

RE-BIRTH OF MAN.

Existence Here Is a Proof of a Still Greater Future.

ALL THINGS ARE ETERNAL—MAN HAS IT WITHIN HIMSELF TO ABOLISH TIME LIMITS—THE CHANGE CALLED DEATH IS ONLY A STAGE IN THE WORK OF TRANSMIGRATION—COMPLETE TEXT OF A DISCOURSE DELIVERED AT ALL SOULS' CHURCH BY CASSIUS MARCELLUS 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 now, always has been, and always will 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 snail of our 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 dizzy.

COMPREHENSION OF INFINITE

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, waiting—waiting for what? Surely some great end or ultimatum, or the wonderful wheels of progress never would have been set in motion for our benefit. And 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 insurmountable. 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 a 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 thought, every period of new experience, every overcoming of self, of sorrow, or of hatred is a rebirth. We find old conditions about us worn and discarded. 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 mutiny, clothed in the jewels and fine raiment of his forefathers, that 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 opposite shore. It takes spirit to do this, as it takes spirit to fight a battle or do a kindness. A common phrase is to say: "Poor fellow, he seems to have lost his spirit." True, in more ways than one. Deceitful, dejected, morbid in manner and speech, that person's spirit is gone indeed, and only his soul, now nearly dead, is moving him about. To live constantly is to retain the vigor of the athlete until the last. There is 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 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 name given you by your ancestors remains. You have been born again, and

the kingdom of heaven is yours! Once become aware that the old self is gone and that a new self moves your body about; then life becomes perpetual. But cling to the old memories, the family traditions, the follies and fancies of the past, and you are a confusion surrounds 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, or when the moment comes to leave this life the change will be so slight, so peaceful, and so natural, that it will not equal by many degrees any single change of circumstances or location of residence during your entire career. Why should I? Casting off the body is a process without pain; to move from one town to another, or from house to another, involve 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 in hundred deaths without a single demand upon the undertaker for his services; can get a series of wrinkles upon his face at 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 perpetual; that there is no need of hurry, worry or excitement, but that everything being timed and orderly, the scheme of life is of itself whole and without omission, and just what every one needs to reach the greatest heights of unfoldment. I have seen an expert ball player, while the crowd of spectators grow wild with excitement, reach up and catch the ball with all the smoothness of motion imaginable. He who thus holds his life 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 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 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.

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

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 there is a sort of woman's way of reaching a conclusion—she is never quite clear how she reaches it, but she does, and that is all there is about it. But when I come upon an apparent duty, and there is a question whether I ought to comply or not, my way has been to turn the eyes inward and look within. Turn the eyes inward and wait. Leave the world as it were and dwell in the 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 at the groom and Tolerabce as the bride in the human family, and ultimate peace and unity shall be as inevitable as the day and the night.

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

MASCULINE AND THE FEMININE

elements, rebirths in this life would

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, the masculine nature is intellectual, the feminine partakes of the love or mother principle. Cultivate the former alone and the student may spindly 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 suffers 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 lovable creature do you meet. Christ, so far as his earthly career was concerned, was as much a woman as a

man.

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

attract the rabble, while true spiritual insight needs no trumpets or heraldry to announce its presence at the gates. 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 that a person can be truly great and humble at the same time. During the man age just alluded to, greatness has consisted of what people have said and 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 prophesy, though few have dared to give it forth to the world.

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

man or woman who sees beyond, or to him or her who knows that God

attract the rabble, while true spiritual insight needs no trumpets or heraldry to announce its presence at the gates. 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 that a person can be truly great and humble at the same time. During the man age just alluded to, greatness has consisted of what people have said and 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 prophesy, though few have dared to give it forth to the world.

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

• • • • •

last an explorer of continents—indeed, what undertaking is there too great for that new master mind, the mind, you say, that once explored with wonderment the mechanism of its rattle box. But there comes, perhaps, the hour of danger, or, as we charitably term it, "second childhood." In all this creature's climbing he may have grasped too clingingly the rungs of materiality; he may have traversed the circumference and neglected the center; he may have looked constantly without for guidance and not within; he may have grown proud of the works of man and revered not God; he may have sought to build up the objective rather than the subjective, self; yes, he may have set the personal self on a pinnacle above the humble ego within, until the spirit, at last bound to a cloud, frees itself as with a bound and passes on. Poor man! his intellect is gone, his hope is gone, his spirit is gone! Where has that spirit gone? Aye, it is too true, that only the man's soul, and that nearly 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 if the fiction writer who, in a moment of depression, threw herself from her bedroom window and thereby took her own life? Had she laid aside her pen and waited some newer and holier work than story writing 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 ambition as a story writer was beyond her reach? A tragic death was preferable to this, and all because of a single personal ambition in this one short hour 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. A 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 opposition. His victory is a child's, and if he 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 decreed they should. Such a life will need no umbrellas to perpetuate it. It was born of a living flame and does not cease at death. Can anything be more encouraging 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 have forgotten the Christ principle; we have enjoyed our national glory and landed our most noted men, 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.



CAMP-MEETING DIRECTORY.

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

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

Marshalltown Camp, Ia.
Commences Sunday, August 23, 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 Lodge Camp, Mich.
Grand Lodge Spiritualists' Camp will open July 31, and close August 28, inclusive. Mrs. Geo. Sheets, secretary pro tem.

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

Lake Brady Camp, O.
Opens July 10, and closes September 4. D. A. Herrick will preside as chairman 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, Woolley 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 Island Lake Camp Association, Island Lake, Mich., beginning July 1, and ending August 31 1898.

Lakeside Park Camp, Mo.
Lakeside Park, Jasper county, Mo., commencing September 10 and closing September 20. 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, Mich.

Harmony Grove Camp, Cal.
The Harmony Grove Camp will open at Escondido, San Diego, county, Cal., Sunday, August 14, closing Sunday, August 28.

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

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

Franklin, Nebraska.
The thirteenth Kansas and South-west Nebraska Spiritualist camp-meeting will open August 25 and close September 12, at the Rose grove, Franklin, Nebraska. For particulars address the secretary, D. L. Haines, Franklin, Neb., box 27.

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 the 22d. M. Blanchard, secretary.

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

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

Dallas, Texas.
Texas is to have a camp-meeting, at Dallas, September 10 to 20. D. G. Hinchley, 553 S. Central avenue, Dallas, secretary.

ONSET BAY.

The Work of the Past Week.

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

Mr. A. E. Tisdale lectured upon "Physical and Spiritual Science." He said: "I believe in the faithfulness of the intelligent, the obedient, the obedient 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 theology and true science. We deny that there is any force in nature that is unknowable. Spirit apart from matter is unknowable. Matter is beyond the reach of investigation except through spirit. Mediumship should constitute the scientific mind, all expressions of mind and matter. Thought cannot be divided. Unity and personality are indivisible. There are no dead; our lives know no break in nature's unfolding." Song by Mr. Maxham.

Pine tests by Dr. Ewell followed the lecture.

Wednesday, Mrs. Sarah A. Byrnes lectured upon "The Castles of Spiritualism." Dr. Ewell gave the tests at the close of the lecture.

Thursday, opening song by Mr. Maxham.

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 B. S. Tving 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. Maxham.

Sunday service opened with singing by Mr. Maxham. Mrs. Carrie B. S. Tving 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 singing by Mr. Maxham. Mrs. Carrie B. S. Tving lectured, taking for her subject 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.

CASSADAGA.

Notes of the Daily Doings.

Since my last letter many that were here have gone, and yet every train that comes in brings new faces. Many times there are more that come in on the train than there are those that take their departure. The association moves along in the even tenor of its way, and the truth is being given to many that are hungry for that sustenance which will build up and develop the spiritual.

Following the labor of Lyman C. Howe, came the teachings of Moses Hull, and he was listened to with marked attention in his explanation of many passages from the Bible. At the time he was with us, we also had the great traveler who has been around the world three times, and says he is going again—Dr. J. M. Peebles. He had just returned from his trip to the Congress of Spiritualists in London, Eng., and was always ready in conference or "exchange" 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 reality 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 interest.

"Joseph Day" has come and gone, 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 Pandit Lalun, from India, presented their side of the question.

Prof. Lockwood gave a series of scientific and instructive lectures, illustrating many of the telling points by scientific apparatus on the table before him. He certainly proved that he had grown out of materialism into an intellectual Spiritualist by positive proof and demonstration. It does not seem possible for him to listen to a course of his lectures and not be able to know himself or herself better. They are truly of an instructive and elevating character.

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 pleasure of seeing and hearing Brother J. C. W. Howe, a beautiful, smiling, sturdy and delicate in body, there is a development of mental energy that makes him a remarkable instrument in the hands of the spirit realm, in which we now live. He is very dramatic in his delivery, and very interesting in the subject matter.

"To-day is the first of a three-days' convention of the National Young People's Spiritualist Union, and they have been kindly received here at the camp. The address of report given by Mrs. Cadwallader, of the growth of the young people's movement in Great Britain, was of much interest to the older Spiritualists as well as the body to which she was reporting as their delegate to the great Congress in London last week. Many of the incidents she related were very touching, and the story of an orphan girl but two years old, going to the officers of her regiment and asking if she might learn the "Star Spangled Banner" and sing it for the lady who was alone and so far from her 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 moment to the other life, and how the words of the captain of the ship upon the return voyage. It seems that by good fortune they barely missed striking 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. Bant, 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 much 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 us a very much needed rest, and he seemed to enjoy it very much.

Our sister, Mrs. George Cooley, has been here for a number of days and has endeared herself to many hearts by her 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 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 satisfactorily received. In the afternoon, Willard J. Hull, of Columbus, O., lectured, taking for his subject "Psychoneurology." The lecture all through was of profound interest, and on the whole, a real pleasure 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 literature.

To-day, August 10, Brother Hull closes his course of lectures.

Brother Andrews, of Marion, Ind., also Sister Mosier, and other workers were 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. Mother Luther comes fully identified, and gives verbal instruction regarding the general interests of the Association, in dictation 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 appreciation with which Mr. Edgerly's address was 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 gifts on this occasion.

If we can rely on present indications we shall have a most successful meeting this season as there are more people 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.

REPORTER.

LAKE BRADY CAMP, O.

Mention of the Happenings.

Materialization is a phase of mediumship that has always been in great demand at Lake Brady. Letters have been received by our chairman from wealthy people living at a distance, saying that a good materializing medium were here they would come. It is a great mistake, however, for a skeptic to begin to investigate with materialization, though most of them do; it is too strong meat for babes.

Last night the trumpet medium, C. H. Barnes, hoping to be able to meet this demand, gave the first materializing séance held on the grounds this season. Partial materializations had appeared at his trumpet séances and his friends 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, however, 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 Diebolt and Mr. Palmer, all of Cleveland, recognized spirit friends.

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."

To-day, after the lecture given by Mrs. Lizzy Miller, of Canton, Mr. Barnes gave psychometric reading from handkerchiefs, rings, etc. He gave readers in the past lives of the owners and described spirits around them. The persons receiving these readings expressed themselves as well satisfied that they were the result of some occult power on the part of the medium, as some of them described could not have been known by the medium.

During this meeting Mrs. Frank Pierce, of Alliance, was attacked with heart failure, and had to be carried to her cottage. She is now lying in a critical condition.

Anna L. Robinson, of Port Huron, Mich., lectured this morning, taking her subject from a sonnet which was sung by Mrs. Harnett, entitled "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.

The attention of 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 wonderful recuperative powers of the body were cited as indicating this fact, and declared that there was truth in the Bible text, "The body of the living man 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 President's proclamation. The pastor, 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 join your church a good many times, but having been a student, a believer in the theories of Ingersoll and reader of Tolstoy and others, I hardly felt qualified."
"Here to-day it looked several times as if 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 it 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 gun, and the Spaniards were throwing eight-inch shells at a round about. In action I have charge of the boiler room, and I tell you when I saw the main steam-pipes 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 better off. I had killed any man that showed any signs of cowardice."
"I tried by silent prayer to blot out 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 death. That hope that he inborn in all men is proof that there is a future—something, some place or condition beyond this. W.

A LIBRARY.
Commence forming one now by subscribing for The Progressive Thinker, and securing Art Magic. The paper only costs \$1.00 a year, and you only pay \$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 eight 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 age is absolutely essential. Aid us in carrying out the Divine Plan.

"The Religion of Humanity," a Philosophy of Life." By J. Leon Benwell. An interesting and thoughtful pamphlet. Price 15 cents. For sale at this office.



WORDS OF APPRECIATION

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

To the Editor:—I received the extra numbers of The Progressive Thinker and Ghost Land. I have not had time yet to read the book, but anticipate a rare treat when I do. I like many others, cannot see how you can afford to 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. J. REID.

To the Editor:—I have received Art Magic. It is a little of the richest gem of spiritual thought. If the thousands of our people only realized the fact that you are dealing out the richest treasures of thought, comparatively free of charge, when sent with the loyal and true Progressive Thinker, they would respond to your constant effort to supply them with the richest literature that flows from the spirit world. O. H. COLVIN.

To the Editor:—Your paper is doing a great work, and all Spiritualists should support you. Those books, no Spiritualist can do without them at the price, and paper included. I wish you all the good things of this life, and a long one to still conduct The Progressive Thinker. C. F. COLE.

To the Editor:—I have received Art Magic. It is a little of the richest gem of spiritual thought. If the thousands of our people only realized the fact that you are dealing out the richest treasures of thought, comparatively free of charge, when sent with the loyal and true Progressive Thinker, they would respond to your constant effort to supply them with the richest literature that flows from the spirit world. C. F. COLE.

To the Editor:—I have received 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 family. 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 alone for what may seem to you needless importunity. T. A. PARKINSON.

To the Editor:—I herewith send you post office order in renewal of my subscription for The Progressive Thinker and Art Magic, which you are so generously 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.

To the Editor:—I received the books, "Ghost Land" and "Art Magic"; they are splendid and instructive. MRS. J. J. WHITNEY.

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 \$8, but 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 an unparalleled offer! One year's subscription 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. Britton; it sold readily from stand and elsewhere at \$5 per copy. It presents all occult subjects in such comprehensive manner it should be read by all. TITUS MERRITT.

To the Editor:—Have just received Art Magic. I have read about 65 pages 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 15 weekly papers and a number of monthlies and semi-monthlies, and above them all I prize The Progressive Thinker the highest. J. G. LEATHERS.

To the Editor:—Please send enclosed \$1.20 to renew my subscription to The 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 noble work you have been doing for the last thirty years. I have held you in 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 from that than any other subject that 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 effort. I have been the recipient of from one to three spiritual papers for the last thirty-five years, and to me The Progressive Thinker is the name of them all. SMITH HOMER.

To the Editor:—To say I am pleased with Ghost Land but faintly expresses my feeling. I have had one volume and gave it to a soldier going to Manila. C. L. PARKS.

Premium Terms

REMEMBER that all orders must be accompanied by their requisite amounts, viz:

ART MAGIC and The Progressive Thinker One Year, \$1.20.

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 Progressive Thinker one year and securing Art Magic. Art Magic is a book of nearly 400 pages, is elegantly bound and is nicely printed. As prices go it is well worth \$1.50. The Progressive Thinker one year and Art Magic is only \$1.20. The book is practically a gift to you, as the 20 cents only a little more than pays for the postage or express charges. By securing a premium book each year in connection with a yearly subscription to The Progressive Thinker, you keep in touch with the occult movement throughout the world. Tell your neighbor of this great offer.

"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 facts he states, and his keen, scathing review of Romish ideas and practices should be read by all. Sold at this office. Price 25 cents.

QUESTIONS AND ANSWERS

This department is under the management of
HUDSON TUTTLE.
(Address him at Berlin Heights, Ohio.)

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

—HUDSON TUTTLE—

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 are they?

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, retaining a shadowy existence for an indefinite time, and 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 evidence of the truth of this theory, and every evidence against it. It is uncalled for by psychic facts, and an utter failure to account for them. Yet it is essential to bolster up the wild doctrine of reincarnation. If spirits are 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 then be a something substituted, and the "elementary" shell serves the purpose admirably.

Thus a man who has lost, say his grandmother, receives 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!

Which presented, freed from the high sounding phrases which obscure and confound, few Spiritualists will stumble over its profundity.

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

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 better.

I also dream of being in strange places and surroundings, though very pleasurable, and it seems as though I 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 hand—but 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 excessively large to have contained so much writing. Yet this is entirely speculative, and it is said, Exodus 24:2, 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.

"From Soul to Soul." By Emma Rod Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, where with to sweeten hours of leisure and enjoyment. Price \$1. For sale at this office.

RIGHT EDUCATION.

Its True Importance, and Where It Can Be Obtained.

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 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 take up our burdens. How can we best do this? Only 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 is directly antagonistic to Spiritualism. Has Spiritualism 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 fitting home. Miss Bush and Mrs. Ewell have devoted their lives to a work which is most commendable, and yet they have been and now are compelled to work single-handed.

Many who do not understand the inner life at the Seminary feel that it has nothing to entice, to hold and to strengthen the minds of the young placed in their charge. We must speak differently. True, they cannot do the work that they would if aided and assisted by the Spiritualists at large. If we could only forget our own selfishness in the care of others, many of us might lay aside five or ten cents each month with the thought that it will go 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 far-reaching influence upon the cause at large? We know that the Israelites or Hebrews of to-day ask only those of their own faith to contribute anything toward the support of the orphans in their midst. Can we not, as Spiritualists, emulate the worthy example they put before us in the care and education of the poor and the orphan? And are there not many children throughout the United States, the orphans of Spiritualist parents, whom we could help by such a fund? And would not such a work be in complete harmony with the humanitarian teachings of the spiritual philosophy as given to us from the higher spheres?

We simply offer this suggestion in calling to mind the home that Miss Bush and Mrs. Ewell have endeavored to build up at Belvidere, N. J. LOE F. PRIOR.

—:~o~:—

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 that I could breathe only with the greatest difficulty. Suddenly in the silence of the room, I distinctly heard a 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 unseen friend. GEO. L. BARRUS.

—:~o~:—

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, worn-out 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.

—:~o~:—

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.

—:~o~:—

"Origin and Antiquity of Man." By Hudson Tuttle. A masterly philosophical work. English edition, nicely bound in cloth, \$1. For sale at this office.

IT IS HAUNTED.

There Are Strange Sounds and Weird Music.

W. C. MARSHALL'S HOUSE IS HAUNTED BY UNMANNY SPOOKS—JUDGE VOUCHES FOR IT AND TELLS OF STRANGE NOISES AND RAPPINGS—THE GHOST PLAYS THE PIANO—AN INVISIBLE BUT NOISY VISITOR ALWAYS MAKES 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 doubt about it. Judge Marshall himself says it is and tells how the spooky noises, weird, uncanny, and weird, upon the wretched car in the lurch of the night. Strange rappings, as if someone pounded on the woodwork with his knuckles, are heard. At times the piano plays by itself with no material person in the room.

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

When the spook takes a turn at the piano it occasions no further disturbance than a remark: "Well, the ghost is at work again."

Repeated efforts to make the mysterious visitor show himself have signally failed. He remains invisible to the eye with dogged persistence, and makes himself known by rappings, noises, piano playing and beating on the pipes in the furnace.

The mystery never develops itself until midnight or shortly thereafter. He is not bashful in making his presence known and startles the visitors who perchance may be guests at the household.

So widespread has the fame of Judge Marshall's house, that many friends, if the family have remained in the house until after midnight to see for themselves. In each case they went away satisfied that it was not a ghost in reality it was mighty mysterious; in fact, something beyond comprehension.

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 inquiring if there were any truth in the rumors that the house was haunted. Judge Marshall informed the agent that strange, uncanny, mysterious, inexplicable noises were heard about the house very frequently at midnight. Whether they were the genuine article he was unable to say. He admitted that he had canvassed the situation very thoroughly but was unable to explain it. The more he studied the thing the more perplexing it became. Even to this day the mystery remains unsolved, and the rappings continue.

In reality it is a disembodied spirit wandering restlessly through the world. Judge Marshall suspects that Captain Gould, the spook, is the spirit of a man who 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 retired for the night. Everyone was nearly asleep and the house was still. The chimneys of a distant clock announcing midnight had died on his drowsy ear when suddenly a frightful noise was heard. It seemed as if someone had broken into the cellar and stumbled over a tin boiler. The whole family was out of bed in an instant, greatly excited. Judge Marshall seized his pistol, and in his robe de nuit hurried to the cellar. While on the way down the noise increased in volume and intensity. He imagined that a score of men were beating upon the furnace pipes with clubs. Then again it sounded for the world as if a load of coal was being dumped in the cellar from one of the windows. He could hear the coal strike and then roll away on the cellar floor.

Perspiring, excited, with pistol clutched firmly in the right hand, and 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 signs in the furnace of any recent visit. 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 arranged.

Nothing further was heard for several days. Again about midnight the family was disturbed by some noises in the cellar. Investigation disclosed nothing. 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 hot-air 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 reasonable 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, a loud rapping was heard on the door.

"Well, the ghosts have gone from the cellar to the top floor," remarked Judge Marshall, but no one laughed. It seemed too creepy.

The Judge lost his appetite and went up on the next floor. The rapping was in his bedroom. There were three separate and distinct knockings on the woodwork. Then it stopped.

"Do it again," said Judge Marshall. Three more knockings in rapid succession followed. It was impossible to tell where they came from.

They sounded for the world as if a man had rapped three very hard with his knuckles on some of the woodwork in the room. While trying to locate the sounds Judge Marshall called again demanding: "Do it again!" And sure enough there were three more knockings. 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 exact surroundings. He quit beating the furnace, shovelling coal and other impish pursuits. Judge Marshall and his wife were beginning to wonder 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, and the melody that was wildly and sweet. It was a threnody of gloom, strange and mystical.

"Who is that playing the piano?" asked the Judge in surprise.

"There is nobody else in the house," replied his wife.

Just then the darkly servant came into the room.

"Go down and see who that is in the parlor," said Mrs. Marshall.

"Lord bless you, ma'am, I wouldn't go down there for nothing," said the trembling negro. "And I want 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 piano, 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 windows were latched and the doors locked.

No sounds have been heard now for several months. Judge Marshall ascribes the ghost's silence to the fact that he never makes himself manifest in the summer, confining his operations entirely to the winter.

This is not the first time that Judge Marshall has "heard things." When his father resided in Vicksburg he was then in a haunted house. The ghosts on that occasion, he says, confined themselves 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 on because it was haunted.

The Marshall family stuck in, however, and the boys attempted to shoot the spooks, but could never find them, although the noises they made would have frightened most people away.

As Judge Marshall tells the story it seemed that all the pans, crocks and dishes in the dairy were being thrown about 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.

—:~o~:—

V. S. UNION'S DAY.

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 harmony with the cause of the needy among Spiritualists.

As the hour for opening in the morning drew near, the faithful few were seen venturing 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 membership.

Mrs. S. C. Cunningham made a patriotic appeal for the poor and needy ones, urging all to join and help pay the mortgage which now rested upon the Home (\$8,500) that the Home might be opened to the needy public.

Mrs. Farrar sang inspiringly, with grand effect. A collection was then taken up and Mrs. Mason made remarks urging those present to come in the evening and bring their friends that we might have a successful meeting and help in the good cause.

The afternoon meeting was opened at 2 o'clock, with remarks by the chairman, Judge Daily, after which the Schubert Quartette, of Boston, contributed soul-stirring music as only they can. Mrs. Lizzie Lincoln, with "Pat," gave many good thoughts which will bear fruit in due season. Pat is practiced 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 the public almshouse—also contributed his dollar for membership.

Dr. C. W. Hadden presented the need of the Home before the people—did not ask for a collection, said he presumed the others would. The Schubert 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 the mortgage; he continued: "It is a crying shame that Spiritualists should allow it to remain." Mr. Slater contributed \$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 supported by all honest, true-hearted Spiritualists helping to remove the mortgage.

Mrs. Farrar again sang inspiringly, and Mr. Slater said he would give a seance 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 Rhinads cottage. Dr. White, of Chicago, spoke eloquently, urging all to help in this good cause.

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

MRS. J. S. SOPER,
Clerk V. S. U.

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

"The World Beautiful." By Lillian Whiting. Most excellent in their high and elevating spirituality of thought. Series 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, complete in 10 parts. Price, cloth, \$1 per volume. For sale at this office.

"The World Beautiful." By Lillian Whiting. Most excellent in their high and elevating spirituality of thought. Series 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, complete in 10 parts. Price, cloth, \$1 per volume. For sale at this office.

VALUABLE LIBRARY

...OF...

SPIRITUALISTIC LITERATURE.

AFTER HER DEATH. The Story of a Summer. Pervaded with pure and a sublimely spiritual thought. Something to make the reader pause and reflect almost to enchantment. By Lillian Whiting. Price \$1.00.

AFTER THE SEX STRUCK. or Zugassent's Discovery. This book is intended to teach husband and wife how to agreeably adjust their differences. Highly agreeable is its contents. By Geo. N. Miller. Price 25c.

AGE OF REASON. Being an investigation of true and fabulous theology. A new and complete edition, from new plates and new type; 186 pages. By Thomas Paine. Price, paper, 25 cents; cloth, 50 cents.

ANCIENT INDIA, Its Language and Religions. Translations of the articles "Religion of the Veda," and "Buddhism." The Study of the Sanskrit. By Prof. H. Oldenberg. Price 25 cents.

ANGELL PRIZE CONTEST RECAPITULATIONS. To advance Humane Education in all its phases. A book especially adapted to Lyceums. Full of enthralling ideas. By Emma Rod Tuttle, Berlin Heights, O. Price 30 cents.

ANTIQUITY UNVEILED. Ancient Voices from the Spirit realms. An intensely interesting work, carrying one deeply into the mysteries of the past. By J. M. Roberts. Price \$1.50.

A. P. A. MANUAL. A complete exposition of the principles and objects of the American Protective Association, with a vivid description of Romanism as it is to-day. Price 15 cents.

ARCANA OF NATURE. The History and Laws of Creation. The Cosmogony of Spiritualism. A genuinely scientific work in understandable language. By Hudson Tuttle. Price 75 cents.

ARYAN SUN-MYTHS. The Origin of Religions. A valuable compilation of historical facts relating to the ancient conception of the necessity for saviors. By Sarah E. Titcomb. Price, cloth, \$1.00.

POLLONIUS OF TYANA. Identified as the Christian Jesus. A wonderful communication, explaining how his life and teachings were utilized to formulate Christianity. Price 15 cents.

A SEX REVOLUTION. By the author of "Helen Harlow's Vow," "The Occult Forces of Sex," "Perfect Motherhood," and many other works. By Lois Waisbrooker. Price 25 cents.

AUTOMATIC OR SPIRIT WRITING, with other Psychic experiences of the author. A book well worth the price, for its valuable suggestions to others wishing the phase. By Sarah A. Underwood. Price, cloth, \$1.50.

BIG BIBLE STORIES. Placed in the crucible of mathematics, they are made too absurd for anyone who can count on his fingers, one, two, three etc. New and unique. By W. H. Bach. Price 50 cents, postpaid.

CELESTIAL DYNAMICS. A normal course of study in the Astro-Magnetic forces of Nature. Just the book for the mental healers or students in the science. 107 pages. Price \$1.00.

CHILDREN'S PROGRESSIVE LYCEUM. A Manual, with directions for the organization and management of Sunday-schools. Something indispensable. By Andrew Jackson Davis. Price 50 cents.

CHRISTIANITY A FICTION. The astronomical and astrological origins of all religions. A richly sarcastic poem, by Dr. J. H. Mendenhall. Price 50 cents.

CHURCH AND STATE. The Bible in the public schools; the new "American" party. A profound presentation of the Church and State question. By "Jefferson." Price 10 cents.

CLAIRVOYANCE. A book of 109 neatly-printed pages, pertaining to a system of philosophy of clairvoyance, its law, nature and unfoldment. By J. C. F. Grumbein. Price, cloth, \$3.50.

COMING AMERICAN CIVIL WAR. This excellent book is written in the interest of humanity, of liberty, and of patriotism. By Burton Ames Huntington. 300 pages. Price, paper, 50 cents, postpaid.

COMMENTARIES ON HEBREW AND CHRISTIAN MYTHOLOGY. A profound rehearsal of the selection of primitive divinities and other Biblical myths. By Judge Parish B. Ladd. Price, paper, 75 cents.

COMMON SENSE. A book of the Revolution, and yet adapted to the present day. A book to inspire the reader to love his free America. By Thomas Paine. Paper, 15 cents.

COSMIAN HYMN BOOK. A collection of original and selected hymns for liberal and ethical societies, for schools and the home. Compiled by L. K. Washburn. Price, cloth, \$1.00; paper, 50 cents.

CRIMES OF PREACHERS. This book is just what its title indicates—a thorough exposure of the inner life of those elect of earth. A very interesting book. Price 25 cents.

DEATH AND THE AFTER-LIFE. An excellent work relating to the transition moment; scenes and society in Summer-land; Winter-land. By Andrew Jackson Davis. Price, cloth, 75 cents; postage 5 cents.

DIABLA AND THEIR EARTHLY VICTIMS. A very interesting and suggestive work. It is an explanation of much that is false and repulsive in Spiritualism. By A. J. Davis. Price 50 cents.

EVOLUTIONISM. A series of illustrated chart lectures upon the evolution of all things in the universe. From atoms to worlds. From atoms to souls. By Olney H. Richmond. Price, cloth, \$1.25.

FAITH AND FACT. Illustrating conflicts between credulity and vitalized thought. Prefaced by Robert G. Ingersoll in his own descriptive eloquence. By Henry M. Tabor. Price, cloth, \$1.00.

FIFTY YEARS IN THE CHURCH OF ROME. A book that has done more to enlighten the world of Catholicism than any other two published. By Rev. Chas. Chiniquy, ex-priest. Price \$2.25.

FORCE AND MATTER, or the Natural Order of the Universe, with a System of Morality Based Thereon. A very popular scientific exposition. By Prof. Ludwig Buch

IMPORTANT!

DR. G. E. WATKINS,
—THE—
FAMOUS CHRONIST,
OF AYER, MASS.

Quick Cures!
Small Doses!

Send age, name in full, and two 2-cent stamps and leading symptom, and we will send you

A Diagnosis of Your Case Free,
and we will try and make the price of treatment right to you. However, please, that we do not wish to take your case unless you are dissatisfied with your present treatment. Do not ask OUR opinion of this doctor or that one, because we never express an opinion, nor have we any one connected with us that is allowed to speak ill of any one or even to express an opinion. We know some doctors do so, but we do not. The day of such doctor prescriptions is past; drugs in large doses will not be given ten years from now. We believe in the certainty of medicine and in specific medication, but specific medication requires

SPECIFIC DIAGNOSIS.

He who understands the action of drugs, and who is gifted with the power of correctly diagnosing, is the successful physician to-day.

Specific Medicine!
No Drastic Drugs!

A Book on "Chronic Disease"
Sent for 2-cent Stamp.

G. E. WATKINS, M. D.,
AYER, MASS.

DR. G. E. WATKINS'
Rural
Health
Home.

This is in fact a large Sanitarium; only been opened a short time, yet it is a most pronounced success. DR. B. W. HANKS, the greatest Healer the world has ever had, has joined DR. WATKINS in this grand work, and is at the Home at all times in the week. Write us and we will tell you all about our new method of cure that we use at the Home.

OLD-TIME GHOST STORY

How Dissipated Lord Lytton Died More than a Century Ago.

Lord Lytton, 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, Pitt 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 informed of the origin of his depression. Thus urged, he at last determined to reveal the secret that so painfully depressed 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 attracted his attention to the spot, when looking in the direction of the sound, he saw the figure of an unhappy female, whom he at once perceived to have 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 mantelpiece of the chimney, she uttered, in a voice of solemnity and manner, an announcement to the appalled and conscience-stricken 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 eyes 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 been delivered.

On the succeeding day his lordship's guests, with the connivance of his attendants, had provided that the clocks throughout the house should be advanced an hour, without the imposture being discovered. Ten o'clock struck—the 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 Lytton'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 a voice 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 apartment, and the unhappy lord lay extended on the bed before them, pale and lifeless, and his countenance terribly convulsed.—Household Words.

"Historical, Logical and Philosophical Objections to the Dogmas of Reincarnation and Re-Embodiment." By Prof. W. M. Lockwood. A keen and masterly treatise. Paper, 25 cents. For sale at this office.

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 doubt, 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 or 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 very dependent upon exalted spirit help. The latter fact is provable; and no theory disproves.

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

The facts of spirit control and communion 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 dupes? 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 I plead guilty, I love to mother.'"

It seemed to be an unprovable event. The young man succumbed 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 missing from her 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 otherwise—the son was slightly taller than the mother. Thus the evidence stands 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 lessened, and a knowledge of spirit life more positively unfolded by ocular proofs.

Rochester, N. Y. G. W. KATES.

PASSED TO SPIRIT-LIFE.

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

Passed to higher life, Miss Mary E. Eunis, 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 intended to her by loved ones gone before.

—LIZZIE M. BREWER.

Westerly, R. I.

On the morning of July 19, 1898, the birthwatchers of the soul of Francis W. Marsh came so still and bore him so gently away that the friends only caught this last spark of earthly life before he was borne to the home he had made for himself, in his future life. A knowledge, not hope, his spiritual friends conducted the services at his late home, the G. A. R. taking care of the grave.

B. C. MARSH.

Kansas City, Mo.

Healing, Causes and Effects.

Dr. W. P. Phelon's latest book, is a presentation from the spirit side of life of the basic principles of Mental Healing and their relation to Vibration. The Esoteric under-current of the processes manifesting themselves in the operation of healing, is clearly shown to be the silent power of invisible force. Under the head of "Causes and Effects" are made plain many hitherto unexplained phenomena, along the lines of spirit power, attraction, repulsion and overcoming.

It treats of adepts, mediums, and their varied powers. It also has something to say of elements, and man's power over the unseen. The Helpers and Hostiles of the Invisible World are described, and their abilities specified. Astral conditions, with the process of going out on the astral currents are explained by one who knows. The subject of Fear occupies one whole chapter.

The whole field of man's relation to the forces bringing either the health which is harmony, or the discord which is disease is handled by one who evidently understands his subject. The booklet of 100 pages, is proving its interest by its sales. Sent on receipt of fifty cents. For sale at this office.

465 ct.

"Nature Cure." By Drs. M. E. and Rosa O. Conger. Excellent for every family. Cloth, \$1.50.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who are seeking a fair conception of Buddhism in its spirit and living principles. Spiritualist, or Christian, can scarcely read it without spiritual profit. Price \$1. For sale at this office.

Sunday Spiritualist Meetings in Chicago.

The Progressive Spiritual Church, G. V. Cordingley, pastor, 3300 Wabash avenue. Services at 7:30 p. m.

Beacon Light Spiritual Church, 617 N. Clark street. Services at 2:45 and 7:45. George F. Perkins, speaker.

Indiana avenue and Thirty-first street, at 8 and 8 p. m. Lecture and tests by good mediums.

Spiritual Investigating Society, at Flynn's hall, Robey and North avenues, at 8 p. m., under the direction of Mr. and Mrs. W. L. Brown.

West Side Spiritual Society meets at No. 40 South Ada street at 8 p. m. Church of the Star of Truth, Wicker Park hall, No. 601 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

Send in notice of meetings held on Sunday at public halls.

A LIBRARY.

The Spiritualist who commences now to form a Spiritualist or Occult Library, by subscribing for The Progressive Thinker and obtaining Ghost Land, is wise. If he rejects this offer, his neighbor will soon advance ahead of him, and he will regret over to himself what he had not the enterprise to pay for. We think, in view of what we are doing, that The Progressive Thinker should visit every Spiritualist family in the United States. Commence now, we repeat, to form a Spiritualist or Occult library by subscribing for The Progressive Thinker.

TESTIMONIAL.

B. F. Poole, Clinton, Iowa—Dear Sir:—Your Mental Spectacles are all you claim for them, and even more. Your Magnetized Compound is a wonderful remedy, and acts like magic upon sore and weak eyes. I would not be without it. Very respectfully, MRS. J. A. PERKINS.

Easthampton, Mass.

For 30 days I will send a sample package of Magnetized Compound for the eyes, for 10 cents, by mail.

Clinton, Iowa. B. F. POOLE.

PRICE OF THE "SEQUEL."

The price hereafter of this number of The Progressive Thinker will be as follows: Three cents for single copy. Where five or more are ordered, two cents per copy. Where one hundred or more copies are ordered, one dollar and fifty cents per hundred.

OF INTEREST TO SPIRITUALISTS.

Anyone who is sick and failed to find relief, should send their name and address (with stamp for reply) to Dr. J. CRAIG, Sacramento, Calif., and I will (through spirit power) send you the cause and condition of your trouble; and after I give you a correct diagnosis, if you wish help I will make my terms within your reach.

N. B.—The above advertisement is for the benefit of suffering humanity, and if you know of any one who is sick, and is skeptical, show them the above, and I may convince them of the truth of spirit return.

450

BEAR IN MIND.

In sending remittances to this office, write your orders on a single sheet of paper, to file away for future reference. If you have anything to say to the editor outside of that, do so on a separate sheet. It is not safe to send money in a letter; if it is sent that way, and lost in the course of transmission, you will be the loser. Do not send personal checks, as it costs 15 cents to get them cashed. Send postal or express order, or registered letter or draft payable in Chicago or New York, and there can be no loss.

Write names and addresses as plain as ordinary print, and mistakes will be avoided.

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastefully printed and bound. Price \$1.

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

"Progression, or How a Spirit Advances in Spirit-life." The Evolution of Man." Two papers, given in the interest of spiritual science, by Michael Faraday. Price 15 cents.

"The Prophecy of Israel." By Prof. C. H. Cornill, of the University of Koelnberg. A scholarly and appreciative historical review of the prophets of Israel and their works. For sale at this office. Paper covers, 25c.

"Origin and Antiquity of Man." By Hudson Tuttle. A masterly philosophical work. English edition, nicely bound in cloth, \$1. For sale at this office.

"Arcana of Nature; or the History and Laws of Creation." By Hudson Tuttle. A well-known and profound treatise. Cloth, \$1. For sale at this office.

"Bible and Church Degraded." By Elizabeth Cady Stanton. Comprises three brief essays, on THE HISTORY of Woman Suffrage on Questions of Morals and Religion; THE DEGRADED STATUS of Woman in the Bible; THE CHRISTIAN Church and Woman; written in Mrs. Stanton's usual trenchant style. For sale at this office. Price 10 cents.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments)." By E. D. Babbitt, M. D., LL. D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75c. For sale at this office.

"The Great Roman Anacardion." By Prof. Geo. F. Rudolph, Ph. D., ex-priest of the Church of St. Basil, Rome, and pointed letter to Bishop Hortensius. It is good reading, and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15c. For sale at this office.

"The Occult Forces of Sex." By Lois Waisbrooker.

This is one of the author's most useful and instructive books. This work should be read by every man and woman. Price, 50 cents. For sale at this office.

"The Occult Forces of Sex." By Lois Waisbrooker.

This admirable work consists of three pamphlets combined in one volume. It is a series of questions of great importance to the race are discussed from the standpoint of an advanced social reformer. Price 30 cents. For sale at this office.

CORRECT
DIAGNOSIS
IS
THE
KEY
TO
SUCCESSFUL
TREATMENT.



DR. J. A. BURROUGHS.

The past year we have diagnosed over

5,000

cases. The accuracy with which this was done has never been equalled. Our work has met with the unqualified praise of the regular medical profession. The following from recent letters is

CONVINCING EVIDENCE

of the wonderful work we are enabled to do through our psychic gifts, coupled with the best medical education, extensive research and long experience:

Drs. Peebles & Burroughs, Battle Creek, Mich. Dear Sirs:—Your diagnosis is wonderful for its correctness. You seem to read the internal parts of the human body like an open book. Very truly, E. N. SWINBERG, Birmingham, Ala.

Drs. Peebles & Burroughs, Battle Creek, Mich. Dear Sirs:—Your diagnosis is wonderful for its correctness. You seem to read the internal parts of the human body like an open book. Very truly, E. N. SWINBERG, Birmingham, Ala.

Drs. Peebles & Burroughs, Battle Creek, Mich. Dear Sirs:—Your diagnosis is wonderful for its correctness. You seem to read the internal parts of the human body like an open book. Very truly, E. N. SWINBERG, Birmingham, Ala.

Drs. Peebles & Burroughs, Battle Creek, Mich. Dear Sirs:—Your diagnosis is wonderful for its correctness. You seem to read the internal parts of the human body like an open book. Very truly, E. N. SWINBERG, Birmingham, Ala.

Drs. Peebles & Burroughs, Battle Creek, Mich. Dear Sirs:—Your diagnosis is wonderful for its correctness. You seem to read the internal parts of the human body like an open book. Very truly, E. N. SWINBERG, Birmingham, Ala.

Drs. Peebles & Burroughs, Battle Creek, Mich. Dear Sirs:—Your diagnosis is wonderful for its correctness. You seem to read the internal parts of the human body like an open book. Very truly, E. N. SWINBERG, Birmingham, Ala.

Drs. Peebles & Burroughs, Battle Creek, Mich. Dear Sirs:—Your diagnosis is wonderful for its correctness. You seem to read the internal parts of the human body like an open book. Very truly, E. N. SWINBERG, Birmingham, Ala.

Drs. Peebles & Burroughs, Battle Creek, Mich. Dear Sirs:—Your diagnosis is wonderful for its correctness. You seem to read the internal parts of the human body like an open book. Very truly, E. N. SWINBERG, Birmingham, Ala.

Drs. Peebles & Burroughs, Battle Creek, Mich. Dear Sirs:—Your diagnosis is wonderful for its correctness. You seem to read the internal parts of the human body like an open book. Very truly, E. N. SWINBERG, Birmingham, Ala.

Drs. Peebles & Burroughs, Battle Creek, Mich. Dear Sirs:—Your diagnosis is wonderful for its correctness. You seem to read the internal parts of the human body like an open book. Very truly, E. N. SWINBERG, Birmingham, Ala.

Drs. Peebles & Burroughs, Battle Creek, Mich. Dear Sirs:—Your diagnosis is wonderful for its correctness. You seem to read the internal parts of the human body like an open book. Very truly, E. N. SWINBERG, Birmingham, Ala.

Drs. Peebles & Burroughs, Battle Creek, Mich. Dear Sirs:—Your diagnosis is wonderful for its correctness. You seem to read the internal parts of the human body like an open book. Very truly, E. N. SWINBERG, Birmingham, Ala.

Drs. Peebles & Burroughs, Battle Creek, Mich. Dear Sirs:—Your diagnosis is wonderful for its correctness. You seem to read the internal parts of the human body like an open book. Very truly, E. N. SWINBERG, Birmingham, Ala.

Drs. Peebles & Burroughs, Battle Creek, Mich. Dear Sirs:—Your diagnosis is wonderful for its correctness. You seem to read the internal parts of the human body like an open book. Very truly, E. N. SWINBERG, Birmingham, Ala.

Drs. Peebles & Burroughs, Battle Creek, Mich. Dear Sirs:—Your diagnosis is wonderful for its correctness. You seem to read the internal parts of the human body like an open book. Very truly, E. N. SWINBERG, Birmingham, Ala.

Drs. Peebles & Burroughs, Battle Creek, Mich. Dear Sirs:—Your diagnosis is wonderful for its correctness. You seem to read the internal parts of the human body like an open book. Very truly, E. N. SWINBERG, Birmingham, Ala.

Drs. Peebles & Burroughs, Battle Creek, Mich. Dear Sirs:—Your diagnosis is wonderful for its correctness. You seem to read the internal parts of the human body like an open book. Very truly, E. N. SWINBERG, Birmingham, Ala.

Drs. Peebles & Burroughs, Battle Creek, Mich. Dear Sirs:—Your diagnosis is wonderful for its correctness. You seem to read the internal parts of the human body like an open book. Very truly, E. N. SWINBERG, Birmingham, Ala.

Drs. Peebles & Burroughs, Battle Creek, Mich. Dear Sirs:—Your diagnosis is wonderful for its correctness. You seem to read the internal parts of the human body like an open book. Very truly, E. N. SWINBERG, Birmingham, Ala.

Drs. Peebles & Burroughs, Battle Creek, Mich. Dear Sirs:—Your diagnosis is wonderful for its correctness. You seem to read the internal parts of the human body like an open book. Very truly, E. N. SWINBERG, Birmingham, Ala.

Drs. Peebles & Burroughs, Battle Creek, Mich. Dear Sirs:—Your diagnosis is wonderful for its correctness. You seem to read the internal parts of the human body like an open book. Very truly, E. N. SWINBERG, Birmingham, Ala.

Drs. Peebles & Burroughs, Battle Creek, Mich. Dear Sirs:—Your diagnosis is wonderful for its correctness. You seem to read the internal parts of the human body like an open book. Very truly, E. N. SWINBERG, Birmingham, Ala.

Drs. Peebles & Burroughs, Battle Creek, Mich. Dear Sirs:—Your diagnosis is wonderful for its correctness. You seem to read the internal parts of the human body like an open book. Very truly, E. N. SWINBERG, Birmingham, Ala.

Drs. Peebles & Burroughs, Battle Creek, Mich. Dear Sirs:—Your diagnosis is wonderful for its correctness. You seem to read the internal parts of the human body like an open book. Very truly, E. N. SWINBERG, Birmingham, Ala.

Drs. Peebles & Burroughs, Battle Creek, Mich. Dear Sirs:—Your diagnosis is wonderful for its correctness. You seem to read the internal parts of the human body like an open book. Very truly, E. N. SWINBERG, Birmingham, Ala.

Drs. Peebles & Burroughs, Battle Creek, Mich. Dear Sirs:—Your diagnosis is wonderful for its correctness. You seem to read the internal parts of the human body like an open book. Very truly, E. N. SWINBERG, Birmingham, Ala.

Drs. Peebles & Burroughs, Battle Creek, Mich. Dear Sirs:—Your diagnosis is wonderful for its correctness. You seem to read the internal parts of the human body like an open book. Very truly, E. N. SWINBERG, Birmingham, Ala.

Drs. Peebles & Burroughs, Battle Creek, Mich. Dear Sirs:—Your diagnosis is wonderful for its correctness. You seem to read the internal parts of the human body like an open book. Very truly, E. N. SWINBERG, Birmingham, Ala.

Drs. Peebles & Burroughs, Battle Creek, Mich. Dear Sirs:—Your diagnosis is wonderful for its correctness. You seem to read the internal parts of the human body like an open book. Very truly, E. N. SWINBERG, Birmingham, Ala.

Drs. Peebles & Burroughs, Battle Creek, Mich. Dear Sirs:—Your diagnosis is wonderful for its correctness. You seem to read the internal parts of the human body like an open book. Very truly, E. N. SWINBERG, Birmingham, Ala.

Drs. Peebles & Burroughs, Battle Creek, Mich. Dear Sirs:—Your diagnosis is wonderful for its correctness. You seem to read the internal parts of the human body like an open book. Very truly, E. N. SWINBERG, Birmingham, Ala.

ASTONISHING!
DOCTOR A. B. DOBSON
Still Heals the Sick Through the Mediumship of . . .
Mrs. Dr. Dobson-Barker.

If you wish Good Health you should apply to her.

As a Spiritual Healer She Has No Equal.

With her Magnetized Herbs all diseases that flesh is heir to are cured.

Send three two-cent stamps, age, sex, lock of hair and one leading symptom, with full name and plain address, and be convinced of the wonders of spirit power by having her

DIAGNOSE YOUR CASE FREE.

Address all Mail to
Mrs. Dr. Dobson-Barker,
Box 132, SAN JOSE, CAL.

DR. J. S. LOUCKS

Is the oldest and most successful Spiritual Physician now in practice. His cures are

THE MOST MARVELOUS

of this age. His examinations are correctly made, and free to all who desire them. He has cured many cases of skin and sex lock, and six cases in stamps. Life do not ask for any leading symptom. A clairvoyant does not need any.

J. S. LOUCKS, M. D.,
55 Warren St., Stoneham, Mass. 460

MRS. C. PARTRIDGE,
The well-known Psychometrist and Business Medium. Readings personally, by letter or photograph \$1.00. Three reasonable questions answered by mail for 25 cents. Address 54 N. 2nd ave., Chicago. Psycho-physical treatments. 5717

Researches in Oriental History.
By G. W. BROWN, M. D.

One Vol. 12mo, 407 Pages, Cloth, \$1.50.

GENERAL DIVISION.

1. RESEARCHES IN JEWISH HISTORY.
2. RESEARCHES IN ZORASTRIANISM.
3. DERIVATION OF CHRISTIANITY.
4. WRECK OF ARYAN ANXIOUS.

The whole comprises an earnest but fruitless search for a historical Jesus.

The book demonstrates that Christianity and the central hero are mythical; that the whole system is based on fraud, falsehood, forgery, fear and force; and that its rites, ceremonies, dogmas and superstitions are but survival of so-called paganism. It shows vast records of the records of the past, and no person can read it without instruction and profit, whether he reaches the same conclusions with the author or otherwise. For sale at this office.

"THE LYCEUM."

The Lyceum, devoted to the interests of the young, and to lyceum work, is published by Tom Clifford, at Cleveland, Ohio, No. 61 Willowdale street. Only fifty cents per year. Every young person should have access to its columns. In fact, all classes will find something of special interest in it. It is published weekly. Try it. 4371

DIVINE X-RAY.

Marvellous Development of Mrs. J. J. Whitney

THE CELEBRATED Trance and Test Medium.

Medical Clairvoyance, and will diagnose disease and treat with revealed remedies compounded for each patient clairvoyantly. Perfect satisfaction guaranteed. In order for the controls to satisfactorily diagnose, send age, sex, and leading symptom. Send stamp for terms of treatment.

Office 2832 Stockton St., between Post and Geary Streets, San Francisco, Cal.

A SEX REVOLUTION,
BY LOIS WAISBROOKER.

Author of "Helen Barker's Voy." "The Occult Forces