 8 p. m., and Tuesdays and Thursdays at 2:30 p. m. Mrs. M .L. Gillette will be at Island

Dr. M. E. Conger is at the Vicksburg Camp, where he will lecture. He is one of our most efficient and active

workers. Wallula, Kan.: "The Spiritualist campmeeting held at Forest Park. Ottawa. Kan, was quite a success. Good speakers and test mediums were present, also one good materializing medireturn. The park is a lovely place for a camp."

E. W. Sprague and wife, both efficient workers, and highly esteemed, will close their camp engagements for this season, at Haslett Park (Mich.) camp, August 28. They would be pleased to hear from societies wishing their servlees as speakers and platform test mediums. Address them until September at 147 Lake avenue, Grand Rapids, Mich. Home address, 600 East 2d street, Jamestown, N. Y.

Corresponding secretary writes from Lincoln, Vt.: "We feel as if we had had a jubilee in our quiet little town. On the 30th of July was the anniversary of the Lincoln Spiritual Association. We were favored with the presence of Mrs. E. L. Turner and Mrs. L. B. Holt, both Do you know the heart's deep yearning of Montpelier, Vt. We had two lectures and a picnic on the 30th ult., in the maple grove in front of Mr. Hatch's house, and on the Sunday following two lectures and a large circle in the evening. The music was fine; the speaking and tests of both of these ladies was excellent and was fully appreclated by our society as well as a large number from the outside ranks."

A. Dencker writes from Providence R. I.: "Spiritualism in this section is flourishing. Scores of people who were formerly attendants at the churches are now firm Spiritualists. There is nothing like persecution to help a cause along. Mr. A. Hall, who is connected with the Sunday Companion, and controlled by Forest Queen, has had some difficulty with the authorities because he permitted his control to cure a lady who was suffering exeruciating pain. This affair made friends for Spiritualism in this section, for the people could see that Forest Queen had accomplished what the physicians had failed to do.'

G. W. Simpson writes: "I did not know there were so many profound thinkers in our land until I commenced reading The Progressive Thinker, Many of them are superbly grand. Their articles just ring with the true metalwith nobility of soul and love for humanity. I feel to reach out and grasp the hands of these broad-minded, soul-Inspiring writers, and bid them .Godspeed. I have a number of A. J. Davis' works; they are grand, but a hundred years ahead of our time. I read The Great Harmonia' and 'Nature's Divine Revelations' with wonder and admiration. They lift one up and out of the slough of despond, and cannot help to

make all better that read them.' Henry Elwell writes: "Your correspondent is an old man. I have passed the 77th mile-stone. I have been interested in the whole circle of reforms in my time; have taken all sorts of papers The Progressive Thinker has furnished me with the best reading matter (for the money) of any of them. You can count on me as a subscriber to the

end." Chas. Boone writes from Chesterfield Camp: "I wish to say a few lines in regard to a slate-writing I received through the mediumship of Alice Geliring, of Indianapolis, while at Chesterfield Camp. I was never at such a place before, although I have read your paper some. I selected a pair of slates, utes, and to my surprise received six duced from 25 cents to 20 cents.

hames in full of my dear loved ones whom I thought dead, also calling me by full name."

minds of our correspondents that The Progressive Thinker is set up on a 617 N. Clark street, Chicago, is holding The Beacon Light Spiritual Church, Linotype machine that must make regular meetings, Sundays at 2:45 and 7:45 p. m., also Thursday afternoons at 2:30. The audiences are increasing in numbers this month, and many investigators are interested. The speaker, Geo. F. Perkins, intends accepting en gagements West this fall. A good speaker and test medium can find a good location in Chicago by consulting Mr. Perkins at 587 N. Clark street, this

Rev. C. E. Dent, of Vicksburg, Mich. has personally challenged, and now offers a public challenge to Rev. J. D. Hagaman to joint debate on the sub-

Englewood, corner Stewart avenue, Sunday afternoon, August 21, 1898 at 2:30 p. m., and to continue every Sunday. He will give his light seance. Geo. F. Perkins, lecturer, singer and Bring your own slates. We are meettest medium, desires to correspond with ling with success at the hall, North avenue and Robey street, everf Sunday

W. E. Bonney writes from Blair, Neb.: "The Spiritualists of Blair have been enjoying a feast of good things during the past few days, evening, August 5, a birthday party was held at the residence of Dr. E. A. South Bend, Ind., for September. Address care of Lock Box 77, Oxford, O. versary of Mrs. Palmer's birthday. A Dr. J. M. Peebles has returned to Bat- large party were invited and royally entle Creek, Mich., from his trip to Eng-tertained. After a bountiful supper, were gladly welcomed by Mrs. Palm-John M. Regnold writes: "The Engle- er's controls. Mrs. Palmer is a trance wood Spiritual Society, 528 West Sixty- medium, and her guides have brightthird street, is growing in membership and patronage. Sunday, August 7, W. On Sunday, August 7, we received a visit from Dr. H. C. Madding, of Murgave a phenomenal scance, consisting dock, Neb., president of the State As-of materializing of hands and faces; sociation, who, with several other visitors, enjoyed the hospitality of Mr. and der the best test conditions and in full Mrs. Beck at their beautiful home. Dr. light. The phenomena were highly sat- Madding gave us two very earnest adisfactory to all understanding the phil-dresses, one at the residence of Mr. The attendance was quite August Verlantz, the other in the City Park. The Doctor is an earnest and active worker, and the right man for the position. On Sunday evening, at the residence of Mrs. Beck we had a F. Shepard, editor and publisher. Price large circle, Mrs. Palmer and Mrs. Bon 50 cents per year. Send subscription by ney being the mediums who entertained

Wentworth Grove.

To the Editor:-I have had the pleas ure of attending the twenty-ninth annual meeting of the Spiritual associa tion, at Wentworth Grove, Ohio. The while in the city, on Mondays and Fri- attendance was large. I understood that the gate receipts on Sunday, at an admittance of five cents amounted to nearly one hundred dollars. J. Frank Baxter was the speaker. He spoke on Lake (Mich.) Camp ground from Aug. Saturday, but being somewhat indisposed, Mr. Kelly, of Waterioo, Ind. filled his place Sunday morning. He gave us a very good lecture from a Bible standpoint. In the afternoon Mr Baxter gave us some of his soul-inspir Mrs. Emerick, secretary, writes from ing music. After reading a poem he commenced his lecture, giving us his experience in the cause from childhood until he took the field as a lecturer. His experience was listened to with marked attention. He then gave us some of his um, who gave quite convincing proof of wonderful tests. It was the opinion of ill, considering the weather, that we and pleasant most of the time and the had a very pleasant time. Ft. Wayne, Indiana, was pretty well represented, and most cordially entertained. D. L. CARPENTER.

DEAR ANGEL FRIENDS.

Are you with me in the silence Of the eventide and night, Do you hear my intercessions To be aided in the right?

Do you know my aspirations For the holy and the pure-For the treasures which are lasting, And the riches which endure?

Do you see me looking upward, Far beyond all human scope? It's intensest, highest hope?

Do you hear me often wishing That the veil might lifted be, And my eyes for one bright moment, Might the future glories see?

That this drear and darksome desert, Might be curtained from my sight, And my soul be wafted upward, To those realms of fadeless light?

Do you hear my earnest pleading, That the loved ones gone before, dight appear in open vision, Greeting, as in days of yore?

and that when earth-life is ended, We may meet on yonder shore, Where no shade of sorrow enters, And sad partings are no more?

Where the sunshine is eternal, And no storms can ever come. To disturb the peaceful quiet, Of that sweet elysian home

), kind angels hover near me, In the stillness of the night, Fill my dream with love and beauty, And true wisdom's inner light. For my soul is faint and weary,

Sick of all I see below, And would fain arise in freedom, ·Far above this vale of woe. Ope my vision, I beseech ye, To the gems of real worth,

in those bright, supernal regions, Far away from scenes of earth. Dear, sweet angels watch around me Be my solace day and night,

Lead me upward to those mansions, Of eternal love and light. Precious guardians, lead me home

Where my spirit fain would be, Mingling with the bright immortals, From earth's ills forever free! JULIA H. JOHNSON.

Los Angeles, Cal.

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

at this office, What Is Spiritualism? and Shall Spiritualists Have a Creed? Two lectures.

From Harbinger of Light, Melbourne, Australia.

STRICT TEST CONDITIONS

The instances in which materializa-tion has occurred under what could be

are necessarily rare, and the phenomthat if tests were judged from the ordinary standpoint and reasoning, such reasoning being founded upon ignorance, the verdict would probably be against the honesty of the medium. appears from the close investigation and attention given to the phenomenon by M. Aksakoff, a man of science, a philosopher and literateur, and also a practical man, as evidenced by his having been Prime Minister of Russia, that the medium is either in two places, THAT IS PART OF THE MEDIUM behind the curtain, and part manifest-

ing as the form after manipulation by the intelligences or altogether de materialized, and the mere astral body left behind the curtain, in which case a seizure would certainly result in form did not look childish. The spirit what most people would call or consider a case of deception and exposure, ject of Spiritualism, from a Biblical and in the case of a partial destandpoint. He will give his time to selzure might or might not result in Mr. W. L. Brown writes that he will or in other words, the extent of the deopen a hall at 503 Sixty-third street, materialization, and these deductions are founded upon observations of a most remarkable seance given under the mediumship of Mrs. d'Esperance at Helsingfors, Finland, in December, 1893, but the author also refers to a seance held at Sir Wm. Crookes' home on the 22d of October, 1873, which is worth referring to, as the conditions and precautions appear to have been desirable in every respect. The medium was located in a nook formed by the chimney and one side of the room. behind the curtain. First of all a strong band was attached to the medium's hands, secured by knots, then the hands were joined behind her back and the ends of the same bands tied and secured with other knots, then they were tied to a long cord which

> form was seen standing INSIDE CLOTHED IN WHITE and face bare, but the hair was covered with a white veil, and hands and arms were bare. It was Katie King, and during the whole of the seance Katie talked with the members of the M. Aksakoff asked Katie whether she could show him her me dium, and she answered

passed outside the curtain through

a sliding copper ring and carried to a

table beside which the observer sat

and finally made fast to the table, and

the arrangement ensured the result

that the medium could not rise without

pulling the cord. In a few minutes the

curtain was drawn aside and a human

"COME QUICK AND LOOK," and in an instant he had taken the one step necessary to bring him to the curbut the white figure had vanished; but in the dark corner was the shadowy form of the medium seated in her chair, dressed in black, and as soon as he had returned to his place Katie's white figure re-appeared at the curtain, and she said, "Did you see her plainly?" and he replied, "Not very well, for it is quite dark behind the curtain." "Then bring the light and look quick," she said sharply. In a second M. Aksakoff was behind the curtain with the lamp in hand, but all trace of Katle was gone. There was nothing

THERE BUT THE MEDIUM,

deeply entranced, seated as before with her hands tled behind her back and an interesting conversation then took place between the awakened medium and Katie, who tried to put her to sleep. The cords, knots and seals were carefully examined and found intact, and issors could hardly beneath the hands, they were tied so tightly. Now this could not have been the medium who personated Katie, for apart altogether from the difference in dress, how could she escape from her bonds and re-tie herself in an instant. and also rise up without moving the cord attached to the table. The form is in most cases a close fac simile of the medium, at least as far as the feano precautions had been taken to se sure the medium, would not this similarity have been disastrous to the reputation of the medium?

Would it not, according to the

GENERAL PREVAILING IDEAS as to materialization, even among Spiritualists, have been considered very strong evidence of fraud, bearing in mind the similarity of form and features, etc., and the only object visible being the medium; but as the locality of the medium was fixed and circumscribed, her appearance at or outside the curtain in standing position was impossible. Had the investigator looked behind the curtain at the time Katie was outside, he would possibly have seen nothing, or perhaps only clothes, the theory being that the material body of the medium is utilized by the intelligences, and sometimes

ONLY AN ASTRAL BODY REMAINS on the seat, and in further proof of this assertion a seance related by Col. Olcott as occurring in 1874, under the mediumship of Mrs. Compton, is strong evidence. There the door of the cabinet opened and the form of an Indian appeared and greeted the Colonel cor-dially, but did not come out, stating that the medium was too weak and lufirm to furnish the necessary power. Next evening a spirit known as Katie Brink came out and went round the circle, touching several persons and patting their hands. She

WAS ROBED IN THE USUAL flowing white drapery. Passing the other members of the circle she came to where, the Colonel sat, a fittle to one side, with one hand resting against the partition of the cabinet, and passing her hand softly across his forehead. seated berself upon his knee and placed an arm around his neck and kissed his -left cheek. Her hands were only as large as those of a little child, and he felt the firm flesh upon her arm and shoulder, and the lips that kissed him were as natural as those of any human being. After chatting to the form, Col. Olcott entered the cabinet while the

form remained outside, but THERE WAS NO MEDIUM THERE, though he made a thorough search and it was either a case of transfiguration or the medium was the spirit, and vei how account for the difference of the physical bodies of the two? But the Colonel decided to endeavor to solve the mystery, and accordingly the following evening, the medium having consented to the experiment, her ear-rings were taken off and she was seated in a chair in the cabinet and secured by passing a thread through the holes pierced in the ears, and sealing the ends of the thread tightly to the chair with sealing wax sat with the medium about three min- By Mrs. Marla M. King. Price re. and a private seal. After a few min-

appeared; and then came a larger pair of bands, and then voice spoke to him and gave directions and instructions, interspersed with cautions in the mode and conduct of the investigation, He was instructed that upon entering the

WHILE THE SPIRT WAS OUTSIDE he might tap and feel all round to conhimself the medium was not there, but must be careful not actually to touch the chair; that he might put his hands as close as he desired, but gave particular directions to avoid contact with the frame of the chair, and that a cover was to be put over the plate of the scales so that the spirit would not come in contact with either wood or metal. The spirit giving these instructions purported to be that of Daniel Webster, Compliance was promised, and immediately

A LITTLE GIRL IN WHITE

was seen at the open door. She came forward and passed around the circle, touched several persons and went close up to others. Her weight was taken as soon as she mounted the scales. She only weighed 77 pounds, though her came out again and Col. Olcotf entered the cabinet and examined everything with the greatest care, but as before, found no trace of the medium. The chair was there,

BUT THERE WAS NO BODY

seated in it. The Colonel then asked the spirit to make herself lighter if possible and remount the scales. She did so, and her weight registered 59 pounds, and at a later stage of the seance gave a last test, weighing but 52 pounds. After the seance was over the cabinet was entered with a light and the medium found exactly as she had been left at the beginning of the seance, and every thread and seal intact. She sat with her head resting against the wall, her flesh pale and cold as marble, the pupils rolled up beneath the eyelids, her forehead covered with a

KIND OF DEATH-LIKE MOISTURE, without breath or pulse, and she remained in this state for about eighteen minutes, having meanwhile been carried into the open air, when life returned little by little. She was then weighed upon the scales and found, to be 121 pounds. There are 14 pounds to account for, and what became of this substance is a mystery. It may have been in the chair, for possibly the Colonel was so careful to follow its directions that he was afraid to too closely investigate the immediate vicinity of the chair, but it is the speaker's opinion that though a complete dematerialization of the medium may occur in the case of particular mediums, this is by no means usual or common, and that as a rule it is only a partial dematerialization, and that in the case of a sympathetic circle a great part of the matter necessary for the construction of the form is taken from the circle, and he has further observed that the mani-

Experiments

and distressed.

festations are better and more sponta-

neous if other mediums are present, and

that in this case the medium or instru-

ment behind the curtain is less fatigued

IN WEIGHING THE FORMS, which the speaker was present and issisted in connection with the mediumship of Mrs. Mellon, in Sydney, some four years ago, were referred to in detail, an account of which appeared in The Harbinger at the time, and to the pages of which our readers are referred for particulars. A detailed account was also given of seances held with Mrs d'Esperance by Monsieur Aksakoff, when he satisfied himself that the partial dematerialization of the medium was an absolute fact. In one instance nearly the whole circle assuring them selves by the positive evidence of their senses that the lower portion of the medium's body and limbs were dematerialized, but space will not permit a full

In this address I do not profess have dealt exhaustively with the sub-

ject IN ITS MANY ASPECTS, for that is impossible in a single evening, and as I assumed that enquirers would be few, and the majority familiar with spiritual phenomena, elementary matter was not introduced, but to those who are enquirers I would say

that if they will only take the trouble to pursue their enquiries they will discover that spirit communication is an ascertainable fact and a great and ever present consolation. Some here this evening may say-Can it be true? Can the spirit world communicate with this? I reply that we have the evidence of all our senses, and that it has been the belief in all ages that intercourse is possible and has been exemplified in the universal belief in bad or evil spirits. Hundreds of thousands of people

HAVE BEEN PUT TO DEATH for witchcraft, some as late as the pres ent century, and to believe that the evil spirits are potent for evil and the good spirits impotent for good is an illogical conclusion.

Some of the most learned judges that have administered the law in England Sir Mathew Hale, Blackstone, Bacon and others have over and over again expressed their

BELIEF IN WITCHCRAFT, and surely an all-wise providence has not made it possible for us to be misled

and tormented without leaving the other avenue also open? This evening's address has dealt with one of the avenues by which the inhabitants of the spirit world, or the dis embodied, communicate with the phys ical world and those embodied, and though there are many difficulties in the way, yet experience has shown that the path is practicable. A homely simile will illustrate the position which is analogous to the attempt of those or

the surface to communicate WITH THE ENCOMBED MINERS. We here are the entombed, and both parties are trying to reach one another We hear their picks laboring to open up communication, and often we hear the knocking upon the pipes, and though, perhaps, the sounds are sometimes muffled and indistinct, they are never theless cheering and encouraging. To the orthodox who are present-I would say-What proof

HAVE YOU OF A HEREAFTER, of the continuity of life beyond the grave? Only faith! But we can give you facts. We can convince your senses, and satisfy your intelligence. Most of you have suffered some be-reavement in life. When you have seen the loved one, still cold, lifeless, silent. and pale with the seal of death, has not your heart yearned for knowledge, has not your mind been clouded with doubt,

have you not CRIED ALOUD IN ANGUISH of your soul for an answer to your mis givings from the vast beyond, have not your ears been strained for some whisner of hope, have not your eyes scanned and searched the horizon of your spiritual vision for one glimpse of the beloved one's well remembered face, and how often has the only voice that utes a pair of hands swept across the has smitten your ears been the wailing

opening from right to left and dis- cho of your own despairing cry, calling back to you from the dark abyss of hopeless despair? You have cried again and again in an agony of hopelessness and only the awful stillness of silence has struck your heart dumb, and frozen your love in its chilling embrace. An impenetrable wall has arisen between you and those whom you cherished, a gulf of impenetrable darkness has inter vened through which no ray of light flashes to comfort you, and the only hand held out to you is that of faith. And what a cold, trembling hand to the sorrowing, what a mockery of comfort! The heart cries out for sympathy, something real, something tangible, something to augment or supplant faith, and the only thing that can do that is knowledge.

"We gaze into unmeasured space, And lift our tearful eyes above, To catch the gleaming of his face, Or one light whisper of his love. O God! O Angels! hear our cry Nor let our faith in darkness die," But to Spiritualists

THERE IS REALLY NO BEYOND, the two worlds mingle, the clouds have rolled by, the sun of knowledge has penetrated the dark vapors and mists that hung over the valley of doubt and despair, the domes and minarets of the celestial Zion loom plainly in the distance, down the gale is brought snatches of heavenly music, rapturous and ravishing to the ear, and the light. airy step of our angel guides echo in our homes.

And we can see those starry bowls That lie around that lucid lake, Upon whose banks admitted souls Their first sweet draught of glory take.'

That from the throne of Allah swells:

And we already hear the trees

Ringing in the ambrosial breeze

Of Eden with their crystal bells

'Mid all the storms, trials and vicissitudes of this life, a knowledge of the TRUTHS OF SPIRITUALISM acts as a calm, and gives that peace

which the world cannot give, a peace that passeth all understanding. yourselves in these holy truths, and all the shafts of adversity will glance off this armor, leaving you serene and scathless.
'Mid all the turmoil of worldly strife

and passion, high above the din of conflict can be heard the voices of

THE WHITE ROBED THRONG. cheering and encouraging us, and in mutual sympathy the voices on both sides of the veil mingle in one pean of triumph, and the burden of the and refrain-Oh grave, where is thy victory! Oh death, where is thy sting! Yes, this knowledge has bridged the gulf, and has given us a broader view of the love of God, a deeper compassion for suffering humanity, a greater hope of eternal progress. It has raised for us a nobler ideal to emulate, by it we behold a more magnificent Jerusalem, a holier life and a more brilliant destiny. "I beheld a golden portal in the visions

of my slumber, And through it streamed the radiance of a never setting day;

White angels tall and beautiful and countless without number Were giving gladsome greetings to all who came that way,

And the gate forever swinging made no grating, no harsh ringing, Melodious as the ringing of one that we adore;

And I heard a chorus swelling, grand beyond a mortal's telling And the burden of that chorus was Hope's glad word Evermore!"

The Dogmas of Reincarnation and Re-embod-

iment." A serious discussion of these unphilosophical dogmas and unreasonable beliefs has been issued in pamphlet form by Prof. W. M. Lockwood. He has given a valuable resume of the historical, logical and philosophical objections thereto, which cannot fail to call a halt in swallowing whole such dogmas. He treats and shows the dogmas of reincarnation and re-embodi ment as "a fetichism of the Orient." Prof. Lockwood offers a valuable resume of Oriental Occultism, and shows that the dogmas under discussion are ignorant ideas of natural law; in his words: "A fletion of the priest." He also truly says: "The principles of cosmic philosophy, and the creative forces

of nature, are lost to sight." This is the real fact, as these dogmas are judged by scientific investigation of nature. Unless there can be proof positive of re-embodiment, the theory must be swallowed up in the vortex of fact as demonstrated by returning spirits. Prof. Lockwood has added a valuable contribution to this discussion, and all interested should read his able treatise G. W. KATES.

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Into the Where Bringing his daughter? Native of Norway, Denmark or Sweden, Lured by the charms Of the garden of Eden? Blonde or brunette? Rounded or slender? Fiery or frigid? Haughty or tender? Why are her graces

Unknown to fame? Where did Cain meet her? What was her name? Tell me, ye sages, Students of Life, Answer my query— Who was Cain's wife!

-Washington Star.

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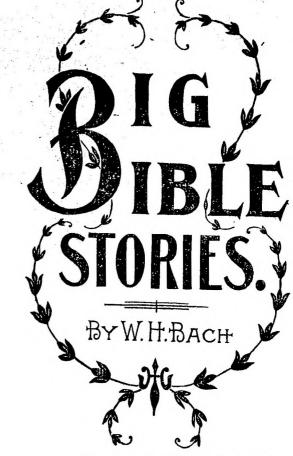
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- HUDSON TUTTLE:

F. H. C.: Q. Some years ago I read of "Elementaries," but without understanding. Now I have read "Ghost Land," and it does not make them clear. What

(2) What is meant by the "fourth dimension of space?" A. (1) In the loose nomenclature of Theosophy, it is difficult to define "elementaries," or "astral shells." It would appear, however, that with the reception of reincarnation, it follows that after the spirit leaves the body for another "experience in flesh," something remains, an individuality, that comes out of the dead physical body, then evaporating into the elements and forces. These shadows, it is claimed, are the professed "spirits" with whom Spiritualists commune. They are to real spirits as cast-off garments or shells. There is not the least eviatter failure to account for them. Yet it is essential to bolster up the wild doctrine of reincarnation. If spirits

ceives a communication from her, while she has after her death reincarnated in a child, become a woman, and is now this man's wife! He has a communication from his grandmother, which proves she exists as an entity and is not incarnated in his wife! Oh, no! says the Theosophist, that communication came from grandmother's "elementary;" the "shell" her spirit left, which goes about for a time the shadow of herself!

(2) The "fourth dimension of space" has already been discussed in this department at length. Space has three dimensions: Length-as a line, breadth as a plane, height, as a cube. These measure it, and contain it all. The fourth dimension is a metaphysical speculation, and without demonstration. We are creatures of three dimensions, and if there were a fourth we are as such, incapable of understanding it. This theory was revived and dragged into Spiritualism by Prof. Zollner to account for what was claimed to be the passage of "matter through matter." Until the possibility of this phenomenon is demonstrated, there is no need of the fourth dimension hypothesis, and after it is demonstrated, it by no means follows that there is no other explanation. Perhaps no more labored, more obscure and unsatisfactory attempt

Thos. J. Marks: Q. I frequently dream of seeing my father who died a number of years ago, as being in a strange land, but similarly situated as he was in life. In the last dream of him, I asked how he was, and he said he

was ever made to prove an assertion than Prof. Zollner's.

were actually there, for such a vivid impression is made upon the mind that I can recall them for a long time afterward. Is there any significance to these dreams? If so, what would they imply?

A. The principles stated in the preceding answer are sustained by the experience of this correspondent. He is sensitive to impressions, and partially clairvoyant during sleep, yet he does not escape the reflection of his ideas during the waking state. Such dreams, unless the impressions from spirit sources, and the results of this imperfect and obscure clairvoyance can be separated from the mingling of received ideas and physical conditions are more pleasurable than valuable.

W. R. McG.: Q. I once heard a speaker from the rostrum give the number of cubits and the weight of the marble slab on which the commandments were written, and Moses carried down from the mount in one handbut have forgotten the immense weight and can find no person who can enlighten me on the subject.

A. It is an unwise custom for those who speak against the Bible to make unwarranted and random statements, which although taking with the crowd at the time, are sure to recoil on those who give them forth. We believe in fairness, in honesty in the treatment of all subjects, and assuredly there is no need of misrepresentation or caricaturing the Bible.

The Bible simply says that Moses came down from the mount with the two tables of the covenant in his hands. Nothing is said as to their size or of what kind of stone they were made. It may be said that all the laws given by Jehovah to Moses were written down on these tables and if such was the case, they must have been ex-

cessively large to have contained so much writing. Yes this is entirely speculative, and it is said, Exodus, 24:4, that "Moses wrote all the words of the Lord" after his return. The second tablets contained the words of the covenant and the ten commandments (see Exodus 34:28.) There is no inconsistency in this being written on two tablets easily carried. It is this recklessness of statement which is indulged in because "catchy" with an audience, and the readiest way to notoriety, that has brought freethought into disrepute. Ingersoll sets a pernicious example by his uncritical and often dishonest representations. We laugh at the pyrotechnics of rhetoric, while we condemn his methods. The lecturer quoted by this correspondent has no support in the Bible for his statement

Joseph H. Duncan: Q. My wife and I have been holding sittings regularly for the past year and a half: For the first year we received fine communications by rappings, and could hear voices. Now we get scarcely

anything. What is the cause?

A. This is a common occurrence, and comes to the experience of all mediums. The resuming of seances with new members is to be recommended.

Fred Swanwell: Q. How is it there are so many so-

called Professors?

A. If anyone has the "cheek," there is no law preventing writing "Prof.," "Rev.," or "Dr." before his name. It is very cheap, meaningless, and ought not to deceive anybody. -:--:)0(:--:-

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As the summer vacation is upon us, and parents are thinking of the school year that is to commence in the near future, the impression is brought very forcibly to us to speak a few words for the Belle Bush Seminary through the columns of the Spiritualist press so that the worthy sisters, Miss Bush and Mrs. Ewell, who have had charge of our little family for the past two years, may be aided and encouraged in the work which they are doing so earnestly, conscientiously and well. That is the training of young minds, spiritually developing those who have been placed in their charge, and caring for them physically so that they may be fitted to occupy well their sphere of life and be useful men and women.

Few Spiritualists seem to realize that the cause which we to-day hold so dear must be placed upon the shoulders of those who are to follow after. For, some day we shall all go up higher, and those who follow must take up our operate. Welrd, uncanny noises break labors and carry them forward. Will this be done willingly? Not unless we train, cultivate and properly care for those who are to come after we have passed on and knuckles, are heard. At times the plane take up our burdens. How can we best do this? Only plays by itself with no material person by educating the children of Spiritualists in Spiritualism.

It seems to us that there is some defect in Spiritualism when we look around and see that many of our advanced Spiritualist teachers and lecturers have in the past placed their children in Unitarian and sectarian church schools where they have been educated, and, after their school days are ended they take up a line of work which at work again." is directly antagonistic to Spiritualism. Has Spiritualretaining a shadowy existence for an indefinite time, and ism not satisfied us? Have we found that there is no truth in its teachings? Do we as Spiritualists perform our whole duty to our children? If so, then where should we educate them? The Belvidere Seminary is a as cast-off garments or shells. There is not the least evidence dence of the truth of this theory, and every evidence their lives to a work which is most commendable, and until midnight or shortly thereafter. He is not bashful in making his presence is not bashful in making his presence. fitting home. Miss Bush and Mrs. Ewell have devoted pipes in the furnace. gle-handed.

Many who do not understand the inner life at the Semare again incarnated, those who purport to communicate and identify themselves cannot be the real spirit-personalities, for these may be in the flesh again. There must work that they would if aided and assisted by the Spirit-work that they would if aided and assisted by the Spirit work that they would if aided and assisted by the Spirit way satisfied that if it were not a glost in reality it was mighty mysterious. If we could only forget our own selfishing substituted, and the "elementary" ness in the care of others, many of us might lay aside five terious; in fact, something beyond comor ten cents each month with the thought that it will go prehension. into a fund to be expended in educating children whose parents are unable to do so. Suppose such a fund were. to be placed in the hands of Miss Bush-who can estimate the good it might accomplish to the children, or its quiring if there were any truth in the far-reaching influence upon the cause at large? We rumors that the house was haunted. know that the Israelites or Hebrews of to-day ask only those of their own faith to contribute anything toward Thus presented, freed from the high sounding phrases which obscure and confound, few Spiritualists will stumble over its profundity.

Thus presented, freed from the high sounding phrases the support of the orphans in their midst. Can not we, as Spiritualists, emulate the worthy example they put before us in the care and education of the poor and the orphans in their midst. Can not we, as Spiritualists, emulate the worthy example they put before us in the care and education of the poor and the orphans in their midst. Can not we, as Spiritualists, emulate the worthy example they put before us in the care and education of the poor and the orphans in their midst. Can not we, as Spiritualists will be support of the orphans in their midst. Can not we, as Spiritualists will be supported to the support of the sup phan? And are there not many children throughout the United States, the orphans of Spiritualist parents, whom he studied the thing the more perplexwe could help by such a fund? And would not such a ing it became. Even to this day the work be in complete harmony with the humanitarian mystery remains unsolved, and the rapteachings of the spiritual philosophy as given to us from plugs continue.

If in reality it is a disembodied spirit the higher spheres?

We simply offer this suggestion in calling to mind the Judge Marshall suspects that Captain home that Miss Bush and Mrs. Ewell have endeavored to Gould left the spook behind when he build up at Belvidere, N. J. LOE F. PRIOR. Salem, Ore.

-:--:)0(:--:-Saved by a Spirit Voice.

To the Editor:-Here is a little incident that may be of interest to your readers. The facts were told me by the lady herself, and are substantially correct. Said she: "I had been taken down with diphtheria, and my case was considered serious, and the doctor had about given up hope of saving my life.

"It was nearly time for the doctor's visit, and I lay there, very near, as my friends and self thought, to death's door. The membrane had formed in my throat so I also dream of being in strange places and surroundings, though very pleasurable, and it seems as though I Suddenly in the silence of the room, I distinctly heard a linearly. He imagined that a score of line and help in the good cause. voice say these words:

"Take a spoonful of hot vinegar."

"It startled me for a moment, but when mother came into the room, I told her to get me the vinegar, and although she demurred a little at first, thinking it was but an invalid's whim, she got the hot vinegar for me, which I took and it soon cut or acted on the membrane, and, thanks to that angel voice, I could soon breathe and talk freely. When the doctor came he was dumbfounded when he saw the marvelous change for the better in his patient. I told him about the vinegar, and he said that my system had craved an acid, and no doubt the vinegar had a beneficial effect. I don't know whether the doctor prescribed vinegar for his diphtheria patients after this. or not, but it would not be surprising if he did."

Of course the above is a clear case of spirit power, as the lady is a medium of quite a local reputation, and she said that she owed her life to the intervention of this un-GEO. L. BARRUS. seen friend.

Beloit, Wis.

-:--:)0(:--:-Reorganization.

The Shakers have stood so long on the old plane of celibacy they have become nearly extinct as to numbers, and will never again flourish unless they reorganize, and on a more natural plan, giving the young an opportunity to love and marry, (if they desire and are properly adapted to the conditions) without having to quit their homes. as has heretofore been the case.

Their present manner of life is contrary to the laws of nature, and to the laws of true progress, and should be changed, for the benefit of all concerned.

Reorganization, more in accord with natural law would be the means of many from outside gathering in and filling up their now almost empty dwellings, and their homes would again flourish and present the beauty and thrift of former days.

The work to which they are now called, by the voice of truth, love and purity, is to organize and step forth on a new, broader and better platform, leaving the old, wornout system far in the rear, where it belongs.

The human faculties were created for use and not abuse, and the highest of all law, is the law of love. Los Angeles, Cal. JULIA H. JOHNSON.

Multum in Parvo.

A good laugh is sunshine in a house.—Thackeray. Great memories, which retain all indifferently, are the mistresses of an inn, and not the mistresses of a house.-Mme. Necker.

The smaller the drink, the clearer the head and the cooler the blood, which greatly benefits in temper and business .- William Penn.

A large library is apt to distract rather than to instruct the learner: it is much better to be confined to a few authors than to wander at random over many. - Seneca. Consider how much more you often suffer from your

anger and grief than from those very things for which

you are angry and grieved .- Marcus Antoninus. The instinctive feeling of a great people is often wiser. than the wisest man.-Kossuth.

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

IT IS HAUNTED.

There Are Strange Sounds and Weird Music.

HAUNTED BY UNCANNY SPOOKS asked the Judge in surprise -JUDGE VOUCHES FOR IT AND TELLS OF STRANGE NOISES AND RAPPINGS-THE, GHOST PLAYS the room. THE PIANO-AN INVISIBLE BUT NOISY VISITOR ALWAYS MAKES parlor," said Mrs. Marshall. HIMSELF MANIFEST ABOUT MIDNIGHT-AN INEXPLICABLE MYSTERY.

It appears from the Republic, of St. Louis, Mo., that the home of Judge William C. Marshall, at 1620 South Grand avenue, is haunted. There is no says it is and tells how the spooks upon the wakeful ear in the hush of the night. Strange rappings, as if someone pounded on the woodwork with his in the room.

At first the family was greatly disturbed by the mysterious noises, but entirely to the winter. now the Judge, his wife and family pay

piano it occasions no further disturb-ance than a remark: "Well, the ghost is that occasion, he says, confined them-

Repeated efforts to make the mysterious visitor show himself have signally failed. He remains invisible to makes himself manifest by rappings,

known and startles the visitors who perchance may be guests at the household. So widespread has the fame of

Captain Gould, a firm believer in Spiritualism, is the owner of the residence. Recently he learned of the visits of the spirits and wrote to the agent in-Judge Marshall informed the agent that strange, uncanny, mysterious, inexplicable noises were heard about the house canvassed the situation very thoroughly but was unable to explain it. The more

wandering restlessly through the world moved out of the house, He so informed the Captain, but has heard nothing from him since.
It is now over a year since the spook

made his first visit to Judge Marshall's house. That first visit was a terror. As the Judge tells it, he and his family had them retired for the night. Everyone was ship. nearly asleep and the house was still. stumbled over a tin boiler. The whole men were beating upon the furnace pipes with clubs. Then again it sounded for the world as if a load of coal was

strike and then roll away on the cellar Perspiring, excited, with pistol finger on the trigger, ready for instant action, Judge Marshall stepped boldly into the cellar-darkness there and nothing more. All sound died upon his entrance. He lighted the gas and looked cautiously about, but there was no one. Not a window had been opened. Everything was snug and fast. There were no dents in the furnace or the hot-air pipes. The coal had not been disturbed. A careful inspection of the entire house showed that the windows were all locked and secure as they had been ar-

ranged.
Nothing further was heard for several days. Again about midnight the family was disturbed by some noises in the mortgage; he continued: "It is a the cellar. Investigation disclosed noth-crying shame that Spiritualists should ing. For several nights in succession there was a racket below, which could be described by no other word than pandemonium. It seemed to the Judge that the demons had taken possession of his cellar for a frolic ground and that they took particular delight in beating on the water pipes, the furnace and hotair pipes. As long as they confined themselves to making noises he was satisfied, but he grumbled a little that they could not visit him in a more seasonable hour. He could not get a word in edgewise, however, as the things which made the noise never talked back and paid no heed to his words.

One midnight, when the family had returned from the theatre, and were on the first floor lunching, a loud rapping was heard on the floor above.

"Well, the ghosts have gone from the cellar to the top flock" remarked Judge Marshall, but no bie laughed. It seemed too creery. The Judge lost his expetite and went

up on the next floor, the rapping was in his bedroom. There were three separate and distinct knocks on the wood-

work. Then a silence for "Do it again," said Alarshall.

Three more knocks in rapid succession followed. It was impossible to tell

where they came from the world as if a man had rapped thrice very hard with his knuckles on some of the woodwork in the room. While trying to locate the sounds Judge Marshall called again de fiantly: "Do it again?" And sure enough there were three more knocks. As long as he commanded a repetition the raps continued, but he could not locate the sound nor explain the mystery. Finally

he gave up in disgust and retired.

For awhile after the ghost moved from the cellar to the bedroom suite, he remained silent, as if getting used to his more elegant surroundings. He quit beating the furnace, shoveling coal and what had become of the spook when one evening the piano in the parlor began playing a wild, weird refrain. Judge Marshall, his wife and nephew were on the second floor. They listened. awed by the melody that was wildly sad and sweet. It was a threnody of gloom, strange and mystical.

W. C. MARSHALL'S HOUSE IS "Who is that playing the piano?" "There is nobody else in the house,"

replied his wife. Just then the darky servant came into

"Go down and see who that is in the "Lord bless you, ma'am, I wouldn't

go down there for nothin'," said the trembling negro. "And I wants to tell you, ma'am, that this place don't agree with my health, and you will have to get another girl."

Then the Judge went down to the parlor, but there was no one there. The plano, in fact, was closed tight.

There was no evidence that any bold outsider had stolen into the house and

started playing on the piano. The win-dows were latched and the doors locked. No sounds have been heard now for several months, Judge Marshall as-cribes the ghost's silence to the fact that he never makes himself manifest in the summer, confining his operations This is not the first time that Judge

Marshall has "heard things." When his little heed to them.

When the spook takes a turn at the father resided in Vicksburg he was selves to the dairy-house, near the room which he and his brother occupied. Up to the time the Marshall family took the house several families had moved the eye with dogged persistency, and out, because it was haunted. The Marshalls stuck it out, however, and noises, plane playing and beating on the the boys attempted to shoot the spooks but could never find them, although the noises they made would have fright-

ened most people away.

As Judge Marshall tells the story it seemed that all the pans, crocks and dishes in the dairy were being thrown on the floor, but investigation revealed that everything was in its proper place For several nights he and his brother guarded the dairy with guns, but the spooks were too many for them, and they never caught a glimpse of them.

At Lake Pleasant, Mass.

Monday, August 8, was set apart by the camp association for the use and benefit of the veterans. The day was sunny and pleasant, giving the assurance that the elements were in har-mony with the cause of the needy among Spiritualists.

As the hour for opening in the morning drew near, the faithful few were seen wending their way towards the temple. Judge Daily presided at both sessions. In the morning he made an opening address, speaking many truths for the cause. Among other things he spoke of the need of charity. His words were eloquent and appropriate to the occasion and he made his remarks practical by joining the V. S. U., as well as making a donation to the Home fund.

Mrs. Hattie Mason favored the audience with a vocal solo, after which Mr F. B. Woodbury, secretary of the N. S. A., made stirring remarks, and clinched them by paying a dollar for member

Mrs. S. C. Cunningham made a pa The chimes of a distant clock an-nouncing midnight had died on his us, urging all to join and help pay the thetic appeal for the poor and needy drowsy ear when suddenly a frightful mortgage which now rested upon the noise was heard. It seemed as if someone had broken into the cellar and opened to the needy public.

Mrs. Farrar sang inspirationally, family was out of bed in an instant, with grand effect. A collection was greatly excited. Judge Marshall seized then taken up and Mrs. Mason made his pistol, and in his robe de nuit hur- remarks urging those present to come g and help in the good cause.

The afternoon meeting was opened at 2 o'clock, with remarks by the chairman, Judge Dalley, after which the being dumped in the cellar from one of | Schubert Quartette, of Boston, contribthe windows. He could hear the coal uted soul-stirring music as only they can. Mrs. Lizzie Lincoln, with gave many good thoughts which will bear fruit in due season. Pat is pracclutched firmly in the right hand, and tical in all he says. Dr. A. Sawin then addressed those present, appealing to them for the poor and aged in Spiritualism, that they may not go to public almshouse-also contributed his dollar for membership. Dr. C. W. Hidden presented the need

of the Home before the people—did not ask for a collection, said he presumed the others-would. The Schuber Quartette again sang, after which John Slater spoke feelingly, saying he was in perfect sympathy with this movement; he suggested that the mediums throughout the country devote one evening for the benefit of the Home at Waverly, Mass., and clear the debt of crying shame that Spiritualists should allow it to remain." tributed \$1 and said he wished to join the Union and should feel a personal interest in the home, and would work for it. He said the cause should be sup ported by all honest, true-hearted Spiritualists helping to remove the mort-

Mrs. Farrar again sang inspirationally, and Mr. Slater said he would give a scance when he returned to California, the proceeds to be sent to the Home. Mrs. Wilkins said she would give a benefit for the Home and also became a member of the Union. Mrs. Buchanan would also give a seance for

the Home. Mrs, Dillingham Storrs made remarks, and said she and Mrs. Lincoln would give a seance for the benefit of the home. She said she was one of the oldest Spiritualists, and felt a strong interest in the veterans. Dr. Sawin said he would give a benefit seance also.

Mrs. Clara Fields Conant addressed the meeting and said she was in hearty accord with the movement and urged all to join, and take more interest in this home—"contribute all you can;" she hoped to live to see the debt paid and the Home opened.

Mrs. S. C. Cunningham said she would give a benefit seance when she returned to her home. Mrs. De Lewis, of Portland, Me., would also give a benefit seance in Miss Jennie Rhinds cottage. Dr. White, of Chicago, spoke eloquently, urging all to help in this

The audiences were not very large but intensely interested, and made a practical demonstration of it by contributing \$47.50.

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OLD-TIME GHOST STORY

How Dissipated Lord Lyttleton Died More than a Century Ago.

Lord Lyttleton, in the winter of the year 1778, had retired from the metropolis, with a party of his dissipated companions to profane the Christmas at his country house, Pit place, near Epsom, in Surrey. They had not long abandoned themselves to the indulgence of their dissolute orgies, when a sudden and unexpected gloom was cast over the party by the extraordinary depression of spirits and dejection of countenance which were observed to take possession of their host. It was in vain that he attempted to silence the inquiries of the guests on the subject of his dejection. They were convinced that he was ill, or had met with loss at play, or was crossed in love; and his denial of all these imputations only excited a more eager curiosity to be in formed of the origin of his depression. Thus urged, he at last determined to reveal the secret that so painfully de pressed him.

The night before, on his retiring to bed, after his servant was dismissed and his light extinguished, he heard a noise resembling the fluttering of a dove at his chamber window. This at tracted his attention to the spot, wher looking in the direction of the sound, he saw the figure of an unhappy fe male, whom he had deserted, and who had put a violent end to her existence, and she was standing in the aperture of the window from which the fluttering sound had proceeded. The form approached the foot of the bed-the room was supernaturally light, the objects of the chamber were distinctly visible. Raising her hand and pointing to a dial which stood on the mantelplece of the chimney, the figure, with severe solemnity of voice and manner, announced to the appalled and consciencestricken man that at that very hour on the third day after the visitation his life and his sins would be concluded. and nothing but their punishment would remain, if he availed himself not of the warning to repentance which he had received.

The eye of his lordship glanced on

the dial, the hand was on the stroke of 12. Again the apartment was involved in total darkness the warning spirit disappeared, and bore away at its departure all the lightness of heart and the buoyancy of spirit which had formerly distinguished the unhappy being to whom the tremendous summons had

On the succeeding day his lordship's guests, with the connivance of his at tendants, had provided that the clocks throughout the house should be ad vanced an hour, without the imposture being discovered. Ten o'clock struckthe nobleman was silent and depressed Eleven struck-the depression deepened and now not even a smile indicated him to be conscious of the efforts of his associates, as they attempted to dispel his gloom. Twelve struck. He returned to his chamber, convinced of his security, and believing that the hour of peril was now past.

Lord Lyttleton's guests remained together to await the completion of the time so ominously designated by the vision. A quarter of an hour had elapsed-they heard the valet descend from his master's room: It was just 12 His lordship's bell now rang violently; the company ran in a body to the apart ment, and the unhappy lord lay extended on the bed before them, pale and lifeless, and his countenance terri bly convulsed .- Household Words.

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GOOD EVIDENCE.

The Subjective-Mind Theory Not Valid.

There is occasionally some statement made by the controlling spirit of every medium, that seems unprovable, or needs conference with others in order to prove. Such become good tests of spirit power when proven. That which others know, and we do not, becomes good evidence when told to us. There is no mind-reading in that. The claim that our subjective mind performs these mental tricks is very far-fetched as an explanation. To carry this subjective mind theory into the claim that it can unconsciously receive information from another and then unconsciously impart it to the medium as a mind-reader, is a very poor explanation of mediumship. The explanation is an

unprovable assertion. Mrs. Kates often gives such evidence. She is also positively controlled by a spirit. She occasionally reads thought -but she never has been a mind-reader The status of the soul (or subliminal self) may have much to do with the evolution of good mediumship, but the latter is yet dependent upon excarnated spirit help. The latter fact is provable;

and no theory disproves.

Operations of the subjective mind, of subliminal self, in mind-reading and telepathy, must be proven by de monstrable fact, and cannot find a logical support by theoretical reasoning.

The facts of spirit control and com-

munion stand out as proven by universal collateral evidence. The disproof must rest upon equal evidence. The evidence of fact must only be offset by facts of equally forcible character. Spirit mediumship has been proven to millions of people. Thousands of mediums have received positive spirit communications. Have all these been duped? Are all these credulous or hysterical? Our associations have taught us that the Spiritualists are an incredulous, skeptical and positive class of people. They have been hard to convince. Most of them have tried hard to solve the evidence by some other theory than the spirit claim.

But my present intention is to relate an incident. A few days ago Mrs. Kates and myself were called upon to officiate at the funeral services of a suicide-a young man acquaintance. In the course of the remarks by the controlling spirit of Mrs. Kates, she said: "I desire to tell the mother that her boy went to her room and knelt beside her bed, kissed her pillow and poured out his soul's troubles to her unlistening ears, saying 'Oh, Mother, you do not know,' and pledging undying love to mother."

It seemed to be an unprovable event. The young man suicided by inhaling illuminating gas through a rubber tube fastened to the gas jet and tied into his mouth.

After the funeral, whilst sweeping his room, the metal end of the tube of a rubber douche was found. Further investigation discovered the douche of the mother in her room was minus its rubber tubing. The suicide had taken and used it, and in order to do so he must enter his mother's room, and being tall, kneel down by the bedside and obtain the douche from the washstand closet, where he left the remainder of the douche. The mother says she could not obtain the article otherwiseand the son was slightly taller than the mother. Thus the evidence is strong in substantiation of the spirit's declaration. The family was absent at the time of the suicide, and did not return for twenty-four hours after. A visitor to the house has since told the mother that her bed and pillow showed marks of pressure as if some one had partly laid thereon. This fact was unknown to both the mother and the medium until after the funeral.

Other facts in this case were given by the controls of Mrs. Kates, which were known only to the mother, or have since been proven. The result is that the family has been greatly relieved of doubts, and by communion already with the son, sorrows have been les sened, and a knowledge of spirit life more positively unfolded by ocular G. W. KATES. Rochester, N. Y.

PASSED TO SPIRIT-LIFE.

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

Passed to higher life, Miss Mary E. Ennis, aged 65 years. She was a true Spiritualist. Her sufferings were from dropsy; was patient and cheerful, and went about doing good. Sorrow, disappointments are passed. Her angelic countenance impresses us that a grand. meeting was extended to her by leved ones gone before.

LIZZIE M. BREWER.

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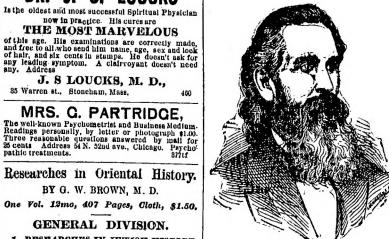
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