SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

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# SPIRITUALISM THE PROPHET OF SCIENCE.

Sar'gis Expatiates on One of His Especial "Hobbies." In the Life of a Retired

Every one has an assortment of these, and as a rule they are bores to the general. One of mine is, that scientific discoveries, new hypotheses in science, or real advances in philosophic thought, even the literature of Spiritualism preare but confirmations of spirit theories, sents. How many will recognize in the previously announced. One of them new theory of Prof. See the agreements that has been discussed in your col- that run through it, with the cosmogumns heretofore, is the vortex theory ony of spirit mediumship contemporary of world formation-the "whirl" of with the origin and concurrent with the Abby Judson. A very apt word, for a growth of the modern dispensation. whiriwind is a vortex. It is not original to the modern Spiritualist era, for Descartes proposed it in the 16th century, but as to details it is modern, and particularly within the last half of this is yellow but in time will be blue. Incentury, through mediumship, It is deed, Prof. Langley, now of the Smithonly needed to refer to Andrew Jackson sonian Institution declares that the Davis in Nature's Divine Revelations, blue color is even now imminent, as his 1847; Maria King's Principles of Na- observations on Mt, Whitney in the ture, 1866; and that remarkable though clear atmosphere of California discomparatively unknown book Oahspe, closed. And Prof. See well says: 1882. If these too much neglected "There is a vast chance for speculation | hill, owned by Horace Wakefield, and | their teachings discussed by our "leaders," there would be far less complaint about the indifference of Spiritualists. Do our teachers and scolders ever stop to ask a very natural question: "May not the indifference complained of so much be after all because they are not given the mental food naturally demanded by Spiritualists? To those accustomed to look to inspiration for light little personal affairs that we go to Spiritualist sources to get rid of, only tire and fret. For example: In one of the leading Spiritualist newspapers of the world, of current date, I find the five leading articles on the editorial page taken up with the topics: Memorial Day; Ownerships of Railroads by it not, how these "vagaries" of Government: Kidnaping; Wife-beating; Woman Suffrage; Hero Worship of Our Soldiers. Not a single article on the subject the paper is dedicated to by its prospectus from the editorial pen. Surely the general press gives us practical astronomer has given him enough of these things. The same may such a high reputation that he has just

timely parenthesis, nevertheless. Have you, Mr. Editor, noted the new departure in astronomy? I refer to the schools of physics from that of the spirtheory of the young student, Prof. T. J. its, and to which Prof. See still holds, is J. See-a man young enough to be that of gravity. This difference may named after Stonewall Jackson. Prof. be briefly stated: That of gravity ac-See is a Missourian born, and possibly cording to Newton is, That every parowes his new philosophy to that peculiarity of Missourians: "You must show | me." He boldly differs from the nebular hypothesis of Laplace, and instead | vortex theory may be stated in this introduces a well known law as the solution of the origin of the sun and plan- lution, condensed or driven together by ets-world formation. In McClure's the rotary force of the vortex current Magazine for May the reader will find a very satisfactory presentation of his substance to a common center, and theory, but here I can only give an out- hold it there-by a mutual pull in oppoline, in order to show its sympathy in site directions. The effect of the vorsome of its leading conclusions with tex is to drive this world matter in sothat of the Spiritualist dispensation.

apply to much of our platform utter-

ance-the audience may be on a differ-

the purpose of this writing-but is a

By the nebular hypothesis, or theory rotating current turning the globe thus of Laplace, the origin of worlds was in formed. an intensely heated nebulous mass in motion revolving and throwing off rings draw and drive. But when we begin to that in turn became globes and cooling work out the phenomena of the planet, down into planets-the globular form being due to the action of gravity.

as in that of Laplace—the attraction of understand the theory of the magnetic | thought I would give the hogs a test, | public who would never be reached by compressing power.

family of planets were originally "a an advocate of the vortex theory, as formless swarm of icy masses floating well as many less noted scientists. like some great flock of birds in blue space." This is in short the theory. So that as the sun decreases in size its temperature grows hotter, or at one time the sun's mass occupied the space of the solar system and by compression locity of cosmic movements, as well as and the attendant generation of heat. the planets were detached and became by the same law as we knew them. This from a different condition at starting is very much like the other theory in method.

What is peculiar about the See theory is that it dooms our world and its sister planets to death by reversion to the that they ought to be able to tell their state of original cold. This is in one scientific friends just how far they have sense in accord with spirit theory: been anticipated in their new discov-That organic life, as we know it, could eries and advancement in the higher not have made its advent until the walks of science by the "vagaries of temperature of the earth for a long pe-riod had come to be at or near 98 de-these years their revealments have been grees Fahrenheit, which is the nominal from time to time receiving verification heat of living organisms and that a few by the disciples of practical science. degrees above or below is death. So that should the heat of the solar system or our earth fall permanently below the minimum, say 94 degrees, animal life would gradually decrease until it became extinct. Or in other words our globe would become a dead planet,

as our moon is said to be. Next, Prof. See holds the presumption to be legitimate "that the heavens are habits a K street boarding-house. This full of dead stars," that "they repre youth had a habit of descanting in sent the other extremes from the very large at the boarding-house? dinner cold nebula out of which stars spring table upon the elasticity of his beliefs. into existence." In the spirit theory Thus he contrives to make a good deal these dead worlds are a conspicuous of a nuisance of himself. The other feature, and they become dead from evening he was expatiating upon the age, or the loss of power to generate subject of heaven. heat and light-as the vortexian current | "If there is such a place as heaven," by which they came into being may be. | said he, airlly, "it's a lead-pipe that When this stage is reached they be- we'll all go there. If there's such a come invisible, or dead.

I shall not extend these references to there as I am to eat this plece of meat." include theories, for that would make He held a bit of steak up on the end this article too long and tedious. I am of his fork, and just as he finished only showing wherein the new scien- orating the ment wabbled on the end tific theories or discoveries have been of the fork and fell to the floor. The anticipated from spirits-in print from fox terrier pup was on hand, and was 17 to 52 years. And yet they are as outside the piece of meat in jigtime. sealed books to the peripatetic "organ- Then the young man, who pats himself on the back for being an 'agnostic," got

What is startling to the intelligent the hoarse hoot, loud and long, from all reader is the radical change in philo- hands at the table.-Washington Post.

To the Editor:—It is a long time since sophic astronomy this theory of Prof. I have written for The Progressive See involves. It demonstrates that the Thinker anything about some things that have become like hobbies to me. sophic astronomy this theory of Prof. See involves. It demonstrates that the end of knowledge has not yet come, and that have become like hobbies to me.

Another curious feature in the new astronomy is the color of the sun in its different stages of condensation, to at this time. present and future color. At present it as to what effect these changes in the color of the sun's light will have on our

efer to what spirit science or philosophy holds on this subject of color. It is to color in the creative period that the colors in vegetable and animal life were determined, and which will remain as long as each propagates after its kind. In the evolution of organic life it first focused toward the light and eyes were formed according to light, which were magnetic or electric as auroral lights now, and in the same manner the black, brown, yellow, red or white of the human race fixed. It is very peculiar, is sub-conscious self" are now coming to be the newly discovered or accepted hypotheses of the scientific world. For remember, Prof. See is not a crankish dreamer, so regarded, but his place as a been appointed Professor of Mathematles in the Naval Observatory at Washent plane. But this is wandering from ington,-a life position-one of the highest scientific positions in the gift of the

> United States government. The one thing that yet separates the ticle of matter in the universe is at tracted to every other particle in the ratio of the squares of distance. The way; That space is world matter in so-The effect of gravity is to draw all lution to a center and hold it there—the

The difference dynamically is between the sun and the universe, we find the vortex theory is the easier working hy-Prof. See regards this nebulous mass pothesis. It better solves the problems | the play was not yet ended; indeed, I as at the degree of absolute cold, the of cosmic motion, as itself is that mo- firmly believed the man would again interest in spreading our truth to all constant temperature of space, and ap- tion. It explains orbits without a pull plies to it as the impulse to world for in opposite directions and does not mation the recognized law, that a gas leave at loose ends the situation as to when compressed gives out heat. In the outside planets-for there are subthis way he accounts for the known vortices within the sun's vortex that fact of the sun's diminishing size and carry planets as the tornado is a subits increased temperature. In Prof. vortice in the greater vortex of the gen-See's theory the compressing force is eral storm condition. By it, too, we can ceit, so in order to even up matters, I gravitation-which in a gaseous body pole and the aurora borealis without of such immense dimensions acts as the letting go the elements of our postulate. If anything, standing up straighter Again we are in good company, as Sir Prof. See accordingly holds that the William Thomson, now Lord Kelvin is

> Finally, the vortex theory rationally and consistently, one part with another, accounts for the formation of worlds, their rotation and orbital movement and the otherwise unthinkable vefor the evolution and decay of planets. their forms of life and the vast variation in the manifestations, and phenomena of nature.

But what I had in view in noticing this new departure was mainly to call the attention of Spiritualists to the fact,

# One On The Agnostic.

The epigrammatic spellbinder, Saltus. describes a young man who "had an acquired ignorance, which he called agnosticism." The clever portraiturein-a-sentence fits a young man who in-

place as heaven, I'm as certain to go

Some sixty years ago, I was boy, nearly fifteen years of age, living in Cedarville, Herkimer county, New York. I had a friend, a little older than myself, one William Truesdale, who was working in a starch factory at Waterville, in Oneida county. Having occasion to visit my friend, I walked the whole way, staying with him three

There were no railroads in those days, and walking was just as common as | friendly terms. street railways are nowadays. Waterville, the objective point of my journey, was thirteen miles distant, which I

When I went to Waterville from Ce- ant conversation. darville, I journeyed by way of West Winfield, Bridgewater and Sangerfield

Center.

told a nearer way was to go by way of cassville, and that when three miles ing," he replied, little knowing what peace, long-suffering, gentleness, goodout I would pass a red farm house on a | was in store for him. that I would then be just half way to Cassville. I came to the house on the we ere long came to the identical spot In this connection it is also curious to all right, with cheerful boyish thoughts.

It was a down grade after I had passed the house, which was about noon in the month of April. The sun was shining clear and bright, and when some fifty rods past the house, walking fast and looking straight ahead. I was greatly surprised to see a tall, elderly man, having on his head a round-top hat, and clad in what was in those days called a hunter's coat.

he was driving five hogs, directly in the middle of the road, about four rods ahead and coming towards me.

I was naturally shocked, for I had all the time been looking far ahead, and he so near me, and I not seeing him. Yes; for a verity I was a scared boy. The hogs seemed tired, and in order to keep them moving, he applied his cane

vigorously to their backs. I was also in the middle of the road, but too much frightened to come close to him, so to avoid meeting him, I of the public. turned to one side, thereby giving him right of way. As we were now nearly opposite each other, he turned to the other side of the road, when the hogs dropped to the ground apparently

Thinking both man and hogs very tired, and that the man desired to rest, was more astounded than ever to see him not only sit down, but to keep going down until entirely lost to sight. Heavens and earth! thought I, as con-

founded and terribly frightened, my hair stood on end, almost raising my hat from my head. Meantime the hogs remained, apparently lifeless. They were pure white in color, and as near as I could judge, would weigh two hundred pounds each. And there I stood, hardly daring to take my eyes from them, for fear they, like their master, would vanish from my sight. And now what was I to do? for here was not only a wonder, but a veritable miracle, anyhow a mystery-shortly, however, to be

at the hogs, at the same time thinking appear, when everything would be

True, I knew there was a being called "God," also one called "the Devil." Yet as I had never seen either of them, I thought it might possibly be a trick of the latter, as he is said to be full of dewhereon I walked up to them, my hair than ever, and gave one a kick, but it had no effect. The hog must be dead. I gave another a kick, with a like result. "Got in Himmel!" thought I; then taking on a little courage, I swore I would "raise that hog, dead or alive," whereupon I gave him a tremendous kick. The beast, raising his head a little, gave a single grunt then fell back, the whole five to all appearance, dead.

some time, hating to leave them in that apparently lifeless condition, "for surely." I argued, "there must be more to | Fort Worth, assisted by Mrs. O. S.

and the strange story I would have to er, such as photos, independent and autell, but I left them and started on my tomatic writing, drawing, painting, ten mile journey, about as fast as my flowers, lace, etc. Parties having any legs could carry me, for I was terribly of the above would help the cause by frightened and greatly excited, looking | sending them to Mrs. Kirby, Fort backward at nearly every step.

Passing a piece of woods, I caught a | tember 1, nor later than September 25 glimpse of something falling behind, but whether ghost or devil, it didn't matter much, for I could not be more frightened than I now was, but finding it was nothing more to be dreaded than a leaf dropping from a maple bough. I hastened on, reaching Cedarville Light, assisted by Miss Stella Crauthers and home, promising myself that ( I would in all future time steer clear of the place where the man and hogs were brought to my view in such an uncanny

Upon arriving at Cedarville, I stopped at a store and related just what I had encountered, as I now herein record it. Having known me from a child, many of the villagers in the store, seeing my excited condition, and knowing of my reputation for candor and truthfulness, believed the story I told them, treating it as a solemn affair, while others said. 'twas all imagination, or perchance hallucination, but when it became noised about that there had once upon a time been a hog-drover murdered at that identical spot, they came to the conclusion that possibly the imagining was on their part, while the reality was on

Some eight years later I drove to the red house on the hill, where I was told And a god's similitude Mr. Wakefield resided. This was about three miles distant from the scene, as above related.

Hitching my horse to a convenient post, I walked up to the house, gently

EXPERIENCES rapping on the front door, and here let it be known, that Mr. Wakefield and myself were utter strangers to each other, never before having met.

rally more experience of the world than I, a boy of scarce fifteen. So upon addressing me, he said, "My son, walk in; we would be pleased to have you stay to dinner," at the same time offering to assist me in unhitching my horse and leading him to the barn, where the beast could partake of refreshment.

It seemed to me that Mr. Wakefield was inclined to treat me with more than common respect, especially as I Was a stranger. In our conversation he invariably called me "my son;" so we were almost immediately on the most

At the dinner table it was the same, "Hale fellows, well met" so after a three hours' visit, we again visited the walked, the thirteen miles being consid- barn, and hitched up, he attending to ered no more than one mile would be, one tug while I buckled the other, the whole time indulging in the most pleas-

The horse ready for a start, I took the itual is the real and the substantial. reins in hand and said, "Mr. Wakefield, The spiritually-minded are reverential. When I returned to Cedarville, I was and ride down the road a little dis-

Thus riding along, meantime indulging in the most agreeable conversation. hill, just as they told me, and passed it where I had so long ago encountered the man and hogs.

> I stopped my horse and made ready to tell my story, thereupon commencing: "Mr. Wakefield, I want to tell you just what happened me precisely seven years ago last April, in the road where the buggy now stands.

Upon finishing my story, Mr. Wakefield solemnly replied, "Well, my son, you are not the first one to see such things here. Twelve years ago one of In his hand was a cane, with which | my neighbors met a man in the evening, standing before him in the road, and all of a sudden the man disappeared, leaving not a trace behind him."

> I have never been in that part of the country since, nor have I ever heard drove of hogs.

> This was the first apparition I had ever encountered, but not the last, as place in my presence, which I am now engaged in transcribing for the benefit

A retired farmer, my home and adand his friends, the pigs, the entire | dress is 2937 Queen avenue, Minneap-J. S. BEARDSLY. olis. Minn. (To be continued.)

# Texas Spiritualists' Camp.

At a public meeting held last fall. during the reunion of Spiritualists at Oak Cliff Park, Dallas, Texas, there was organized un association to be known as the Texas Spiritualist Camp-meeting Association, for the purpose of holding annual reunions at Dallas, Texas. This association started with 57 charter members, whose homes are in various parts of the state. The following officers were elected: President, David G. Hinckley, Dallas; vice-president, Justin Cook, Baird; secretary-treasurer, W. Lenox Fox, Dallas; Trustees-R. H. Kneeshaw, El Paso: Mrs. Allen F. Brown, San Antonio. The cost of becoming a member of this association has been placed at \$1, which is within the reach of every Spiritualist in the state. We feel from past experiences For a half-hour there I stood, looking | that this is the only way to have a successful camp. In this way each and every one will feel like they have some mankind. The last camp was a grand success, accomplishing a world of good. In fact, it has been proven that these reunions not only bind the Spiritualists from all over the state in a closer bond of brotherhood, creating a more sociable feeling for each other, but it undoubtedly interests and instructs the association is to increase our membership to 500 by July 1, 1899. Now friend, send in your name and \$1 for a certificate of membership and make yourself a committee of one to solicit members and funds for the camp of 1899.

The board of directors have decided to hold the camp from October 1 to October 15, during the Dallas Fair, which opens in September and closes in October. By doing this we secure the ad-Looking and thinking, I remained for vantage of cheap ratiroad rates. We intend to have a curio room, under the management of Mrs. L. A. Kirby, of Seiber, of Dallas, which will consist of I thought of my long tramp home, all the works performed by spirit pow-Worth, (prepaid) not earlier than Sepafter that date they should be sent to Oak Cliff Spiritual Camp, Dallas, Tex. There will also be a free public library of Spiritualistic literature, under the management of Chas. W. Newnam, of San Antonio, editor of The Dawning of Lampasas. We intend to have good, attractive music this year under the direction of Mrs. Wilson, of Ft. Worth, and Mrs. Smythe, of Dallas. Do what you can and say what you can for the success of the camp meeting of 1899. DAVID G. HINCKLEY, Pres.

Dallas, Texas. THE HEART'S REFUGE.

Fame flies, love dies. And the world that was crimson and gold, Unspeakably fair to behold, Is gray in the light of day.

Poor heart, where will you turn To learn How best to bear your care? Ah, turn and pray! Hopes die, dreams fix.

But the heart of the world is good.

By pain you may yet attain. For suffering makes men wise, And eyes That joy made blind may find Light born of pain.

# THE DEDICATION

A man of seventy-five, he had natu- Of the Royal Templar Hall

ABSTRACT OF DR. PEEBLES' AD DRESS ON THE OCCASION, AT BATTLE CREEK, MICH.

Man is not a religious animal as some Darwinian materialists have taught, but rather a thinking, reasoning religious being, made in God's image, which image does not consist in shape, or avoirdupois, but in life, consciousness and spirituality. God is spirit, or causation as Proclus of old affirmed; and man is a spiritual being. The divine image consists in Spirituality.

As a religious being man is naturally worshipful. Whether civilized or sav age, he is conscious of a superior Supreme intelligence, Brahm, Allah, God, and our Father in Heaven.

Rightly translated, the direct words of Jesus are "God is spirit." The spir-The spiritually-minded are reverential. They are religious. Their life is a prayer. "The fruit of the spirit," said ness, faith, meekness, temperance.' any age, without Spiritualism and its accompanying spiritual gifts, is only an empty shell-an offensive creedal cadaver, that should be buried without ecclesiastical formalities.

God is spirit. And, Spiritualism while inhering in and originating from God, does not center alone in, and rest entirely upon phenomena, but upon spirit-upon the spiritual and moral constitution of man, which constitution requires such spiritual sustenance as inspiration, prayer, vision, trance, clairvoyance, and heavenly impressions from the divine sphere of love and wisdom. Spiritualists, like the primitive | rich brogue, and Scotland, Sweden, anything concerning the man and his | Christians, believe in God the Father and in the brotherhood of the races. many strange things have since taken | with angels; they cultivate the religious | emotions; they open their seances many of them with prayer. They are righly blessed with visions and calm, uplifting ministrations from angelic homes. They see in every pure crystal stream a Jordan, in every verdure-clad mountain a present Olivet, and in every well-cultivated prairie a Canaan flowing with the milk and honey of spiritual truth-

love to God'and love to man. There is a spurious Spiritualism just as there is a spurious Christianity. The Utah Mormons call themselves the "Latter Day Saints of Jesus Christ." Orthodox Christianity has no standard of faith. That brilliant scholar, the Rev. Dr. Briggs, thrust out of the Presbyterian church for heresy, has, without the least change of faith, just been ordained a priest in the Episcopal church. Roman Catholic and Unitarian creeds do not well harmonize; but each sect declares itself Christian. Just as there are all sorts, shades, and kinds of Spiritualists. They have no creed-no formula of faith.

Spiritualism must be differentiated from Spiritism. The terminologies of the two words absolutely necessitate. as every scholar knows, entirely different meanings. Chinese, Indians, and Utah Mormons are Spiritists, believing in spirit communications. Most of the African tribes of the Dark Continent worship demons and believe in spirit converse, but certainly they are not intelligent and religious Spiritualists.

Spiritism is a science-a fact-and when abused a sort of modernized Babylonian necromancy.

who is spirit, and grounded in man's here. moral nature, is a substantial fact, and infinitely more—a fact afire with testimonies and beautiful messages from the loved beyond-a fact relating to moral and religious culture—a sublime spiritual truth ultimating in consecration to the good, the beautiful and the heavenly.

Spiritualism proffers the key that unlocks the mysteries of the ages. It constituted the foundation stones of all the ancient faiths. It was the soul of all past religions. It was the mighty uplifting force that gave to the world in all ages its inspired teachers and immortal leaders.

Spirituality is the substantial reality. And man is a spirit now—a spirit living that one would embrace the yesterdays apparently utterly disturbed morrows of eternity.

in his higher inspired moments, who saved by his life." (Romans 5-10.) Spiritualism has not only positively

demonstrated a future life, but it has explained the philosophy and psychic methods of spirit intercourse; it has greatly liberalized the religious mind; it has encouraged the philanthropic reforms of the age, and it has given us a the hells. Mortals enter the future world with as absolute substantial bodies as we have here, only more refined and etherealized. There are different degrees of happiness there. Memory is the undying worm. There is intense mental suffering in those Cimmerian spheres. And yet, God. builds no hells; He burns no man's fingers here, damns no souls there. Men are the architects of their own hells; they reap what they sow. Every child born into this world is a possible archangel outwardly, ald is the basis of its forms or a possible demon; his head touches of manifestation. the world of light, his feet the world of darkness. Man, a rational moral being, has the power of choice. Punishment our sorrows.-Pascal.

follows sin; there is no escape. Divine punishment is disciplinary in all worlds. Christ Jesus still preaches to undeveloped imprisoned spirits. The angels call, and souls are constantly coming up through tribulation deep. The door of mercy is not shut; there is ever the opportunity of progress from darkness to light. Better seek, find out and live the truth now, and so have a heaven here on earth-a heaven to-day.

### From Far Away Alaska.

"In far away Alaska where th

Yukon River flows" I have pitched my tent for the summer. Skagway, the gateway to the interior, is our stopping place for the precent. After my return from Spokane, where I had a delightful trip and was most kindly treated by the good Spiritualists, and left with but one regret-that circumstances did not allow a longer stay-we left Seattle in a few days upon a very unexpected trip here, a trip long to be remembered. Coming up from the Sound the scenery is one continuous unfoldment of snowcapped mountains, dashing, gurgling streams, Indian camping grounds with their totem poles recalling the savagery of long forgotten ages, and the surf beaten shore on both sides so near a times as to cause one to fear the good Spiritualism, by whatever name known, | Corona, and some of us at least sleep without the fruit of the spirit, without | beneath the dark waters of Wrangel religion and moral growth, is but the Narrows. Off from Juneau the waters verlest rot and rubbish; and secturian | were thick with floating icebergs from religion, by whatever name known, in | Muir Glacier, and in this neighborhood the presence of many whales was known by the fierce spouting of watery spray and the rolling of their huge black backs in strong contrast to the dark blue of the waters and the delicate tint of the floating icebergs. The trip upon the steamer is almost like taking a trip around the world, for

there you will meet the Frenchman with his vivaciousness, fresh from Paris; the Englishman, just from London with his slow, lazy drawl; the Yankee, very much in evidence; the Canadian, a mixture of both; the Australian, a mongrel, and Paddy with his Denmark, Italy, and the nabob darkey who has made a stake in Dawson, and influx of the Holy Spirit; they converse after dinner hour, feels himself, when all are gathered in the saloon, to be the finest gentleman among them. Under the magic charm of a good dinner all tongues are loosened, and with all nations represented, it is a cosmopolitan scene long to be remembered.

Skagway lies in what would be termed a gulch, and for a long time I wondered why, with its green foot hills and great snow-capped peaks keeping guard, I could not admire its scenery; but there is nothing left for the eye to reach out for. About six blocks wide, and seemingly closed in upon all sides. it reminds me of the orthodox religionit is too narrow, and leaves no limitless horizon for one to long to reach.

My life seems to be always upon a not reap the benefit of my labors, but to compliment the workers who have simply dig the stumps and get ground ready for the harvester. There fear anyone trying to work against our national president should be a have looked over the ground and almost despaired of doing anything, my guides. however, will not allow me to be perare here will in time become brave the field of labor for many years can enough to show their colors.

I have received two copies of your paper, and they seem like a cool drink store. We want a spiritual man or wofrom a mountain spring to a wayfarer | man for president; and for each of the upon a summer day.

from 2003 or 13811/2 Second avenue. Seattle, Wash., to Skagway, Alaska, as But Spiritualism, originating in God, I feel that I must have it while I am

as secretary of the N. S. S. A. should be senf to Mrs. Lillian Nagell, as presi-

I wish to say to my many friends in Washington and Oregon, through the | will call forth financial aid. We must columns of your valuable paper, that I | make sacrifices as workers-more so have found what I have been hunting for during the past year-health, and hope by fall to be among them again, myself once more. Until then good bye.

ESTHER THOMAS, S. M.

Skagway, Alaska.

# A Very Mysterious Party.

The woman whose mysterious power

of turning dust into rupees, mohur and in a material body, which body bears | several other articles, has arrived at something of the same relation to the Ghazipur. No sooner had she touched real, conscious, invisible man, that the the ground from on board the steamer husk bears to the corn. Spirits are but | Rama, plying - between Tarl and men and women divested of their mor- | Steamer Ghat, than she drew an imtal bodies. They have taken with them | mense crowd of people around her. consciousness, memory, reason, sympa- Copper and silver coins she continued thy, character. They walk by our sides | showering upon them liberally and often, and yet unseen. Philosophically freely till she took shelter in a small considered there is but one world, and cottage belonging to a Mahommedan, and and to-days, and the innumerable to- annoyed by her followers. Two police constables came to the place, and they, Spiritualism teaches salvation by being satisfied of her wonderful powers, character; or by the life, as did Paul led her to the City of Kotwal. The woman, who is called Maye-Lokhi, took said, "Being reconciled, we shall be the Kotwal by surprise by depositing golden coins on the ground. When questioned by the Kotwal of her whereabouts and native country, she responded thus: "I am an inhabitant of Fyzabad and an Agarwala by caste; in the bloom of my youth a Gin was enamored of me. Wherever I go and whatever I do I obey my Lord Gin's revised geography of the heavens and direction and permission. He is all along and will ever remain with me till my life is snatched away by death."-Indian Empire.

All governing overmuch kills the self help and energy of the governed .- Wendell Phillips.

Love yourself, and in that love not unconsidered leave your honor.-Shak-

Life is the basis of phenomenal existence, the force that impels the soul

We have still an instinct which we cannot repress which elevates us above

# AN APPEAL

To bring about sociologic, religious and political reforms so much needed for advancing the welfare and happiness of mankind, the undersigned officers of the New York State Association of Spiritualists appeal for co-operation and financial aid in carrying forward the great work imposed upon it.

The established principle of spirit re-

turn and communion is but the beginning of the New Spiritual Era. The time is ripe for the application of the Christ principle of life in all de-

partments of human endeavor. The history of civilization affirms the absolute necessity of observing system in methods of procedure, therefore, to promulgate modern spiritual truth a system of organized effort which the N. Y. S. A. of Spiritualists affords is of

prime importance. To be an important factor in influencing legislation bearing directly on the liberties and welfare of the people, such as taxation; the liberty of choice in medical treatment: the barbarous practice of judicial killing; prison reform in the treatment of criminals; woman's rights and many other live issues of the day beseech a hearty associate and financial support to this organized state effort.

We ask minor associate bodies of the state to join as auxiliaries in the work and earnestly request individuals to enroll in this effort which costs but \$1 each per year.

We need at once an enrolled membership of 5,000 or more to give the state organization the character and standing it deserves in the scientific, philosophic and religious institutions of the state

and nation. Being organized and chartered under the New York State laws, we are empowered to do business, receive donations and bequests in behalf of the great work the association essays to do and trust that the authorized missionaries and soliciting agents will not seek They acknowledge Christ; they feel the with his diamonds and dress suit, in the in vain for individuals to become subscribing members, or in other ways donate to this state agency for advancing the cause of spiritual truth.

CARRIE E. S. TWING. Vice-president. TILLIE U. REYNOLDS 2d Vico-president HARVEY W. RICHARDSON, Treasurer. HERBERT L. WHITNEY,

933 Madison street, Brooklyn, N. Y. Our National President.

To honor Dr. J. M. Peebles with an

election as president of the National pioneer line, and like all pioneers, I do | Spiritualists Association would mean toiled so many years for our cause. Dr. Peebles has devoted a good lifetime of has not been anything done in the Spir- | effort, and we should appreciate his laitualistic line here, and as the churches | bors and honor him. For much less the have pretty well exhausted the field, I | nation honors its heroes. The idea that them will have a hard time. While I | business man and not a speaker or medium is a fallacy and injustice. They who toil the most are likely to be the most capable. We need a good orator fectly idle, so I have started in a quiet | and an enthusiastic public exponent as way, and hope that what Spiritualists | our president. One who has been in appreciate the needs better than a man who is limited by the duties of office or officers. We need officers who can place I should like my address changed the N. S. A. in the true arena of helpfulness to the workers and local societies. We need the spiritual elevation of our people and of our cause. There is something more than finance needed. Indeed, finance depends upon worthiness. We must create the utility and virtue of expenditures before the people will enthuse to supply the means. Good works done by the Spiritualists than ever before. Persons who will gladly serve the National Association free of salary will soon build it to a unification of the Spiritualists.

None can do that better than the speakers of Spiritualism. The offices will create labor for them, and that will give all necessary salary. There is none more capable, more magnetic, more earnest, more active and more worthy of honor for long service than is Dr. Peebles, I second Brother Hull's nomination of Dr. Peebles for president of the N. S. A. And I will also say it has been the oft met suggestion of our local people in various localities. Dr. Peebles as president, will make the N. S. A. an earnest and active association that will call to

devoted to the cause of humanity. G. W. KATES. AFTERGLOW.

lits support every local society and tell

the world that we honor our tollers and

our men and women whose lives are

At sunset and after, as shy as a

What time all the opulent splendor has Into wan ashen dusk when the amber

has shaded, And twilight has fallen on hillton and

One sees stealing back a faint rosy reflection That deepens and melts into loveliest blush, As elusive and soft as a sweet recollec-

That tugs at your heart with its tremulous hush. Be silent and gaze at the great sky

God's angels are there painting day's -Margaret D. Sangster.

The world owes all of its advancement to the doubting Thomases who have lived, to the men who call for proof, men who, were satisfied with nothing else but proof.-Living Issues,

## As Considered from a New Point of View, by Alcinous,

Iso great a diversity of opinion as the or freer ownership, dreamed of perhopes by presenting a few suggestions When we "convert" the food we eat on the topic to call out the thoughts of into our flesh and blood, what do we others in the new direction in which he do? We offer an opportunity for, and

readers. The one class asks that every- this food-surrender of their more cirthing be expressed in a scientific man- cumscribed limitations-and we unrener or be left unpresented; the readers servedly appropriate their joyful entry of the other class, while appreciating | into the "cells" nature in us makes for the merits of scientific treatment, are them, into a higher life in our body. We not content to rest with the scientific can then say, after we have assimilated writer at the point of proven state- them: "This is flesh of my flesh ments, but restively leap beyond, and bone of my bone." In our body they erect for themselves scaffolding for the are endowed with our experience, Temple of Truth, which scaffolding, they | whether of degradation, lust, sorrow, or willingly grant, may have to be taken of nobility, love, joy. down, but which furnishes them with a temporary platform and a series of true, this that the seer reveals, of the scaffold-builders.

fact that the body of man

IS NOT THE MAN HIMSELF, nermeate and surround it; but it is not living being, generally known that these dense elements of the earth are bioplasm, or life-formative elements, for the ethereal stamped, impressed and given a characentities with which they are appositely | ter and direction to by our attitude and associated. But so it is with each actitude, our lust, restraint, love, anger | nected and fragmentary. appositely finer ethereal plane of ex- hate, etc.; when it is once fully realized istence. There is an ocean of ether, that we endow them with our nature, successively more ethereal or sub- and not only these in our bodies, but limated, permeating its appositely more remotely those on the more ethecoarser or grosser ocean to its inner- real plane with which we may be in inmost parts, and the finest, more sub- timate association; and not only those limated and volatile permeating all the also, but through them, inter-relationponderable ocean of elements furnishes, mately-when we once realize this or rather is, the food and body, the tremendous thought, of the fated nanutriment and support, of its appo- ture we contribute to impart to these sitely-related less ponderable. This mutual relationship is absolutely necessary for subsistence and existence. We may go a step further and say

organic heaving being, having its homogeneous and heterogeneous conditions, is made up of

#### MYRIAD PSYCHIC ENTITIES.

of all sizes and forms, from the minutest to those of various magnitudes; and that the existences seen on influence the form taken by them, our outer plane of sense are but a sur-they are instrumental in the face phenomenon, a mask, as it were, underneath which the seer penetrates and many of the infectious diseases af and perceives the myriads of ordinary feeting man and the lower animals." A sense-unseen auxiliary entities, conditioning and constituting these sense- may be "any microbe or micro-organ-

uniformity the more he is impressed by source of being." the inter-relationship, inter-dependence, entity and of each plane seems to be from germs or seeds." swallowed up in a larger fact, in what ness to relational needs. "Yea, yea," in longs." rotation and turn, join they in the universal chorus. To the mere spectator this subservience and linkage, is so complete that he can but exclaim,

machine, is one grand organism of myrand lesser organisms, and bespeaks a ganic forms. central principle.

Deeper, profounder grows the haze of hitherto overlooked; on the one hand, in this universe of units, is due to the ble. To profounder insight, however other units in their order and degree; simply vary and on the other hand, that each thus receiving and accepting larger conscious selfhood at the hands of the contributors, of these givers-up of self, refor it, communicates larger privacy, pe-

"I-ness," selfhood, to them also. Thus does the seer arrive at the great principle of axial polarity, to the eye of the seer and the poet it is mani- "The hills are shadows, and they flow

fest that there is a POLAR FLOW IN THE WORLD, a current that animates each and every unit, now associating and integrating them into groups, clusters, bodies: then disintegrating and distributing them

The poet sings: "The force which binds the atoms, Which controls secreting glands, Is the same that guides the planets,

Acting by divine commands." Psychic cells collect and connect under the call of law, to form the different amazing rapidity, though not percept- Is not the world, nay, the Universe, to elements in nature. These elements in lible to the outer sense plane of man. turn, sensitively responsive, combine in It is somewhat misleading to refer to various proportions, and form embody- the several planes of existence or to ing material for psychic beings of a the several vestments of the spirit, as I tion, in being a servitor, what a solidhigher order of manifestation. Let successively finer, purer, lighter, as arity and fraternity there should exist there be a united call by the sun, soil though that were the important relation and seed, for grass, and lo and behold! between them. The relation is rather there is at once a conatus to that end, that between a receptacle and the thing that is, a co-operative natural

TREND TOWARD GENERATION ence by a being on such higher plane. person, in an architectonic sense, is a lages have been unable to originate or Is not this the secret of assimilation medium also, a medium of principle-of imitate anything because of their inand growth through nutrition, that em- art, science, institution. new prison "cells" because they find matter now how many bodies it has) is, some day some day they will be suffi- this office.

Probably no other subject calls forth; more scope and come into a franchise problem of the spirit. The writer haps, but not realized by them before?

absorbingly accept, the willing surren-There are two classes of intelligent der of the psychic entities composing.

Which process is the more likely to be

planes from which to view truth and spirit lower responding to the call of work at the temple. In this thesis, spirit higher, to come and enter its therefore, we shall lend our aid to the comparative paradise, by combining with its neighbors to become and sus-We shall never understand what man tain the body of this higher-scaled beis, and what his environment, until we ling, or the process based on senseappreciate more fully than we do the seeming, that of converting really "dead" matter into llving? This latter process seems to be true, but is not this seeming truth a pseudo-magic, an nor the mere phenomenon of any being, inverted fact? "Things are not what the being itself. Each individual body they seem," sings Longfellow. "The is a tent, vestment or instrument, in history of human error is the taking it and through which a finer physical be- for granted that things are as they aping operates. But even this finer phys- pear to be," says James Hinton. The ical being is not the true reality of the seeming deadness or non-animation of being. The seer perceives that this the constituents of the slime into which finer physical being is again a body on the lily strikes its tender root, or of the its plane of ethereality, and that this constituents of the soil from which the is so, on and on, of the successively oak gains its sustenance, is a delusion finer and more sublimated bodies, on to of the senses, a delusion due to the a possible ultimate ethereality of form. | merely surface function of these senses. Every one must appreciate the fact | When it is once realized that every that the elements of the earth are far one of the atomic, molecular, corpuscudenser than the ethereal elements that | lar entities composing our bodies is a

SENSITIVE TO OUR EXPERIENCE, myriad entities, a new era will dawn in religion and philosophy. The manifold relations implied in such a revelation can be only stammeringly hinted at in that each ocean, while it is one mighty an article like the present one.

Science has been making great strides in the study of micro-organisms, or microscopic forms of life. The Century Dictionary says that "microbes are regarded as essentially polymorphous organisms, adapting themselves to varied conditions of existence, which in turn production of fermentation, decay, germ, according to the same authority, ism; a spore;" "that from which any-The seer penetrating through this things springs \* \* \* a formative prinmask of sense, views the panorama of ciple." Spore, "an organic body of exlife with amaze. The more he observes tremely minute size and not subject to the phases and modes of Nature's ordinary classification; a living germ: a

The germ theory in biology is the doc inter-working and inter-lacing between trine of biogenesis; the theory that livall sentient beings, from the minutest ing matter cannot be produced by evoto the mightiest, on each plane, and of lution or development from non-living plane to plane. The selfhood of each matter, but is necessarily produced

In pathology "The doctrine that zymmight be called its helphood, its effi- offic disease, together with some not cient vital helpfulness. Viewed from usually classed as zymotic, are due to the standpoint of Nature's uniformity, the presence in the body of living oreverything is a giver, promoting the ganisms." Biogeny is defined, as "the universal welfare, an ally, colleague, genesis or evolution of the forms of partner, friend. The reciprocation, in- matter which manifest the phenomena termediation, co-operation, seem to be of life. It is divided into two main measureless. What connivance; what branches: Ontogeny, or the genesis of complicity. Surely this universal con- the individual organism, and philogeny, currence and unanimity, indicates in- or the genesis of the species, race, stock telligent, nay, affectional responsive- or tribe to which the individual be-

It will be the never-ending function of science to bring us accurate reports this universal confederation of parts, of the ratios involved in such relations. Suffice to point out now that the seeming deadness and inertia of that con-"What a mechanism, wheel and axle, geries of entical energies called matwheel within wheel-nothing lacking." | ter, is a seeming only because of the But to the participant, this perfect greater statisfication and enthrallment of these entities, than in so-called or-

Superficial thinkers might grant to us that moist masses of substance are the seer. He now sees a polar fact composed of animates, but that dry substances, such as dust, rock, glass that the growth in selfhood, individual- china, paper, etc., are likewise so comity, character, of each and every unit posed, seems to them absurdly impossi-"helphood," the self-effacement, sub- such is the fact. The changes that are servience, donation, communication, wrought in the substances by chemical endowment, investiture, by all the mechanical, ingeneous, or other action,

THE MODE OF ANIMATION. lessen or enlarge the limitation of the By segregation these monads coalesce, animates comprising such substances. turns the compliment, and in accordant | Change is only a question of re-embodimeasure, when the conditions are ripe ment, re-expression, and not of annihi- view through the disappearance of lation of entical animation. In the culiarity, individuality, distinction, mineral states the animates are only more serf-i-fied, and in the human they have a larger selfhood.

Tennyson says that-

From form to form, and 'nothing losing his control, disease makes its ap-

stands; Like clouds they shape themselves and

ference is merely a question of degree | some inimical germs. What an awful and mode of vibration. Change the vi- responsibility, degrading as we do, bration by the convergence or diverg- millions of animates, potential humans. ence of "force," and you have as consequence a resultant called gas, liquid, solid, as the case may be. This process to it, as well as a means of expression; of change is going on all the time at an an obstacle as well as an opportunity. received, between case and contents, casket and jewels, nest and bird, cell he will see everything that moves (and and prisoner, dwelling and occupant, what does not move in some way?), and growth, by affinitive psychic enti- holder and thing held, abode or body from a living atom to an elephant, is ties as they joyfully leave their bond- and abider or being; in short, between a his brother; that they are intelligent age, their subjection to the lower form divine home and a creature truly hu- and responsive. He can then of life, to enter one of larger range man. The relation between the "spirit" These responsive psychic entities but and the "body," or between the several give up one limitation for another, it is bodies of the spirit to each other, is by getting in rapport with their mental true, but one that is less circumscribed. that of degrees of accordance, adjust- plane. They will then be his aids. Ev-There is no psychic unit that is not in ment, apposition. As, for example, a erything, every monad, is our fellow some degree of enthrallment, vassalage, vehicle or conveyance will further, to a man. They, like himself, are imprisserfdom, subjugation, and that does not certain extent, the progress of the thing oned, limited to some extent, and do not the results of his many years' study therefore embrace with pleasure the to be forwarded; a house, if it is suit- fully express the power within. Their of the Bible in its relations to Spiritual. opportunity for wider liberty, independ- able, will accommodate that which is to statical condition may sway over their ism. As its title denotes, it is a verience, range and play, which opportuity be housed; a person, if he be truly per- taxonomical for ages, as say, in the table encyclopedia of infomation on the is found when it may enter a higher or- sona, will respond to a principle, by ex- metallic state, or among humans; take subject. Price \$1. For sale at this der of existence, at the call for subsist- pressing it in purposive action. So a the Chinese as an example, who for

related to one another, not so much by degrees of coalescence, merger, fusionas for example, the less fine or ponderable shading into the more, but by degree of reactiveness, replicativeness, responsiveness. To what degree will the exterior body answer the purpose of the interior; will it be sufficiently adequate, pliable, ministerial, instrument al; will it be suitable as an opportunity for expression; is it a medium that will further the ends of the proximate spirit?

To that degree it is an organ, a condispirit function. To that measure, or ratio is it an abode or body of being.

mately, of its inmost body. The body is, in short a good or bad diathesis, that lation between each of the bodies of the past. spirit, and between the "body" as such to the "spirit" as such, is the relation between an inferior and a superior, between an exterior and an interior, between a shell and its kernel, between dicated; and if the spirit and body, as concurrently because they "discretely"

evolving its involution.

the laws of order, preparative, formative, prescriptive, projective; an ideal or thought center: (b) dynamical or executive; a will center; (c) statical, constant, continuous, conservative, persistent, permanent; a love center. The spirit is an energy based on an equipoise or balance between internal and come, from plane to plane.

plane, and we spend more than we store, we decease from that plane, that |

## CEASE TO HAVE EXISTENCE

on that plane. If, on the other hand we store more than we spend, we grow morbid and decease also, cease to have life on that plane.

by the ceaseless interchange of psychic within outward, from without inward. So rapid is this interchange that only a few hours would seem to suffice for the entire renewal of the body. When we eat and drink so many pounds of psychic servitors, we but balance thought, emotion and nervous expenditure of ones to be refined by our mind-battery. 6. Killing, cooking, eating, are processes of dissolution and opportunities for re-embodiment, re-expression, new partnerships for new mental and social relations. These processes are only part of the varied functions of the monads for their evolution. Dissolution or "death" through explosion or diremic force, implies incompatibility with fur-

toward a new association. trifugal center of expansion, keeping up a perpetual breathing, pulsation, vibraflux of the psychic units. The fact (which demand is occasioned by the loss through efflux or expenditure) necspirit, for balance can be lost only in reference to planes of existence, and not in reference to the sphere of exist-

8. Our successive bodies, vestments, posed of multiminded organisms—mo- not get it on the grounds. nads. The myriad of entities constitut- When one of the trains came in, I ing our several bodies are homogeneous on their respective planes, and they are and could but remark that I never saw held in poise and position by the needs as many refined-looking, well-dressed of the being whose body they may for the time constitute. Each "discrete" body is therefore a concrete of monads. amalgamate, incorporate, and a unitary or confederate body appears to myriads of monadal bodies.

9. If man's spirit or ego be not poised

ON DIVINE PRINCIPLES of being, he will not control the multiminds (monads) environing and conditioning him (constituting his body), and pearance, which is an indication of their dominance through loss of his higher reign over them. Microbes of all kinds are the result of his changed, de-There is not so much difference after | based condition, changing his friendly into severalty, diversity, variety, items. all between solids and fluids. The dif- psychic servitors into colonies of loath-10. Each body that any entity or spirit has is an environment a limitation

> each of us, the outmost body? 11. If each of us-every psychic unit in the universe—is in the same condibetween the mightiest and the minutest, between the seen and the unseen? When "prodigal" man "returns to himself," or when he evolves sufficiently,

TALK TO ALL THE ELEMENTS

as it were, a spirit itself, to the next in-ferior or exterior body. It therefore plans and be allaw to themselves. The follows that the bodies of the spirit are Universe is one family of units, and we shall all of us appreciate and respond

to that fact. 12. When the are sufficiently evolved to be a law unto ourselves, we volunta-rily will "die," depart, or decease from our various planes whenever we are ready to do so, but our readiness to do so depends on our interest in the general welfare, which we, in "help-hood" spirit, and scientific knowledge, seek to promote.

"evolution" would be a dream. For from the spiritualist platform (and, so tional sanction, for the performance of | what is evolution but progressive un- | far as possible, from the circle-room) by foldment, and there must be ideal bu- the exchange of information concerning man conatus or trend in each animate persons proved guilty of fraudulent An exterior body is a living replica of center, otherwise how could it reach an practices. You will, therefore, confer a its appositely interior body, and ulti- ultimate end? Progress is telic, that is, favor by publishing this letter as an it is progress to successive ends—the end | introduction to the articles of organizaof progression. Therefore, each atomic | tion. is, a good or bad constitutional hab- living being, must be cast in an ideal itude, predisposing and tending to for- human form or trend. When we postuward, advance or promote the outcome late future infinite possibilities for man, sought by its inner sovereign. The re- | we predicate infinite limitations in the

> 14. In a sense your several bodies are yourself, because your character

IMPRESSES AND PERMEATES

their whose extent, and your experithe mind and the mechanism of the ence is shared by every being associbrain and nerves. Such is the parallel- ated with your bodily structure. These ism between them. If therefore these auxiliary beings receive the record of bodies correspond to each other as in- your justice or injustice, your responsiveness of non-responsiveness, your such, correspond, then they are each love or hate. Every experience felt by distinct or distinguishable from the a human spirit, or deed done by it, other. They co-exist and co-operate stamps its impress upon the countless auxiliary spirits that make up the va-(severally) correspond, one to the other. | rious vestments or bodies of their sov-Leaving for future articles the treat- ereign and schoolmaster; and like nament of thought-forms, vibration, color, | tions or pupils, these auxiliary spirits etc., let us now review the planes we may be fortunate or unfortunate in have reached. Before doing so, how- their masters. Be your conduct, guidever, we must remind the reader that lance, control good or bad, you have afwe warned him when we started on our | feeted them, have affinated them to excursion to the blue realms, that he you, or have alloyed them with yourmust not expect us to bring back a "sci- self. They are henceforth an integral entific" report of our discoveries, as we part of your sphere (range of influ- with their mediumship, are admitted to were inspired rather by the spirit of ence), for through the laws of heredity the platforms of such societies, and are Hermeneutles and sought instead to and affinity they will continue to repro- there allowed privileges which make present him with interpretative in- duce your impress, though modified in the perpetration of fraud easy. In the sights. These, in the present state of thousands of ways by other associa- name of pure Spiritualism, we protest our evolution, are necessarily discon- tions and adaptations for all time to against the employment of proved come. In so far as you stamp or im- frauds on the Spiritualist platform, and 1. Every spirit or psychic entity is an press yourself on others—others that the presentation of pretenders and uncaused, uncreated agent, a continu- are internal as well as external—that is tricksters as representatives of Spiritous fact, never had a beginning, never | to say, in so far as you charge them | unlism. will have an end. It is ceaselessly with your nature and spirit, to that ex- We recognize spirit phenomena as tent and degree you duplicate yourself. the basis of our knowledge of spirit ex-2. The so-called beginning and ending | You have done so in the indefinite past, | istence, and the private circle as the of the spirit are changes of its modes; you will continue to do so in the indefi- best means to secure genuine manifesother oceans. The successively more ally, the whole universe of units ulti- but as will be shown in a future article. Inite future. Therefore, you need not be tations. We are opposed to public 3. The spirit is a three-fold center of surprised at catching glimpses of hints dark circles, and hold that no phenomconsciousness (a) taxonomical, giving and fragments of yourself, or meeting ena should be permitted on the public "yourself," at every turn..

ALCINOUS.

# Church Room Dedication.

indebted to a few honest, earnest, noble-minded ladies for their Spartan per- | monies in Spiritualist meetings. external, between expenditure and in- sistence, undaunted zeal and sincere devotion, that has resulted in the or-4. If the equipoise be lost on any ganization of a Spiritualist church in that grand, noble patriarch and pioneer out of place. philanthropist, and fearless advocate of humanitariantsm, Dr. J. M. Peebles, Spiritualist societies of weak-minded 5. The bodily functions are kept up large audience spellbound by the earnest eloquent and invincible words from ification than physical mediumship. units (monads, entitles, spirits) from his venerable lips. 'B His address upon this occasion was indeed a masterplece. It was replete with beautiful thoughts, invaluable advice, "Truths that wake to perish never." May the good Doctor be permitted to sojourn in the mortal for many, many years. Of him it can only be said, the psychic monads, by taking in coarser | world is better for his having lived therein. May the good work so auspiclously begun, be encouraged, and continue on and on until all humanity yare tinue on and on until all humanity is

N. H. B.

Battle Creek, Mich.

Lake Brady, Ohio. I have been one of the speakers who have served Lake Brady for the last ther association, and a crisis of change five years, and when I first came some of the near-by town people would not 7. The spirit is a centripetal and cen- even come here to a picnic on account of its being a spiritual meeting, but the rough element felt it would do for tion, functioning-atomic, molecular them; but public sentiment has grown and molar—through the efflux and in- at such a rate in favor of the efforts of the managers for all that was best upon of equipolse, the fact that the supply the grounds, that yesterday the Fourth or influx is equal to the demand, of July picnickers came here, it is estimated over a thousand strong, had their dance, took their lunches, and essarily implies the continuance of the | many of them patronized the hotel, enjoyed the play of "Rip Van Winkle," in the auditorium, also enjoyed the fireworks furnished by the management, and it was remarked that only two per sons during the day and evening were or instruments for expression, are com- seen the worse for liquor and they did

watched the people as they passed by, young people together on a Fourth of

July excursion. When the world knows more of Spiritualism, the rough element will learn that Spiritualists who really believe in the communion between the two worlds, when known and understood, will attract the student and philosopher, and the people of clean lives, rather than the element that drags downward. This obtains in most of the camps, a something in the atmosphere of a really spiritual camp repels the rough element until a desire for light is born, and keeps within their gates those who if they do not believe, respect all relig-

ions and honest belief. The people of the little city of Akron have shunned Lake Brady formerly, but this year have made a break; first the Congregational church held its picnic here and advertised it so largely and favorably by glowing descriptions in the city paper, that the Disciple church, Lutheran and Baptist each has had its picule, with like results.

These straws that show which way the wind blows should not be ignored; we cannot afford it. ; Spiritualists are largely the products of the unrest that comes from these old beliefs, and if they receive a kindly welcome they soon seek for that which will soothe the sorrow caused, by the loss of friends, and in so doing leave their chains behind them. This looking toward the light argues well for our cause. Let us welcome all under our banner.

CARRIE E. S. TWING. "Encyclopedia of Biblical Spiritual:

sem: or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied

"Edith Bramley's Vision." Vivid de-

ors of the Spiritual Investigators' Society, of Los Angeles offer for publica-

The officers of the Investigators' Soclety desire to correspond with those of 13. The architype of each ego is hu- other Spiritualist organizations who man in model, pattern, type. Otherwise will assist in an effort to banish fraud A. M. BUCK, Pres., 737 S. Spring street. W. H. SLOCUM, Sec.

211 W. Ann street. Los Angeles, Cal.

ARTICLES OF ORGANIZATION Any person of good moral character who approves the objects of this society

may become a member by signing the membership roll. The objects of this association are: The mental, moral and spiritual devel-

opment of its members, the study of psychical phenomena, and the dissemination of the facts and philosophy of Spiritualism. These objects are to be attained by holding private meetings for development, and public meetings for the exposure of fraud and instruction in spiritual philosophy,

The presence of fraud and the tacit consent of Spiritualist societies to the practice of fraud on their platforms have made this organization a necessity. Pretenders, who have no spiritual gifts whatever, and mediums who habitually practice fraud in connection

platform except under test conditions; that all public acts of mediums should be open to public inspection.

As the teachings of Spiritualism are in direct opposition to the dogmas of Our beautiful "Queen City" is greatly | the Christian religion, we condemn the use of church terms and Christian cere-

A rational conception of natural law being a necessary prerequisite for the comprehension of the phenomena and this city. The church room of the First | philosophy of Spiritualism, illiterate Spiritualist Church of Buttle Creek Christian exhorters should not be inwas duly dedicated to the cause of vited to the Spiritual rostrum, where Truth on Sunday evening, July 2. The their absurd conceptions of Nature and dedicatory exercises were performed by their general ignorance are so wofully We condemn the "ordination" by

who for more than two hours held his and illiterate persons, and also the "or dination" of any one for no higher qual-The officers of this society shall be:

President, vice-president, secretary, assistant secretary and treasurer, who shall be elected by ballot, and hold ofmajority vote of members present at | ACTUAL COST. any regular business meeting. The officers shall act jointly as a

board of directors, having full control of the affairs of the association. Three members shall constitute a quorum. A social and business meeting of the members of the Association shall be held on the second and fourth Wednesday of each month, the place to be announced at the preceding public meeting. Ten members shall constitute a quorum.

All expenses of the society shall be paid by receipts from subscriptions free-will offerings and the proceeds of entertainments-no charge to be made for admission to public meetings unless there is an exhibition or lecture which the society is required to pay for.

These regulations may be amended at any business meeting of the members of the association at which a quorum is present, provided such amendment has been proposed and read at a previous business meeting of the association.

TWILIGHT IN SOUTHERN CALL FORNIA.

The shadows of twilight are softly In crimson and gold the sun sinks to

Sweetly the voice of the night-bird is calling. Slowly the glow fades away from the West.

In the blue ether the sunlight still Gemming the brow of the beautiful night:

To the day's farewell in silence I listen. While the dusk is hiding her face from my sight,

The rose in her beauty is blushing and nodding; The lily is wafting a kiss to his bride;

The evening's zephyr is stealthly rob-Their sweetest incense, in twilight to

Just a faint light of the sunset is lingering, The sea and sky are kissing goodnight; The purple mountains the valleys are

tending, While the glorious moon rides in splendor of light

I feel there are loved ones close by me this evening; Who watched with me in twilight long gone; Voices once dear, I hear them in seem-

And know their sweet tones in love's tenderest song. They speak of the glorious twilights in

heaven.

to the West, Where flowers never fade, and praises are given; Where feet never weary, nor hearts

Of homes whose golden beams slant

pine for rest. One moment more I'll watch thee, oh twillight:

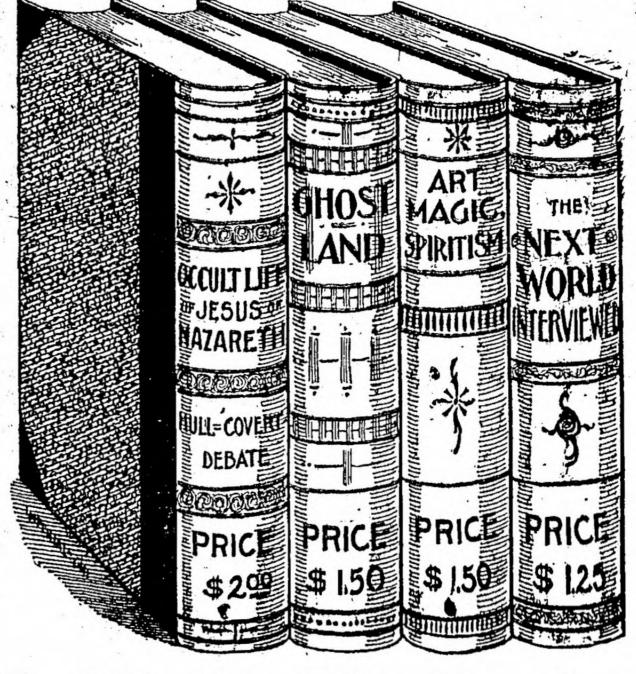
Fading so fast away over the hill, Good-bye! Thou didst linger, beautiful sunlight Sweet day! I have loved thee, and

would hold thee still. ROSE L. BUSHNELL. Summerland, Cal.

"Religious and Theological Works of scription of a Jesuit spirit conclave. "Age of Reason," and a number of letpages. Price \$1 For sale at this office. | sale at this office.

# A TIMELY MOVE. Initiated at Los Angeles, Cal. To the Editor:—The Board of Directtion their articles of organization, believing they contain suggestions useful to other Spiritualist societies. The officers of the Investigators' So-

Almost Given Away.



# Offer Like It Has Ever Been Made in Any Gountry.

# It is a Golden Opportunity--Take Advantage of it.

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and the Occult Life of Jesus (including the Hull-Covert Debate) \$1.25. The twenty-five cents only pays a little more than the postage and the expense of mailing. The price of this work to the trade is \$2. This book will constitute our main premium for the remainder of 1899, and up to May 30, 1900. It is very valuable. It will hold your attention throughout, and will teach you a much needed lesson. The postage on the above book, which we prepay, is thirteen cents, hence it is almost a gift to

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Land to the trade (and to which hun-

Offer Number Five The Progressive Thinker one year and The Next World Interviewed, given through the mediumship of Mrs. S. G. Horn, \$1.35. This is a highly interest- a Spiritual and Occult Library. Of ing and suggestive work. It will delight you; it will instruct you, and make you form higher ideals.

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The Occult Life of Jesus (including the Hull-Covert Debate), Art Magic, Ghost Land and The Next World Interviewed (four exceedingly valuable books) only \$1.25 when accompanied with a yearly subscription to the Pronished at less by far than their actual good work we are doing for the cause of cost. The authors make no charge for truth. the vast amount of labor bestowed on Our Only Clubbing Rates-Ten or these works, and which extended over many years. The publisher receives not a single cent for the great expense he

and expense of mailing is about 45 cents, hence you are almost receiving them as an absolute gift. These books are elegantly and substantially bound, and are ornaments to any library. This Golden Offer will not continue probably very long.

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will be no deviation from this rule. Examine Carefully

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More Subscribers.

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"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire. by harmonizing their physical and their psychical bodies with universal nature discussed from the standpoint of an adgences, to come into closer connection For sale at this office. with the purer realms of the spirit-

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# SPINOZA:

# The Maker of Lenses, and Philosopher,

Thou art the only Atlan I have ever met and thou art a Jew," was the halfjesting, half-tender tribute of a friend to the character of Baruch Spinoza. This man, the impress of whose thought dominates the modern theological world, was born at Amsterdam in

freedom, whose wings brave little Hol- turb its established religion had been land had allowed to grow unclipped, | declined. His pupils' lavish gifts had the parents of Spinoza sought refuge in Amsterdam from the persecutions of his sisters to pay him his share of the Catholic fury in Portugal. The philosopher's earlier years were devoted to a mastery of talmudic lore, and ere he was 14 he had a full rabbinical diploma.

Latin was the Devil's language to the Jew, and an appetite to study the same by a mistrust lest their gold stain his led Spinoza out of the regular regime spotless robe of honor. of Jewish education:

He was taught by Franz Van den this noble scholar for its victim. Ende, a physician, who exerted considcareful student of the natural sciences, unbeliever, a genial purveyor of quips and cracks at the expense of all things sacred and sanctimonious. Among other things he inoculated into the mind of Spinoza a fluent use of good Latin, a taste for science, and the seeds of skep-

tendance at the synagogue.

his heterodox opinions, for the pre-ar- reasoning hate. ranged purpose of reporting them to the Jewish authorities.

shrewdness of their race in seeking to | ion of both synagogue and church. buy Spinoza's outward conformity to the religion of his people at the expense of a pension of 1,000 florins a year.

The same spirit of disinterested truthseeking which characterized his after life caused him to spurn their offer to buy his silence and approval.

Threats, bribes, entreaties were alike unayailing to persuade him to wear the shape. I feel to say a word. Notcommonplace cloak of hypocrisy, so the fatal council of sixty was called and Baruch Spinoza was condemned to suf- in the school, the school has accomfer the last extremity of the Jewish plished much good. Students are all law. All Israel was called together to enthusiastic in its praise. Most of them the synagogue.

What a weird picture that historic and to bring others. gathering presented. A silence as of the grave prevailed. The strained, stern faces of the sons of Israel were invested with a deathly pallor by the flickering black torches which each one carried and which cast sinister shadows upon the frowning walls.

A shrill blast of the ram's horn smashed the silence with ear-rending echoes, and then the appalling curse, withdrawing, with picturesque particularity every right from the outlaw, living or dead, was pronounced. According to the decision of the angels and the judgment of the saints, with the sanction of the Holy God and the whole congregation, we excommunicate, expel, curse, and execrate Baruch de Espinoza before the Holy Books. Cursed be he by day, and cursed be he by night; cursed be he when he lieth down, and be he when he goeth out and cursed be tions which are written in the Holy Script."

from the lips of the assemblage, as they solemnly extinguished their torches. and in abysmal darkness they made their way out of the synagogue to speak no more with their mortal lips

But the living outcast Spinoza was very much alive, and proved as active a thorn in the side of Christianity as he had been to Judaism.

In accord with Jewish custom, Spinoza-like every Jew-had learned a trade. He not only clarified the intellectual vision of men, but possessed great skill in the making of lenses to improve their physical sight and by this handleraft he earned enough to supply his simple wants.

He ground his lenses and polished his thoughts, and bestowed on both conscientious workmanship and care.

"Alas!" he wrote, "the heaviest burtheir hatred and scorn in our souls." His sterling integrity made for him private friends as well as public persecutors. One earnest pupil and admirer presented the lens-maker with 2,000 florins. The gift was gratefully declined and when De Vries, the pupil in question, doomed to an early death, threatened to leave his fortune to Spinoza, the latter consented to a small an-, nual subsidy provided the property was left to De Vries' brother. The heir, desiring to show his gratitude, endeavored to do so by proposing to increase the allowance from 300 to 500 florins. "How unreasonable people are," was the philosopher's comment: "I agreed once for all to accept 300 and I will certainly not be burdened with more."

The "Tractatus Theologico Politicus" was published in 1670. It has been farreaching in its influence. It is an eloquent plea for liberty of speech and though especially with regard to religion. It was the first manifesto of modern higher criticism. It inaugurated the method of the study of the Bible as literature so much in vogue in our own day. It originated two phases which have been the salvation of our broad church friends in the Episcopallan denomination, viz: "Sacred Script contains the word of God and so far as it contains it is incorruptible." and "error in

speculative doctrine is not implous." Even the Netherlands were scarce prepared for such advanced thought. It raised a tempest of criticism.

It was interdicted by the States General in 1614, and the Catholic authorities also excluded it. But the patient optician, with a character so pure that he was called by Novalis "a Godintoxicated man," was little disturbed by the storm of opposition and not at all embittered. His lenses were still excellent-his thoughts could bide their

This calm spirit of contentment and peace was ruffled considerably however, when he heard of the murder of the De Witts-one of whom had been an ardent admirer of Spinoza—the news fired the placid soul to fervid frenzy, tears mingled with fierce indignation, he was only prevented by his friendly landlord from rushing forth to denounce the barbarian mob for their atroclous outrage. cate, etc., with choice matter in poetry Buddhism in its spirit and living princi- must be made accordingly. Art acquires rapidly. Much more self-possessed was his de- and prose. Specially designed for the ples. Spiritualist or Christian can meanor when a similarly disposed mob use of the Spiritualist and Liberal min- scarcely read it without spiritual profit.

age the danger-caused by a visit to the French army, whose purpose was misunderstood-was averted.

An effort in 1673 to ally his pen and influence with Christianity was futile. He was offered a professorship at Heidelberg University. The offer was made with the most flattering tributes to his scholarship, and was backed with the assurance "that the largest freedom of speech in philosophy would be allowed, "provided it did not disturb the established religion."

It had already been proved that gold could not sully the integrity of his truth-loving soul. One thousand florins Beckoned thither, by the angel of pension offered by Judaism not to disbeen resisted. He had by law forced patrimony, to demonstrate that even an outcast Jew had rights, and then quietly made them a present of the disputed bequest, and now he courteously declines the Christian offer-prompted

At the age of 44 consumption claimed

To him the world owes its doctrine of erable influence on the plastic mind of the Higher Pantheism; the robes of his eager pupil. Van den Ende was a | Parker, Emerson, Lessing, Goethe, Tennyson and many other bright flowers in and my three sisters and one brother; a thorough Latin scholar, a bolsterous the garden of literature have been steeped in the nectur of Spinoza's inspiration. Scarce an idea has fallen from his pen that has not been woven into the fibre of modern thought, yet even as late as 1880 the voice of calumny and bigotry had not died away. It was proposed to erect a monument

The acquisition of Latin opened up to him at Amsterdam. From synagogue many new avenues of study. Descartes and church there was hurled a storm became his mental friend and benefact- of imprecations and denunciations. The to know positively that I shall meet my or. A growing impatience with the rit- wrath of God was threatened the city own dear ones that have left this earth ual and ceremonies of the Rabbis be- for such a profanation, and when the to live eternal. came apparent in his intermittent at- project was nearing fruition, the emi- But now I feel it my duty to spread nent scholars who unveiled the statue | spiritualism to the full extent of my His suspected heresy was confirmed | had to call for police protection to save by the perfidious conduct of two al- themselves and the monument from the leged friends, who called upon him, in- hands of the vulgar horde, whose igsidiously led him into a discussion of | norance was as fathomless as their un-

"Religion," said Spinoza, "is the love of God and it is independent of doc-Even thus early the promising capac- trines," and that thought reiterated by ity and the incisiveness of young Spi- | many others, and buttressed by the elonoza's mind was discerned by his fel- quent argument of a simple, pure life, on account of the China currents, or low Israelites; they displayed the has pervaded and saturated the relig-ANDREW, W. CROSS.

Westfield, Mass.

## Brief Notes From Moses Hull.

Now that the Spiritualists' Training School at Maple Dell. Mantua Station. Ohio, is drawing to a close and in good | States. Nampa, twenty-two miles from withstanding the inability of Rev. A. J. from Nampa by rail; Ontario, thirty-Weaver to be present and fill his place | three miles from Caldwell, and Fayette, promise to be with us again next year,

Plans have been made to increase the curriculum as well as the number of teachers and students next year.

Meetings every Sunday during the school were well attended. The citizens of Mantua have formed a favorable opinion of Spiritualism and the school. On the Fourth of July we had a fine celebration. Our auditorium was decorated so that it was "a thing of beauty." Several of the students took part in the exercises and did their part well. Miss Victoria C. Moore proved herself entirely capable of going onto the platform to work for humanity, a need to have any hesitation in engaging | pastor, to assist in holding the meether. She was a graduate of two or ings. I am willing to do anything that three schools before she came to us.

One of the features of the Fourth of July celebration was a wedding. Mr. cursed be he when he riseth up; cursed | John Whitworth and Mrs. J. E. Marquette, of Cleveland, concluded to unite he when he cometh in. May God never | their fortunes, and as they are both forgive him. His anger and his passion | Spiritualists who never "put their light shall be kindled against this man, on | under a bushel," and friends of the whom rest all the curses and execra- school, they thought the school was the place to ratify their union, so they took about a dozen of their friends and came "Amen!" came in sepulchral accents | down and were publicly married, as a part of the Fourth of July services.

The marriage ceremony was of such a form as to educate the people as to what constitutes marriage; when marriage takes place; and of what benefit the name of the dead Jew Baruch Spi- is the public service. Many were the favorable comments which were heard upon the unique ceremony, and several said to me, "Brother Hull, when I get married you must say the ceremony." I begin my work in Lily Dale on the 14th inst., where I remain one week. On the 22d I speak at Island Lake, Mich., and on the 29th to August 3 at Freeville, N. Y.

> The camp opens at Maple Dell Park on the 29th. MOSES HULL.

# Doings In Texas.

The Texas State National Association of Spiritualists held a meeting of the trustees, in Ft. Worth, June 2, 3 and 4. | as a rule, are from \$1 to \$1.50; to an ing in the State dedicated to the use of give you an idea that mediums can grand opportunities for the acquirement rules and methods must be the greater Spiritualism). Saturday afternoon, an make good wages, in fact get rich. As of knowledge which is the power unto to have progress of the true order. interesting service, in which all the for doing good, they can do more here victory in the struggle for a scientific speakers present made short addresses, than in places where there is a plenty | mastery of progression proper. Exwas held; at night an excellent musical of mediums. The reason why I have perience ought to have taught mankind concert.

Sunday morning at 10 o'clock Mrs. Anna Gaines and James Atwood were letter, they can write to those named married with the simple yet expressive persons for more information. service of Spiritualists, with the following ordained ministers present: Mrs. Cora L. V. Richmond, Jennie H. B. Jackson, Miss Ellen T. Thomas, Messrs. John W. Ring and Allen Franklin Brown. Following was the reading of congratulatory letters and remarks of good will by speakers representing different societies.

In the afternoon the deditorial service proper, participated in by Judge Wray and Mrs. Richmond and Mrs. Jackson. At night the usual feast enjoyed at the close of a gathering of Spiritualists. Mrs. Mary Arnold Wilson, the "Mother" Spiritualist of Ft. Worth, sang several soul-inspiring songs during the services. Dallas is quietly but surely preparing for a camp-meeting October 1 to 15.

San Antonio is working for humanity. with Allen F. Brown as speaker. R. H. Kneeshaw has been re-engaged

in El Paso. Houston and Galveston are holding their own with John W. Ring, State morning service. At precisely 3 p. m. Secretary, as speaker. His address is Galveston.

Miss Ellen T. Thomas is in the missionary field. The Progressive Lyceum of Galveston held the third annual sunflower party | sages from friends "not lost, but gone June 18.

On the 25th the second christening by the society was performed. The candidate was Harry Charles Adolph audience. I know all felt that they had Bockelman, baby boy of Mr. and Mrs. been benefited by attending. Fred Bockelman. Special music was arranged, howers were used, and the ginning Friday evening. simple yet impressive ceremony was l declared beautiful and appropriate. Long live The Progressive Thinker and its Divine Plan.

"Wedding Chimes. By Delpha Pearl Hughes." A tasty, beautiful and ap- This book is heartily commended to stupropriate wedding souvenir. Contains dents of the science of religions, and to marriage ceremony, marriage certifi- all who would gain a fair conception of strictly scientific principles and progress in former years. Cottages are letting sought his own life. By his quiet cour- istry. Price \$1. For sale at this office. Price \$1. For sale at this office.

His Confession and Avowal.

To the Editor:-The only chance I have to introduce myself to you, is to refer you to No. 495 of The Progressive Thinker, to the news item Mrs. M. E. Kratz sent you, headed "A Methodist Converted." I am that Methodist. Every word in that item is true. For thirty-five years I felt a hunger within Spiritualism I was afraid of being from the Devil, and therefore I treated my best friend, my own sister-in-law, very harshly, because she was a medium. Her Spiritual papers and letters sent to me, as a rule, I committed to the stove as soon as possible.

But when I went to Evansville, Ind.,

on a visit, I ventured to attend a lecture

of my sister-in-law. I heard and saw what I never expected to hear and see: a spirit, speaking through a living woman. The scales fell from my eyes, for this lecture was from God. I could now see my ignorance, and was now willing to investigate Spiritualism as far as I was able to. I have talked with my children, my father and mother, also with a Methodist minister that used to be a great friend to me. We worked two years side by side. He left this earth in 1878. I also talked with fireen schoolmates and friends, and all of them proved positively to be who they represented themselves to be, and knowledge took away that hunger of identity and of continued love, bring- paper published. They are admirable, in writing Dr. Kilmer & Co., Binghammy soul, I am now satisfied and happy ing a message of solace and peace. It and denote the versatility of their auton, N. Y.,

ability. All I can do at present is to let vou know in what condition this country and Spiritualism is in.

First, our State of Idaho is one of the best States in the Union, as far as health and comfort in climate is concerned; no cyclones or hurricanes; no sunstrokes; nights in summer are cool; our climate is equalized the whole year Chinook winds as we call it, that are in motion all the time. In winter these currents are warm, in the summer they are cool. Idaho is the State that received first premium on all fruitapples, peaches, prunes, plums, cherries, apricots, and garden berries and fruits. Our Capital City of Boise is one of the handsomest cities in the United Boise by railroad; Caldwell, nine miles four miles from Ontario. This makes five cities all connected by rail.

Second, I have investigated these young mediums, only partly developed. Their names are Mrs. Emma Driscoll and Frank Bond, and one clairvoyant and test medium, Mrs. Duboise. But for two years they have had no meetings. I met with them three Sundays, and to my joy I find that all of them would be glad and happy if some good medium that is ordained as Spiritual pastor would come and take charge of the present members, myself and family included, although we live in I am able to do for the cause of Spiritualism. We have all agreed that we must also have a trumpet medium. The two mediums must harmonize, and the above five different cities.

Caldwell is a very good little city, between fifteen and sixteen hundred citiis a very common building. Caldwell is the county seat of Canyon county, Idaho. Boise City has between 10,000 and 11,000 citizens; I think it has ten churches; street cars through the length of the city; has all the modern improvements of any large city. One of our Spiritualists is the owner of a very large hall. Her name is Mrs. Martha McCarthy. She had it fitted up for the Odd Fellows' Hall, and she gave me the be pleased with the mediums they would find a nice home at her house. The people of this country are more liberal than they are back East, and we are used to paying prices for everything; our smallest change is five cents; we use no pennies. Tickets to a circus, given them different names of persons is this: If they should mistrust this

In conclusion, in case honest mediums should come out to Idaho for any purpose, they will find a home pro tem at

any time at our home in Caldwell, Can-

you county, Idaho. WILLIAM DORMAN.

Briggs Park Camp, Mich. Our camp opened Sunday and we feel proud of it. One thing we say proudlythat is, we so conduct our meetings that we can command the respect of the secular press of our fair city. We have as good a quartet as there is in the State. The music was ideal, the day was fine, and our audience was largemore than 500 persons being present Hon. Julius M. Jamison made the address of welcome, which was done in an able manner and in well chosen words. Mrs. Marian Carpenter followed with an inspirational lecture, which was fine. This concluded our we were summoned to the auditorium tent to again listen to the beautiful teachings of Mrs. Carpenter. Her lecture was delivered in an able manner and the descriptions and loving mesbefore," which followed, were such as convinced those who received them and softened with tenderness the whole Mr. and Mrs. Kates follow her. be-

The Ladies' Bazaar did a good busi ness in "sunflower badges." Everything points to success. THOS. J. HAYNES, Sec'r.

"The Gospel of Buddha, According to Old Records." Told by Paul Carns.

# THE HOME GIRGLE

my soul. The Bible did not satisfy me, mental attitudes toward new and know of a truth whether these things into the acceptance of ideas contrary to needed conditions, in a way that will old ruts of thought and belief, and en- will furnish proofs of identity.

influences working through the instru- is all "believe, have faith," accept it on ant organs. This unpleasant trouble mate conviction to enquiring minds, The home circle is a great and pure progression.

bright, cheerful morning sun's rays the children be glad it is so.

Spiritualism, that such beclouded souls gressive lyceum. as these have no need to run from Jericho to Jerusalem after this or that Hammond, Ind.

There are agencies at hand wherever great medium; they can have the proofs Spiritualists are, to further the inter- of light and immortality at home, in But if You Have Kidney on Bladder ests of Spiritualism," to increase the their own rooms, and by their own fireknowledge of the truths it brings, and sides, with no mortal assistance outside extend its influence among thinking their own families, unless they choose to invite friendly ones to sit with them The quiet silent forces are the most in their home circles. They may not powerful in working revolutions in be believers in spirit return, may be thought and bringing about changes in skeptical in fact, yet with desire to strange ideas. Few'can be dragooned are really so, and by supplying the those long held as sacredly true; but eliminate fraudulent acts, in due time little things attract attention, excite in- they will be rewarded by unmistakable terest, lead to inquiry, and gradually demonstrations of the power and presthe mind finds itself led away from the ence of intelligent spirit entities who

ters upon a new path of progress, They will not need to take the testiguided by new light, established by mony of others; they can have it at firm and known facts of experience. first hand, and for themselves. Ortho-The simple things sometimes done in doxy offers no such plan to settle the the home circle, perhaps by the spirit question of its own truth or falsity-it mentality of little children, carry ulti- trust, without demonstrable evidence.

and lead out from bondage, into the power for good, and is worthy of all as most people suppose. broad paths and limitless fields of glad encouragement. It should work handin-hand with the children's lyceum, the In whatever way it comes, Spiritual- Spiritualist paper, and-not to be forism brings with it unspeakable wealth gotten, neglected or ignored as a thing of light and joy to burdened hearts. It of little account—the children's own proves that the old horrid dogmas of paper, published for their especial use orthodox belief are false; it takes from and benefit, and of these there is none the mother's heart the crushing weight other equal to The Lyceum, by Tom of a fear that her loved one gone may Clifford, 1905 Pearl street, Cleveland, be destined to endless woe, when that Ohio. Hudson Tuttle's contributions to all of them were very happy. This loved ones comes with evidences of its columns are unexcelled by any spreads a light of joy and glad antici- thor and of his inspiring spirit influ- Thinker. pation over the spirit world, instead of ences. One would hardly suppose that the darksome dread and fearful gloom the same brain and hand used to pen that envelopes the soul wrapped in the his grand philosophical essays, would midnight darkness of orthodox teach- be used to write such beautiful stories ings. It comes to such a soul, as the for children. But so it is, and well may

come after a night of gloom and terror. Mr. Tuttle is also a staunch friend to And it is a good and strong point in the home circle and the children's pro-

JAS. C. UNDERHILL.

# PROGRESSION.

Its Basis, Principles, Methods and Magnitude.

in a course-an increase of numbers or magnitudes. It starts from an arith metical, geometrical basis. Arithmetical because all substances are closely calculated by full scientific measures, and geometrical, as thus the rules of may be brought within the compass of cities, and have found only twenty be- procedure with all indicated angles are lievers in Spiritualism in Boise City. I | mapped out, the end in view is the harcalled for a meeting, and found two monious consummation of that which the program mapped out calls for. It is tudinous divisions and subdivisions, Caldwell, but I expect to have the truth or method pressed into service as tem, as well as to every fibre in humanpastor give lectures in all the above turning points are reached, were named ity en masse, for the reason that all is work she intends to do. No society said cities, even it I have to go with the in the original plan and are, so to say, propelled by its natural and ethereal derived from preceding opes, being, constituency. It is the right and duty point reached, the world's extension and right. It is the legal support and and populace are supposed to be greatly | protection which true progress requires travel and work together, and take in stronger motive power to push progress. nance against disrupting forces and elezens: we have five church buildings, strations marked along the path of man achievements of men not in keeping four of them are large and costly, one | from his earliest nativity on the earth | with scientific and legal procedure. We promise that if a Spiritual pastor and a religious observances, crude as they distinction in things, so does man, yea, trumpet medium would come to stay were, emphasizes the fact that man is even bewteen moral good and evil, with us, she would give the use of this by nature religious, but can exercise truth and error, wherefore there are hall free. The lady is an enthusiast on this endowment only in correspondence Spiritualism. She could do a great deal to his status of progress. So the civil to the government of social principles. of good with her wealth. If she should and religious record of each nation is Reasoning starts as it must from axin accordance with its progressive sta- loms or self-evident truths that cannot tus, supplies being granted to them ac- be disputed, being so plain that they cording to their requirements and the cannot be made plainer, that is, men principles that impelled action.

These facts are uniformly maintained | them as to spiritual progression dein the archeology of the world, and as creasing in spite of the seeming inwe compare the past with the present, crease in Christianity because there is we wonder not at the progress attained, more material than spiritual ratio; that the rules and methods referred to in creative and progressional pursuits, have fixed a ratio between the worldly and spiritual rate of development which together equal unity with the weight of proportion on the side of spirituality, if the desired progress is to result. If, however, the ratio is not maintained and the result is less than unity by default of spirituality, there is then no true progression such as was

mapped out in the original plan of Father God for man. You can retrace history and see this assertion has been verified many times, for art, learning and wealth attained to great heights in some of the older nations, but they were cut down and destroyed because they developed not spiritually and their understanding remained in regard to the things in which they moved and byliwhich men are expected to trace out their dife problems and importance andihow every function has a different end to work out in the economy of nature, therefore a specific purpose to work out in its complex assignment of serving and being served. Now we do not wish to be illusive by hinting at something you do not clearly impart that missing knowledge by ex-! split stairway and removed the top of ambiguities; for we are well acquainted the heel of the foot the nails in the heel know that men hold art to signify ducted on just if not patriotic princinower and skill in the use of knowl- ples. As a remedy for cold feet, lightedge. be that of whatever grade or kind ning may be a success, but few there It may. It has thus been used and the will be who will desire to try the remworld has been detained rather than edy. aided in her true progression, because it! Mrs. McIntosh reports that The Pro-

scientific aid, whether understood by

the toller or not. In accordance with creative and progressive order, it is the duty of art after For Sale at this Office. 40 Loomis Street. it proposes to itself an end, to define it and pass it over to science. It is the duty of science then to investigate THE WORLD BEAUTIFUL. causes and conditions of the end in view and return the results of such in-Progression simply means proceeding vestigation to art which thus has the legal sauction of the rules of progress and its efforts will be blest and its results have proper legal protection. The world is full of art of every name and kind. It has the right to inquire into scientific combinations, if and how they human power and means so that the end desired may be pronounced legal. for the scientific declaration will determine what is or is not attainable art. well to bear in mind that the Divine Art, though it consists of and is bur-Architect drew the plan in all its multi- dened with many rules, does not and cannot make them. It can speculate both for erecting and regenerating, and and prosper, but it is the office of scithat this plan hangs in immutable law, ence to find and determine the necessibut has changes to correspond to the ties of which it is in search. The exiextensions which are constantly made, gencies of human life demand this. as these too are a part of the law; Art may assert that something must be hence, all rules and methods of labor done; science investigates and declares for progressive purposes, are the de- it and has a right to send its mandates fense and support of law and each new to every fibre of the world's great syshowever, as a matter of consequence, of science to furnish rules for action superior to them, since at each turning and then prove man's service as just increased, therefore in demand of to make it stable, to insure its mainte-Let us glance over the world in retro- ments which are the weapons of warspect. The themes of progression awe fare and destruction in the hands of us as we behold them in the demon- powers and principalities opposing the plane. Man has done what he could, know of different classes of men that but progress defeated itself too often owing to a fitness for receiving the because of material predominence over higher light in their specific degrees, rethe spiritual nature of man. Every ceive and hold different ideas in regard race and every nation of men boasted to great truths which all humanity its record. Some are lost to the people must share in common in God's own of to-day, but are preserved in the finite | time. But, controversy is necessary archives here in the worlds of no end, for the development of the masses, as so we turn to these, and behold that uniformity in human resoning is imthey had laws in the remote past, by possible. It is not a state that belongs which they were governed and their to humanity enmasse. Nature presents

Van Wert. O. MRS. M. KLEIN.

doubts as to maxims which are subject

think so; yet there is disputing about

Lake Pleasant Camp, Mass. The indications of a successful season increase every day, and not only of a successful season, but a renovation of the grounds, and the placing of the association upon its feet financially, and otherwise. The property owners are now realizing that with the rapidly increasing facilities to reach the Lake, the place is becoming of more and more

Mr. Stratton, of Boston, gave an interesting talk along metaphysical lines, Tuesday evening, June 20, at Home Comfort House.

Prof. Lockwood, Clegg Wright, Mrs. Mary E. Lease are to speak here in Lectures on photography are also to

be given by Mr. Crozier. Attractions continually increase at this Spiritual Chautauqua.

Mr. Kittridge, of Boston, gave a dinner party at hotel, Sunday, June 18. Committee on reception of strangers has been appointed and consists of Mr. Churchill, Mr. Streeter, Silas Mason, Geo. Cleveland, Mrs. Barnes, Mrs. A. Waterhouse, Miss Johnson, Mrs. Bowman, Mrs. John Smith, Mr. Haslam. Lightning struck the cottage of Mrs. understand as yet, but we are trying to Woodruff, Lake Pleasant Highlands. pressing ourselves as plainly as possi- gallon oil can, ripped a shoe from Mrs. ble, in order to clear away some of the Woodruff's foot, photographing upon with their sources, which are that crude of the shoe. As the lightning visited art played too large a part in the exer- Brother Moody's place, at Northfield, 8 cises of humanity, regardless of in- miles from here, and removed the flag quiry of science as to the propriety and staff from his auditorium, we conclude feasibility of the results desired. We the lightning department is being con-

is the knowledge and practical applica- gressive Thinker is all right, and she is tion of the rules and principles of sci- a subscriber and ought to know. ence that must be learned, for both | The understanding here is that Lake man and the world were created on Pleasant is to hold the place it occupied

knowledge convenient to practice, but Hon. Geo. Davenport, of Greenfield. it is not always the best order, that de Mass., delivered the Fourth of July adpends on its tact, which is in itself, a dress.

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child reaches an age when it should be

able to control the passage, and it is yet

afflicted with bed-wetting, depend upon

it, the cause of the difficulty is kidney

trouble, and the first step should be

towards the treatment of these import-

is due to a diseased condition of the

kidneys and bladder and not to a habit

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SATURDAY, JULY 15, 1899.

A DAMNABLE CREED.

We have long sought in vain to find a real, genuine, unadulterated predestination creed, common to all Christian churches recognizing John Calvin as their founder. Of these the most prominent were the Presbyterians, Congregationalists, Scotch Covenanters and Baptists. It is probably not just to suppose the modern churches have purposely kept their creed out of sight; but it is very certain they have not put themselves to extra trouble to give it publicity.

Through the kindness of our esteemed patron, Wm. J. Haynes, Esq., of South Norridgewock, Me., we are now in possession of the "Confession of Faith of the Old South Church, Boston," adopted in 1680, 219 years ago. That creed has been subscribed to by the members of that church for seven and one-third generations, and yet it was practically unknown to the great mass of its communicants. Says the Boston Transcript in a late issue:

"The present members of the church had for the most part no knowledge of the existence of the old creed, as it had not been in use since 1855."

The "Telegraph" then goes on to tell how the senior deacon of the church became acquainted with it, and refused to subscribe to it, until he had written out his own interpretation of its teaching. This directed attention to it quite recently, when it was called up and read to the church. Says the Boston paper:

"Many members were astonished and somewhat amused as they listened to extracts," the same which we copy below:

"By the decree of God for the manifestation of his glory, some men and angels are predestinated unto everlasting life and others foreordained to everlasting death.

"These angels and men thus predestinated and foreordained are particularly and unchangeably designed and their number is so certain and definite that it cannot be either increased or dimin-

"Neither are any other redeemed by Christ or effectually called, justified, adopted, sanctified and saved, but the elect only.

. "The rest of mankind God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as be pleaseth for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice.

although for the matter of them they may be things which God commands. and of good use both to themselves and | fore we go to press. to others, yet because they proceed not from an heart purified by faith, and are the word, nor to the right end, the glory of God, they are therefore sinful and cannot please God, nor make a man meet to receive grace from God; and about 1546. It was organized on and displeasing to God."

"At the meeting of the Old South Church referred to, Rev. Dr. Gordon, the pastor presiding, after an animated discussion, it was voted to set the old mission of members to the church. The | a small crucifix, which is turned about meeting was unusually large, and remarkably harmonious. Thus the outgrown creed, obsolete and unused, is a staff in the hands of an old man, to now absolutely repudiated."

That creed, dishonoring God, and outone of the ablest of the Christian Fathers, and ostensibly born A. D. 354, but in fact lived and wrote not earlier than 1441; but note, whether he originated that damnable predestination world was cursed by it down to the globe. present, and only one local church in Boston now declines to be governed by one country after another, a curse it any longer.

that while the churches are struggling | they gain a foothold. Born in Spain to get rid of them, as enslaving the mind, there are persons of prominence in the ranks of Spiritualism who want | and here re-establish its head; for it has to tether the members of the new faith lost prestige in every other country to their own antiquated ideas, and compel them to think in established grooves. "It will not do." There will be much kicking before such a suicidal policy can be adopted, and then it will disintegrate, instead of strengthening, and cohorting with the other great

From." "The Evolution of the Spirit organizations in Washington tells more from Matter Thiough Organic Processes, or How the Spirit Body Grows." By Michael Feraday. Price 10 cents. For sale at this office.

VILE HEATHEN AND CHRISTIAN CUSTOMS.

Years ago we used to read and grieve, and justly, of the horrible depravity of the Hindoos, who were guilty of all sorts of self-torture inflicted to appease the anger of their gods. Returned missionaries would describe these awful scenes, while tears in profusion told of THE PROGRESSIVE THINERE will be furnished until their sincerity, and of their ardent de-process of construction during the last dyance:

Sire to reform the heathen. Some of few roars on a slight aminance barond sire to reform the heathen. Some of our readers have, doubtless, seen illustrations of slits and cuts through the were attached to long suspended ropes, then the victim would swing for a time in mid air, to the great gratification of the assembled thousands. To detail all sixty to seventy years ago, to atone for some real or fancied wrong to the gods, care to give the subject.

> as we write. During the 5th century, outer wall. some forty miles from Antioch, in Syria, this ascetic spent thirty-seven years on the summit of a pillar sixty feet in height, the top of which was only a yard in diameter. Night and day, cold or hot, cloud or storm, his neck loaded with an iron chain, his lips engaged in constant prayer, his body bent so his forehead touched his feet, this self-infliction went on. He feasted on one meal a week, and for forty days in Lent abstained wholly from food.

These "Pillar Saints" were very numerous all over the East, and the 12th century. There were other forms | lehem, with the infant Christ. This of self-torture "for Christ's sake," which did not end with the 12th century, but are still in vogue somewhere. Of these there is a sect in Russia, with a large membership, who practice emasculation "for the glory of God and | reproduction of the catacombs at Rome, his dear Son."

Born of the same spirit are all the forms of mortification of the body, and abstinence from the pleasures of life | the dead. It is capacious enough to for the good of souls, taught by the accommodate all the members of the Ohristian clergy, but seldom practiced by them. Had they, the priests, the power they would hang the heavens in | ton jurisdiction may have their bodies black, provided they were personally brought here. relieved of the affliction.

Wm. E. Curtis, of the Chicago Record staff, was lately traveling in New Mexico, and writing of his observations there. He tells of "brutal and barbarous self-inflicted punishments, and actual crucifixions of voluntary or involuntary victims, in which almost the entire population participated." And

The advent of Holy Week was celebrated by cruel self-torture. Even the women wound their limbs with wire and rope to stop the circulation and wore garments of irritating fibers that | then king, all the machinery, racks and inflamed the fiesh almost beyond en. instruments of torture of the Indurance. They washed their eyes and quisition, with evidences that they of life in harmony therewith. ears and noses and wherever the flesh was tender with solutions of salt and brine that blistered. They slept on beds of cactus and on ant hills. They walked with their sandals filled with nails and sharp pebbles, believing that such and all the machinery for a gigantic suffering pleased the gentle heart of religious Catholic power, provision is of the early adherents had been re-

"The cruelty culminated on Good Friday, when a procession was formed recalcitrants and others who will not at the church in imitation of that which | cheerfully submit to papal power? accompanied Christ from the house of Pilate to the hill called Calvary. Usually some fanatic volunteered to act the part of the Savior, and another to intruders, then barred doors and winplay the role of Judas, and the ordeals dows will prevent intrusion or escape. were about equal. It was an honor zealously sought and dearly bought to missions to investigate those secret pose as Jesus, and carry a heavy cross | recesses, as they have in the past, beto a neighboring eminence, followed by cause it would result in the loss of gating, while others referred the whole objection to the adoption of some the men and often the women of the village stripped to the breechclouts. weeping and wailing, and beating their ever, who has the stamina and ability naked flesh with leather thongs and to brook sectarian abuse can render fine iron chains, in which tacks and sharp bits of wire were interwoven. The victim was actually nailed to the tarian institutions wherever located. cross with iron spikes through his without regard to the ostensible purhands and feet. He was crowned with thorns and beaten with scourges, and men frequently died under the awful torture, but it was considered the highest form of martyrdom. When there was no volunteer, the man who played the part of the Savior was selected by | The Chicago University, under seclot, and often a malefactor was taken tarian rule, will not allow anything to

from the jail to serve as Judas." These vulgar doings were general among Christians before the Reformation, and did not end with that event

JESUITS IN BAD ODOR.

all pleasures not born of the church.

"Death to the Jesuits," is reported as "Works done by unregenerated men, this time, liable to break into a revolu- some day. tion at any moment, even possible be-

It is worthy of observation in this connection that this Catholic sect, not done in a right manner, according to whose special object it was to defeat debate, lately adopted a bill allowing the great Reformation led by Luther, was founded by Loyola, a Spaniard, of the church recedes women come to yet their neglect of them is more sinful | military base, with a General at the head, while each of its members was bound by solemn oath "to do the will of his superior, not his own; yielding himself to be molded like wax in his creed and confession of faith aside, no | chief's hands; to be like a corpse, with longer to be used as a test for the ad- | neither will nor understanding; or like at the will of him who holds it; or like

be used as best pleases him." These automatons, thus obligated, raging man, formulated by John Calvin | have been faithful puppets obedient to so early as about 1551, was really the the will of the operator who manipuproduction of Augustine, reputed to be lated the wires while sitting behind the screen, unobserved by mortal eye. The avowed purpose was to control individuals and governments, and make all subordinate to the Pope, and the religious hierarchy over which he precreed in the 4th or the 15th century, the sides, and ultimately dominate the

These Jesuits have been driven from wherever established, always plotting The remarkable thing about creeds is, to overthrow the governments where and cradled in France, it hopes ultimately to control the United States. where these plotters have held sway. If these arch conspirators against civil liberty shall be expelled from Spain, then their movements towards this country will be greatly accelerated, Catholic orders, they will labor jointly and zealously to undermine the Re "Origin of Life, or Where Man Comes | public. The centralizing of the papal forcibly than words the object they have in view; but it is idle to hope for any action by the American people

until they are bound hand and foot.

HAS AN INQUISITORIAL LOOK.

Wm. E. Curtis, Esq., the able correspondent of the Chicago Record, gave a lengthy article in a late issue of his journal on the bare-footed monks of the order of St. Francis, who have their headquarters in Washington, and who, on January 1 next, will occupy a massive monastery which has been in the few years on a slight eminence beyond the Soldiers' Home, and the suburb of Brookland. The monastery, says Mr skin and flesh books inserted which | C., whose account we greatly condense, stands about five miles from the national capitol, and one mile from the Catholic University railway station. The dome of the chapel can be seen the devices represented as in vogue from the cars on the right in going west. The structure of the monastery is of

Oriental architecture, a mixture of would consume more space than we Turkish and Moorish, severely plain, It is entirely fire-proof, occupying 400 Christians practiced similar acts. The feet square, two stories in height, with story of Simeon Stylites rises before us | few and very small windows in the

> The friars are permitted to wear beards, and their heads are not tonsured. They wear brown cassocks belted at the waist with a rope, a cowl of the same material covering their heads; their feet bare, protected only by primitive sandals.

Passing over very much which would be instructive could we give the space, the following seems of special interest:

"From the right arm of the cross which forms the church a handsomely carved stairway leads into a cellar twenty feet below the floor, where is reproduced the rocky cave in which the practice was continued down to the holy family lived after leaving Bethgrotto extends twenty or thirty feet. Beyond it is a subterranean passage of arched brick work, which leads to an underground chapel for the funeral services of those who may die in the monastery. Adjoining it is a miniature with several hundred niches or pigeonholes in a cement wall, which were built as receptacles for the bodies of missionaries belonging to the Washing-

> "From the catacombs a dark, winding across under the floor of the church leads to an exact model of the cave of Nazareth, in which Christ is said to have been born. It is twenty feet below the surface of the ground, and over it will be a representation in miniature of the Church of the Nativity in Beth-

> It was in 1808, in such underground departments as are described by Mr. Curtis in the above, that Joseph Bonapart found in Spain, of which he was were still in use.

> Is it possible that in sight of the National Capitol, where untold wealth ties, Monasteries, Convents, Nunneries,

> secret underground passages of those immense structures will be closed to And then partisans will oppose comvotes to the party favoring such measures. That member of Congress, howessential service to human liberty by championing investigation of all secpose for which they were constructed.

CREEDS GOVERN COLLEGES.

There is no place for truth outside of creeds in our great schools of learning. be taught there which conflicts in the least with the creed of the church in whose interest it is conducted. And one or more of the physical senses. Protestants dropped one after another | the same is true of every other instituof these horrible practices as they be- tion of learning in all this great country came civilized, still they make Sunday, | where the tools of the church are inas far as they have ability, a day of stalled. The monster error of the age gloom, and shut out during the week is, that men of wealth persist in contributing so largely to build up and expand these one-sided institutions, instead of doing as Girard did, and establish new ones where creeds shall not be taught. Even if stolen, as was Girard College, the foundation prina common acclaim throughout Spain at | ciples are there which will be reclaimed

WHERE IS PAUL?

by a vote of 319 to 174, after an hour's women to practice law. As the power the front, just where by nature they age. Slavery, whether of the mind or body, a child of ecclesiasticism, will soon lose its power to harm.

HAVE COURAGE.

Learn thou of the eagle, O. storm-beaten friend: When the tempests of life With wild energy blend, Let thy spirit arise Above the storm's scope

And trumphantly rest On the mountains of hope There from its calm aerie Gaze down on the clouds That cover life's valleys Like funeral shrouds.

In unclouded sunshine With gratitude bathe, Where no poisons gather, And no lightnings scathe. So shall thy plumage Unruffled remain, Ne'er touched by the tempest,

The bail, and the rain;

Thy heart shall hold converse With all lofty things, Thy soul have the peace Which true courage brings. MRS. H. H. CHAUPEL, M. D. Palmetto, Fla.

"The Priest, the Woman, and the Confessional." This book, by the well known Father Chiniquy, reveals the degrading, impure influences and results. of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail \$1. For sale at this office.

"The Relation of the Spiritual to the Material Universe. The Law of Spirit Control." By Michael Faraday. Price 15 cents. For sale at this office.

SPIRITUALISM:

The Philosophy of Life Here and Hereafter.

The idea suggested by the term Spiritualism to the consciousness of different persons is almost as diversified as their experiences. It varies, from the narrowest possible definition of Spiritism, or a belief in communication with materialized spirits, or with invisible life and the possibility of spirit comspirits by means of physical manifestations; to the broadest idea of devotion to all that is pure, holy, refining and elevating as opposed to that which is sensuous and degrading. Many regard the term as simply opposed to materiatism, which regards the earthly life of the human race as the only life, and all | the powers and faculties of man as only emanations of matter; while Spiritualism teaches them that matter is an expression of Spirit, which is not dependent on the physical form for existence. It must be said at the outset that Spiritualism cannot be limited to any person's conception of it. It embraces the whole philosophy of life here and

A distinction must also be noticed hetween what is termed "Modern Spiritualism," dating from the recognition of the raps by the children of the Fox family, in 1848, and universal Spiritualism, which is coeval with the universe. As so much of the progress of the past fifty years, especially in religious thought, is plainly attributable to the movement known as Modern Spiritualism, in connection with other liberal and reform religious and philanthropic systems; it deserves thoughtful con-

There was great need of a distinct recognition of man's spiritual nature and capabilities. The age was grossly materialistic, both the theological and the scientific thought was permeated with materialism, Science would investigate nothing intelligently that was not demonstrable to the consciousness through the five physical senses, it regarded the spiritual realm as visionary. intangible, and not worthy of consideration. The instruction given in the higher institutions of learning was so believe and do as I tell you, not as I blind.

In this condition of things, people had intelligently communicated, proving that those supposed to be dead were alive, and that under favorable conditions they could manifest themselves. so as to be recognized. This at once revolutionized the thought of many, who perceived that it nullified many theological tenchings and necessitated a new line of study and a new course Those who were attracted to the new

study and phenomena, and were con-

vinced of its genuine character, reis being expended in building Universi- garded it variously, as a science, a phil- life to make it brief and broad, so that the alphabet. Now there are many osophy, a religion, and many as a combination of all three. Quite a number name of "Spiritualist," and remember also being made for punishing, with garded as skeptics, in religion, and imprisonment, perhaps with death, others, although church members, knew nothing of the spirituality of the religion they professed; hence the preach-A few months more the doors and ers of dogmatic theology, associating them as renegade church members and skeptical opposers of all religion, denounced all their revelations as the work of the devil, and appealed to the a declaration of principles, when they Mosaic law as prohibiting such inter- | cannot be worded to the sanction of the course with familiar spirits. This in- diversified minds of Spiritualists. hibition deterred many from investimatter to delusion and humbug. The clauses to the beliefs of all, in the interteachings of theology, as understood by est of peace and harmony and to get the people, was that God had com- our cause recognized by the powers that pleted his revelation to men with the | hold the reins of government, believing close of the earthly lives of the apostles | that we can do more from the inside ture was closed, no other message from | due our foes, but would recommend the spirit world was to be expected. brevity as the soul of wit and wisdom. Notwithstanding all this, the new and believing that so long as I stand movement grew in extent and importance, manifestations appearing in different parts of the country and of the world, often coming to people in their private experience entirely unsought, human thought.

The phenomenal phase of the subject was designated scientific, because some of its manifestations were observed by

Investigators of natural phenomena had often been perplexed by an indefinable something which could not be always claimed by the manifesting intelligence must be accepted, "that the source of the phenomena is disembodied human spirits, manifesting by means and methods entirely unknown to science." No doubt the actual process will some time be revealed. The philosophy

of Spiritualism explains the continuity of life and eternal progression; it The Chamber of Deputies of France, | blends all its parts into a perfect whole; it is comprehensive. The needs and conditions of the soul in its developknown as natural sequences; in fact, it is the philosophy of life.

belong. It is a glory to live in such an las a restatement of all revelations of truth. The teachers of all ages and of every religious system are considered the age in which they lived. The prophets and seers of every age have been endowed with spiritual gifts, the manifestations of which were similar to those witnessed now, and by which they attested the truth they taught, which was also confirmed by appearances of spiritual beings. Such spiritual gifts were promised to the disciples, of Jesus and to all who should accept their teaching: they were commended by Paul as powers to be earnestly desired. The apostasy of the church from the simple teachings of Jesus carried with it the denial of the continuance of these powers and the relapse of the church into materialistic infidelity. Spiritualism is therefore a revival of the true teachings of Christianity, a religion of humanity, altruistic in its thought, serving God by mifilstering to all who need its beneficial services. Spiritualism cannot be regarded as a religious sect or denomination, for its ideas are accepted by thousands who are members of various religious beliefs. The organization of local societies and State and National associations is for the purpose of social fellowship and mutual protection against adverse legislation, rather than for sect propagation; and to afford the best conditions for spirit manifestations. Every effort to formulate a creed or statement of belief, has been strenuously resisted as incompatible with the maintainence of independent individualistic thought, which has been

> ship shall progress, and only the most (Continued on page 8.)

BE NOT DISCOURAGED

"Tell the Truth, though the Heavens Fall."

when the most noted reverends, theolo- all love the phenomena, but want gians, philosophers, scientists and inventors are declaring in favor of its fundamental principles "continuity of munion."

Because I devote a little timesto the fraud question, be it understood once and for all time, it is not because I am discouraged with the spiritual outlook, no pessimistic affliction to keep grouty or ill-humored-none at all; but searchlight of truth and knowledge about over the world, and as I have the gift of healing, I must seek the afflictions; I must diagnose and treat the disease; this is my special gift; this is my forth to cleanse and purify. special part of the work. It is for the good of the cause that I seek to correct these terrible errors.

were these obstacles removed, what a clamoring there would be for seats at the world; not particularly to expose our meetings, and how Spiritualism, organized upon that one "fundamental principle" above referred to, and with the interest of each the interest of all; a lows have upon many good, consciencommon brotherhood, free from that tious, earnest, enthusiastic Spiritualambition to rule or ruin, control or kill | ists, to the extent of sapping their gold would lunge forward into the ranks of and silver and hypnotizing them into all the noble charitable, equitable, esthetic, philopsophic, scientific and progressive institutions of the world.

To organize and retain an organization we must have officers; not "ninnies," but progressive, aspiring hustlers (and this is no slur upon the present N. S. A. and its officers), men and women who have the cause to serve and serve it well; whose ambition is for that cause instead of self; whose egotism, if they have it, is only for Spiritualism; to make Spiritualism loom up before the world not because they are in it, but because the truth is in it and they love the truth.

The outlook is truly entrancing: the thoroughly tinetured with this material- great independent minds are getting istic thought that professional men, in- more disgusted with the old idea that cluding the clergy of the established | faith is the underlying stone of true re- | of his end at the grave; life seemed all | er been a dispute. We first met in the churches in England and Germany ligion and are floating towards the too short for the possibilities of prog- slave-market; we received our liberty especially, were practically non-spirit- great truth the world has sought for ress that he longed for and felt were in the same house; and nothing but this ual; and although they often spoke ages and spurned, because when found his, the end would come ere he had re- fatal day could separate us. words of deeper meaning than they it was in some lowly spot, in the shad- alized the zenith of his aspirations; ere passage, extending almost entirely practiced, saying to their hearers, ow of poverty and simplicity instead of he had accomplished that which the the scintilations of wealth and aristoc- conscious ego had aimed for; the fact do." They were blind leaders of the racy; because it came as a message of of immortality was ever impressing meek and lowly and not to the priest in immortal but had no positive proof to were startled by the news that spirits all his pretended nearness to a partial, substantiate his philosophy or theory. selfish, cruel, golden god, in all their de- Those innocent little children brought, and sanctified bigotry.

cago, the city of its birth, and as on previous occasions there will be an ef- upon the rack, with the thumbscrew, or digest upon which to unite our forces hoped, if there be need of any declara- eation of a high wisdom was in the spirtion of principles, the higher forces in its' selection of a means of recognition. spirit life will inspire the forces in this | This was a phenomenon; the initial, it may suit all who are worthy the that in making it it is being made for requires a sensitive, a medium. We intelligent, independent thinkers, many have them all over the country; mediof whom are just stepping out of the ums capable of standing the most rigid creedal darkness of the church, and are scientific tests, but they are so coma little sensitive about being obliged to | pletely eclipsed in quantity and variety | submit to principles they cannot fully of manifestations by the prestidigitaendorse. Others there are, just as rians under the cloak of our beautiful clean, just as intelligent and as enthus- fact, that they are temporarily obscure, lastic for the cause, who see no need of or nearly so, in many instances.

I for one, am willing to withdraw all of Jesus, and since the canon of scrip- than from without to reform and subupon my own interpretation of Spiritualism I am a Spiritualist in fact; so long as I keep my character passably clean in that which my conscience calls cleanly; so long as I am true to myself until it permeated all departments of as a spirit and to my fellows as brother and sister spirits, I shall be recognized as a Spiritualist, with or without a declaration of principles.

If I have any pessimistic ideas they are along the line of the deception in our ranks, and I do not wish to be unjust in this respect; not alone the deception practiced in the physical pheexplained by any law of material sci- | nomena, but in any and every phase ence; many scientific men therefore in- known to the philosophy. If we wish vestigated the phenomena of Spiritual- | truth and nothing but truth we must ism and declared that the solution encourage truth from the other side as well as from this and must rise up in our might and demand it from all sources, but we must in some manner

banish the gang of fraud-mongers. I have contended that one way out of the dilemma was to organize something like psychic societies all over the country, select our psychics, investigate them secretly and thoroughly and then salary them and surround them with true and honest friends, a good home and home comforts. In so doing we ment here and hereafter, are made make good conditions, by relieving a great anxiety on the part of the sensitive, and relieve the people of an ever-As a religion, Spiritualism is accepted | lasting suspicion, by our stamp of recommendation.

True, the frauds can form their mock psychic societies too, but the more intelinterpreters of truth to the people of ligent persons will readily discern the difference, and will eventually spot every fake in the land.

The Psychical Research Society is paying Mrs. Piper \$40 per month to let them experiment through her as a medium, to utilize and in fact monopolize her whole time, and she has about convinced all the professors, all the scientists who are not too deeply loaded with prejudice to be convinced, in fact all who are worth convincing, of the great number who have investigated through her mediumship.

Almost every cloud has its silver lining and the cloud over the beautiful sky of Spiritualism is no exception. Thousands upon thousands of people have been turned from the faith of the creeds to the light that has been shown them as the light of another world, by the rankest and clumsiest sleight-ofhand tricks, and cannot be undeceived therefore earth-life is too short and time is too precious and we have too much work to do to spend time trying to convince them they were deceived Let them have it that they were not and then comes our work to teach them that Spiritualism does not consist wholly of physical phenomena; that there is a moral, an ethical side to the question; that our lives lived rightly, industriously, justly here, will add to our qualities and qualifications in spirit life for be ginning upon our higher duties over there, and let them have their idol. In the meantime let us get hold of all the regarded as essential. All statements genuine we can find and through it of principles issued by local societies convince the whole scientific world, and are received as temporary, to be the theological world, too, for that matchanged as the thought of the memberter. When we get through, if they are

not gone to their just deserts or are not

the fakirs and break up their nest of

The dear old exclusive lovers of phenomena need not worry lest the props hope, their only "basis" of Spiritualism; there is the genuine somewhere mixed in with the spurious and the right These are not the darkest days in the thing to do is to sift and blow until the history of Spiritualism; these days chaff and the wheat are separated. We genuine, not tricks.

these facts will injure Spiritualism; this is a false conclusion of a too zealous and confiding and unsuspecting person, every time. The cause will be advanced by letting the world know we has prevailed in Christendom, there are conscious of the spurious element in our ranks and that we are making a for the glow of the higher light never | mighty effort to get rid of it instead of | was more brilliant than to-day. I have covering it up as the church has done the reality of conscious existence after me all along the past. The world will have death were as common then perhaps as more respect for us when we take a now. The popular idea was that of a each one must do his part to move the bath and wash off these barnacles and keep them washed off. The world of thinkers are not unconscious of our being freighted with this burden, nor are they unconscious of the effort being put

The matter of protection to our genuine mediums should inspire every society in this country, local, state and na-The cause is growing rapidly, but | tional, to investigate carefully every | swer." medium before recommending them to the frauds, but to refuse to sanction their work. It is pitiable to see the hold these fel-

protecting them as they would the lost the sweet light at the same time."

I had anticipated stirring up a hornet's nest, and I am not at all disappointed, but this shall only have the effect to stimulate my energies, brighten my inspiration and sharpen my intellect for the task of agitation. When the first human spirit knocked

at the door between the two world the door was opened by children, swung back by the hand of innocence, and the spirit told us, "There is no death; our friends still live, and we shall see them again; they can talk to us, etc." It had been the hope and the dream of the past ages. Immortality was only speculation; the thinking, imagining part of man was not satisfied with the prospect | cellent fellow-freedings, there has nevpeace and consolation to the poor, the him with its presence; he knew he was ceptive, tyrannical, dignified deviltry or caught the evidence, and no doubt had it come through persons of mature In October next the N. S. A. will hold | years in those superstitious times the its annual convention in the city of Chi- | ignorant rabble would have laid violent hands upon them and punished them fort made to adopt some kind of a creed | the ducking-board, the cat-o'-nine tails, or perhaps hanged them or burned for organized action, and it is to be them at the stake. The very best indi-

phases and each phase requires proper conditions for its best manifestations;

Some of our dear old brothers and sisters are ever ready to hold up their hands in holy horror at the mention of these matters, but those who see most clearly perceive the propriety of renovating our own premises rather than permitting strangers, inexperienced. prejudiced theological bigots to do it for us; and also perceive the inconsistency of crying fraud, fraud, at our Christian brethren, until we can present something more free from fraud. DR. T. WILKINS.

Lake Brady Camp.

The eighth annual session of the opened with bright prospects for a suc- some of which are as follows: cessful season. About two-thirds of occupied although many city people death, and has the rewards of light." prefer to remain the city until after the glorious Fourth, because of the danger to property by the enthusiastic cele-

Even Lake Brady had to contribute its share of sad accidents this season. Fred Hester, of Ravenna, was shot pistol.

The Woman's Auxiliary has just been organized with Mrs. C. C. Bacon as president.

The first conference at the lake was an exceptionally interesting one, subject being, "How to Make Conferences attractive." Sentimental debate, congregational singing and a question box, were also suggested.

Judge Underhill, of Canton, closed the conference with remarks to the effect that money would not be objectionable. He said a collection taken recently in a large audience of Spiritualists had produced one hundred and seventy-five pennies. He said he believed a penny Spiritualist on this side of life would be a penny spirit on the other.

Mediums now on the grounds are: Charles Barnes and wife, trumpet and test mediums; Mrs. Clara Bond, healing and developing; Mrs. McFarland, clairvoyant and test: D. A. Herrick, trumpet; Dr. Nellie Mosier, clairvoyant and test medium. A healing and developing circle has been organized by Mrs. Clara Bond, of Anderson, Ind. Good results have already been obtained.

The management have arranged to give the lyceum children a free bath with instructions in swimming every week. The lyceum promises to be one of the attractive features of the camp. Sunday-The camp was declared

opened at 10:30 a. m. by D. A. Herrick, chairman. The morning exercises were made up of short speeches, interspersed with music. Many people prominent in Spiritualism throughout the Western Reserve, were present and participated in the exercises.

Mrs. Carrie E. S. Twing was the afternoon speaker and gave a most beautiful discourse upon the uplifting of humanity. Mr. C. H. Figuers, of Cleveland, O.,

and Dr. Nellie C. Mosier, of North Lindale, O., each gave tests after Mrs. Twing's lecture. Many of these were remarkably convincing, and we should be pleased to go into details of them, would space permit. From remarks made afterwards by persons receiving and ecclesiastical system, as corrupt in them, we are satisfied many had come its character, as persecuting in its spirto the meeting skeptics, left it convinced of the truth of spirit return. MABEL McCASLIN.

"Who Are These Spiritualists and rich enough to retire we will convince I sale at this office.

# HARK! FROM THE TOMBS

be knocked from beneath their only Some Pagan and Christian Epitaphs.

A Christian writer has remarked: "There is not much hope on the Pagan tombs, though all that is affectionate and humane is there." . This is proba-Have no fear that the publication of bly true, generally speaking. In the later days of the republic and in the empire there was much stolcism, but no excess of optimism; and while there was no such religious fear of death as was no well-defined idea of a future life, and no joyful anticipations in regard to it. Doubt and disbelief as to dark underworld as the home of the dead. Thus:

"The bones of Nicen are buried here. Ye who live in the upper air, live on, and farewell. Hall ye, below, receive Nicen."

Another epitaph says: "Traveler, curse me not as you pass,

for I am in darkness and cannot an-The Roman pagan epitaphs have usu-

ally at the top "D. M.," meaning Dits Manibus, "to the manes," or souls of the departed. A wife entreats the manes to take good care of her husband. to allow her to see him in her dreams, and soon to be with him again.

"When I lost thee, O my husband, I Husbands testified to the worth of their wives in words like these: "I loved her better than myself, and nothing could part us but death."

"Though dead, she will always be alive to me, and always golden in my eyes." "She never pained me except by her

"She was chaste, modest, irreproachable, a mother to all the world; she came to the help of all who were needy." Aulus Memmius Urbanus to his "dearest fellow-freedman," expressed

himself in these words of friendship:

"Between thee and me, my most ex-

Among other inscriptions are the following:

"I have restored everything committed to my trust. I have not been quarrelsome, I have done all the good I could." "I have never had any lawsuit, I have not quarreled, I have paid my debts, I have been faithful to my friends. I had

a small fortune, but a great mind." "When my daughter Lydia died, the model of beauty perished. Strangers who pass, fill with tears the hollow recess in this marble."

"Our hope was in our boy; now all is grief and ashes." "The fates judged ill when they robbed the of my boy.' Some of the epitaphs emphasize the

brevity of life: "Life is a trifling gift." "Live for the present hour, since we are sure of nothing else." The skeptical and agnostic view of the future is expressed in the following

inscriptions: "Once I was not. Now I am not, I know nothing about it, and it is no concern of mine.

"I lived as I liked, but I don't know why I died." On the tombstone of one who evident ly enjoyed life, is found the following: "You who read this go and bathe in the baths of Apollo. I have done so

with my wife often. I would now if I A man whose wife, child, brother, sister and nephew died the same day,

"The angry gods gave all five in one day to an everlasting sleep." Another inscription is rather bitter in

"I lift my hands against the gods who took me away at the age of twenty, though I had done no harm." These epitaphs are huite different from the early inscriptions found on Lake Brady encampment is now fully | Christian tombs in the catacombs,

"Eutuchlus, wise, plous and kind, bethe cottages on the grounds are already | lieving in Christ, entered the portals of "To dearest Cyriacus, sweetest son Mayst thou live in the Holy Spirit." "Regina, mayst thou live in the Lord

"To my sweetest husband. Live in

"Here sleeps, in the sleep of peace, through the leg by his chum, Harry the sweet and innocent Severianus, whose spirit is received into the light of the Lord." "Silvana, thou didst live well with me

> from thy maidenhood, rejoicing in innocent wedlock. Refresh thyself among the holy spirits.' On one tombstone is written, "Called away by the angels." Words like these are found often: "He departed in peace." "He has rested." "He will

> faithful, he will remain with God." "In peace and benediction." In some of the Christian epitaphs prayers of the dead are asked, as in the following: "Here rests a handmaid of God, who of all her wealth retains this house only. Her friends bewail her and seek for consolation. O pray for thine only

> child, whom thou has left behind. Thou

rest." "He went to God." "Thou dost

repose forever free from care." "Ever

wilt remain in eternal rest." In the early days when these inscriptions were written Christians seemed not to be disturbed by fears of an angry god or of hell torments. There are but few allusions to doctrine in these epitaphs; no reference to titles or rituals; the character and practical works of those commemorated are given prominence, together with their faith in God and in Christ as the son of God and the savior of mankind, and in immortality and peace with God. There was a child-like simplicity in this faith. There was but little of the controversial spirit and theological strife which, centuries later, disgraced Christendom and led to wholesale destruction of life. In the thousands of inscriptions of the first centuries there is no reference whatever to many of the doctrines which, in later times, came to be regarded as es-

sential to salvation. The adherents of the new faith had a confidence and hope and enthusiasm which the old Pagan religion, undermined by doubt and disbelief, could not impart, and this faith, which supplied a want that the old Pagan system could no longer meet, spread and gained in power and influence till it became the established religion of the empire, meanwhile becoming a great theological it and as paralyzing in its influence, as any system that ever ruled the minds of B. F. UNDERWOOD.

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# TALKS WITH THE DEAD.

with Kate Field.

MRS. PIPER THE MEDIUM-MANY MESSAGES RECEIVED FROM THE DEPARTED WRITER-MISS UNDER SPIRIT CONTROL.

in sittings with Mrs. Piper may enable personal matter, much that to me was me to contribute some information that unquestionable proof in mannerisms, will assist Chicago psychologists in ar- terms of expression, characteristic riving at a satisfactory conclusion as phrases, etc., this test of proof was regards the experiments being made by given: Miss Field had made her will, Professor Hyslop to prove the immor- leaving the bulk of her property to Mr.

tallty of the soul. she went on into the new life.

evolution of Mrs. Piper, it may be of conversation, he remarked that he stated that some fifteen years ago her wished to tell me why Miss Field made persons a great variety of tests. Mrs. Piper's form of mediumship now is seen world?" writing, not with Planchette, as a New York paper pictured her, and which she has never used, but with her own hand. She becomes entranced; a little table pencils is placed, and her own hand equitable and right. writes the messages. The theory is that her hand is used as the instrument by the unseen person present. This theory is corroborated by such a vast people of eminence and whose judg- any way. ment, as well as veracity, would be re-lied upon, that I do not despair of laying before the readers of the Sunday Inter Ocean, even in this one article, some proofs that can hardly be exthis narration exclusively to the communication from Kate Field, as she world, in both whiting and lecturing, is came at once and began writing. in signal evidence in her communications through the hand of Mrs. Piper.

TALKS WITH KATE FIELD. 'All appointments for sittings with Mrs. Piper are made by Dr. Hodgson, the secretary of the Society for Psychical Research. Being under the auspices of the society, no one can go | Lilian, I saw you take a package of my directly to her. All applications for a letters from a drawer and sit down and sitting are made to Dr. Hodgson.

If, in beginning my story, I allude to | This was true, as, having just comthe experiences related in my book, pleted her biography, I was looking to called "After Her Death; the Story of see if there were anything in certain & Summer," which the old Boston letters that I would like to add during house of Little, Brown & Co. bring out, the proof-reading. Again, suddenly in it is because the story begins then, and the writing, the hand stopped, lifted that I have then related and which is pencil wrote: "Lilian, Mr. Savage is without explaining the former. Her to his father, but of these I must not messages fall on my mind in words and speak. The entire nature, however, of sentences as clearly defined as those of all that Miss Field wrote during these without its occurrence, is not by any that my general life, pursuits, and exmeans continual. And at its best it is periences were an open book to her. I usually limited to one or two sentences, questioned much regarding her own life so that for any length of conversation and the nature of life in the unseen with her I am very glad to resort to world.

The Sunday Inter Ocean. In August of 1896, three months after the physical body appears as a dark Miss Field's death, I returned from shadow surrounding it" "Does this Europe, intending to go on to Honolulu, shadow vary in appearance?" "Oh, where her body was then resting in a yes," was the reply; "it is more dense vallt. There was every reason, pru- and gross, or finer and lighter, in exact den, ally, why I should not go, but I corresponding degree to the life lived was in the mood to fling prudence to whether gross and coarse or refined and the winds and go on regardless of con- noble." sequences. With this intention, then, I avas late one evening aware that Miss Field suddenly spoke to me and said: "Lilian, do not go; all you want will life," I said at the second seance, "will come to you here." This was all I re- you not tell me, in consecutive order, ceived; no explanation was made, but just what you have done since the close it fell upon my mind with such absolute of the sitting yesterday?" "I was conviction that I instantly accepted the rather weary after talking to you so counsel. Within the next three months long," she replied, "and I walked awhile I saw four persons from Honolulu, who in the garden to refresh myself; then I knew Miss Field well, and who were went with my father and mother to the those I should have made the long jour- temple, where we heard a lecture on ney to meet. They were Mrs. Dole, the the composition of light, given by sevwife of President Dole; Mrs. William eral great scientific men. Afterward B. Castle, Miss Anna Pazis, who was there was a discussion. Then we retraveling with Miss Field at the time of turned and talked it all over, and finally her death, and another lady, whose I said: 'Now I must look into the earth name at the present moment escapes world, and I saw you at a little table building." By E. D. Babbitt, M. D. me, but who had married a young man writing. Afterward we gave thanks to LL.D. A most excellent and very value. me, but who had married a young man writing. Afterward we gave thanks to LLD. A most excellent and very value know our Lord's continual preaching from Lowell, Mass., and who came on God for the happiness and privileges able work, by the Dean of the College and evidence of spiritual control. You a visit to her husband's parents in that we enjoyed, and I went to my of Fine Forces, and author of other im-Lowell, and was so kind as to come and | writing."

at the home of her cousin in Cambridge, and I went to Brooklyn, N. Y., to see Miss Pazis, where she was visiting means of the automatic writing of his friends. So this corroboration is pre- own hand, which was controlled by a Lilian Whiting Converses sumptive evidence, at least, that Miss Field really said to me what I believed signed himself "Imperator." There is

MISS FIELD EXPLAINS HER WILL In the early autumn I applied to Dr. Hodgson for a sitting with Mrs. Piper, and October 24, 1896, was the date of WHITING QUOTES THEM AS EV- the first one. As soon as the medium IDENCE OF MRS. PIPER'S BEING became entranced the hand caressed me, and, seizing the pencil, wrote: "I am Kate Field," in her characteristic-Boston, Mass.—Ten years' experience ally direct way. Passing over much T. Sanford Beaty. I asked her if that The wave of sensation that has gone had been her real intention. Mrs. over the land from Professor Hyslop's Piper's hand wrote out that it certainly experiences simply indicates that the was, and that she wished me-as her time is ripe for popular discussion and intimate friend-to know why. There examination of the question of modern was then written out the complete story Spiritualism, which was first brought to of a business meeting and transaction attention by the "rappings" through the as having occurred at a given date in mediumship of the Fox sisters in 1847. her rooms in the Victoria Hotel in New For the results attending Professor York, and not to make a mystery of it, Hyslop's experiences with Mrs. Piper it was simply in reference to stock are no more wonderful in quality, and taking in the founding of her paper, not an hundredth part as great in Kate Field's Washington. It was a quantity as those which Dr. Richard transaction of which I knew absolutely | Man, as a responsible spiritual being, Hodgson has been obtaining for the nothing. Mr. Beaty was at that time last three years. But as each one can a stranger to me, but Miss Field exrelate best his own experience I pro- pressed (through Mrs. Piper's hand) the pose now to relate mine, which, on ac- desire that we should meet, and wrote; count of certain restrictions upon me as | "I will send him to you." This assera member of the Society for Psychical tion did not greatly impress me, but Research. I have not before been able within a short time, late one afternoon, to make public, save partially, as in a the card of Mr. Beaty came up to me, little book of mine, entitled, "After Her and when he followed it, he said: "I Death, the Story of a Summer," which should, perhaps, have written and narrafes personal experience in inter- asked your permission to call, but the communication with my beloved friend fact is there has been about me such an Kate Field, during the first year after influence, such a pressure, to come and see you that I simply had to drop every-To give a very brief resume of the thing and come." Finally, in the course mediumship began to attract attention a will that seemed peculiar, and he rehere, the form being then the use of lated the story as nearly identical as her own voice. Her "control" purported that which had been written out to me to be a "Dr. Phinuit," who spoke bad through Mrs. Piper's hand, as any two English with a French accent, and who truthful persons would relate the same was apparently in communication with occurrence. When he had finished I the friends of sitters who sought Mrs. said, tentatively: "I don't know, Mr. Piper, and who gave to a great many Beaty, whether you believe at all in communications from those in the un-

"Well," he replied, "I don't know much about it, but I have always felt as if my mother was near me."

Then I showed him the written comis drawn up at her left side with munication narrating in detail the cushions on it, on which her head is transaction of which he had just told supported. In this perfectly uncon- me; his aid to Miss Field having been scious state her right hand is stretched of such a nature as to make the out where a table with writing pad and arrangements of her will entirely

Mr. Beaty was formerly the private secretary of the late Senator Brice, and now is the treasurer of the Chinese railway syndicate whose office is at No. array of evidence from so large a num- 50 Broadway, New York city, so this ber of persons, a majority of whom are statement may therefore be verified in

Now I pass through a long series of sittings extending from October 24, 1896, to January of '98; a series of which each one had tests of a more or less important nature. One of those plained away. The experiences of a tests involving circumstances that rengreat many people with Mrs. Piper der it practically impossible to doubt, I have been remarkable; but as one can am unable to relate here because it is myself to these, and, while a few other in the Ring," in a little book of minefriends in the unseen world have from the "Third Series" of "The World Beautime to time appeared, I shall restrict tiful," and the publishers would feel it larger control of his capacities and an infringement of convright were I to relate it here as I wish I could do. Now | if he had acquired new ones. Spirit is was widely known, and as the clear and to come to the "sittings" of last week so intense in its potency, so irresistible week's end to the other about spiritual significant character of her work in this that I had with Mrs. Piper. Miss Field in its energy, that to its control all

"Do you see me in me in my room and about my work?" I asked.

"Yes, very frequently," she replied-Mrs. Piper's hand. "If you do," I said, "tell me of some

special thing you saw." "Well, for instance, last evening, read them over one by one.'

I shall open it here presupposing all itself in the air, and then picking up the essential to a full understanding of the here." This referred to Mr. Philip H. | And in the silence of the night, matter. For between Miss Field and Savage, the gifted and noble son of In dreams we seem to see myself this experience has been direct Rev. Dr. Minot J. Savage, whose death, and telepathic, as well as objective, three weeks ago, at the age of 31, was a through the hand of Mrs. Piper. I great shock and sorrow to the entire could not make this letter intelligible community. Mr. Savage sent messages any person in this world. This ex- sittings last week was such as to render perience, while there is seldom a day untenable any hypothesis other than

Mrs. Piper. And now for the story in "When you see an individual here in outline: to give it entire would require the physical world, what do you see?" more than the space of any one issue of I asked. In reply to this question she wrote: "I see the spiritual body, and

# DESCRIBES SPIRIT LIFE.

"By way of illustrating your present

see me. This lady and Mrs. Castle came "But do you write in your world?" Into my own rooms. Mrs. Dole I saw "I do. I am writing now" (relating | For sale at this office.

the subject) "and distributing it among the denser spirits to help them." Inventions were spoken of with great clearness and force, and other intellectual activities. The study of spiritual laws engage those who are living in the ligher realms.

Last September in Paris Mr. Stead came one day to see me. He was then just starting on that interesting tour of visiting all the European capitals to write of the status of affairs to the American press. During his visit to the "Julia" (whom I may now say is Miss Julia A. Ames, who was closely assoclated with Miss Frances E. Willard). the "Julia" who writes through his hand-came and he sat down to write, I asked him what the process is by which she writes through Mr. Stead's hand. "I substitute my astral arm for his from the elbow down," was the reply she wrote. The Rev. W. Stainton Moses, a clergy-

man of the Church of England, was an opposer of spiritualistic phenomena, part: and he became convinced of it by very lofty and pure intelligence, who a book called "Spirit Teachings," composed of these communications of "Imperator" to Mr. Moses, and it is well worth reading. Two years ago "Imperator" came to Mrs. Piper and assumed entire control of all arrangements. It is really he who directs the sittings, who names to Dr. Hodgson and who also apparently directs and communicate. Now "Imperator" gives such teachings as these:

"Man is a spirit, temporarily en shrined in a body of flesh; a spirit with a spiritual body, which is to survive severance from the earth body. This spiritual body is the object of training in this sphere of probation to develop and fit it for its life in the sphere of spirit. This spiritual being, temporarily enshrined in the body of earth, we regard as a conscious, responsible intelligence, with duties to perform, with responsibilities, with capacities, with accountability, and with power of progress or retrogression. It has its opportunities of development, its degree of probation, its phases of training, and its helps in progression if it will use them. has duties which concern himself, his fellow man, and God."

EXPLANATION OF PHENOMENA.

Unquestionably there is about us as an atmosphere a realm which interpenetrates our own, and whose initual as well as the physical world. In fact, we are essentially and permanently spiritual beings, and only incidentally and temporarily physical beings. The next step in progress-and the step of which we are just on the very threshold-is this: That clairvoyance and clairaudience are normal faculties, that the development of spiritual sight and spiritual hearing is fust as possible to the spiritual man while still solourning in his physical body as in the development of the finer perceptions and higher faculties in any direction, and that the sight and hearing in relation to the unseen realm will become just greater part of humanity were blind and deaf, and only the exceptional man could see and hear, the majority would affirm that the claim of A that he could see an object which others could only feel; or that he could hear sounds where, to his fellows, there was but silence—such a claim would be denied, grave doubts and more "conditions" another place, but another view. The physical body, finds himself in a new world that is yet the old one, except that he has gained another view-a with added powers. He can move swiftly and at will; he has gained a powers, whose effect, practically, is as

things are possible. All that is abnormal will disappear. The medium, even so remarkable a one as Mrs. Piper, is but a temporary the reply being, of course, written by bridge. Man will develop his innate psychical faculties, and the open communication between spirit and spirit, rrespective of the change of death, will become a normal and customary experience.-Lilian Whiting in the Inter | for some diseases, casting out evil spir-

# THE BEAUTIFUL YET-TO-BE.

Sometimes, in the hours of solitude, The soul can hear a song From choristers whose viewed

A world devoid of wrong, The dawn of right and glorious light Of the beautiful yet-to-be.

It bathes the soul with heavenly bliss. Unmixed with earthly ill, And gently as a mother's kiss It soothes its pain until

Beyond the gloom of present days We fancy we can see The peaceful haze and pleasant ways Of the beautiful yet-to-be.

As thus we dream we seem to scan A world uncursed by gold, Where honor, love and rights of man Are neither bought nor sold, And as the shadows lift and go We seem to hear and see

The waters flow and sunrise glow

Of the beautiful yet-to-be. We see a world where virtue thrives; We hear the grand refrain From the harmony of happy lives, And catch the sweeter strain Of the melody of honest worth,

The music of innocent glee And childish mirth that gladden the earth

In the beautiful yet-to-be. Where youth and maid will be free to And win the crown of life,

And whisper the secret, ever new. Yet older than human life. Mid singing birds and fragrant flowers While love's young dream is free From hostile powers in lovely howers Of the beautiful yet-to-be. -John Gladding.

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# THE OCCURT.

# It invades the Pulpit.

GRACE CHURCH, OF CEDAR RAP-IDS, IOWA, AS SET FORTH BY THE GAZETTE, WAS GRANDLY ILLUMINATED BY THOUGHT-SCINTILLATIONS, OF REV. DR. THOMAS-E. GREEN. . . .

In the opinion of many of the vast audience that filled Grace church to the very doors on Sunday morning.. Rev. Dr. Thomas E. Green never preached a stronger sermon than the one he delivered on that occasion on "Spiritualism: Visions, Ghosts, Fortune 'Telling-Are They Totally Delusions and Deceits, or Have They any Foundation in Either Reason or Revelation?" Dr. Green took as his text, I. John 4:1-2-3. He said in

The reason for my preaching a sermon on this topic is the increasing number of inquiries that come to me in regard to what I believe and what the church teaches about the group of phenomena that in a general way may be gathered under the term 'Spiritualism.' By this I do not mean simply Modern Spiritualism as confined to the medium. the trance clairvoyant and the nimblefingered sharper, who, if her palm be crossed with silver will reveal to you a fortune that will delight your ear. those who may be permitted to come But I mean what may very properly be called the religious signs of the times, arranges for those in the unseen to as evidenced by what we know in a familiar way as 'Christian Science,' together with occultism and psychic investigation in all its phases. I say the 'signs of the times,' because nothing more clearly evidences the type of religious tendencies than the heresies against which what calls itself orthodoxy is forced to contend.

"Iwenty years ago the heresy hunter was keen upon the trail of the material evolution. We were treated to sermons and review articles without number assailing the materialistic philosophy of men like Spencer, Darwin and Huxley. Their philosophy, as you know, laid emphasis upon the material side of things. We were told that everything was material; that life came from protoplasm and protoplasm was sulphate of lime.

"Twenty years have passed and orthodoxy is now contending for its life against the philosophy which says that there is no such thing as matter at all; that everything is spirit and that matter is but a delusion of mortal minds.

"You have asked me a great many habitants are in the closest magnetic | times to preach to you about Christian interchange of thought with the in- Science. I have refrained from doing nomena, psychic development, hypnohabitants of the physical world; these so because I did not esteem it a suffiinhabitants are our friends and ac- ciently lasting dynamic in religious quaintances who have passed the thought to merit any serious attention. change called death, and who are, There is a great truth in Christian Scitherefore, living under new conditions, ence, together with a great deal of pa- need denying facts as they exist. There but conditions of which we also par | gan nonsense; just as there was a great take. For man, by virtue of his spirit- truth' in the materialism of twenty ual nature, is an inhabitant of the spir- | years ago, together with a great deal of intellectual rot. These psychic tendencies will come to human thought. If we can get the good out of the mass of rubbish we shall be well content. So far as Christian Science is concerned its one sensible conception is the revealed fact that man's spirit is the breath of God and by its divide heredity is and should be dominant over his physical being. But in order to believe that we do not have to believe the rhapsodical on higher spiritual lines; to learn the gushing and fragmentary agnosticism laws by which the body can be develof a three-dollar-and-a-half, book, which alone contains the revelation of life. to undertake the training of mind and What I shall say to-day regarding Spiritualism I shall say along a single line. as much a matter of course as is now If I were to tell you all that I believe, the ordinary sight and hearing. If the all that I know, all that I have seen in my careful study of these things for a score of years. I should probably be misunderstood. What I am going to talk to you about then is this whole branch of thought as it stands related to the confessed Christian life. First let me say: The religion of the Bible and of the church is distinctively a spirridiculed, or at last admitted only with | itual religion. Practical christianity in the nineteenth century has gone astray than a "plucked" undergraduate. Kant | from this conception of its faith. The truly said that the other world is not average business man believes in Christianity because it is a good thing; it is real man, released by death from his a moral power in the community; a safeguard to the home and family, and he believes in it and belongs to it. But if I sat down beside the average man in best speak of one's own I shall limit told in full under the title, "The Date larger, added view. He finds himself this great congregation to-day and asked him what he was doing along the

line of soul culture he would probably

gaze at me in blank astonishment, al-

though he is a professed Christian man. He does not think from one law, spiritual development or spiritual fruitage. I fear the same thing would be true of the average woman in our polite society of to-day. The physical and mental side of life has grown into the great dominating power, and yet a young woman, Miss Jennie H. the religion of Jesus is distinctively a Beatton, on the street. Miss Beatton is spiritual religion. It deals with the an intelligent, sensitive young woman. soul and spiritual influences-influences that in our Savior's time were potent its, for telling the future, raising the weak spirit of human life into conscious communion with unseen powers and strengthening it for the pangs of made passes and began to exert a mysmartyrdom. The church carries the same philosophy. You see this in the sacramental life of the church. Devoid of their great spiritual mien the sacrathey are absolutely nothing, and spirit- chance. ually gain their full meaning from The teaching of the church in regard to seemed absurd. our present life is also absolutely spiritual; the relation of soul to the body; ination, life, memory, faith and hope when I first caught sight of him. fly clear of bodily presence and bodily reaches of space. Wherever the infi- fell full on his face. nite is there the reflection of the human soul can go, and by the determination of its conscious power this soul can shape and mold the human body to suit its will. This is the only fragment of

truth amid the all, the grotesque rubbish of Christian science. "The history of God's dealings as re-corded in the Bible is the history of He had not spoken one word to me; he continued Spiritualism in the patriarch- had not touched me. We walked a al age. Men were, continually surrounded by visible spiritual visions. Angels and celestial ministers stood beside them in their daily life; warned them; guided them. In the age of prophecy, holy men spake as they were moved and guided by what they knew these men told kings the future of their | to hold me right there. empires: told generals how they would fight and win future battles; told mitions what God had in store for them, as well as for individuals. The prophets were inspired fortune-tellers. You know that His aposties wrought won- cry out to him for help, but I couldn't derful work in his name, and the postapostolic ages continued this same phe-

for the growth of the Christian church without it. It would be infinitely harder to explain how the church lives at all, robbed of these proofs of her power than to simply believe these things

without attempting to explain them. For 300 years the church marched their dlyine power. Then Constantine spiritual faith, Jesus, was welded to the | Court. iron crown of the Roman empire. The abbot of Monte-casino stood at the treasury door of the vatican, watched them carry in bags of silver and gold. 'You see, ghostly father,' said the pope, the day is past when the church must say, 'silver and gold have I none.' And so is the day past, said St. Benedict, when she can say to the paralytic, 'Arise, take up thy bed and walk.'

"I pass now to a far removed picture of human thought and theory, namely, the discoveries and conclusions of the most exact science that speaks to-day in the name of human wisdom. This is a sublimated age. Electrical and magnetic science have nearly changed our conception of the laws of life and energy. From the old idea of a world of matter and a world of spirit we are separated by a gulf fixed. We have come to the day in scientific thought in which Drummond's 'Natural Law in the Spiritual World' shall stand as an exponent. We now know that this strange thing that we call vibration, beginning with the coarsest sound that motion can produce from sound to heat, from heat to light, from light to electricity, from electricity to etheric force and then to vital force, and then to mental force as brain, gives out thought and then on out into the stupendous ranges of the infinite-we know now that in some way that our minds cannot yet fathom, all this is one, and that this oneness is a revelation of the oneness of God."

Dr. Green then said: "There is a spiritual being that has eyes and ears, even if we cannot hear and see-the hearing and vision that through all ages has been developed in those who have seen clearly the hidden things in the universe of spirit. We do not all have that faculty developed. Neither are we all musicians nor artists. The inspiration that governs clairvoyants is denied | at Franklin, Neb., opens July 21, closes the most of us. But I believe that though dormant the power to commune with the spiritual environment of life exists in every soul that God has made. "The practical conclusion: We are

standing on the verge of what I believe | 20. For full programme address M. is a wonderful revival of Spiritualism L. Phares, secretary, Grand Ledge, in thought and in life. All of this phe- Michigan. tism, spiritual' control, Christian science, telepathy and the like are merely symptoms of the widening tendencies of human thought and life. There is no are people who are mind-readers, who are clairvoyants, who have the faculty of sending their thought to far distances and take cognizance of conditions and things as they there exist, who see water and minerals hidden beneath the surface of the earth. You can no more explain how it is done than you can define intuition or the wonderful things that some times come in visions and in dreams."

Dr. Green closed with an admonition to his congregation to train their lives oped and safeguarded and purified, and soul as carefully as the things of the present life. "And this I believe," he said, "lies within the possibility of every one of you the attainment of the spiritual eminence, of a spiritual consclousness, or a spiritual vision, not akin to the silly fancies of the modern medium, but one of the stately control of the ages of faith, by the which you may come into conscious contact with the realm of spirit and be guided and kept by influences whose sweetness and whose beauty have heretofore been all a dream to your soul."

# AN OCCULT FORCE,

And How It Affected Jennie H. Beatton.

THIS MAN'S GLANCES-ENSLAVE WOMEN-THE VICTIM'S STORY-JENNIE H. BEATTON MEETS A STRANGER ON THE STREET-HER QUEER EXPERIENCE.

Joseph McAuley, of Buffalo, N. Y., is serving a twenty-five days' sentence in the penitentiary for having hypnotized McAuley is a man of ordinary appearance, apparently quite indifferent to the effects of his horrible power. Until last week the two had never seen each other. One night McAuley met Miss Beatton on the street, stared at her, terious force, compelling her to follow him, which she did, until a policeman

came to her protection. This very remarkable case of hypments of the church are puerile in their | notism has been investigated by the insignificance, as mere theatrical or Sunday World. The story of the young symbolical allegories. Any one of a girl who was subjected to this horrible hundred secret sociéties can furnish ordeal is now told for the first time. dramatic teachings infinitely superior and in detail. It suggests a new and to the sacraments of the church. Their appalling danger, with no possible validity lies in the fact that materially means of escape or defense, except by

"I had head about hypnotism in newswhat they carry to the souls of men. papers and laughed at the idea. It

"I did not believe any human being could control another by a glance of the absolutely patent fact the soul is not | the eyes. I have seen a great deal of the body, and that in its purest action | the world, but I never met any person it does not depend upon the body will like McAuley before. I was walking be admitted at once. Thought, imag- down Washington street, near Seneca,

"It was I o'clock at night. Few peocontrol. Borne on the wings of the ple were near; the first look I got was soul they can pass under oceans and he turned his head sharply and the big over continents and out into the infinite | electric lamp in front of the Postoffice

"I don't know why I should have looked at him at all. He was an entire stranger to me. He looked me straight in the eyes. A thrill ran through me. I was frightened. I wanted to run away. As he stared at me I found myself turning around and in a moment block north, then one west, then three north. Then we turned back and

covered the same ground.

"I tried to speak to him, but my lips would not frame the words. I turned corners as he willed. I could not step in another direction for the life of me. was a spiritual influence. Half of the I do not know whether I was most Old Testament is fortune-telling. For afraid or mystified. Something seemed

"He didn't say one word to me all the time I was with him, and didn't even lay his hands on me, but I felt that he meant to do me harm and I was frightened. I saw a policeman at Main and Exchange streets three of the times we reached that point. I tried to

speak. "I became more frightened than ever nomena. Let us be frank and say that as I kept on walking with him, and I and closes August 27.

if we were just at all we must believe | don't know what would have become in Spiritualism. There is no accounting of me if the officer hadn't taken hold of me. The minute he took hold of my arm as we were turning back up Main street for the fifth or sixth time, I came to my senses and found I could talk.

"I cried out to him: 'Arrest that man!" and he did so. When McAuley was in court he did not look at me and I exthrough the world working miracles, perienced no sensation in looking at commoning with spirits, manifesting him. It was all in the eyes. He is an ordinary looking fellow. He would was converted, the cross of the simple | answer no questions put to him by the

"Other women had complained of bis practices, so he was sent to the penitentiary for twenty-five days. I hope I shall never see him when he is released. It would scare me terribly, for I feel that he can exercise a power over me against my strongest endeavors, and no doubt he would be inclined to use it for my injury."-New York World.



Mt. Pleasant Park, Clinton, Iowa, This popular camp-meeting will open July 29 and close Aug. 27. For circulars and further particulars address the secretary, E. A. Kilby, Ottumwa, Iowa.

Franklin, Neb. The Southwest Nebraska and North-

west Kansas Spiritualist camp-meeting, August 6. Address D. L. Haines, secretary, Franklin, Neb.

### Grand Ledge, Mich.

Commences July 21 and closes August

#### The Indiana Camp-meeting opens at Chesterfield, July 20 and closes August 28. For programmes and particulars

address Flora Hardin, secretary, An-

derson, Ind. Lily Dale Camp. This favorite place of resort opens July 14 and closes August 27. For full particulars address the secretary,

### A. E. Gaston, Meadville, Pa.

Briggs Park Camp. The camp-meeting at Briggs' Park, Grand Rapids, Mich., opens July 2, and closes July 30. Thos. J. Haynes, secretary, 182 Gold street, Grand Rap-

ids. Mich. Address him for particulars. Lake Brady, O. Commences July 2 and continues until September 1. Anyone wanting a pro-

gram can get it by writing to Mrs. C. C.

#### Bacon, Lake Brady, via Kent, Ohio. Island Lake Camp, Mich.

One Vol. 13mo, 407 Pages, Cloth, \$1.50. The Island Lake Camp, Mich., will commence Sunday, July 16, and close August 31. For further particulars address the secretary, A. G. Brown, 266 21st street, Detroit, Mich.

Forest Park, Ottawa, Kansas. The Spiritualists will hold a campmeeting in Forest Park, Ottawa, Kans., from June 27 to July 3 inclusive. Mrs. B. Henderson corresponding secretary,

#### Lawrence, Kans. Camp Monroe.

A camp-meeting will be held at Camp Monroe, on the banks of Deep Lake, Lake county, Ill., beginning July 1, and ending August 1. For particulars ad- but survivals of so-called paganism. It shows vast re-Lake Villa, Ill.

Nebraska Camp. Opens July 14 and closes July 25 Address Paul S. Gillette, 411 N. 19th

### street. Omaha, Neb., for particulars. Delphos, Kansas.

Delphos camp-meeting of the First Society of State Spiritualists, opens Aug. 11 and closes Aug. 28. We expect rates of one fare on all railroads in the state. For particulars address E. S. Bishop, Glasco, Kan., or M. J. Main, Simpson, Kans.

Sunapee Lake, N. H. Commences July 29, at Blodgett's Landing, N. H., and ends August 26. Address W. H. Wilkins, Felchville, Vt.,

### Box 63, for programmes. New Era, Ore.

The New Era, Oregon, Camp-meeting will this year be in session from July 8 to 24. Address Walter P. Williams, Sa-

Forest Home, Mich.

The Forest Home Spiritual Camp

# lem, Oregon, for particulars.

Association of Northern Michigan first annual meeting will convene on the camp and resort grounds, at Snowflake Antrim county, Mich., situated on the Chicago and West Michigan railroad, three miles south of the village of Central Lake, five miles north of Bellaire and twenty miles south of Charlevolx the beautiful, on July 8, 1899, and will continue four weeks. Send for programs and posters. Address Anna M. Fox, secretary, Mancelona, Mich., or Oharles Benton, president, Central

#### Lake, Mich. Catalpa Park, Liberal Mo.

The Catalpa Park Camp-meeting of Spiritualists, at Liberal Mo., will commence on the 19th day of August and close Sept. 3. For particulars address G. H. Walser, president, Liberal, Mo.

#### Maple Dell Park, O. Maple Dell Park is located at Mantua

Station. Ohio. It opens July 30 and closes September 3. Address D. M. King, Mantua Station, for full particulars. Vicksburg, Mich.

# The Vicksburg (Mich.) Camp will open

August 5 and close August 28. For full information address Jeannette Fraser, manager, Vicksburg, Kalamazoo county, Mich. Lake Pleasant, Mass.

#### Opens July 30, and closes August 28. Abram H. Daily, president. Secretary,

Albert P. Blinn, 603 Tremont street, Boston, Mass. Address him for circu-Summerland Beach, O. Commences the first Sunday in Au-

gust and ends the first Sunday in Sentember. Any one can secure a programme by addressing J. F. Grove, 277 19th street, Columbus, Ohio. Onset Bay, Mass.

Onset Bay Camp, Mass., opens July 9

Jefferson Park

E. Summers announces a basket picnic on the Fourth of July in Jefferson Park, in the "old apple orchard." five blocks from end of street-car lines connecting with Milwaukee avenue line. The picules will continue each Sunday thereafter until September. For particulars address Mrs. M. Summers, 1753

#### Milwaukee avenue, Chicago. Island Park, Winfield Kansas.

The camp-meeting at Island Park, Winfield, Kansas, opens Sept. 9 and closes September 25. For further particulars address the secretary, Leota D. Whartenby, Cedar Vale, Kans.

## Niantic. Conn.

The Connecticut Spiritualist campmeeting is held at Niantic Cump Grounds, Niantic, Conn., commencing June 26 and continuing until Septem-

### Haslett Park Mich.

Begins August 3, and closes September 5. For particulars address G. F. Ottmar, Riley, Michigan.

## Harmony Grove Cal.

Harmony Grove Spiritual Campmeeting will open July 23 and close August 5. The grounds lie three and one-half miles southwest of the city of Escondido, Cal., in a grove of beautiful live oak trees. Good mediums and speakers are expected to be in attendauce. A cordial invitation is extended to all. Those desiring further information address Mrs. M. L. Peck, Secretary, Escondido, Cal.

### Sheridan Gulch Ill.

Mrs. M. C. Rynex and Mrs. E. J. Hanson will hold a Spiritualist camp-meeting at Sheridan Gulch commencing July 16 and closing August 13.

The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

# The Occult Life of Jesus.

The Occult Life of Jesus (including the Hull-Covert Debate) is now ready for delivery. It is a splendid valume, of nearly 500 pages, and will create something of a sensation among all classes. The postage on the book costs us 13 cents, hence the reader can realize that he is getting the book far below the actual cost of paper, printing and binding, saying nothing of numerous other expenses connected with the publication of the work. It will be sent out to all of our subscribers for 25 cents, when accompanied with a year's subscription to The Progressive Thinker. The Occult Life of Jesus and The Progressive Thinker one year for \$1.25.

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

# GENERAL DIVISION.

1. RESEARCHES IN JEWISH HISTORY. 2. RESEARCHES IN ZOROASTRIANISM. 3. DERIVATION OF CURISTIANITY. 4. WHENCE OUR ARYAN ANCIESTORS? The whole comprises an earnest but fruitless scarch

for a Historical Jesus.

In this volume the Jews are clearly shown not to have been the holy and favored people they claim to have been. The Messianic idea is traced to the Bactrian Philosopher, 2350 years B. C., and its history fis outlined, following the waves of emigration, until it is fully developed into Christianity, with a mythical hero, at Alexandria, in Egypt, soon after the commencement at Alexandria, in Egypt, soon after the commencement

of the Christian cra. The book demonstrates that Christianity and its cen tral hero are mythical; that the whole system is based on fraud, falsehood, forgery, fear and force; and that its rites, ceremonials, dogmas and superstitions are dress G. V. Cordingley, P. O. Box 10, search among the records of the past; its facts are mostly gleaned from Christian authority; and no person can read it without lastruction and profit, whether he reaches the same conclusions with the author of otherwise. For sale at this office.

# THE GOSPEL OF NATURE. IT IS A MOST EXCEL-

LENT WORK.

This work is by DR. M. L. SHERMAN, assisted by PROF. W. F. LYON. Herotofore it has been sold for \$2, but the price now has been reduced to \$1. It is a book that will interest and instruct. It contains 480 pages and is full of suggestive thoughts. Dr. Sherman has a medium of rare qualities, and his work is a reflection from the celestial spheres. It treats of the Soul of Things; Intelligence in Substance; Auimal Intellects; Purity; Salvation; Discords; Good and Evil; Unnatural Ideas; Church History; Progression; Inherent in Substance; The Nebulous Theory; Particles are Entities; Justice; Impregnation of the Virgin; The Science of Death; Spiritual Death; Immortality; Mourning; The Confounding of Language; The Spirit Abodes: Matter and Spirit; Size and Distance; Spiritu al Organisms; Born Again; The Key; Spirit Biography; Goes to Heaven; A Slave Master; etc., etc.
The author says: "Each individual partakes of both physical and mental or spiritual aliment for him solf. Rach one must digest their various kinds of food for themselves, and that is all they can possibly do whether they be priest or layman, teacher or pupil. My physical expands by virtue of that food and nour-ishment of which I individually partake and digest. My soul must expand by virtue of the soul essence which I individually gather and comprehend or digest. For sale at this office.

# Philosophy of Phenomena.

BY GEO, M. RAMSEY, M. D., Author of "Cosmology." IN TWO PARTS.

I. METAPHYSICAL PHENOMENA. II. PHYSICAL PHENOMENA. CONTENTS. PART I .- METAPHYSICAL PHENOMENA.

PART I.—METAPHYSICAL PHENOMENA.
Chap. 1. Philosophy of Phenomena; 2. Metaphysical
Philosophy; 3. Heat; 4. Functional Phenomena; 5.
Man; 6. Objective and Subjective Phenomena; 7.
"Who by searching can find God?" 8. Hyperbole Metaphysical; 9. "To the Unknown God, Whom ye Ignorantly Worhip;" 10. "The Father is greater than I,"
11. True and Spurious Gods; 12. "I am the Resurrection and the Life;" 13. An Imaginary God and some of His Exploits; 14. "He is Free whom the Truth hath made free;" 15. All Animates Originate from Eggs; 16. Trance Phenomenon; 17. Philosophy of Healing; 18. Worship of Deity; 19. Sense and Nonsense Intermixed; 20. Plurality and Triunity of God 21.
Vagaries; 22. Misapprehension; 23. What is Sin 24. Suns, Planets and Satellities of the Universe; 25. Beginning without Ending; 25. Design or Accident. gipning without Ending; 25, Design or Accident, Which? 27, Chance versus Law; 28, Summary.

PART II,-PHYSICAL PHENOMENA. PART II,—PHYSICAL PHENOMENA.

Chap. 29, Nebulæ; 30, Air Pressure and Air Motion
as a Motor; 31, Air and Orbital Motions; 32, Water
Made to Run up Hill; 33 Philosophy of Canyons, When
and How Formed; 84, Glacial Phenomena; 35, Moons
and their Motions; 36, Ethnological Phenomena; 37,
The Colored Man.

APPENDIX.—Problems; Physical and Metaphysical Phenomena, ad infinitum.

The topics treated receive a handling that is distinctly terse, yet popular. The style of the author
throughout is epigrammatic—compact with clear
thought, The book is a remarkable one in every aspect. Being compact with thought itself, it will not
fall to compet thought in others.

With a steel plate portrait of the author. Cloth,

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# THE AGE OF REASON. By Thomas Paine. Being an investigation of True and Fabulous Theology. A new and complete ediction, from new plates and new type; 196 pages, post Paper, 25 cents; cloth, 50 cents.

Thumbscrew and Rack. Torture implements employed in the XVth and XVIth centuries for the promulgation of Christianity, with pictorial illustrations. By Geo. R. Macdonald. Price 10 cents.

AN INTERESTING BOOK. The Candle From Under the Pushel; or Thirteen Hundred and Six Questions to the Clarge. By Wm. Hart. Price 40 cents.

# .. GENERAL SURVEY ..

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

WRITE PLAINLY.

minds of our correspondents that The club are earnest workers and have Progressive Thinker is set up on a taken up the study of all the live issues Linotype machine that must make of the day. We are to be favored bespeed equal to about four compositors. fore Mrs. Prior's departure, with a pub-That means rapid work, and it is essen- lie debate by these ladies, upon the subtial that all copy, to insure insertion in ject of Taxation, the question being the paper, all other requirements being | Resolved, that the Reform Tax Movefavorable, should be written with ink ment is Preferable to the Present Syson white paper, or with a typewriter, tems,' Mrs. Prior the affirmative, Miss and on only one side of the paper. If Dickinson, the negative. The Ladies' The Progressive Thinker.

lieving that the cause of truth can be nomer, and that the lady members were best subserved thereby. Many of the ideal hostesses." sentiments uttered in an article may be whole truth, hence kindly feelings should always be entertained for those who differ from you.

ITEMS-Bear in mind that Items for the General Survey will in all cases be generally have to be abridged more or steam and lighted by electricity, for or less; otherwise many items would be item is cut down to ten lines, and ten lines to two lines, as occasion may re-

Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every article or item that appears. This rule will be strictly adhered to.

Prof. Lockwood's lectures in Oleveland. Ohio, attracted great attention. A a recent number of that journal: "I have listened to some very instructive lectures given in Cleveland by Prof. W. M. Lockwood, the eminent physicist of Chicago. He demonstrates Spiritualism to be Naturalism, the principles of its phenomena the same as other phenomena cult known to physical science. His special work is to demonstrate the 'Molecular or Spiritual Hypothesis of Nature," which he originated. It elevates the spiritual philosophy to a plane that is recognized by scholars as being logical and rational, showing the true sublimity and unity of all nature's processes, and denying that anything is supernatural. Prof. Lockwood advocates a broad, free and progressive Spiritualism which will elevate the people of earth in their whole natures. It sheds a new light upon what Spiritualism really is, and what, rightly understood, it leads up to. With such teachers, we may hope to see the rapid progress and permanency of Spiritualism es-

Simon Emery thinks that criticism should stop. He says: "The Spiritual house is sure to fall unless its members have more charity for each other and criticisms. A house divided against itlight within, they can see enough there to criticise without criticising their No one can do it for us."

Sachem writes from Quincy, Ill.: "It is estimated that there are at least 300 Spiritualists in this city. The cause, owing to the Orchardson affair, was retarded in its growth, and the then society dissolved; but once more there is a revival in progress here. Mr. Peck. of St. Louis, came here and lectured Sunday, to growing audiences, Isaac S.

invited to be present at these meetings." Spiritualists of Milwaukee occurred Sunday June 25, meeting at the hall occupied by the Light of Truth Society, South Side. Mr. Samuel Isaac was apwere taken to reorganize the State our wishes for a grand success in their Spiritualist Association. Realizing restrictions have been, placed over the mediums by laws against fortune tell- to them from the members and pastor ing, we wish to demonstrate that tell- of 77." ing the past, present and future is through spirit power and consequently very much pleased with The Progressis a part of our religion, and should not live Thinker and Art Magic." be under the jurisdiction of a city ordinance. Owing to the fact that many of dom Society has been so successful that the prominent Spiritualists will be ab- we have decided to hold Sunday meetsent attending camp-meetings, etc., the ings, and have secured Hygeia Hall, union meetings will be discontinued 404 Ogden avenue, during July and I have been the speaker in English for | lunch, and hope to have as grand a time the greater part of the time since De- as we had the last time we met there." cember."

Dale.

R. E. Webster, secretary, writes from Atlanta, Ga .: "For the past six months our city and Spiritualist society have roe was opened under very auspicious been favored with the presence of Mrs. circumstances July 2. It is situated on Loe F. Prior, inspirational speaker and the eastern boundaries of Deep Lake, a medium. The past season is not the beautiful sheet of water, two and a half only one which she has been with us. miles from Lake Villa, on the Wiscon-For three years past, most of her time | sin Central Railway, fifty miles from has been devoted to the work in the Chicago, and is reached by a two hours' South, especially Atlanta, Ga., and ride in a beautiful country along the Chattanooga, Tenn. The result of her line. We found a large and commodilabors is that she has endeared herself ous dining hall erected and ready for to all. In connection with her lectures occupancy and fifty tents erected and for the Society of Spiritual Science, ev- all filled with campers. The auditoery Sunday evening, she has organized rium was erected but the roof was not a most interesting Sunday morning on yet will be on before Monday night. meeting, which is part of, yet separate It was dedicated with appropriate cerefrom the Society of Spiritual Science. monies in the afternoon. Rev. Mr. Cor-It is known as the lyceum, and two and dingly offered an invocation, after readers. For sale at this office. Paper, a half hours each Sunday morning is which Dr. D. S. White spoke for over devoted to this work, the collections go- an hour, showing what Spiritualism ing toward the creating of a library of had done for the world and its mission which we have already a fine nucleus. to humanity, which was well received We think that the circulating of these by the audience. Mrs. May Langdon progressive books (for all are such) will followed with many tests of spirit presdo a good missionary work in this city. ence, as well as others, which occupied

There has also been organized a woman's progressive club known as the We would like to impress upon the 'Harmonial Club.' The ladies of this

you are not a fairly good penman, Club have also given several sociables please have your communications which have proven successful in every copied by some one who is, and oblige instance, the last being an enjoyable picnic, to which all the gentlemen of the society were invited. The good things CONTRIBUTORS:-Each contributor to eat were numerous, and we returned is alone responsible for any assertions to the city from Grant Park, where the or statements he may make. The editor picule was given, all feeling that the allows this freedom of expression, be- Ladies' Harmonial Club is no mis-

W. W. Parsells writes from Rochester, diametrically opposed to his belief, yet N. Y.: "We have just completed a thorthat is no reason why they should be ough reorganization of the society. Mr. suppressed. No one person has the Sisson, who had been its president since it was first formed, has resigned, and a new president has been elected, with a full board of trustees. Mr. Sisson still remains a trustee. We have moved into a new hall, much larger and better every way. It will seat 300, and closely adjusted to the space we have to occu- | packed 100 more. It is more centrally py, and in order to do that they will located; up one flight only: heated with

which we have to pay nothing. We crowded out. Sometimes a thirty-line held our meetings there yesterday morning and evening. Mrs. Armstrong was the speaker. She is a very pleasing speaker and handled her subjects in a very masterly and yet a very logical manner. We hope to have her with us again very soon. Mrs. May C. Lincoln will be with us on the 23d of July, and possibly on the 9th of July. We have Mrs. C. Fannie Allyn booked for the first Sunday in October, and possibly also the second Sunday. We would like peakers and test mediums coming East or going West to notify us of their movements, if they are likely to be in correspondent of the Suggester and this vicinity and can make one or more Thinker, published in Cleveland, makes dates with us, as it is our intention to the following allusion to his lectures in fill every Sunday, fall and winter, if possible. The Ladies' Helping Hand Society are preparing for a fair to be held in our new hall, September 20, 21 22 and 23, and if any of our many friends feel to help us in providing suit

> Charles Wesley Peters, lecturer and medium, will please give his present address to T. S. Russell, president of the Englewood Spiritual Society, 528 West Sixty-third street, Chicago.

able contributions all will be thankfully

received and credited to the good

Address G. W. Kates and wife at Grand Ledge, Mich., July 15 to 30; Haslett Park, Mich., August 1 to 15; Mantua, Ohio, August 16 to 25. They have yet some open time next fall and

Correspondent writes from Seattle, Wash.: "A very novel idea of entertainment and amusement was exhibited here June 28, in Masonic Hall, under the enigmatical name of 'Whizzle Party,' or 'Whizzle Contest,' by the members of the Church of the Soul, and under the direct dictation of Mrs. Lillian Nagell, pastor of the church, with whom the idea originated. Prizes stop throwing stones and their hellish were awarded the successful contestants. The first prize, a handsome sofa self will surely fall sooner or later. If pillow, was given Mr. W. Pierce, for each and all will only turn the search his successful and artistic drawing of the whizzles. Mr. Roy Rossman succeeded in carrying off the consolation neighbor Spiritualist. We all have prize, a box of fine candies. Mr. Pierce enough at home to contend with. We then put the pillow on sale and it was must all work out our own salvation. drawn by Mrs. Webster, who then presented it to Mrs. Nagell. The contest was preceded by a very fine musical and literary programme, and followed by refreshments and dancing. It was largely attended and has proved a success in every way."

Mrs. Georgia Gladys Cooley writes: 'Appreciative audiences greeted Mrs. Jennie Hagan Jackson at the First three times. That true old-time Spirit- | Spiritual Church, 77 Thirty-first street, ualist, Dr. Bacher, led on by his guides. Chicago, Sunday afternoon and evenhas worked manfully. Gwick's hall ing. This well known and earnest has been engaged, and Sunday after worker has reached the heart of all her listeners with her clear and beautiful Lee, here in the home of his youth and lectures and poems. Mrs. Cora L. V. manhood, has lectured and given tests Richmond, assisted Mrs. Jackson in the that Sunday after Sunday are publicly evening services, and their improvisarecognized as true; prophecies literally tions in poetic form were beyond defulfilled, and causing many to become scription, and can only be appreciated investigators who are influential in fully by those who were fortunate to church and society. Honest physical hear them as they fell from the lips of mediums passing through the city are these noble workers. Mrs. Wilson, who accompanies Mrs. Jackson in her trav-Julia A. Smead writes from Wiscon- els, shares also in her work, having one all lovers of Payson Longley's songs. Mrs. Richmond leaves soon to fill her camp engagements, returning to minister to the Church of the Soul in the pointed chairman. Preliminary steps fall. All three of these workers have summer's work; they will always find

> Melissa Culver, of Ohio, writes: "I am Mrs. C. H. Mullins writes: "The Free-

the hand of love and welcome extended

until next autumn. The Light of Truth August. Meeting will convene at 3 p. happy. society has been ably conducted by Mr. m. One hour will be given to short ad-Christian and wife the past year. Sun- dress from different mediums, after day evening was the last meeting of the which test circles will be formed. Howseason: receiving an invitation to re- ever we shall continue our Wednesday main with them, did so, cancelling my afternoon meetings. We will meet July engagement for the evening with the 12 with Mrs. Chas. Grand, 1110 Maple Progressive Spiritualist Church, where avenue, South Oak Park. Will take

H. F. Coates writes: "I wish to say to Mrs. M. L. Gillette has closed her cir- my patrons, that I am not at the camp cles until September 1. During the meeting, as the idea has gone forth, month of August she will be in Lily but will hold circles as usual and also continue the Sunday services at Kenwood Hall each week."

Dr. D. S. White writes: "Camp Mon-

the time till a late hour. Mr. Cordingly is to be congratulated in having the staming to take hold of so large an undertaking and carrying it to so successful an issue. It was the opening day and they had a splendid start in what it may be hoped will prove a grand success and become a permanent camp easy of access for the Spiritualists of Illinois and surrounding states to hear the philosophy and phenomena of Spiritualism set forth and receive its benedictions in uplifting the world to a higher plane.'

W. H. Clark writes from Louisville, Ky .: "The Church of Spirit Communion, of which Dr. A. M. G. Wheeler is pastor, is meeting with abundant success. There is a fine Ladies' Aid of made."

Dr. Mumma, of Dayton, Ohio, writes: truth to enlighten humanity, it is my duty to do so."

Dr. Louis H. Freedman writes from Lily Dale: "The camp here is in exthan ever before at this time."\_\_\_.

T. D. Kayner writes: "Mrs. Isa Wilson Kayner has just returned from a very successful engagement with the camp association at Watertown, N. Y. Her fire test was witnessed by one of the largest audiences of the entire session, and some of the leading men of the city acted -as a committee, and reported to the audience that everything was 'honest and above board,'

of the most satisfactory ever given. She will remain at home for one week for a brief rest, when she will take the trail for Briggs Park Camp, Grand Rapids, Mich. While on a trip to Burr Oak, Mich., a few weeks ago, we were of lectures, circles and the circulation | close of his long life he said; of our literature. May they have grand success. We are now in correspondence | real. I have thought so for eighty-four with some of the camps of the West. and ere many moons may be on our way toward the Rockies. Mrs. Kayner | to reflect that flies are born to be desays that while at Watertown she was voured by spiders, and man to be conmost hospitably entertained by the sumed by care." W. H. BURR. friends, and that for a new, young camp it was one of the most successfully managed camps she ever attended. The one thing lacking was there was not a Spiritualist paper on the ground for distribution or the soliciting of subscribers."

The Dubuque Herald says: "The services of the First Spiritual church will and Mrs. Perkins will be held by the many friends of these earnest workers, at Facade Building, July 13. Mr. Perkins having been called to a large congregation in Chicago to serve until October when he expects to return to this who are making arrangements to obtain a suitable lot on which to erect a 'People's Temple.' "

J. D. Vail writes from Marshalltown, Iowa: "Brother Hodge was here and spoke morning and evening, the four Sundays in June, to crowded houses. Nearly everyone was highly pleased with his forcible way of putting his thoughts, and we all hope to be able to secure the brother for the winter."

Marie Bartel writes: "It being the last Sunday that Mr. Frank McKinley is with us, we have resolved to extend to him a vote of thanks for the good work he has done while with us. He is indeed the finest trumpet and platform medium that has ever visited Milwaukee, Wis., and has made many converts and many warm friends who wish him success at the Michigan camp, where he will remain for a short time."

Mary Webb Baker writes from Lily Dale, N. Y.: "Please say to your numerous readers that Camp Cassadaga presents more attractions than ever for the coming season of .1899. This noted camp is by no means asleep. The talent engaged, and the mediums already here and those coming are among the best, and to the list of speakers already booked, it is expected to add the name of that fearless advocate of truth, Rev. B. F. Austin, of Canada. Among other attractions arrangements have been made to secure the attendance of Prof. G. A. Morris, and his Southern Jubilee Singers, who will give concerts and platform work. The management are sparing no pains to make this one of the most attractive sessions ever held on

Dr. C. T. H. Benton can be addressed for engagements at 33101/2 Rhodes avenue, Chicago, Ill.

# Camp Monroe.

Your reporter made a trip to Camp Monroe, Lake Villa, Ill., and to be brief, Monday morning, I found a little band of not over twenty-five sincere and enthusiastic people and twenty-seven tents settled upon a very picturesque spot in the woods upon the banks of Lake Villa. This little party, under the supervision of Mr. Cordingley, have gathered for inspiration and unfoldment-a month's outing from the busy world-life—and they are enjoying every

The dining-hall is a very creditable necessity, providing good, palatable food, coffee and tea, and country milk. The heavy rains during the first week of camp made great procrastination in getting ready; but in spite of all obstacles they are in camp and seem

One great detriment and hinderment to success, in my private opinion, is the misrepresentation of the round-trip fare to campers, as found upon the circulars. Having read the circular, people naturally go to the depot with the expectation of paying only \$1.20, and instead find it to be \$2. This, to begin with, By Prof. W. M. Lockwood, lecturer does not give the very best impression upon physical, physiological and pay-

matter how this mistake occurred. A couple of row-boats and a small sail ture. Scholarly, masterly, trenchant. boat are placed at the disposal of the | Price 25 cents; For sale at this office. campers, and if Spiritualists wish the pure, fresh air for a week or two, this is a first-class place to get it, but there are no practicing mediums or speakers of any note engaged as yet, except president Cordingley himself, so I was in-

With kind wishes for the success of every institution calculated to benefit the cause, and with malice toward no one, and thanking Mr. Cordingley for rowing me across the lake to enable me to catch the train, I offer these few DR. T. WILKINS.

formed.

Religious." By Prof. H. Oldenberg. the present time, and it is here treated | cloth, 50 cents; paper, 25 cents. in a way to interest and instruct all price 25 cents.

"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. For sale at

# BOTH PESSIMISTS. Voltaire and Dr. Johnson.

A novel by Voltaire was published in 1759, entiled "Candide, or the Optimist." Candide was a pupil of Dr. Pangloss, who persistently upheld the doctrine that all was for the best. Candide went forth into the world to seek his fortune. He met with constant misfortune and often recalled the leaching of his masbecame a nurse in a hospital. One of

ter that all was for the best. At last he the patients was an old man who had suffered dreadfully and often. He was lying at the point of death. "Ah," said twenty-five members, and great strides | Candide, "none but Dr. Pangloss, in a in the progressive movement are being case so desperate, can maintain the doctrine of optimism, when all others, would preach pessim-" "Don't pro-"I must say your paper beats them all, nounce that abominable word," cried and so long as I can send the gospel of the poor man; "I am the Pangloss you speak of. Wretch that I am. let me die in peace. All is well, all is for the best," And he expired.

This novel is not advertised among cellent condition and more people here | the works of Voltaire, but a new edition of it was published in London and New York in 1886, and to it was added Dr. Samuel Johnson's "Rasselas, Prince of Abyssinia," another pessimistic novel, which first appeared in the same year that Voltaire's "Candide" was published. It is singular that these two great literary lights should each have published in the same year, 1759, a when the demonstration was over they | pessimistic novel. More than a hundred years elapsed before the word "pessimism," which is half uttered by the dying that 'they could not understand it.' | Pangloss, came into use in English. The test with a celluloid collar was one Noah Webster defined "a pessimist," but not "pessimism." Doubtless h never heard or read the latter word. which is now in frequent use.

Dr. Johnson's pessimism is limited to the mortal state. As a Christian he was bound to believe in a happy life successful in getting a society with eternal for God's elect. But Voltaire. twenty members organized, and the ap- | though nominally a Catholic, seemed plication and money have gone to the to doubt concerning another life, say-Michigan State Association for a char- ing, "I do not know what the life ter. We bid them God speed in their eternal may be, but at all events this work of spreading the truth by means one is a very poor joke." And at the

> "Happiness is a dream; only pain is years, and I know no better plan than to resign myself to the inevitable, and

### Marshalltown, Iowa.

The Central Iowa Spiritualist Asso ciation will hold its annual camp-meeting at Marshalltown, Iowa, commencing Sunday, September 3, and closing Monday, September 18. The grounds will be open for campers August 27. be discontinued after July 15, for the The speakers for the two weeks of summer months. A reception to Mr. camp are Rev. T. W. Woodrow, of Kansas City, and Mrs. Marion Carpenter, Mrs. Carpenter and Mrs. McCoy, test mediums, with slate and letter-writing and other physical mediums promised. If there are any other good mediums who are willing to submit to test concity and assist the enthusiastic workers ditions, they are welcome and will be accorded a royal welcome. If they wish to be noticed in our circulars and programme, they must write at once to Miss Mabel Dewey, or to the president, John D. Vail. The grounds are expected to be inclosed with a six-foot woven-wire fence and gate. Tents to rent to campers will be funished by the association at reasonable rates. Come one and all and make the Central Iowa Spiritual Camp-Meeting a success. June J. D. VAIL.

# Molecular Hypothesis of Nature.

Prof. W. M. Lockwood, a well-known of six scientific and philosophical lecaudiences in ten lectures, two on each Sunday during his stay. He showed the inadequacy of the atomic theory to account for the change of polarity incident to chemical combinations and cosmic co-relations, and that the molecular or spiritual hypothesis of nature is the key to unlock all secrets. He gave a critical analysis of the scientific term "modes of motion," and the application of these data to the philosophy of Spiritualism. The evolution of the human embryo was most interestingly shown, and how man's consciousness is co-related by modes of invisible motion to objective nature; all cosmic llfe and processes included in these corelations, and human individuality beyond the grave, demonstrated to be a natural sequence; this being proven by an analysis of Nature's forces and elements, showing that the spiritual phil-osophy is the: rational sequence to Nature's processes.

Prof. Lockwood reasons from logical and scientific standpoint; he explains and harmonizes the data of nature's seeming mysteries. Many who first time to a presentation of the spiritual philosophy by an able scholar and thinker, and much regret was expressed that thousands more did not hear them; but indifference on the part of many Spiritualists and prejudice on the part of others, against the association that engaged the services of the learned scientist, operated to keep away many from the lectures, the nature of which was not generally understood. The audiences were very appreciative, and there is no doubt that if the Professor can be induced to visit Cleveland again he will be assured of much larger assemblies.

"Atlantis: The Antediluvian World." By Ignatius Donnelly. Sums up all information relative to the lost continent | in the larger towns; but, unfortunately. of Atlantis. -He regards the description of it given by Plato as veritable history. It is intensely interesting. Price, \$2.

J. H. T.

"The Infidelity of Ecclesiasticism. A Menace to American Civilization." of the veracity of the management, no chic science. Demonstrator of the molecular or spiritual hypothesis of na-

"Commentaries on Hebrew and Christian Mythology." By Judge Parish B. have previously possessed. Had we Ladd, LL.B., of the San Francisco Bar. labored entirely among the working This book is of more than ordinary value, giving the results of much patient thought and research by a mind well qualified to sift evidence and arrange facts. In compact form it gives just 75 cents. Cloth, \$1.50. For sale at this the clergy. Every child has to be con-

"Mediumship and Its Development, and How to Mesmerize to Assist Development." By W. H. Bach. Especially "Ancient India: Its Language and useful to learners who seek to know and utilize the laws of mediumphip and de-The subject is of unusual interest at | velopment, and avoid errors. Price.

"Bible and Church Degrade Woman." By Elizabeth Cady Stanton. Comprises three brief essays, on The Effect of Woman Suffrage on Questions of Morsale at this office. Price 10 cents.

# IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

THE TWO WORLDS, MAN-CHESTER, ENG.

Nature wields the sword as easily as the palm; she is a stern-faced executioner, as well as a smiling mother. Pursuing vengeance beyond the grave, she is the embodiment of perfect justice. At times she may seem to pause and hesitate, but really only waits an opportunity. None dare outrage her with impunity; she strikes in the dark the avenging blow which vindicates her book, "Shadow Land," having been immutable law.

Society is blind to the source from whence flows the stream of avenging miseries, a sightless but in a sunlit room is not a more pitiable spectacle; dashing itself hither and thither against the walls, to its own injury.

The walls are Nature's laws; one cannot rush at them without getting the worst of the contact. They are beating us into submission; they will drive us to the open window, eventually, thank God! We are beginning to realize now that habits, inclinations, instincts, and warded to the contact of the contact. They are beating us into submission; they will drive us to the open window, eventually, thank with the open window, eventually, thank that habits, inclinations, instincts, and the contact of persons has proved its superiority over the Plain that habits, inclinations, instincts, and warded to certainty and correctness of the communications received by its aid, and as a means or developing mediums him. that habits, inclinations, instincts, and even diseases, are traceable to hereditary influence; we have even advanced so far as to talk long and loudly of enforced celibacy for the diseased or mentally and physically unfit of the racea consummation devoutly to be wished. But have not the many overlooked transference - Psychical Researchers' eyes to another mystery; yet has given us another handle whereby to grasp the eternal fact of the reality of the unseen. It has revealed to us new dangers, yet in revealing them has armed us to meet it is possible for the thoughts of one individual to be conveyed to and set up faculties are disciplined and developed. ideas in the mind of another.

of the great mental waves which have from time to time swept over the country, and produced abnormal developments in religious and political ideas; i explains to some degree the occasional prevalence of criminal mania, and it elucidates the mystery of the marvellous conveyance of information from countries. It is the first step towards the realization of communal, in lieu of individual, responsibility. What does it mean? It means that thoughts are the winged messengers of good and evil: they are germs from which arise all motive and action; they may produce the balmy and peaceful influence of heaven, or spread the seeds of a moral leprosy. We are the Marconi instruments for the reception and projection of invisible and intangible influences on the unseen planes of thought.

Were you ever seized with a sudden and overpowering impulse to commit an act, for the commission of which no reasonable excuse could be assigned? 'Twas probably a suggestion from another mind, a mind attuned in some manner to your own, creating an idea or desire, and unconsciously projecting it into the thought atmosphere, from whence it affected, for better or for worse, numbers of others like yourself. When we get on the other side it will. to some of us, be a terrible experience when we survey the dreadful harvest

of the seed thoughts we have sown. Many speak of a "moral atmosphere" of your valuable paper we wish to accordance with their own nature.

# HARBINGER OF LIGHT, MEL-BOURNE, AUSTRALIA.

- SPIRITUALISM IN SWEDEN. to the general public.

is the only society in Sweden. No pubof the subject is being done.

Sweden and Norway together are of a Europe, excepting Russia, and yet the tent, makes it difficult to organize any | could favorably impress a jury, and the united or concentrated effort, excepting result was they were found guilty and the work done has been chiefly amongst a class that does not require Spiritualism, and seldom values its teachings so pay such a heavy fine they were taken much as the working and poorer people. The wealthier and better off classes feel that they have too much to lose if they cast their lot with a new and somewhat despised form of religion. They have all that money can command, and they can not afford to have their little ligion, to issue an appeal to all lovers of world pointing the finger of scorn at right and justice to contribute towards them for any ideas, even though they a fund to release these people and give may be much superior to what they classes, as we did in England, I feel certain that the results would have been far better than they are.

Another reason why the spread of Spiritualism has been retarded, is no what is needed on the subject. Paper, doubt accounted for by the influence of Whaley, Mrs. Wm. Sawer. firmed, and, whenever he or she moves to another place, the priest supplies a certificate from the church-book stating the standard of Christian knowledge possessed by the owner of the certificate. Anyone studying Spiritualism would be sure to receive some uncomplimentary advice, and suggestions. The mediumistic work done publicly, is entirely that done by Mrs. Esperance, and she has at present, as a public worker, retired from the field. One of als and Religion; The Degraded Status her best friends and assistants, and per- every student and especially by every

recovered again, but died within a couple of months.

For years Mrs. Esperance had always considered that her life was in the hands of every sitter present, and she always felt a relief when a seauce was over and she was still an inhabitant of a mortal body.

This sad experience of her friend has no doubt had much to do with her decision not to hold any more seances for physical manifestations, so that she is now working for the sick, and devoting her spare time to literature. Her well received all over the continent, is translated into Swedish, French, Dutch and German, and Mr. Redway is now publishing an interesting collection of experiences by her in the form of short stories, called "Northern Lights."

WATCHFUL VEDETTES.

"Painful sensations," says Professor Le Conte, "are only watchful vedettes upon the outposts of our organism to warn us of approaching danger. Without these the citadel of our life would be quickly surprised and taken." Now, another most important factor in the to the whole extent that what has just development of the young? Thought been said is true, pain is not evil but good, and justifies both itself and its been able to receive delightful messages A volume latest acknowledgment-has opened our author. The character of pain itself is such as to indicate that its author must be a benevolent being-one who does not afflict for his own pleasure, but for his creature's profit.

Another fact makes this still more them. Thought transference is a reality: evident. Pain is a stimulus to exertion, and it is only through exertion that the Every appetite originates in the ex-This fact gives us some explanation | perience of want, and the experience of a want is a pain; but what would the animals be without their appetites and the activities to which these give rise? Would they be the magnificent and beautiful creatures so many of them are? If the hare had no fear, would it be as swift as it is? If the lion had no hunger, would it be as strong as it is? If man had nothing with which to THE DDICCT THE WAMAN struggle, would be be as enterprising, IHE THES, IHE WUMAN as ingenious, as variously skilled and educated as he is? Pain tends to the perfection of animals.

The perfecting power of suffering is seen in its highest form not in the brute but in man; not in its effects on the body, but in its influence on the mind. It is of calculable use in correcting and disciplining the spirit. It serves to soften the hard of heart, to subdue the proud, to produce fortitude and patience, to expand the sympathies, to exercise the religious affections, to retire, strengthen, and elevate the entire disposition. To come out pure gold, the character must pass through the furnace of affliction.

# AN APPEAL FOR AID.

Two Worthy Mediums in the Clutches of the M. D's.

To the Editor:-Through the columns

without the slightest idea of its intense state a case, and make an earnest call reality. To some it is merely a rhetori- for help. Last January W. D. Noyes cal figure of speech; yet, if this theory and wife, registered physicians, located of thought transference be founded on at Owosso and opened an office for the fact, the "moral atmosphere" must be | magnetic treatment of disease.. There physicist of Chicago, delivered a series as real to the impalpable soul as the air is much prejudice here among the medis to the physical body. The appalling ical fraternity and church people tures, demonstrated by experiments, to | truth is that we make this "atmosphere" | against any departure from the prea class during the month of May in like unto ourselves—the emanations of scribed customs of medicine and relig-Cleveland. He also addressed public our thoughts purify or corrupt it in ion. The first patient they secured was a woman who had been pronounced by one of the leading old school doctors. who was also mayor of the city, to be hopelessly insane. She was under their care for some months, and during that time the doctors and neighbors were watching them with unfriendly feelings. The patient was very noisy and There is a little monthly Spiritualistic her talk could be heard by neighbors. journal called Epterat, published in who made no effort to visit the bouse, Stockholm. The owner of it is a very and learn how much of her talk was wealthy lady, and apparently much in- the result of insanity. The husband terested in the subject. The editorship, and other relatives of the woman visithowever, is left in the hands of Spirit- ed her, and were satisfied she was being ualists who appear to have had very well cared for, until the neighbors, enlittle practical experience in connection couraged by the doctors, induced her with mediumship, and the result is, husband to have Mr. and Mrs. Noyes that some of the selections are of a arrested for assault and battery on the very indifferent order. Anyone writing woman. At the trial the evidence was automatically, or speaking in trance, so weak that the jury failed to agree. and giving answers to questions seems another trial was had. At the first one to be considered a then thoroughly re- the justice had made all his rulings in liable instrument in the hands of the favor of the prosecution, and had alspirits, and some of the descriptions of lowed hissing and other disorder when hell, and the experience of spirits sup- directed against the defense. Before posed to be there are very ridiculous; the second trial the justice tried to inthe consequence of this want of dis- duce another attorney to assist in the cretion being that Spiritualists do not prosecution, as he feared they would of those rare sweet voices which delight | the most appreciable thing for you on | heard these lectures listened for the | support the journal, and outsiders find | get clear. The court officer was openly too little of interest for them, so that its in favor of prosecution also, and the circulation has not attained to more jury showed their levity all through the than a couple of hundred copies per trial. In fact the trial was a farce, month, in fact it is practically unknown with power and popularity arrayed against a helpless pair, and for what? There is a society organized in Stock- They were strangers with no means to holm, where seances are held and fairly carry it to a place where justice could good results are being obtained. This be found. They were Spiritualists and had presumed to try to help that poor lic lectures or other work for the spread woman when the doctors had said she could not be helped, and it was for their best interests she should not be. The larger area than any other country in prosecution refused to allow the husband to testify on the second trial, as population of Sweden alone is not much his former testimony had been more more than that of London. The people for than against the defense, and all being thus spread over such a large ex- other testimony was suppressed that

> to-day to the work house. Now, in the name of humanity and justice we appeal to you as a champion of the oppressed, who are persecuted for daring to take a step in advance of the banded autocrats of medicine and rethem a fair and impartial trial, as soon as possible.

the justice sentenced them to pay a fine

of \$75 apiece or 90 days in the work

house in Detroit. Having no means to

We append a list of those who wish to sign their names to this appeal: Mrs.
Milly Monrean, Mr. and Mrs. B. C.
Farnsworth, Mr. and Mrs. Mathew

Construct F. C. October F. A. Potter Crooks, F. G. Oatmar, F. A. Potter, Mrs. A. W. Alexander, Ira Dutcher, Mr. and Mrs. Julius Dutcher, A. All who will contribute can send

their offerings, which will help to cheer a brother and sister in distress, to · MRS. MILLY MONREAN.

Owosso, Mich.

"Religion as Revealed by the Material and Spiritual Universe. By E. D. Babbitt, M. D., LL.D." A compact. and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by of Woman in the Bible; The Christian haps the best Swedish medium, died a Spiritualist. One of the very best Church and Woman: written in Mrs. short time ago from the effects of a books on the subject. Price, reduced Stanton's usual trenchant style. For seizure at a seance. After the seizure, to \$1, cloth; paper 50 cents. For sale the medium was taken to bed and never at this office.



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Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

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ers and teachers it may be made very useful. Young

and old will be benefited by it. It is a most excellent

book and should be widely circulated.

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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 let- first. ters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is ex-HUDSON TUTTLE.

H. Sturdevant: Q. What influence has denominational religion on crime? A. The statistics furnished by English statisticians are as nearly correct as they can be made, and therefore reliable. In 1873, a careful report was made in Parliament of the number of criminals imprisoned, the sect to which they belonged and the number of that sect in England and Wales.

The Church of England had 6,900,000 members, of whom 96,600 were criminals, or one to every 72. The Catholics had a membership of 1,500,000, 37,500 of whom were criminals, or one to every 40. The Dissenters had a membership of 7,200,000, 10,800 of whom were criminals, or one to every 666. There were 7,000,000 Infidels, so classed, 350 of whom were criminals, or one in 20,-

There is not the least reason to doubt that were the statistics honestly compiled in this country, the result would materially differ. This never has been done, the churches not daring to make public the dire consequences of their teachings.

If a "tree is known by its fruit," is not the religious culture. which gives such an astonishing percentage of crime condemned by its own record?

L. L. Bair: Q. Why are some speakers called inspirational? Are not all who speak inspirational?

A. An inspirational speaker is one who is in more or less sensitive condition, and therefore able to receive the thoughts of spirits. If deeply entranced they do not take cognizance of what they are saying; in the less profound approach to the trance, they are conscious, and the thoughts received take form and expression in their own minds. They may not be conscious of receiving thoughts from outside their own organisms, and the product is always a blending of their own thoughts and ideas with those of the control. Many public speakers who make no claim to being assisted, really are at times inspired, but it does not follow that all speakers are controlled to speak. The speaker as a spirit has the same faculties as those who would inspire him, and hence is capable of independent thought and speech.

It must be remembered that inspiration is always limited by the capabilities of the medium who receives and transmits it.

F. E. MacKinzie, New Brunswick: Q. Please give the origin of Good Friday and Easter Sunday?

A. It is a day of fasting because if the Christ and Lord arose on Easter, and was three days in the tomb, the Friday previous must have been the day of his crucifixion. It is to commemorate this event that Good Friday is espeially a day of fasting. As it is dependent on Easter, which is not a fixed date, it is symbolic, yet by the majority of those who observe the days, they are taken literally as the dates of the Tenting privileges free. death and resurrection.

Easter festival at the time of the Jewish Passover, but the western churches held theirs on the Sunday following the 14th day of the month Nisan. The latter usage was made universal. As this day was fixed by the Jewish calendar, which was the lunar with 12 months of 291/2 days in each, as this falls short of the year's length by nearly 11 days, every third year an extra month has to be added.

God, was of remote antiquity at the beginning of the Christian era, and celebrated in Egypt, Greece and Rome. The name comes from the pagans of Northern Europe, who gave it in honor of the goddess Eostre, hence Easter. [For an extended answer see last |

year's volume of The Progressive Thinker. 1

Is there logical or positive proof that the soul is immortal, or may not all socalled spirit manifestations bedelusions or frauds? (2) How are we to know that the

manifestations are the work of departed spirits?

A. Prof. Varley, who has an international reputation, has said: "I know of no instance, either in the New or Old world, in which any clear-headed man. who has carefully examined the phenomena, has failed to become a convert to the spiritual hypothesis."

Prof. Butler, of the University of St. Petersburg, says of spiritual phenomena: "The recognition of their reality will very soon be the inevitable duty of every honorable observer. This recognition will destroy many of the prevailing views; life and science will have to come to terms with it; our old notions about the essential nature of matter dissolve in the actuality of these facts. and new ideas present themselves of the endless variety of degrees and forms of existence.

Where such profound thinkers, with scores of others equally eminent, by investigation of the manifestations, have become convinced of their genuineness,

it is a demonstration thereof. The question of immortality is quite | To a stricken spirit wounded, a different thing. That spirit exists after the death of the physical body, is not conclusive evidence that it is immortal: nor does its immortal future necessitate an infinite past, as is so often asserted. If it has had an infinite past, there has been infinite time and opportunity for progress, and perfection would have been gained. That this is not gained, proves that there was a finite beginning. We predicate an immortal future, because the lines of the spirits' advancement, widen at each onward step, as they converge in the past to the point of beginning.

Thus if two straight lines were seen to extend away from each other, as they went into space beyond our vision, we would say that they never would unite. We find that the progress of the spirit indicates exactly this condition, and the conclusion may be drawn therefrom of its eternal future. The full presentation of this problem may be found in "Studies in Psychic Sci-

the manifestations, form a home circle, and investigate for yourself.

H. O. Mackus, M. D.: Q. Some ten years ago my wife and myself could get table tipping and intelligent answers, some of which we did not know at the time but afterwards found to be correct. One evening some young friends, full of frolic, called for the spirit of a departed friend who had been a great lover of fun, and the table fairly danced with apparent glee. After that time we were never able to get any reliable answers at our sittings, and finally could get no movement of the table. Could we have been mistaken in regard to the force that moved the table, and instead of spirit force, could it have been caused by our unconscious muscular action, and that answers happened to be correct? I have thought much on the subject, and am puzzled. I know we were honest and thought we were receiving genuine communications at

A. That the communications ceased notwithstanding the urgent Lesire of members of the circle, conclusively shows that they did not deceive themselves, and also disposes of that spook "unconscious muscular action." A new circle should be organized, having at least several new members, and an earnest desire cultivated.

A. M. P.: Q. You speak of concentration of mind as essential to a high order of sensitiveness. What do you mean by concentration, and how shall this state be induced?

A. Various methods have been recommended and practiced. The fakirs of India contemplate some object with fixed attention. Magic mirrors and crystals have been used. This most desirable and highest state of concentration is gained by the study of Spiritualism and the earnest desire to be assisted by spirit friends.

H. H., Washington, D. C.: Q. When I engage in a seance, instead of writing, my hand is subject to violent movements, which are even painful: what shall I do?

A. Take the pencil in your fingers, with your arm relaxed as much as possible, and instead of the resistance you now exert, be passive and allow it to be moved. When there is contortions or violence, remember that it comes from your own resistance and not from an evil source.

# Freeville, N. Y.

The Freeville Camp opens July 29 closes August 14. For full particulars address B. L. Robinson, McLean, Tompkins, county, N. Y.

# Zoo Park, Springfield Mo

The first annual meeting of the Zoo Park Spiritual Camp Association, of Springfield, Mo., commences July 16 and closes July 30, 1899, at Zoo Park. Springfield, a city of 40,000 inhabitants, is near the summit and amidst the beautiful glens, caves and springs of the Ozark mountains.

The park joins the city on the north, is a beautiful natural grove in hill and dale. A lake with pleasure boats, a band and dancing pavilion extending from the hotel over the edge of the lake. In the park is the celebrated Specific Spring-the finest, purest, medicated water in the world, free for the use of

It has a large, shaded and cool grand stand for audiences, also other buildings for the accommodation of me-The park is illuminated by electric

lights, and connected with the city by its true relation to life. a first-class electric car line. The gentle breeze, cool nights, and good water always found on the Ozarks,

make it not only a pleasurable, but healthful resort for those who need rest. This, coupled with the rich mental treat, will make it an occasion not the whole calpodle. often to be enjoyed.

of Chicago; Josie K. Folsom, the wellknown speaker, message and materializing medium of Springfield, Mo.; D. W. Hull, one of the oldest and best Bible scholars in the field: C. W. Stewart, of Springdale, Ark., a speaker of ability, Mrs. May Langdon, of Chicago, a message medium, giving full names and dates: Wm. Langdon, physical medium, for materialization of hands and faces. Easter as the day of resurrection of a independent writing and drawing on slates and porcelain. Mrs. S. F. De Wolf, independent slate writer; Mrs. S. E. Tripp, materializing medium; C. M. Folsom, magnetic healer and trumpet black soul, organized in New York City medium, and many others.

Admission to the grounds, 10 cents per day, or one dollar for season tickets. Reduced rates on railroads. List of officers-President, F. J. Underwood: vice-president, Capt. S. C. Truth Seeker, Lander, Wy.: Q. (1) Mills: 2d vice-president, Thos. Pringle; corresponding secretary, J. M. Mitchell recording secretary, O. H. McMurray;

> treasurer, E. R. Huxley. Directors—J. S. Crist, George Sprague, E. T. Emery, Frank Lederer, L. Hazletine, C. M. Folsom, general manager.

# FUNERAL FLOWERS.

Flowers ye bring in sweet profusion, Lilles pure as mountain snow: Place them in the waxen fingers, Speak in accents hushed and low.

Faintly comes the breath of roses, Where the silent mourners bow, As ye wreathe the fragrant petals Round the sleeper's pallid brow.

Oh! my friends, who bring fair blos-

To a sister safe with God, Have ve scattered flowers of kindness In the path her feet have trod?

Have ye come with love's own offering When her heart was filled with care Has no thoughtless word or action Planted thorns of hurting there?

Have your words brought faith and Peace and consolation strong

All too conscious of a wrong. When the eyes were dim with weeping, In bereavement's bitter grief, In those hours of weary anguish,

Has your presence brought relief? Have ye sought to share the burden Of a sister's harder lot; Have ye brought her flowers as fragrant? Now, alas; she heeds them not.

Friends of mine, I charge you bring me Lilles now of friendship true, Charity's white rose of heaven, Scanty blame, if blame be due. Wait not till the nerveless fingers Clasp your flowers, though fair they

Walt not till God's silent angels Set the imprisoned spirit free. -Elizabeth Mayo.

"Success, the Key that Unlocks it" (2) If you would know the truth of Paper, 25 cents. For sale at this office, of the worm is the unity expression of printed and bound. Price \$1.

# MONAD, ANIMAL, MAN.

vanished at the dissolution of the body.

vastly greater number of monads, and

icature, and on these self same con-

temporarily polarized.

enumerated.

have done at all former body dissolu-

through its innumerable body dissolu-

tions, from worm to man; else from

Herein we have found that soul is

simply the result of organized intelli-

gence. No organization, no soul, to

either reincarnate or roam the wilds of

Here we rest our case, confident that

we have sustained our alibi. In looking

over our jurors, we find them to be a

job-lot of rather precarious mortals;

some prejudiced by education, others

bribed with positions, and many

coerced by ignorance, thus placing the

great majority in pack, adverse to our

But we feel that our defence has con-

vinced the Court, that for soul to re-

incarnate, it would be compelled to

dive in, intact, organism, soul, and

breeches: and we trust his honor will

hold such wanton, nolens volens, to be

criminal imposition upon both the pros-

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pective mother and the subject.

whence its intellectual progression?

Wherein Does Man's Spiritual Organization Differ From Brute Being.

How many, even among the regular the numerous weak, childlike monads readers of this greatest mind- who form and manipulate, its organism. illuminator, The Progressive Thinker, Evolution (growth) set the limit of time ever stops to think of the vast multi- for the boot-blacks to putgrow their tude of good, loving, otherwise intelli- occupation; so has, it placed a corgent people, whose minds are blighted, responding limit for the monads who life's journey rendered dark, dreary, form and animate the worm's organism vague, and paved with doubt and fear, to outgrow their environments. simply through a misconception of this. By and by the worm dies, the mouads harmless little word pronounced soul? | disband, each carrying with it its share For pastime, refer to Webster, and of animating influence; together with note the complex definition of both its dividend of experience, as profits on words, god and soul; the ablest effort of the job. So we see, the worm's soul that brainy, scholarly, zealous Chris- came into existence with its body, and

Pulpit-pounders and hoo-do-cracks, of The horse's soul is of a higher order every age, nation, race, color, have ever than that of the worm, simply because endowed soul with substance, power the body is larger and the functional and capacity; and used it as fiat, in all machinery more complex, requiring a their legal-tender damnation.

Hear the soul-sleepers' warbles of in- those of a higher degree of exdividualized soul-entities, existent perimental development. But finally prior to the body, and at the dissolution the horse dies, the monads disband, of the body, falls asleep, to sleep until each carrying with it its intellectual inresurrection morn, then awaken, call fluence, together with its dividend of up the old body, stand trial, and file off added experience, and the horse's soul to heaven or hell, as the court may de- is no more. cree. Then there are the all soul creed- Man, too, has a soul of this same carists, with their line of vagarles,

incarnationist, who slur and jeer the individualized thing or entity than is soul-sleeper for thinking live souls that of the horse or the worm, or the stupid enough to sleep away half an city of Chicago-simply a name used to eternity, for fear of violating the rules designate the unity expression of organof politeness by being the first one up. They even offer the soul-sleeper a like human beings, vary widely in Comp to come over and view their won- capacity for mental development, but derful panorama of live, wide-awake all the same the human organism is

souls that never sleep. The first exhibit displayed upon their their mental limit attainable in the program is shells, astrals, and karmas; lower forms of life; whether that dethen follow non-earth-born elementals, velopment be high or; low. (Hence as romping, rollicking, and raising hell- unlimited a variety-supply of monads galorum throughout earth and element. for the higher notes of vibration, Shelless human souls, roaming In- termed heredity, to select affinities finity, in search of new planets, that from, in forming the various shades they may reincarnate seven times upon and caricatures found in the great each, ere they are entitled to a material human forest, as there are varieties of

God-essence souls, of priests and select from in forming the vast speciepreachers marshaled back to earth and varieties found in the vegetable kingreincarnated in carcasses of the Ass dom.) Thus the human soul is the tribe to further develop virtue, percep- unity expression of the more than three tion and wisdom. These are but a small billions individual monads who form part of the entertainment as enumerated on the program; but quite enough to suffice our present purpose.

Of all the vast millions who accept moral standard of the monads forming these infernal vagarles as facts, I deem it safe to say, not one in fifty thousand would have ever gravitated to such depth of idlocy, had it not been through the teachings of their leaders, who are chiefly adepts in scholarly ignorance.

Soul, I love and reverence the tender, potent little word; it helps me hold in closer touch with our dear infidel angel mother, in whose mental sky, evolution's bright, genial Sun perpetually shone, unobscured by credal cloud or reef.

Straight, unadulterated evolution of life-force is not incomprehensible; it is only rendered so by deducting facts and adding myths; creators, gods, triune gods, half-gods, god-heads, and all god; pre-existing souls, lingering souls, soulless shells, shelless souls, and all soul egos, elementals, astrals, karmas; any old nothing, to mix, muddle, mystify and bewilder.

A parallel: Take any mathematical problem that will produce the desired product: then promiseuously erase figures and add naughts, and note the effect. Therefore let us take this innocent little word Soul, and defend it, in

Let us carry its case into the higher court of evolution; enter a plea of alib to all indictments of vagary held against it. Let us make the souls a test-case of all the heretofore enumerated myths, and clear the docket of

Then we can enthrone this tender Tents and board can be obtained on little word, as the soul, the unity exthe ground. A first-class hotel, with pression, of myriad notes of rhythmic meals at 25 cents, or 21 meals for \$3.50. sounds harmonized in enchanting strains; can apply it as the soul, or The best speakers and mediums that | unity expression of nature's ceaseless The early Christians of Asia held the | can be obtained, among whom are the | panorama of growing, blooming, fruitcelebrated Mrs. Cora L. V. Richmond, ing, hustling, striving, aspiring phe

We might apply it to the soul, th intellectual expression, of our seventy millions people, vested in the governing functionaries of our nation. Chicago, too, supports a so-called soul, the intellectual expression of her vast assemblage of people vested in her corporate plea. functionaries. Every organization in the land, ranging from free-masonry down to organized bands of trainrobbers and counterfeiters, each holds a unity motive termed soul. Last, but not the least illustrative, was the bootsome twenty years ago. Just imagine forty dirty, rusty, ragged, illiterate little imps banded together to monopolize the most lucrative avenues of the city; The Illinois State Spiritualist Aswith headquarters under an old, rickety stair-way. Woe be unto the stray kid who dared set down his blacking kit on their territory, and blow his bazoo for shines. If one couldn't lick him, a half dozen could. Thus for years they cooperated in soul unity; meeting under express money order. Make all post the old stair-way to talk over weal or office money orders payable at post woe, and add each individual's experience to the unity whole, as knowledge common to all who belonged to the 11437 Harvard avenue, Chicago, Ill. organization. But as years rolled by, they outgrew the position; their individual aspirations yearned for something more becoming their size, and mental development; therefore the organization became weak, sickly, and finally died, disbanded, each member Wright, Carrie E. S. Twing, Mrs. being entitled to the business experience, and wisdom, gathered and

contributed by all. We all realize that life must hustle nounced later. for existence, hence these overgrown waifs soon caught on as cheap help in some of the various avenues of industry, and are still progressing, in wis- to the Baptist Church." By Abby A. dom and influence. This is evolution of Judson. Gives an account of her experiintellectual force in mortal realms. Here it is well to observe that the soul of each organization is simply a reflection of the motives which attracted each member to the organization: simply a diffused motive, that so yearned for more potent unity force, that it created a nucleus for polarization; nor Peebles, M. D. Dr. Peebles is a does it matter whether those motives be trenchant and instructive writer and manity from the chains of physical and for good or evil, for benevolence or lecturer, and these three addresses on mental slavery. In conclusion: selfishness, for morality or immorality; the occasion of and pertinent to the "First, find thou truth, and then,

each nucleus attracts its like. We trust the court will hold that all well worthy of being preserved in this souls of the aforenamed character come tasty form, in print. Price, 35 cents. into existence by virtue of organization. and have or will become extinct at the dissolution of their respective organ-

We will now introduce the much the ablest lecturers on the spiritual ros. Or find'st thou flower or thorn beneath mooted Soul, and endeavor to convince trum. In this little volume he presents the court that its existence depends as in succinct form the substance of his much upon organization as does the lectures on the Molecular Hypothesis class before mentioned—the only differ- of Nature; and presents his views as ence being: those heretofore named are demonstrating a scientific basis of Spirthe result of organization of three itualism. The book is commended to billions times more potent individuals all who love to study and think. For who can operate in unison, through dif- sale at this office. fused organization, while the class now Poems of Progress." By Lizzie under consideration is the result of Doten. In this volume, this peerless organization of billions times weaker poet of Spiritualism may be read in her intelligences, who require compact varied moods, "from grave to gay, from

organization to co-operate through. lively to severe." It is a book to be The worm, although well up evolu- treasured and richly enjoyed by all who tion's ladder, we offer as a parallel to love genuine poetry, and especially by By Nancy McKay Gordon. 45 pages. the boot-blacks' organization. The soul spiritualists. The volume is tastily

# THOMAS PAINE.

Interesting Points in His Religion.

brief review of Paine's religious convictions. They are embodied in his comprehensive book entitled the "Age of Reason," given to the world January 27, 1794, when the author was 57 years old, while he was in Paris, during that "reign of terror," and under an order of arrestation, as a foreigner, and conveyed to the prison of the Luxembourg. The manuscript was placed in the hands of a trusted friend and addressed "to the protection of the citizens of the United States."

Paine's miraculous escape from death when in Luxembourg (prison) is among the interesting episodes in his remarkable career. He was marked for the guillotine by Robespierre, on account of his well known advocacy of civil and religious liberty. It was the irony of fate that Paine escaped; but Robes pierre was guillotined with twenty of his partisans, July 28, 1794.

Paine's religious views were promulgated, as he says, "at a time when the purity of the motive that induced me to it could not admit of a question

From my earliest years I had heard Next come the Theosophist and Re- ditions. The human soul is no more an naught but anathemas for Thomas Tribune. Paine, and was inclined to believe him one of the worst characters that ever lived. About sixty years ago a copy of his celebrated book was placed in my ized intelligences. Individual monads, hands. I read it carefully, and then, for the first time, I began to realize how much he had been maligned and how much his teachings had been misformed of monads, who have reached been his friends.

The stalwart Uncle Sam of to-day was just fifty years old when I began Paine's writings, which, as I well remember, were freely discussed and approved by some of the ablest minds of that day.

plant molecules for the lower notes, to The French revolution had abolished the whole national order of priesthood, and of everything appertaining to a compulsive system of religion, and Paine, having so recently aided in establishing in America a government in which one of the cardinal principles said organism; and the intrinsic potency of each soul, or unity expression. lons, he naturally felt much solicitude will as truly reflect the intellectual and 'lest in the general wreck of superstition, of false systems of government, the organism, as does the unity exand false theology, we lose sight of pression of the train-robber band, the morality, of humanity, and of the the-Masonic fraternity, the Humane Soology that is true." This it was that clety, or Oil Trust, each reflect the caused him to make his profession of united motives of the individuals thus faith with all that sincerity and frankness "with which the mind of man And if at human death it were possicommunicates with itself." ble for the monads to disband, as they

assertion, without fear of successful tions, then the human sold would be as contradiction, that Paine's religious absolutely dissolved at death as is the convictions are shared by the most soul of the horse or the worm, leaving highly educated theologians of the no trace of soul to reincarnate, no present day, including also the late Rev. basis for the myths lierein before Theodore Parker, whose early death is sincerely lamented by every lover of But the mandates of evolution have religious liberty. That I may not misdecreed differently! they have decreed represent Paine, I quote his language: that, as these monads have filled their "I believe in one God, and no more; mission in material realitis, they must and I hope for happiness beyond this | The Spiritual Alps move on with the canvas, upon which life. I believe in the equality of man; is painted nature's perpetually shifting and I believe that religious duties conpanorama of growing, blooming, fruitsist in doing justice, loving mercy and ing, hustling, striving, aspiring, pheendeavoring to make our fellow creanomena. To hold their place upon the ture happy. All national institutions canvas, they must in forming the of churches, whether Jewish, Christian human organism permanently polarize or Turkish, appear to me no other than their unity of indestructible monads human inventions, set up to terrify and into one unit or monad of three billions enslave mankind and monopolize times more potency, and hold their orpower and profit." He then adds that he does not condemn those who believe ganization ready, at bugle-call, to move on into new realms, with functional orotherwise; that "it is necessary to the ganism all intact, retaining memory of happiness of man, that he be mentally accumulated knowledge, experience, faithful to himself. Infidelity does not and wisdom, just as each monad had consist in believing or in disbelieving; retained its accumulated experience

it consists in professing to believe what he does not believe." "Revelation," says Paine, "when applied to religion, means something communicated immediately from God to man. \* \* \* It is revelation to the first person only, and hearsay to every other." In speaking
of Jesus Christ, he says: "He was a
virtuous and amiable man. The
morality that he preached and practiced was of the most benevolent kind.' That such a person as Jesus Christ existed Palne does not deny. He (Jesus) was accused of sedition and of conspiracy against the Roman government, and it was his earnestness in proclaim-

ing what he believed to be true, that cost him his life upon the cross, and laid the foundation of the Christian religion. In referring to what he calls the "fable" of the Garden of Eden, he says: "It is impossible to conceive a story more derogatory to the Almighty, more inconsistent with his wisdom, more contradictory to his power than this story is." As to the Bible, he says: "It is a matter altogether of uncertainty to us whether such of the writings as now appear under the name of the Old and New Testaments are in the same state in which those collectors say they found them, or whether they added, altered, abridged, or dressed them up." They decided by vote which of the books should be the word of God

that the word of God cannot exist in any written or human language. Whatever we may think in regard to the correctness of Paine's religious views, we must give him credit for honesty, sincerity and good faith in entertaining them and boldness in expressing them when it was very unpopular to do so. He put it in epigrammatic style when he said: "The world is my country. To do good my religion."

and which should not. Paine's idea is.

It is impossible in a single article to do justice to this subject. But I trust that what I have given may have the effect to convince some people that Thomas Paine was not nearly so bad a man as his traducers have endeavored to show.

But Paine's iconoclastic views, so tersely expressed, have been thrown entirely into the shade by that modern prophet of the 19th century, Col. Robert G. Ingersoll, who gathers in large audiences and gathers up more shekels than any church in Christendom. Such were the religious views of the Patriot Paine, whose eventful life was devoted to the emancipation of hu-

Although she strays from beaten paths To untrod ways, her leading follow straight And bide thy fate.

And whether scorn or smile thy passing

thy feet. Fare on, nor fear thy fate At Heaven's gate."

C. H. MATHEWS. New Philadelphia, Ohio.

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(Continued from page 4.) general statements reflect the ideas Unfortunately, many undesirable elegenuine, as well as fraudulent, phenomena, has been produced; coming, however, from spirits on a low plane, and not edifying or elevating. The last been propagate to the soul that has been prepared to receive those essential truth inherent in Spiritualism | heavenly ministrations. to its progress; so that to-day people are that "temple not made with hands. the study of manifestations, which are derstand the things of the spirit. essentially Spiritualistic. The writers Many ways are devised by which adof the best poetry and literature of the mittance may be gained, but whoever and the been inspired by the truth as taught by Spiritualism; its uplifting influence is felt wherever the basis of life is made spiritual rather than material; this responsible for the New Thought. it is responsible for the New Thought given all they possessed to advance the Good-will to all men. It has demonhas been added to faith; the fear of greatest power to build a truer and death has been removed, and the exist- better life in the individual or ence of the human spirit beyond the state. change assured. These truths have been revealed to the inner consciousness of favored ones in all ages, and a little light has appeared, though it were only as the flicker of a tallow candle, and in many instances it has been hidden for fear of consequences from the ruling powers, which threatened all who did not conform to their teaching. But as the material light of the world has in-creased, and the candle has been re-placed in succession by oil, gas and the electric light, so has spiritual light been poured forth until we are flooded with electric light, which will be superseded only by perpetual sunshine, when all the earth shall be filled with light and knowledge and spiritual beings embodied or disembodied will enjoy free-intercourse, and rejoice in the removal of the veil between the two worlds. We have demonstrated scientifically that an impression can be made upon the consciousness of one person by the thought of another in earth life, and we call it telepathy. Many are just as conscious of impressions made upon them by spirits who have left the physical body, and that is something of the phe- lingsworth. In her earlier days she was nomena of Spiritualism; one is as true as the other. The Phenomena is the base of a triangle of which the Philosophias of a triangle of which the Philosophias of kind, laying friend to all. Her faith

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In the movements of life upward it is from the silent, the newerful forces.

from the silent, the powerful forces from which is evolved the strength that DR. 6. E. WATKINS, from which is evolved the strength that is lifting toward the higher. When before the prophet's vision there passed in review the noisy demonstrations of do not write us, but if you are not receiving the benefit you should, write us.

pest, but not to them was the highest embedinent of strated the highest embodiment of truth. That the external may be necessary to attract and center the life on wrong. Thousands have been cured by the reality is admissible. As toys in our treatment. Why can not you also the hands of childhood, so the powers that appeal most strongly to the material senses are proof that there are yet unfolded forces hid under their noisy demonstrations.

Evolution is not a backward moveis now open and many patients are ment, for on it is written the law of commodate fifty patients in this New our planet, written on its rock strata, England Health Home. We are usually and read by the clear eye and unclouderowded during July and August. It is ed intellect of the true scientist gives well to write and secure your rooms proof of the convulsive periods in the week. This pays for all treatments, in- then existing were destroyed, and as cluding baths, massage, magnetic and the creative forces replaced the old

that ideal is attained which is seeking to grasp and control the forces operat-ing in the material world the less demonstrative to the external sense are their manifestations. Simplicity is the Why not try our methods of curing close companion of perfection and the nearer its realization the less complicated are its forces. The mysterious only remains so until it is understood,

Like the pent-up forces in the mate-rial world which result in explosions and upheavals have been the political and religious convulsions which have destroyed nations and overthrown civilizations. Neither one in the highest sense had within them the elements of progress but were a means used to remove the debris that had collected preventing further growth.

The powers which to-day are the most

potent factors in the advancement of life move so silently that those who are looking for a great sign in the heavens, which is to usher in a new and improved order of life, feel that nothing is being done, because it is not heralded with the blast of trumpets and immediate destruction of all opposing ele-

"The kingdom of heaven is within." From the internal to the external is the true order of development. The source from which the soul draws its inspiration makes it either an obstruction or a builder who is belying to shape and ex-

pand the temple of universal life. The intuitive faculty that enables us ments have been associated in the spiritually to feel the condition of surminds of the people with Spiritualism, rounding life is closely allied to the proowing to the prevailing ignorance of its phetic gift, and while in that illuminprinciples; and unworthy persons have ated state are enabled to predict future sought to make merchandise of its man- events. This power "cometh not with ifestations, without regard to its spirit-ual character; and as like attracts like, genuine, as well as feasible. It

has, however, appeared as a living In the interior life, even if clouded by illuminating the surrounding externatities or obstructed in its expandarkness and overcoming the obstacles sion by false theological teaching. Is not ashamed to investigate it under va- How to attain the knowledge that will rious names, "Psychic Research," "The- open it to the Divine spirit is a problem osophy," "Christian Science," "Occult- that perplexes the soul living in the exism," and other terms are used to cover ternalities of life because it does not un-

which promises an era of Peace and truth in a manner that the left hand knoweth not what the right hand doeth. strated in various ways that the hope Like the dew, as it is silently distilled, of mankind will be realized; knowledge so are the forces that have in them the HAMILTON DE GRAW. Shakers, N. Y.

PASSED TO SPIRIT-LIFE

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

Passed to spirit life, June 27, from her home in North Fairfax, Mrs. Sarah Ann Wells, aged 74 years. She was a kind and true Spiritualist. Funeral services were conducted by Lucius Colburn. Fairfax, Vermont.

GERTRUDE R. GILLETTE,

Margaret M. Hamilton passed to spir it-life, July 3, 1899, of dropsy. She leaves many friends here and in San Antonio, Tex., who well know that we will all meet again. She was an outspoken Spiritualist for many years. The passing on was peaceful. She was the second wife of Dr. A. A. Hamilton. East St. Louis, Ill.

Passed to spirit life, Mrs. Rachel Holphy and the Religion of Spiritualism in Spiritualism never wavered. Two are the two sides, making a complete and perfect whole, which blesses those whose hearts and lives are guided by it; and which will conquer all by the power of thought and Spiritual truth—power of thought and Spiritual truth—in J. H. Taylor, in Suggester and Thinker. Frank T. Ripley gave a most comfort-"The Prophets of Israel." By Prof. of the University of atives and friends. Many heard a Spir-Koenigsberg. A scholarly and appreciational itualist discourse for the first time. Sis-

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