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MISS LOTTIE FOWLER.

An Interesting Account of a Medium of World-Wide Reputation.

One Who, the New York Papers Said, Had Been Taken To a Charitable Institution.

The writer of this memoir, holding a head covering, and thus conveyed the brief before that great court of appeals idea that he had a bald scalp. For two public opinion, is called upon to enter years she had been living with a nurse, two demurrers-first, that he is not a two demulrers—first, that he is not a pronounced Spiritualist, although he had been placed up to her seventh has passed many milesetones in a journey of observation and survey on the road to that goal; second, in calling witnesses and furnishing evidence for his opment; with the consent of the nurse client, he disclaims any desire to act unfavorably to other mediums, either by families for two years, free of charge, comparison or oversight.

Mediums appear to be classified—each belonging to a particular genus-in accordance with their various organizations; in the presence of some, notably such as Mr. D. D. Home, material objects play outrageous pranks with the laws of nature, as at present but little understood; with others, oratorial sublimity, which pales their known natural powers, indicates a strong abnormal influence that philosophy has yet failed to explain, unless the spiritual theory be accepted; while a class, one which appears stamped with greater importance, and courts most admiration, is that of clairvoyance, which entombs the treas-ures of the past, lays bare the seemingly secret acts and utterances and even thoughts of living men and women of the present time, and reaches, as by a mental telescope, into what may not be unfitly termed "the memory of the fu-ture," Whether this "clairvoyance" be a subtle and keen faculty or instinct, entirely dependent upon, or an actual communion with departed spirits, is a problem yet unsolved by me, but two points may be safely conceded as the outcome of a close investigation, viz., the process is real, and clear of the reheavily in favor of the spiritual hypothesis. To comprehend the process as either "reflex action of the mind." "reflection as by a mental mirror," "collusion with personal friends," or "unconscious cerebration," all appear to demand a greater contortion of the huagainst which I have been making wry as well as fear for, her declaration of faces for years.

of highly respectable parents at Boston,
Mass. in 1846. Her parents, who were
men's tales," but such, however, was Her parents, who were rigid disciplinarians in the Roman not its fate; for the statement, having Catholic religion, strict in the faith and example placed her in a convent school in Montreal, Canada, that of Notre the girls and some of the men and boys Dame, for five years, and afterwards at i the convent of St. Vincent de Paul, Boston, for two years. After these seven years of preparatory training in the faith of her parents, her secular education was more specially provided for in a grammar school, following which, in her fourteenth year, she returned to the bosom of her family at Boston. In her childhood she was timid, nervous and sensitive; she was afraid of being left in the dark, and occasionally woke up in the night saving that the hed-clothe were being pulled from off her—a phenomenon common to many others who claim mediumistic power; but this was attributed to weak nerves; the idea of the supernatural was never associated with it. Spiritualism had never entered into her catalogue of articles of faith until she had passed her twentieth year. She has traveled all over the

year. She has traveled all over the states of America, puzzling scientific and non-scientific people alike, dealing adenty with the private and public affairs of thousands of families, tried by a court of her own country and honorably acquitted, and has "won golden opinions" of all sorts of people. In charity she has been as beneficent as in business prolific. Many of her public sittings have been given for benevolent purposes, the whole of the proceeds be ing devoted to the relief of the poor and the unfortunate.

Although at one time a denouncer of alleged spiritual phenomena, she has science of clairvoyance and all its vo-taries, the direful day ultimately issued, been woven into the spiritual fabric against her former convictions and in clinations. While at an evening party, she was induced, along with others, to place her hands on a table, when she explosion really did take place, one of the workmen, as foretold by the seer speedily became influenced, although not after the ordinary pattern through the waltzing or vagarlous movements of the table, neither by raps nor similar fantastic evasions of what is understood as material law. She gradually fell into a kind of stupor. which soon manifested itself into a state of trance, her face giving indications of hysteria for a time, then subduing; a state of apparent coma ensued, in which somn lent condition, as reported by the guests ly be gauged. In this prophecy the exthen present, she revealed a number of the private affairs of her family, and referred to circumstances attending her birth, which affairs and circumstances were hitherto as a scaled book, except to a privileged few. Her parents gave no favor to this new order of things. but left her the liberty, due at her age and her advanced knowledge, to follow her own bent. Naturally, the first ous and complicated affairs of state burst of information as to her magnetic sleep, as told by her friends, roused a strong desire to know more of the fascinating science to which she had hitherto been a stranger, and in the land of Fowler was reputationally, a giantess which she had not formerly even dein the land, and there were not wanting sired to be a pilgrim and sojourner. The organized efforts to extirpate her profesthin edge of the wedge had been driven, a stronger and bolder stroke soon followed; experiment succeeded experi-ment, and Lottle Fowler was frequently found to be "beside herself" under the legitimacy of which had been estab certain conditions. She yielded to the lished by her accurate prediction. The "influence," whatever that may mean, with the greatest of ease, and while un-Elisha in the room, following which

Mrs. Coulson Smith, under whose care year, whose character and advice were much esteemed by her, and to whom she was indebted for much of her devel-opment; with the consent of the nurse she regularly gave sittings to select at the end of which period she suffi ciently felt her spiritual feet to warrant

taking her stand as a public profession al medium for business purposes.

Miss Fowler, as a seeress, had not
long to "wait for a career," nor did she
force herself to the front after the manner of strong-minded notorlety-hunters The events which made her the observed of all observers, and the one theme of gossip, grew out of her prophetic accuracy, and, although a business outcoming, it had the merit of not being pulmed on the public for business ends. Her messages from the sheeted dead had so strongly impressed many of her clients, and her unfailing depic-tions of the existing currents of life among these breathless listeners were

so indelibly embossed by the guinea-

stamp of truth, that the walls dividing the past and the present from the fu-ture proved to have had no "baseless fabric" when she predicted the blowing up of a cartridge factory-or portion of it-at Bridgeport, Ct., where 800 men women and children were employed, as which village she was following her occupation of medium, or seer, or prophetess, or all those rolled into one. To one of her clients-a girl employed at the gion of conjecture; also, the odds are Union Metallic Cartridge Works-Miss Fowler prophesied that an explosion would take place during the following week, and that one of the workmen would be sent to that bourne whence no traveler returns. The unerring revela tions which the subject of this memoir had made respecting the past and presman mind than does that of swallowing ent, and which proved unimpeachable. holus-bolus the whole black draught naturally commanded a strong faith in, the calamity about to ensue. It would The subject of this sketch was born not have been surprising if the prophto avert the anticipated doom by ab senting themselves from the factory on the Monday morning. The superintend-

ent of the works was naturally trate a

this partial stoppage of business just

at a time when anxious governments

were awaiting the execution of large or

ders for cartridges with which to smash

up armies of men. To predict the de-

struction of one man, and to save the

lives by timely warning, of hundreds of work-people, was not consonant with the existing thirst for blood which made cartridge factories, in their opinion, a ublic hecessity.

The aid of the police authorities of Bridgport was courted. The chief constable called on the lady, and charged her to give the district a wide berth by departing for new pastures, where faith in the unseen world might exist uninterruptedly. No wonder that such a consternation among the work-people, and partial stoppage of one of the chie establishments of trade in the neighbor hood, should have provoked official zeal and have prompted the dismissal from their employment of several of the work people who had been instrumental in spreading alarm. But Miss Fowler's cessation of business did not efface the impressions of her prophetic chart, for the tide of events flowed on; and though powder, sulphur and phos phorus, etc., continued to be manipulated and the huge building still reared its black head in apparent defiance of the

ess, was offered up a living sacrifice, and clairvoyant truth in the end pre-At this stage it is meet to note a necu liarity in the fascinating-science, which is best explained by a paraphrase of the idea given in Bailey's "Festus"-"Tim is not counted by years, but by heart throbs." Clairvoyance measures time by space, and not by Old Moor's Almanac; so that periods of time can scarce plosion was anticipated at the beginning of the week, but the sure-footed mes senger did not trample out the actual message until Thursday. Thus we see that the nature of the event may be forecast, while the period of its occurrence may be but hazily defined.

and the prophesied doom ensued. The

The Bridgport explosion became the sensation of the period; even the tortusuccumbed for a time and became sec ondary in public interest to the all-ab sorbing theme of ghostly wisdom and clairvoyant utterances. Miss Lottle sionally. The police ban no longe troubled her mind; she claimed the right to pursue a calling which she not legal guardians were challenged to comhat, and the gauntlet thrown down by feminine hands was taken up.

Captain Rylands waited upon the fall seeress, and politely requested her at tendance at the police station, rather man who were a wig, knocked off his than put her to the pain of arrest under

habeas corpus; and the lady quickly hem of her garment," One gentleman complied, arranged her toilet, and of-

peared for the prosecution, and Messrs. Sandford and Stoddard for the defense. Crowds of interested spectators miration and sympathy in court. To but as we have them from secondary charge such a lady with this contemptiand tertiary sources, I shall be content ble offense, as though she had been a to quote simply my own experience. common adventuress, prompted the On the philosophy of Spiritualism, I selved statements respecting their past an interesting verbal unfolding of the

even offered five dollars for the chair fered herself up a legal sacrifice. She which she occupied in court, and offers remained but a few hours in this grim of marriage by well-to-do swains were remained but a few hours in this grim of marriage by wen-to-do successful purgatory before a highly-reputed lumi-among the many outcomings of this exnary of the Bridgport bar was sent for, traordinary case. An acquisition of who undertook the conduct of her case, business naturally followed, and the and after a short consultation became fair medium's clientelle has since insurety for her appearance at the trial, cluded large numbers of the aristocand she was at once liberated on bail. racy, the nobility and even Royalty it-The cause was called on the next self, in this country. Indeed, the morning, and then adjourned; on its being resumed, Judge Bullock presided,
Col. Sumner and Mr. R. C. DeForest aptransfer in this country. Indeed, the many
ing resumed, Judge Bullock presided,
thousands who have wooed and won extraordinary unravelings of their many difficulties of the past and present, to say nothing of hints in which they have been enabled to watch the unfolding of futurity, although Miss Fowler distincteagerly watched the case, which intensified day by day as it proceeded. The ly avoided a guarantee of prophecy as defendant was allowed a seat in court, a feature in her programme. Hundreds Attired in neat but handsome black at- of instances might be quoted of revelatire, and dedecked with more than the tions quite as remarkable as the Bridgaverage amount of jewelry, her pleasing and interesting countenance, covery of the Prince of Wales, at the coupled with the most intrepld confi- time of his illness, which prediction, as dence in the honor and uprightness of well as that of the groom's approaching her position, provoked considerable addeath, was forwarded to Sandringham;

feeling that the dormant Blue Laws of wish it to be distinctly understood that Connecticut were being raked out of I am not an avowed believer; on the their musty and dusty lumber regions, facts, the phenomena, as indicated by to be strained, warped, twisted, and the tenor of this article, whether they contorted with the most ignoble conten- are to be interpreted by some hithertotions. The buttle question turned on unknown science, by any of the multi-the point of the defendant's ingenuousness. Had she palmed statements on have been heaped up incongruously, or her clients for the mere purpose of ob-taining fees, and hazarded the proba-have not room to doubt. A virulent debility of those statements being veri- claimer against the system, I entered fied, or had she acted according to a the domain of investigation, under pres-well-founded theory, which had been sure from an enthusiastic friend—a beproved to be beyond the region of liever and an honest man-my determiuesswork? For the prosecution, no nation being to "smash up the so-called less than fourteen witnesses, chiefly science." Among other mediums whose girls employed at the cartridge factory, subtle process I undertook to unravel, were pressed by their employers into was Lottle Fowler, the clairvoyant. As the service, to prove that they had re- her visa-vis for an hour, I listened to

solicited. "I can not accept this," said "I can not do anything satisfactorily unless the person concerned be present. Will you be good enough to get the order cashed, and take out another in the name of the sender, when you are in the city, that I may send him his money back?" This course was his money back?" This course was adopted, from which it is evident that the medium is gifted with honor as well as occult sight, and that the temptation to make money by guesswork is beneath her dignity. Perhaps nothing could be cited which could better invest her clairvoyance with truth than this case of unimpeachable honesty, and it is only a single instance among many honorable and generous acts of which I have heard ...

On yielding to the power which com pels her, the face assumes a juvenile appearance as though she had been transformed to a girl of ten or eleven years old, her face charged with primal childish innocence, which accords with the medium's declaration that she is influenced by a little German girl, "Annie," the latter being assisted by other spirits. Without the aid of crystals, frontlets, horoscopes, mirrors, divining-rods, or chemical charms, she at once darts into the mystery of her client's history, fathoms the innermost nooks, recesses, and corners of the human breast in the simplest and most straightforward manner, chaining the attention

for upwards of an hour.
Visitors, unaccustomed to the wonders of the science, have the satisfaction of knowing that all this is done without any trembling of the uphols tery, wanderings of tables or chairs, or any use of the paraphernalia with which a certain fallen angel is alleged by the "unco' guid" to work his potent charms. These facts are not more strange than true; their philosophy may be discussed with many honest differences of opinion even by the necked and stubborn generation," to which, perhaps from over-cautiousness,

I fear I still partially belong. Whatever may be the ultimation of my earnest investigation into the "so-called science," which I undertook at the outset to "smash up" or to become a "full-blown Spiritualist," I am bound to testify to facts, even though they be against me, leaving students of the human mind to solve the riddle as to where human power ends and spiritual power begins.

I can no more doubt my own experience in Miss Fowler's clairyoyant faculty than in the application of magnets, electric wires, and potent drugs, the uses of which I understand, but the secret source of whose power no man has ever yet explained. Let these facts be added to the common stock of human intelligence; although they are the "fabric of a vision," they are far from being baseless." Her breast, when under control, appears like a storehouse of departed time, whose very tombs have tongues, and one is led to exclaim:

"The atmosphere that circleth gifted

An element of thought, where feelings

Themselves to fancies - an electric world

Too exquisitely toned for common life Which they of coarser metal cannot

To give merely the names of persons

the causes of whose mysterious death

have been traced by Miss Fowler, the

approaching sickness of others, the forewarnings of direful catastrophes, the almost innumerable tests of the presence of influences alleged and recognized by clients to be the departed spirits of their relatives, the remarkable cures she has prescribed for apparently unmanageable afflictions, the revelations of events concerning the sitters, of which they themselves knew nothing, but which they have since fathomed and proved to have been accurate, the descriptions of residences of people of whom she knew nothing in her normal state would make a catalogue of themselves sufficiently long to exhaust a whole number of the Medium; therefore, we can only generalize. It is worthy of note that recently a gentleman at Bristol publicly declared his

ability to simulate, by conjuring, all the tricks which Spiritualists could or did perform. Miss Fowler sent a challenge through the Bristol papers, stating that being taken up, visit Bristol at her own ble gentlemen of that city should be selected as a jury, that she would reveal to each juror the leading events and features of his career, and that bold, adventurer who could "simulate all the tricks of Spiritualists" should be called upon to play a similar part afterwards a year has passed away, but the challenge still remains unanswered.

has prompted several of my personal friends to visit Miss Fowler, and in every instance her accuracy has been unfailing. In addition to her records of their respective past histories, she has penetrated innumerable crannies and nooks of secret character, verbally painted a whole gallery of portraits their friends, unfolded the principal events, motives and acts of the sitters, carrying each listener through a maze of personal history and of daily life. and rousing dim reverberations of deeds supposed to have been consigned long ago to the limbo of Lethe. In one case, she revealed to a lady friend of mine the existence of a disease within

her, the nature of which the lady had been unable to fathom, and predicted the bursting of an accumulation within a few weeks, which announcement has been verified. Were not these facts irreproachable, and my friends-none of whom are professed Spiritualists-honest beyond impeachment, I might alniost doubt my own sanity, and scarcely expect pardon for walking outside a lunatic asylum. I simply record facts. leaving readers to filter for themselves, motley though the stock may be.

army of skeptics, or to solve its riddle, Spiritualism, and which may result in

rate its facts and wonders. Although a naturally cautious organization has prompted me to tread stealthily where uch a fascinating study as that of Spiritualism invites credence, and to treat it with somewhat distrustful watchfulness, the fact is impressive that, whethwise or otherwise, philosophical or delusive, the fiery orator who shakes the drawing-room, the pulpit or the lectureroom, has been powerless to shake it down. Spiritualism has been kicked and cuffed, pelted with unsavory eggs, and dragged unpleasantly through the mud, notwithstanding which it lives and flourishes like a green bay-tree.

After a successful tour through

United States, Miss Fowler visited Europe. Arriving at Liverpool, from Bal-timore, she came on to London—a stranger and sojourner—in 1871, having but one person to whom she had the means of introduction-Mr. James Burns, the editor of the Medium. Without friends or clients she stood alone, and her first public act was to give a seance for the benefit of a poor man who had not the means of burying his deceased daughter, the result of which was the acquisition of about £6 for that charitable cause. Various seances were hen held at the houses of several of the elite believers in Spiritualism. Many members of highly aristocratic families both English and foreign-and several of royal blood, repeatedly visited her for consultation.

For a variety of reasons, Miss Fowler declined to hold public circles for business purposes, nor would she have more than one person, properly announced, to than one person, properly announced, to sit with her at once. By adopting this practice she avoided any cross influ-ences which an antagonistic mind might produce, prevented the exhausting of herself, and thus secured a more accurate and reliable test of her own lowers, besides ensuring strict privacy in the affairs of her client. The lastnamed is of great importance, and is the more satisfactory for the fact that on waking to her natural condition she was utterly ignorant of anything she uttered while under control—a truth which every sitter feels whether they believe in Spiritualism or not.

The lady has traveled far and wide. through England, Scotland and Amerca, and at this writing (1874) is in England for the second time, her residence at 21 Princes street, Hanover Square, London, She afterwards traveled London. She afterwards traveled through Holland, France, Belgium, Austria, etc., to which countries she had invitations from various families of the nobility and gentry. SCRIBO.

Lake Pleasant Camp, Mass.

Cottages are well let, real estate is returning to its value, and all is well at the home of the New England Spirit-

Bradley Newell, a child of nature, an ionest man, has recently been with us. At present this noted healer is conducting a stock farm at Rowe, Mass. Sincerity and square dealing are written in every portion of his countenance. He attracts and holds his audiences not by sloquent orations, but by his statements, made with no attempt to gain for himself fame. His work has been at the camp the work of a great big good-natured elder brother ministering unto the weaker members of the family. No person has visited this camp for a long time who has done a

better work.
Clara Field Conant, one of the early pioneer speakers, was tendered recently a pretty birthday party. F. B. Woodoury was master of ceremonies and introduced a large number of her associates, who made speeches, and rendered music appropriate for the occasion. Refreshments were served and a general

good time was the result.

These receptions to some of the early workers are right and the tributes paid are only what has been well-earned Many of them were reformers in the days when to name the name of Spiritualism meant the wrath of the community centered upon one individual.

The annual conferences will soon be gin. These often prove the most interesting of meetings. Varied topics are discussed and many opinions expressed but all depart from the temple on the hill with kindly feelings toward each

More and more Lake Pleasant is becoming a great spiritual Chautauqua. More and more the liberal element realize that to play on one string all the time will make a camp-meeting very So it is well that an amusement association has been organized here to co-operate with the old New England Camp-meeting Association.

Ira Moore Courliss, pastor of the Church of Divine Fraternity, Brooklyn, N. Y., is daily expected to arrive. He has achieved well-merited success. His society is only another case of support because of the spiritual character of his Lake Pleasant never looked more atractive. The pine-laden air brings healthy appetites and sweet sleep. Bitters or sleeping powders are unnec-

A California Camp Meeting.

While many States have camp-meet ing grounds favorably known abroad, where annual camp-meetings are held, California cannot boast of such a per manent institution. 'Tis true that many noted and successful local camp-meet that any permanent grounds for annual State convocations of the camp-meeting order have been established. There is no reason in the world why Los Angeles should not step to the front and establish such an annual institution. This city has facilities which would

be a guaranty-for successfully carrying niost doubt my own samty, and scarcely expect pardon for walking outside a limatic asylum. I simply record facts, leaving readers to filter for themselves, motley though the stock may be.

Mediumship is not the only thing wherein the philosophy of Spiritualism with the philosophy of Spiritualism is balled to the property of the pr

the establishment of permanent campmeeting grounds for the annual gathering of Spiritualists, as other States have and boast of. The Harmonial Spiritualists' Associa-

tion of Los Angeles has a thriving organization, having a membership of intelligent, progressive and aggressive souls. It has heretofore in its infancy held a camp-meeting; but now, as it has grown older and stronger, it aspires to greater things. An executive committee, constituted from the officers of the association, has taken upon itself the duties and responsibility of holding a camp-meeting this year, in one of the prettiest groves within the limits of the city. A model camp-meeting ground it is too. It is fitted up with pavilions, booths, arbors, and two large buildings for hotel purposes. There are water fountains, electric lights, etc. At least \$10,000 have been expended in laying out and fitting up 'the grounds. The grove has been hired for the month of September, and arrangements are being perfected for a grand camp-meeting. We have lots of good talent in Califor few Eastern speakers, so, if there are any lecturers anywhere in the East who would like to come over the Rockies and enjoy a month with us, will they be so kind as to put themselves in correspondence with the undersigned, and possibly satisfactory

arrangements can be made, This project is not a mushroom one; has a financial backing which be speaks success. Talent, mediumship and character must be the passports to recognition and engagement

J. D. GRIFFITH, Sec'y Harmonial Spiritualists'-Ass'n, Los Angeles, Cal.

Watertown Camp Meeting, N. Y.

The camp-meeting conducted by the First Progressive Spiritual Society of Watertown, N. Y., and held at Glen Park, June 17 to 25, was a success in every particular. All expenses incurred for its management were nicely cleared with the gate receipts, while enough good cannot be said of the general impression left with the public.

None but the most earnest and competent speakers and mediums took part In the service, with the result that their work is being felt all over Northern New York, the most favorable accounts of which reach us every day. The attendance was large, some days reaching 1,700. Not a day passed but that a number of orthodox ministers could be seen in the audience, listening with the greatest attention to the subject discussed on the platform. Never since Spiritualism has been known in Northern New York has Christianity (especially the secular press) made so many concessions in our favor. The demand for private work increased as time went by and kept our mediums busy most of their time. Mr. and Mrs. E. W. Sprague, Mrs.

Amanda L. Coffman, Mrs. Isa Wilson Kayner, Mrs. H. M. Baker, Mrs. Maggie held the platform at different times and for the time being and ever since made Spiritualism an all-absorbing topic of conversation among all classes Probably this camp-meeting was a novelty on account of its being the first ever held in the vicinity, but 100 much good has come of it for the novelty to ever wear off, and every means will be taken to establish a permanent camp. Mrs. Amanda L. Coffman, of Grand Rapids, Mich., will ever be known to the people of Watertown, N. Y., as a lecturer and test medium of wonderful ability No matter what the subject,

within reach of her voice of the truth of ner argument. Her tests were accurate and readily recognized. Her platform work brought her so much responsibility that it was with great difficulty she managed to leave us for her home duties, after being with us two weeks after our campmeeting closed. She soothed many an aching heart and was loved by all

What she accomplished was worthy ary, while the success she achieved will

Cassadaga Camp.

Camp Cassadaga is surely the camp. The opening has been all one could ask for, and already the camp has the ap-Moses Hull and Clara Watson have been the speakers so far, and seem to have excelled themselves.

The Lyceum commences this morning. under the management of Mrs. Sperra. The thought exchanges are spicy-and the conferences entertaining. The phenomena is represented by all phases of mediumship, and all that goes to make a popular and profitable camp we have at Cassadaga, including one of the best orchestras the country affords. Hotel accommodations are excellent; and entertainment for the young can be found and good entertainments in concerts. Nothing lags, and all seem happy.

MARY WEBB BAKER.

Lily Dale, N. Y.

WHERE IS GOD?

Where nature dwells in grandeur there is silence so sublime That the very stillness whispers, "I am the All Divine"-

Breathing perfumed incense in sweet communion there From th' wild rose and th' blue bell-, am the God of everywhere.'

In God there is no death, a living unit Of all that was, that is or e'er can be

The all great One is one great All of Only struggling to agree. -Ezra Kendall.

Every man has freedom to do all that provided that he infringes not the equal freedom of any other may,-Herbert Spencer. .

Philosophy, when superficially studied excites doubt; when thoroughly explored, it dispels it.-Bacon.



MISS LOTTIE FOWLER, AN OLD-TIME MEDIUM.

as a most remarkable medium, as attested by the writer of the article which appears on this page. Finally, in her advanced age, unable to do the work of a medium, she was consigned to a charitable institution, no effort apparently being made by the Spiritualists of New York to render her condition more comfortable.

"Rattle her bones over the stones, It is only a pauper whom nobody owns."

When will Spiritualists learn that their religion will become a skeleton unless accompanied with philanthropic deeds; unless the deserving mediums and lecturers can be made as comfortable as sickness and declining strength will permit without the humiliation of being classed as common paupers.

tic delight. So much had she ingrati- her disapproval for making the fact pub

tions as to an explosion to occur in the ried and checkered life, an accurate de-

trance, and not in the normal condition which had escaped my memory for of the medium. The aim of the defense many years, an exposition of several will be apparent to the reader. After problems unknown to any living person traversing the evidence for the prosecution, expert witnesses were called to events which had escaped memory clusprove the meaning of the term "clairovant," the distinction between a medium who spoke that which was conveyed through her organism by exter-nal influences, and the ordinary persons who guessed at prophecy without hav-ing any other basis than the squeezing of fees from confiding clients. It was hown that believers in Spiritualism included several millions of people in all lasses of society, that mediums and lairvoyants were estimated to number 50,000 in America, and that the practice of genuine clairvoyance was as legiti-mate a calling as that of any other belief in science or religion. Numerous court was for the acquittal of the desensational theme. Loud applause in declares her observance of ng selzed bodily by the people, and the lantic-by a pair of "spanking bays," ecompanied by shouts of almost fran-

and current histories, and also predic- panorama of the leading events of a valineation of my own family relation In each case it was admitted that the ships, an echo—a mirror of my eventful oracle was delivered in a condition of career—reminders of curious events except myself. In reference to the past tered on her lips thick as stars in the firmament: she read the mystic chart, and traced me through taugled ways,

> clear to thee; riddle upon my lips; but such straight words No riddle As friends should use to each other

when they talk." I feel bound to make a statement at this stage, even at the risk of incurring

seeming to say, a la Prometheus: 'All thou wouldst learn I will make

At the second consultation, I was in evidences of the genuineness of proph-ecies were given, and the verdat of the and my identity and circumstances had fendant without a stain upon her repu-tation. The excitement and enthusiasm on which she could build a single theof the inhabitants were equal to that of ory-in fact, her delivery of the whole a local jubilee rejoicing over some great story was unprompted by me even by a national success, and the fever of joy single utterance. Her simple process is spread far and wide, giving newspapers to give way to control, after which she court was followed by Miss Fowler be- friends, treading with muffled steps placing of her in a carriage, in which lation. I have made several other vis she was conveyed to her hotel—the At-lifs. To Miss Fowler's credit and honor.

some of my own efforts in a particular business which I had nevel revealed benever been made known to the lady, nor who furnish her with material for reve-

formed of changes which had ensued since my first visit, and a delineation of

which I do not understand. Although I is being taught, and circles and sociedo not feel called upon to chant the ties are well attended. A movement praises of Spiritualism, to hold up its has now been started in this city, that ated herself in the hearts of the public lie. On one occasion, when I was pres-that several people snatched at her ent, a letter arrived, enclosing a postmirror, to champion its cause before an I believe will develop an interest in dress as though they counted it both office order for a guinea, along with a honor and pleasure to "touch even the list of questions on which advice was

THE SPIRIT WORLD.

Its Conditions and Its Avocations.

To the Editor:-Some years ago called upon Mrs. Eldridge (writing medium). My call was on business matters and unexpected by her. While talking we were interrupted by raps on a table which stood on the further side of the room. Mrs. E. asked: "Is it a friend of Mr. Young?" Three raps answered, yes. We went and sat at the table. I took up a slate, saw that it was perfectly clean, and passed it under the table. Mrs. E. placed one hand on the table which I covered with my left hand, still holding the slate with the right, while she held the other corner. I pressed the slate up against the under side of the table. There was no pencil on the slate, but soon the noise of writing was heard; three raps were given and on removing the slate the following communication was found which I copied at once.

This sitting was simply at the call of my spirit friend, and the medium would accept no pay. Will Mr. Robinson please explain by what process the writing came upon the slate? JAS. H. YOUNG.

COMMUNICATION.

My Dear Friend:-I have been with you, and in your home much of the timesince I passed to spirit life; and with the help of other friends have tried to death, and totally reject the idea of remake your path in earth life easier. Had you not realized our presence? Rest assured that we will still work to help you, and through you to help humanity at large. A portion of my time is spent among my flowers, of which I had the finest variety; finer than any other garden in my neighborhood. I take greater pride in cultivating and increasing the varieties of my flowers than I did in earth-life. My father and my four sons are with me in my spirit home, and I also have another companion, one who sympathizes with my love for flowers, and their more beautiful arrangement in their garden beds. Our home is of brown granite, built and from selfish motives oppressed their arranged according to our tastes, with rooms decorated to suit each member of the family and spare rooms for the accommodation of callers and friends. In fact, we have everything we can wish for or desire, even to the full extent of our capacity for enjoyment. Your life is made up ofshadows, ours is the real. , At times I almost forget that I ever lived in the body, for when in my garden among the flowers, I forget that I ever lived on earth; it don't seem real. Present happiness makes me forget past associations, especially when they had not been congenial. A beaudiful river runs at the rear of our garden; it is called the Welcome River. will write a poem (or song) through your hand on that subject which you can publish, as many of my old friends would hear from me.

Your friend, N. E. FOLGER. A short time after this, at our own

home, using my hand, he wrote THE WELCOME RIVER. (Air, Suwanee River.)

There is a land of light and glory, Beyond the sky; Of which we cannot learn the story,

Before on earth we die. This land is near, nor is it transient, Spirits dwell there, 'All "over there" is real, substantial

The homes and dress they wear. Chorus:-On this earth 'tis dark and dreary

Ev'rywhere we roam: While oft the soul grows sad and weary Longing for its spirit home.

There, near the banks of Welcome River Our loved ones roam:

Where Truth's pure light is shining

They've found their spirit home. Around these homes are fruits and

flowers; There music dwells; Love ever reigns in beauty's bowers-

Dwells in her sylvan dells. There are fine lawns and crystal

fountains

Where waters glow; Hills, valleys, nooks and sun-capped

mountains. From whence pure streamlets flow. On hillside, or adown the valley

Are many homes, While in the mansion friends can tarr

When from the earth they come. 'All o'er the fields God's creatures wan-

In liberty; While never-ceasing songs of wonder

Are sung from tree to tree. For hird and beast, the tame and wild

While rivers, lakes and seas and oceans With living forms abound.

All are there found,

There is no care, no grief, nor sadness-All is screne; O'er all is peace and joy and gladness-

Love rules o'er all the scene. Within each home in happy circle,

They meet and sing,

And gather 'neath the sacred myrtle To praise our God and king.

N. C. F.

At another home sitting he wrote:

I was a strong healing medium, and should have permitted my controlling influences to use me to benefit humanity. But pride, the want of sympathy in my home surroundings, the objections, and the desire on my part not run | forces to overcome, but rest assured contrary to the wishes of my family | that your hour will not be spent in vain, and friends, and probably, above all, and development will surely follow. the loss of caste that would ensue on | One can sit alone placing chairs for othaccount of the want of respectability ers, two, three or more members of the and popular standing of Spiritualism | circle is better; but the best number is and individual Spiritualists in the South, deterred me from doing my true or the one set aside for development, work. I now find that that which I left | sitting on the north side of the table. undone must be accomplished before I can progress to higher states. I have learned that sins of omission demand compensation as fully as those of commission. No one can avoid a plain duty without at the same time assuming the responsibility thereof. Hence my principal earth work is in connection with others, to assist in developing mediums, and through those thus developed, and others whom I can control, do the earth duties I left undone.

'Tis true that I have a beautiful home in the third sphere, fully suited to my present capacity for enjoyment, but I have that within that aspires to higher states and still more beautiful surroundings. But how can they be attained? Only by completing my earth work and doing that which I left undone, aiding all whom I can approach on earth, or in the first sphere, either in person or by the aid of the band of friends to which I can for the time be-

come attached. My love for Nature and her works, her trees and her flowers, her birds and the animal creation, and all creatures of the All Father's care, and my inward desire (though unfulfilled) to help humanity and do what good I could in my and with other near and dear onesaided at this office.

my departure from the earth body, and conveyed the spirit to its temporary home in the second sphere; from whence after a time of probation they conducted me to our present harmonious home. Often have I visited my earth home and strove to make my

presence known, but without avail. Those who were near me by bedily ties rest in the delusion of the atonement and the forgiveness of sins by the shedding of blood, and cannot be convinced of their error; hence I must patiently wait and abide my time until we meet life, in regard to Christianity and its surroundings. Do all you can while yet release the mind from bondage to creed and dogma, and thus decrease the number of earth-bound souls. Many, very many reverends know the truth, but

fail to declare it. Sorrow and remorse will overtake them, and painful will be their labor in the darker sphere among the souls who by their false teachings the second and third spheres must at that she could not well avoid accepttimes enter the first sphere and assist in this work; that is, assist those who her. She once wrote to a friend: "You the circumscribing walls, the fences acknowledge their errors and desire progression for themselves and also for | inclined to knock round at all the doors those whom they have led into darkness. But many cleave to their old dogmas and work as earnestly with all of their old congregation and those whom they proselyte and spread the dogmas as that of her poet husband, has testihave passed through the change called | testimony was given, it should be returning to earth and controlling an organism other than their own. The lower circles of this sphere of spirit life are in one of his poems held Spiritualism look, materialism is unlovable—a thing it is the pure and solid truth. The best but a small remove from the earth life, and are in every sense the counterpart | disgusted at having encountered fraud of it. Many in the higher circles find among mediums. Yet his was a truly their homes and surroundings but duplicates of their earth homes. Some are higher life of the spirit and continuity engaged in business, that is, they haunt of man's existence beyond the earthly the business marts of earth, and are vision, though doubting the possibility just as anxious to turn an honest penny of communication between the seen and and comfort, unknown to the creeds of ine, and that is what the honest people as ever. Some are tilling the soil, hav- unseen. This is shown in what he says either. In the presence of death, so are searching for. We must have the ing all the necessary animals and tools, in "Cleon," for instance: and all are occupied as the need of the spirit demands. In the darker parts of "I dare at times imagine to my need spirit demands. In the darker parts of Some future state, revealed to us by damnation for the "unsaved," Spirit- Away with frauds! I will bring my letter state, revealed to us by damnation for the "unsaved," Spirit- Away with frauds! I will bring my letter state, revealed to us by damnation for the "unsaved," Spirit- Away with frauds! I will bring my letter state, revealed to us by unlish stands smiling as it points to ter to a close, hoping that the few seeds fellows and those who gathered to Unlimited in capability

themselves riches regardless of the For joy, as this is in desire for joyrights and sufferings of others. Among | To seek which, the joy-hunger forces them are priests, preachers, lawyers, doctors, politicians, and other public men of various grades. Here also are found all who loved crime and sought to live by preying upon the public, or upon individuals. Murderers, thieves, gamblers, prostitutes, all grades of depravity, and thousands of them had what is so boastingly spoken of "a Sunday-school and business education." Here they have again organized their churches and employed their old pas-

tors, who preach the old dogmas, and" strive to proselyte from each other with all the energy they evinced in the earth life. From these organizations comes the force and inspiration that gives vitality to your earth, revivals, unholds revival meetings and inspires sensational preachers. During the summer months, when Nature acts with force and brings forth

her abundant blessings, clothing the

earth with green, with waving fields of grain, and with an endless variety of beautiful flowers, giving long warm days and balmy nights, when all who can do so leave the turmoil of city life and seek in the country for that rest and ease the green fields, the shady woods, and flowery glades ever give, you have no revivals (and in warmer climes where man is nature's child, you seldom hear of them), but short days, long cold and dreary nights, crowded towns and cities give the conditions upon which these organizations in the lower circles of spirit life can work, and then all their powers are put forth, and a grand effort made to increase their

from the churches their numbers spirit life are increased. Here is portrayed the great work we had to do, release mankind from mental bondage, from slavery to credal priests and preachers, both in earth and spirit life. This lower sphere is permeated with paths which pass through it at all points, yet they are not known or perceived by its inhabitants. Does a soul have an aspiration toward

numbers and power in earth life, as

a better state or condition, we lead them into one of these paths and upward into the light. Unperceived by them, as we are unseen by you, we attend their meetings,

mix with them in their avocations and amusements, and embrace every opportpnity to awaken the good within and cause the mind to look upward for light. We cannot force the mind, but can by impression cause dissension and a desire to know which side of the question is true, and, taking advantage of the conditions so found, liberate the soul from its prison. We use those thus freed as impressionaries, for they can penetrate the darker circles and tell what they have learned, and induce others to attend, as they already have attended some circle in an earth home. and there become convinved of the fact that they are dwellers in the spirit world, and can, conditions offered, com-

mune with friends in earth life. Here, friends of humanity, is where we appeal to you for help from your home circles. Meet at stated hours and for a time cast aside the cares of earth life, and help to release the spirits in prison, for thereby you weaken the power of priestcraft and release the earth mind, and, in degree, reduce the number who, bound hand and foot, enter spirit life. Despair not, though you get no immediate manifestations from your friends, for we have opposing seven. The medium, if you have one.

Every soul released either in earth or in spirit life, is a victory won, a missionary appointed to enter the enemy's camp and lead those whom they otherwise would imprison, out into paths of

joy and peace forever. Friends of humanity, continue your labors of love, for though you reap not the harvest here, great will be your reward when you meet in your home in

the spirit land. Your Fellow-worker. N. C. FOLGER.

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A POET'S THOUGHTS.

Elizabeth Barrett Browning's Belief in Spiritualism.

In the two volumes containing a sketch of the life of, and the letters written to various friends by that greatsouled poet, Elizabeth Barrett Browning, are many references to spiritual phenomena, giving indubitable eviin the spirit land. I see no reason to dence of her belief in Spiritualism. change my views as expressed in earth | From the time she first heard of the Rochester knockings she was deeply interested in the subject and although in the body to lessen its influence, and | she had never any personal acknowledged experience of the phenomena save as an on looker with David Home as the medium, yet she soon became convinced that Spiritualism offered the most reasonable and conclusive theory and explanation of man's being and destiny that has been so far given. She lived so much the life of the spirit had been led astray. All dwellers in while still inhabiting her frail body ing the truth when it was shown to know I am rather of a visionary, and | and ditches of creedal boundaries, and of the present world to try to get out." It should interest Spiritualists in general to know what a woman of so noble a nature, whose fame is as world-wide of their school, as they did when in the | fied in regard to their faith, and so I |

membered, in spite of the avowed disbelief of her beloved husband, Robert up to public ridicule because he was spiritual nature and he believed in the the truth.

That stung by straitness of our life, made strait On purpose to make prized the life at large-

Forced by the throbbing impulse we call death. We burst there, as the worm into the

Who while a worm still, wants his wings."

In 1852 Mrs. Browning writes to Isa Blagden: "Do your American friends write ever to you about the rapping spirits? I hear, and would hear much persons in America of all classes and society are mediums, as the term is."-"Profane or not, I am resolved on getting as near a solution of the spirit question as I can, and I don't believe in the least risk of profanity, seeing that whatever is, must be permitted; and that the contemplation of whatever is must be permitted also, where the intentions are pure and reverent. I can

greater interest."-p. 104. "Why do we make no quicker advances, do you say? Why are our communications chiefly trivial? Why, because we ourselves are trivial, and don't bring serious souls and holy aspirations to the spirits who are waiting for these things. Spirit comes to spirit by affinity, says Swedenborg."-p. 137.

discern no more danger in psychology

than in mineralogy, only intensely a

"It strikes me that we are on the verge of great developments of the spiritual nature, and that in a philo- do you say? Well, what then? As persophical point of view (apart from ulterior ends) the facts are worthy of all | full complement of a man's faculties. admiration, and meditation."-p. 146.

that death does not teach all things. | mesmerizer, he also spoke the words Death is simply an accident. Foolish | which never man spoke, was born for Jack Smith who died on Monday, is, on | us, and rose from the dead as the Lord Tuesday, still foolish Jack Smith. If God our Savior. But the whole theory people who on Monday scorned his opin- of Spiritualism, all the phenomena, are ions prudently, will on Tuesday receive | strikingly confirmatory of revelation; his least words as oracles, they very nothing strikes me more than that. naturally may go mad, or at least do | Hume's argument against miracles (a something as foolish as their inspirer | strong argument) disappears before it. is."-p. 157.

rather a segment-and it will be round- at once."-p. 422 ed presently to the complete satisfaction. Not to doubt that is the greatest blessing it gives now. Death is as vain | she has written in defense and affirmafalse and as absurd. A mere change of her faith in the possibility of intercomnear these spirits are, how conscious, seen spiritual spheres. Lilian Whiting's how full of active energy and tender forthcoming "Study of Mrs. Browning," reminiscences and interest, who shall will doubtless dwell strongly upon the doubt. For myself, I do not doubt at spiritual side of this fine poet soul, for all. If I did, I should be sitting here inexpressibly sad for myself, not you. To comfort a mourner.-p.235.

"I never could consent to receive my theology-or any other species of guidance, in fact-from the 'spirits' socalled. I have no more confidence. apart from my own conscience and discretionary selection, in spirits out of the body than in those embodied."

"As to the 'supernatural,' If you mean by that the miraculous, the suspension of natural law. I certainly believe in it no more than you do. What happens, happens according to a natural law, the development of which only becomes fuller and more observable."-p. 247

"If illness suppresses in us a few sources of pleasure, it leaves the real Ich open to influences and keen-sighted to facts which are as surely natural as the fly's wing, though we are apt to consider them vaguely. as 'supernatural."-p. 289.

"The life here is only half the applea cut out of the apple, I should say. merely meant to suggest the perfect round of fruit-and there is in the world now. I can testify to you, scientific proof that what we call death is a mere change of circumstances, a change of dress, a mere breaking of the outside shell and husk."-p. 289.

"What would this life be, dear Mr. Ruskin, if it had not eternal relations? For my part, if I did not believe so, I should lay my head down and die. Nothing would be worth doing certainly. But I am what many call a 'mystic,' and what I myself call a 'realist,' because I consider that every step of the foot, or stroke of the pen here, has some real connection with and result in

"Souls are stronger than bodies always."-p. 318. "I wish to live just as long and no longer than to grow in the soul."-411. "Swedenborg directs you to give no

more weight to what is said by a spirit-

the hereafter."—p. 299.

man than by a man in the body." After the death of her father. Mrs. Browning wrote to her friend, Mrs. Haworth thus: "Do you know the first thing from without which did me the least good was a letter from America, from dear Mrs. Stowe. Since we parted here in the spring neither of us had written, and she had not the least idea of my being unhappy for any reason.

tian pastors, and fed on the dry bones which is a comfort and solace to those of orthodox creeds, how many there are who receive it-a truth which is emwhose souls are not nourished by the bodied in Spiritualism. palatable to uneducated mental, moral truth? hands.

Souls have simply so grown that what their own home precincts, by the means once was nourishment has become stale of home circles, by sincere, earnest, and offensive to the moral taste.

The enlightened mind is not content with, nor can it longer assimilate the quality of spiritual food which once it accepted with satisfaction. The creeds before securing satisfactory results. are no longer believed, though still formally retained, in the substructure of money and without price, and the rethe churches.

Unsatisfied and hungry souls not find-

ing within their own enclosure that

which will meet their wants, climb over

wander over the great commons of the world's thought in search of such truth as may be found in the wider fields. body. In fact, many of these creed- send you the following extracts from is known as materialism is a truth, it husband is developing as a healer and bound souls refuse to admit that they her letters, concerning the subject. This is a truth that does not satisfy the I will soon be developed as a trumpet soul's wants and aspiring capabilities; medium. My advice to every one wish-Browning, who not only disbelieved but | things. To the soul, in its furthest on- when they get anything they know that

> offers a rest and peace, a satisfaction tried and know that they are the genuburdened with dread to the believer in is what is keeping the cause down. that which is beyond the veil that sep- that I have tried to scatter will find a

earthly presence of loved ones hunger Progressive Thinker. and thirst with longings to be assured that all is well with those who are gone.

dwelt at length upon Spiritualism, She DCVCLIC had heard, she said, for the fifth time 13 1111 from her boy (the one who was drowned in that awful manner through carrying out a college-jest) without any seeking in the Life of a Retired on her part. She gave me a minute account of a late manifestation, not seeming to have a doubt in respect to the verity and identity of the spirit. In fact, secret things were told, reference of them. It is said that at least 15,000 to private papers made, the evidence was considered most satisfying* * * * She spoke" very calmly about it, with Vol. 2. p. 99, Letters of Mrs. Browning. | no dogmatism, but with the strongest disposition to refeive the facts of the subject with all their bearings, and at whatever loss of orthodoxy, or sacrifice of reputation for common sense. have a high appreciation of her power of forming opinions, let me add to this.

It is one of the most vital and growing head was coming off. minds I eyer knew. Besides the inventive, the critical alld analytical faculties are strong with her* * * She lives in the midst of the traditional churches, and is full of reverence by nature; and yet if you knew how fearlessly that woman has torn up the old cerements and taken note of what is a dead letter within, yet preserved her faith in essential spiritual truth, you would feel more admiration for her'than even for writing Uncle Tom's Cabin.' "-p. 409. "No truth can be dangerous. What if

Jesus Christ bo taken for a medium; fect man he possessed, I conclude, the But if he walked on the sea as a medi-"We have to learn-we in the body- | um, if the virtue went out of him as a and Strauss' conclusions from a priori "But this world is a fragment-or assertion of impossibility fall in pieces

What I have here quoted from Mrs. Browning's letters is but a part of what as life; the common impression of it, as I tion of Spiritualism, but enough to show circumstances. What more? And how | munion between this world and the unin all her poetry the spiritual in man is constantly taken cognizance of, appealed to and emphasized; ever she af-

firms that 'Without the spiritual, observe, The natural's impossible. No form, No motion! Without sensuous, spiritual lady wore three veils. One at a time, Is inappreciable—no beauty or power:

Holds firmly by the natural to reach The Spiritual beyond it-fixes still The type with mortal vision, to pierce tinued, "I have the dropsy, and cannot through.

With eyes immortal, to the antetype Some called the ideal-better called the

And certain to be-called so presently When things shall have their names." SARA A. UNDERWOOD. Quincy, Ill. : hi lay-

WITH THE NIGHT.

Another day has come and gone And in the faint receding light. Comes marching, down the eastern slopes

The phantom army of the night. On, on they come, the phantom band, Out from the portals of the past, And vanish on that distant shore That serves our place of rest at last. I turn from the present and gaze

Out through the future's open door, And as I look, I see my past Pass by me and go on before. Behold! I see faint, weary souls night,

Reaching after the same ideals That lead me on to realms of light. see the storm of death rage high, And see them bow before it lowhear their cries of misery, And see the tears of anguish flow. Thus life goes on until they pass

Through the gates of peace, one by Into that realm of perfect love

GEO. HENRY GREEN.

"Longley's Beautiful Songs." Fourkeenly I felt about them) but her letter it this office.

mouldy diet out of which has long gone How shall these unrestful ones bewhatever there was that once was come convinced and satisfied of this and spiritual Stomachs, to which all To each and all, church-member and

was good that came from priestly materialist, the way is open, and to them the light may be revealed within honest, patient trial.

To some the response is quick and clear; some, on account of various hindrances, must continue a longer time

But the way is open to all, without ward will come to the faithful seeker who quietly and patiently uses the home circle. JAS. C. UNDERHILL. Hammond, Ind.

I will say in regard to Spiritualism, that we have just barely begun in this Wonderful good work. There is so much to be done, so much for us all to think of, that there is no time to idle The same spirit of unrest, of un- away. We began about twenty mosths satisfied longing, of soul hunger, is ago. We commenced with home sitobservable among those who have been tings and have had good success, are wedded to materialism. If that which very well pleased with results. My it is an incongruity, an anachronism, a ing to investigate Spiritualism is to self-contradiction in the vital being of commence in their own homes, then from which it would gladly escape if mediums we have ever had in our home possible, and to which it becomes are Mr. W. E. Hart and Mr. E. E. reconciled only because it seems to be Parker, of Richmond, Ind. Will recommend Mr. Hart very highly to any one From the unrest of the church, and that wishes a medium to help them in the unrest of materialism, Spiritualism their development. These two we have comfortless to the materialist, and so truth and nothing but the truth. Fraud arates the mortal from the life of the place somewhere. Let the light shine brighter and let the good work go on, No wonder those who have lost the are my best wishes to all who read The

MRS. MAGGIE HECK.

NUMBER THREE.

Farmer.

engaged in carrying on a farm about one mile north and east of the city of Mineral Point, Wis.

me a tremendous shock, yet not unlike above book, which we prepay, is thirothers that I had experienced for nearly | teen cents, hence it is almost a gift to thirty years previous. These telegraph our subscribers. dispatches came sudden, and with such a shock that it would seem as if my

A telegraph wire seems to be running through my head, charged with an electrical current, whereby my head and ears are set a trembling. The sound not unlike that caused by the wires when stretched on the poles, conveying messages from one point to another, after which the noise ceases, and a voice proclaims, "Somebody's coming sick," and in a tone like ordinary conversation, then the bell is set a tolling, just like a church bell on a funeral occasion, and solemn as it used to sound to me when a boy, and I was told somebody had died, and the age of the deceased was proclaimed from the old church tower. It was always a peculiarly solemn sound to me, and this, even

At about four o'clock along would come a team drawing the hearse, while seated in a sleigh was a gentleman and

a lady. As I saw the cutter arive up to the house, I went to the door, when the gentleman said: "Mr. B., of Irena, told me to put up at your house for the

night." I had forgotten the telegram of three hours previous, yet I replied to the gentleman, "All right, drive up to the door and alight."

Strange as it might appear, I did not is yet recognize my visitor. However, the gentleman drove up, got out, leaving the lady seated in the cutter.

Said I to him, "Help your woman out," when in a very low tone of voice she said to me, "I cannot get out, as I have the dropsy,"

Again said I to the man, "Pick her up and carry her into the house," whereupon be came around to the side of the cutter, took her in his arms, and, I going ahead, placed an arm-chair for him to seat her in. And now everything seemed all right, except that the and I would have known her, but my And in this twofold sphere the twofold eyes could not pierce through three However she soon removed (And still the artist is intensely a man) them, when greatly surprised I spoke out, "My God, is this you Bessie?" An- | rated only by The Progressive Thinker, | free, and also the book, which is a very swering in the affirmative she con-

> road." time she fainted. He said, "About one keep in line with the advancing proces- not substitute other books for the one o'clock." At which time he believed sion. The postage on the above books offered above. her dying, and it was at this time I received the telegram.

Bessie lived about a week after her irrival at my house. lowed by the tolling of the bell, sure death to some one is the result. Yet. when only seriously ill, and the bell does not toll, they always recover. Bessle had no home, but worked in our

family as a hired girl, for some time, but having no further need of her services, she went away. Not knowing where she had gone, and her having been away so long, I had nearly forgotten her, so she had at this time come to Irena on the train, thence by livery team to Mineral Point, a distance of some thirty miles. I am now past my seventy-fifth year,

and cannot stay much longer, but wish Struggling, onward through the dark to leave these truths or experiences of my life, a record that may in time be better understood, growing each year more and more interesting, as the world advances in knowledge pertaining to the spirit realms. J. S. BEARDSLEY.

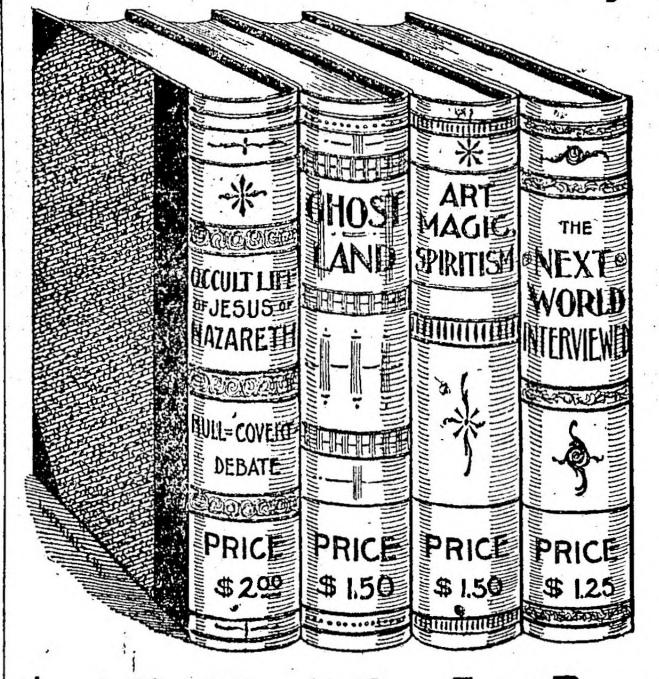
Minneapolis Minn. (To be continued.)

"The Molecular Hypothesis of Na-

trum. In this little volume he presents at this office. in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as teen beautiful, soul-inspiring songs, demonstrating a scientific basis of Spirsale at this office.

THE HOME CIRCLE BOMB TKAND OF ONE CIRCLE BOMB BUILD OF THE Within the 28 ds presided over and Nature has planted the seeds of this Within the 28 ds presided over and Nature has planted the seeds of this within the 28 ds presided over and Nature has planted the seeds of this within the 28 ds presided over and Nature has planted the seeds of this within the 28 ds presided over and Nature has planted the seeds of this within the 28 ds presided over and Nature has planted the seeds of this within the 28 ds presided over and Nature has planted the seeds of this within the 28 ds presided over and Nature has planted the seeds of this within the 28 ds presided over and Nature has planted the seeds of this planted the s

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More Subscribers. For only ONE DOLLAR and thirteen was to, hundreds of dollars being paid cents, The Progressive Thinker will be out in putting them in type, and electro- sent one year, and also the Occult Life typing the pages, and making them of Jesus (including the Hull-Covert Deready for the printer. That is why you bate). The 13 cents will only pay postare getting these intensely interesting age on the book, which is a gift to each books for almost nothing. We are only subscriber. The one who gets up the carrying out the Divine Plan, inaugu- club of ten, will be entitled to the paper There are thousands of Spiritualists expensive gift, elegantly bound and who take no Spiritualist paper, and this printed, and should be read by every help myself. Indeed, I fainted on the inducement is offered, in order that Spiritualist in the United States. These they may commence forming at once a clubbing rates must not be changed by I inquired of her companion, as to the | Spiritual and Occult Library, and thus anyone in getting up a club. You must

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MENTAL MACHINERY

And Further Views of Life,

1LLUSTRATING HOW CONDITIONS

AND ENVIRONMENTS CONTROL

THE LIVES OF INDIVIDUALS. In giving expression to the thoughts published in No. 495, and with which the gentleman from Kansas rises to disagree, I did not present them for the purpose of endorsing and approving of mental worriment, but to demonstrate the utter nonsense of applying advice to an effect; and also to show how natural laws control through existing conditions our thoughts, and how little we have to do in shaping them. "I think," said Voltaire, "but can I give

myself a thought?" Well, hardly, for thoughts are the results of the influence which our environments produce, and we never have | so he discovered when they forced him any not dependent in some way on into retirement on the lonely isle of St. our five senses. Memory reproduces | Helena. He was, after his confinement thoughts, it is true, but they all originate from and through the influence of our sur Aundings. Nothing is plainer, nothing is more evident, and mortal man will forever think just as he is compelled to.

We hear a great deal about right thinking. What is right thinking, and who is doing it? I find diversity of the nobodies. thought everywhere and men honestly disagreeing on a thousand things.

We know that two honest and sincere men cannot meet and long converse without disagreement, and the basis for their mental inharmony will be found in the failure of their mental machinery to insure at all times the same results. Said Franklin, who has been quoted for his advice: "it is as impossible for men | this request to make: Write history in to think alike as to look alike," and yet | advance and foretell some of the imwe find people who think advice can be portant events with which the near fumade to regulate man's thoughts and prevent the influence of natural causes. As effects are always attached to their causes, if we find any person afflicted with worriment, we know that back of that mental perturbation lies a reason for it; and advice that pays no attention to the cause, will be so much wasted

We are well aware that some people worry over smaller things than others, but that is due to the disposition acquired at birth. Says O. W. Holmes: Persons of buoyant disposition are born with their happiness ready made. They cannot help being cheerful, any more than their saturnine fellow mortal can help seeing everything through the outing. The rapidly increasing number cloud he carries with him." But I have of these camps makes the choice of loyet to see that person with enough "ready-made happiness" to be proof ficult for a few. The many are comagainst worriment at all times; and while my Kansas critic makes light of the conditions in Moro Castle that pro- few, being possessed of abundant duced mental influences that turned a means, find it exceedingly difficult to young man's hair white. I doubt very much if he could undergo a similar experlence and preserve the same mental serenity which the conditions he now lives under insure him. It is so easy to be brave and light-hearted when conditions favor such a mental state, but who and where is the man in secret confinement, with torture and a violent death among the probabilities that confront him, who can say: My surroundings disturb me not.

We learn from my critic that "God hates a coward," and the man who worries is a coward, but how he discovered God's view of the matter he fails to inform us.

The press lately made known a case in New York where a baby was kidnaped from its mother, and it does not require a very strong imagination to conceive of her mental sufferings; but some well-meaning people with advice to peddle, would have us think that two words written or spoken-"stop worrying"-have power to calm and quiet the mind under such a condition. The loss of her baby produced the mental state of worriment that prevailed, and nothing but its restoration, regardless of theories, removed it.

Worry, we are told, is useless. If so, why so general and universal its exeffect beheld anywhere without an adequate cause? If something produces worriment it is inevitable; and we are face to face with a fact, though an un-

Cyclones may be useless in one sense of the word, but they are not needless, otherwise there would be none; and these atmospheric perturbations may well be likened to mental ones. Both have ...eir causes, and will continue to exist while causes produce them.

I repeat, no one worries voluntarily. because no one thinks in that manner. We simply have to think same as we breathe; and being unable to give ourselves a thought, we must take those that come to us, whether pleasant or otherwise, unless by changing location—which is not always possible—we can escape them.

In the midst of some great cause for worriment, reading or conversation may also divert the mind, but their incause remains to produce it.

My critic says the number of suicides in this country last year is a good argument against the habit of worrying. To me that great number appears as evidence of the power conditions had to cation of anything but weakness. Peoproduce worriment; and it has no influ- ple need vacations, and summer spiritence as an argument, for the simple | ual schools will help to make their va- | fast address, referred to the original reason that inevitable occurrences are cations enjoyable. But where there is matter of the world as probably connot reached in that way. Everything | an over-supply, satiety sets in and a rein the history of the world and the action takes place that militates serihuman family up to date, has taken ously against the movement as an indeplace as it did because of necessity; and while we bemoan evil, injustice, and camps also tend to weaken all local sosuffering of any kind, they all continue | cieties near which they are held. Peoto exist, and the ideal world which the ple expend large sums at the campoptimist conjures up in his mind, is yet | meetings, and give nothing whatever to | he certainly is not, according to the cura long way off. It has been the fate of the local societies in consequence. In mankind to live just as mankind has lived and is living, and while it is easy | Spiritualists only while they sojourn at to say what ought to be, and to picture harmony and happiness as universal realities, there is not the slightest probability our race will ever experience much more of either than it now does. With Voltaire, I firmly believe the human race alternates from civilization to ing forces that in the end, destroy or ignore the principle of relativity, barbarism, over and over again, as night follows day; and as it has never

done otherwise it never will. Whatever my Kansas critic may say or write, will be as powerless as my own expressions in producing results, so let us not think that we are destined to affect in any way the amount of worriment that prevails in the world. We can comment on its presence, its cause and its removal, but his advice | That He Has Not Known of The will not decrease it, nor will my views insure a larger amount. As he harbors the idea that man is superior to conditions and can if he will rise above them, I wish to re-affirm the opposite. We are the product of certain conditions, and conditions control us all from start to close of life. "Events," says John W. Draper, "control men,

but men do not control events." I see no reason to deny that Abraham Lincoln rose from a rail-spitter to be President, but I do deny that his efforts alone produced such a change. He was born with natural ability to become a successful lawyer and politician, and conditions, which are never stationary. kept changing and producing results until fate located him in the White House. There is nothing to show that he started out in life determined to become President of the United States. Paper. 25 cents. For sale at this office. ers of Spiritualism, such as 'M. A.

and did so by his own efforts: and I still think, as Gen. Grant affirmed, that there are few important events in a man's life brought about by his own choice. Favorable conditions and not And Who Are Materialists personal efforts made him President.

James G. Blaine, with equal if not superior abilities, did his best for years to reach that position. He failed. Why? Conditions prevented. Daniel Webster, whose intellect history has given an important place among that of lawyers and statesmen, also tried and failed to secure what conditions gave to Lincoln.

No man can be great without he was born with latent ability, and no man, no matter how great, can be President unless conditiona insure success. Not every smart man who wants to be Presldent can be.

The motto under which the great Napoleon lived and accomplished was this: "Take advantage of conditions." Without them you can do nothing; and there, still the same military genius; the same great man with marvelous ability and intellectual resources, but no conditions existed that he could utilize or take advantage of; so this great character in human history, who had excited the wonder and admiration of the world, practically became one of

Conditions are everything, and many a man lies in a common grave without a record or a monument, whose genius would have thrilled the world, and whose doings would have made history, if conditions had developed and drawn

him out. Verily this is a world of blind fate, and if any man denies it, I have but ture is even now pregnant. Draw your own life line from the present to the end and see how near you can follow it. C. SEVERANCE.

Los Angeles, Cal.

CAMP-MEETINGS.

Comments Thereon from the Banner of Light.

The vacation season is at hand, and the Spiritualists are settling themselves at the several camps for their annual cation very easy to many and very difpelled by financial reasons to select the camps nearest their homes; while the make the choice that will give them the greatest satisfaction. The curlosityseekers are always in evidence, and move from camp to camp seeking that which will prove the greatest marvel of the age. Their favorite camp is the one that presents the greatest number of wonders for their delectation. All classes are drawn to the camp of their choice for some specific reason, and it is only natural that they should select the one that most nearly meets their de-

No one will question the beneficent influence of the Spiritualistic camp-meetings for the past twenty-five years. From the camps as centres of spiritual thought, helpful influences have gone out in the direction of liberalizing the religious opinions of the masses. This influence was especially marked in the earlier years of camp-meeting work, and obtains to some extent even now. But a perceptible change in the propagandism of the several camps has already taken place. Social features are emphasized more, while the idea of making the camps fashionable resorts has also become more popular. Sports such as boating, picnicking, etc., have become great attractions, in many instances at the expense of the spiritual elements that were originally the most istence? Does anything exist except prominent. In some camps, outside of under the law of necessity? Is there an | physical phenomena, which are considered "good shows" by the thoughtless, Spiritualism proper has become a secondary consideration.

We mention these facts, not to cast any reflection upon any of the camps, but rather with the hope of awakening a greater interest in the welfare of said camps as permanent factors in forwarding the work of Spiritualism. Onset, Lake Pleasant, Cassadaga, and Clinton are beacon lights to thousands of grateful souls, and we have only words of encouragement for the hardworking officials whose aim is to make true Spiritualism stand forth as the one thing needful to all mankind. through the lessons given and received at these several Meccas of spiritual thought. No - doubt all camps have served a good purpose, but the multiplication of them has served to divide our forces by keeping people at home, and thereby compelling the larger centers to resort to attractions that will call in other classes of people in search of amusement, rather than spiritual in-

We cannot believe, therefore, that a large number of camps is either helpful to the cause as a whole, or an indipendent order of thought. Too many fact, far too many Spiritualists are the camp-meetings. We do not disapprove of Spiritualistic camp-meetings; on the contrary, we heartily favor them, but we believe that they should be aids to the cause in the way of constructive effort, rather than disintegratrather than build. All camps have our best wishes for a prosperous season, and we trust that they will all serve to strengthen local societies through the work done at the fifty or more summer

FEELS ASHAMED

Progressive Thinker.

To the Editor:-I am almost ashamed that I have not before known of your valuable paper, The Progressive Thinker, and still more I am ashamed that I am so late in procuring those valuable books in your offer Number Six. I am aware that for the long-delayed fulfillment in ordering those books, I am indebted to your benevolent kindness. I see better days before me and hasten to discharge my debt, assuring you that I shall never cease to remember how much I owe you. AUGUST LINK.

Washington, D. C.

"Success, the Key that Unlocks it." By Nancy McKay Gordon. 45 pages.

WHAT IS MATERIALISM (Oxon), C. C. Massey and others would stoutly refuse to identify consilousness as such with any objective diganism,

Materialism is a word to which so many definitions are given and to which such various meanings are atcertain when it is spoken which of its several connotations the speaker has in mind until he distinctly states the ideas he associates with it.

A popular conception of materialism is that it is simply disbellef in God and the immortality of the soul. Yet many thinkers who are not materialists, whose philosophy indeed is popularly believed to be, and in some respects certainly is, the antithesis of materialism, accept neither of the doctrines named; while, on the other hand, many who are or have been classed among materialists accept them both.

John Locke thought it not unreasonable not to hold that God has endowed matter with the capacity to feel and think, and he was, and is now sometimes called a materialist. Priestly, with the same belief, avowed himself a materialist. The same is true of Thomas Jefferson.

The author of the article on materialism in Johnson's Cyclopaedia says that "nearly every materialistic school has to reconcile it with the spiritual doctrines of the Holy Scriptures."

As Mr. John Fiske says, "It might forcibly be argued that the denial of personal immortality has by no means been proved to be an inevitable corollary from the assertion of materialism although it may be freely admitted to be a probable corollary."

Many of the adherents, including leading representatives of Modern Spiritualism, declare that "spirit is refined matter," and claim that they are the true materialists, in support of which claim they adduce the testimony of spirits who have left the form and return to their friends by "materializations."

Strauss, in The Old Faith and The New, goes so far as to say that the difference between materialism and idealism is simply one of terminology, or, to use his own language, is a "mere quarrel about words"; for both, in comparison with the dualistic conception of a creator and a created universe of body and soul, are, he says, monistic systems. One constructs the universe from

atoms and atomic forces, the other from ideas and idealistic forces. Each | term 'materialism' is especially conthese modes of conception leads to the other. Both agree in ascribing all the functions of our being to one and the same cause. In Germany, idealism has not been

less atheistic than materialism; and it is not strange, therefore, that Strauss declares that both systems "should reserve their weapons for that other veritable and still formidable foe, dualism, while treating each other with the respect or, at least, the politeness of al-

But Prof. Haeckel, who is commonly regared as one of the most materialistic as he is certainly one of the ablest of living naturalists, objects to materialism as well as to Spiritualism, because he thinks they have dualistic implications. In his "Evolution of Man," he says: "The real materialistic philosophy asserts that the vital phenomena of motion are effects or products of matter. The other opposite extreme, spiritualistic philosophy, asserts, on the contrary, that matter is the produce of motive force, and that all material forms are produced by free forces, entirely independent of the matter itself. Thus, according to the materialistic conception of the universe, matter or substance precedes motion, or active force. According to the Spiritualistic conception of the universe, on the contrary, active force, or motion, precedes matter. Both views are dualistic, and we hold them both equally false. It is only necessary to reflect on this for a time from a strictly scientific standpoint, to find that, on a close examination, it is impossible to clearly represent the one without the other.'

Prof. Huxley claims that "the properties of protoplasm result from the nature and disposition of its molecule," as the properties of water result from the nature and disposition of its component molecules; that all life is probably the result of "the molecular forces of the protoplasm which displays it"; and that thought is "the expression of molecular changes in that matter of life which is the source of our other vital phenom-

Further, he says that "any one who is acquainted with the history of science will admit that its progress in all ages meant, and now more than ever means, the extension of the province of what we call matter and causation and the concomitant gradual banishment from all regions of human thought of what we call spirit and spontanelty." This seems to be as strongly materialistic language as can be used; and the views advanced can not be regarded from the idealistic or Spiritualistic standpoint otherwise than as the distinctive teachings of materialism; yet Prof. Huxley was, according to his own declarations, not a materialist, but an

Prof. Tyndall, in his celebrated Beltaining the promise and potency of every form or quality of life; yet his statements that matter is essentially transcendental in its nature, and that there is no passage from molecular motion to consciousness, are often quoted to show that he is not a materialist, as rent conceptions and definitions of materialism-for instance, those of Mr. John Fiske, who says that, before one can be "correctly charged with materialism," he should hold that physical phenomena, such as love and hate, can be interpreted in terms of matter and motion, and who further defines materialism in a way which makes it reject without which certainly no philosophy can claim attention to-day among

thinkers. On the other hand, the author of "A Candid Examination of Theism," now known to be G. J. Romanes, affirms that Mr. Spencer's philosophy, which its author declares is neither materialistic nor Spiritualistic, leaves "the essential feature of materialism untouched; namely, that what we know as | We shall meet our loved so fair mind is dependent (whether by way of In that bright land over there. causality or not is immaterial) on highly complex forms of what we know as matter in association with peculiar dis-

tributions of what we know as force." Mr. E. D. Fawcett, in a philosophical address, after remarking that idealism "by no means necessarily involves the idea of individual immortality," that many Hegelians regard individuals as merely vanishing points in the realization of Spirit-or according to the revised doctrine of that which becomes spirit-says: "Indeed, while materialism is perfectly compatible with the conception of a future life, idealism is, as often, not. Modern Spiritualism which in many ways recalls the 'double materialism of the savage,' is a curious illustration of the prevalence of the former combination. Of course, the lead-

physical or ethereal (astral); but the common or garrulous Spiritualist thinks he has quite solved the philosophical

problem when confronted with some congenial ghost. But fortunately the ghost exhibits an organism like our tached that one can never feel quite own, occupying space, being visible, often tangible, and hence manifesting the two fundamental attributes of matter. The problem is not even touched. Were the whole ether world unveiled. it would be merely one more plane of organisms, and objective surroundings for philosophy to account for. And you may account for this new plane on materialist or idealist lines-just as you please. D'Assier, a thorough-going materialist, fully admitted 'the reality of this ethereal world and its inhabitants. Just because he regards matter as the sole metaphysical root of both worldsthe physical and the ethereal alike-he remains a materialist. Now, although the D'Assier class of ontological materialists is not formidable among Spiritunlists, that of the psychological materialists who regard soul and the 'spir-

undoubtedly so." These extracts and references are sufficient to indicate that even writers of acknowledged ability use the word materialism to describe different views, had its Christian advocates endeavoring and that it is too uncertain in its meaning to be of value in philosophical discussion. But, worse still, the word is popularly confounded with what, by a perversion of language, is some times called "practical materialism." Materialism, as a system of thought,

> as taught by Epikuros or by the Roman Lucretius, who, amid the confusion and turbulence of civil war, we are told, "sought some stay for his inner life, and found it in the philosophy of Epikuros,"-or as taught by modern materialists, is confined to a comparatively small proportion of the people, and is generally a subject of interest only to thoughtful and serious minds. For the worshipers of fashion, for mere pleasure-seekers, for political demagogues, for those whose energies are wholly employed in the scramble for wealth, it can have generally no attraction. Yet the views and conduct of these classes are commonly referred to by the clergy as the materialism of the times.

> "Such epithets as 'materialism' and 'atheism,' " says Mr. Fiske, "being extremely unpoular, have long been made to do heavy duty in lieu of argument. In this sort of barbaric warfare, the venient by reason of a treacherous am biguity in its connotations. Certain abstract theorems of metaphysics are correctly described as constituting materialism, and the persons who assert them are correctly called materialists. On the other hand, those persons are popularly called materialists who allow their actions to be guided by the desires of the moment, without reference to any such rule of right living as is termed 'a high ideal of life.' who worship nothing but worldly success, who care for nothing but wealth and fashionable display of personal celebrity or sensual gratification, are thus loosely called materialists. The term can therefore easily be made to serve as a poisoned weapon; and there are theologians who do not scruple to use it as such against the upholders of philosophic opinions which they do not like, but can not refute. A most flagrant instance was recently afforded by a lecturer on positivism, who, after insinuating that pretty much the whole body of contemporary scientific philosophers are positivists and that positivists are but little better than materialists, proceeded to inform his audience that materialists are men who lead licentious lives. It would be hard to find words strong enough to characterize the villainy of such misrepresentations as this, could we fairly suppose them to be deliberately intended. They would imply extreme moral turpitude, were it not that they are so obviously the product of extreme slovenliness of thinking joined with culpable carelessness of as-

sertion. Lange, the learned and impartial author of the "History of Materialism," says "that the' sober earnest which marks the great materialistic system of antiquity is perhaps more suited than an enthusiastic idealism, which only too easily results in its own bewilderment, to keep the soul clear of all that is low and vulgar, and to lend it a lasting effort after worthy objects" (p 47), and that "In the centuries when the abominations of a Nero, a Caligula, or even of a Heliogabalus, polluted the globe, no philosophy was more neglected, none was more foreign to the spirit of the time, than that of all which demanded the coldest blood, the calmest contemplation, the most sober and purely prosaic inquiry, the philosophy of Democritus and Epicurus." "The age of Pericles was the blossoming time of the materialistic and sensational philosophy of antiquity; its fruits ripened in the time of Alexandrian learning, in the

two centuries before Christ.' While I have long since ceased to believe in "philosophical materialism,"] think that these are facts worthy of the candid consideration of those who use the word "materialism" as a term of abuse rather than in a descriptive sense. At the same time, the wisdom of employing in philosophical discussion word which is associated with theories and conceptions widely different, and which, therefore, lacks precise and deflnite meaning, may fairly be questioned The loose way it is now used, even by some of our best writers, is certainly without excuse.

B. F. UNDERWOOD.

ETERNAL HOPE. Hope-that bright and lustrous star,

Shining through the mists afar, Calling us from our despain To a realm more sweet and fair, From these earthly cares away Where we fain would ever stay. Friends who've gone from its, before, To that grand and glorious shore, Full of beauty and of light? Far removed from earthly hight, Come to whisper in dur ear That to them we're ever dear, That their angel forms are near.

If 'twere not for our bright hope-Hope! it goes beyond that scope-It is certain, it is sure. When we reach the eternal shore

Faith may do for other creeds, Full of dark and sinful seeds; But for us give Truth and Light Coming from that world so bright. We will spread this grand truth far, From where sunset's golden bar Opes the gates to the beautiful West, To where the fair resplendent East, Bears Sunrise on her glorious breast. It shall be the brightest dawn Ever seen in ages gone;

It shall fill the world with beauty Making sweet each smallest duty, Till the world shall close unite With the hidden realms of light. Hecla, S. D. PEARL G. LEIGH.

The instinctive feeling of a great people is often wiser than the wisest man.

HUMANITARIAN.

The Reed City Sanitarium.

This circular is addressed to the Spir-

itualists of Michigan and of the United States, everywhere. At our mid-winter meeting at Owosso, Mich., February 10, 11 and 12, a resolution was offered that we accept Dr. A. B. Spinney's generous offer to open and make his Sanitarium at Reed City, the Sanitarium of the State Society of Michigan, this being the first Sanitarium owned by a Spirit- | poisoned blood through the veins and ualist and opened to the Spiritualists, arteries. where the poor, the sick, the diseased in our ranks can have free treatment, operations, care and nursing, provided endowment funds can be raised to have free beds. The doctor offers these beds at a price less than the cost of the medicine, board and nursing, giving the whole investment—the hospital—free to | toring your kidneys. humanity, and the Spiritualists of the world. Mr. J. R. Francis, of Chicago, well said in his paper a few months ago, "We have a skelton in our closet, for We itual' (?) body as convertible terms, is sanitarium of our own, while all other churches and sects have." Thanks to the good angels and their instrumentality, that no longer exists. Now, to you as Spiritualists, we appeal. We ask your aid. Not for Dr. Spinney, but for those who are sick, diseased and needy in our ranks, for our mediums and our speakers who need rest, relaxation and building up. Here is a good Sanitarium, in a good location, some fifteen thousand dollars invested in the same, and more to be added as fast as the doctor can secure the funds. He has given his

> those who need his forty years experience, and all that medical skill and a Sanitarium can do for them. In connection with this resolution, the president, Mr. Dewey, was to appoint six ladies who were to receive all funds. and to decide who were to have the benefit of the endowment beds. We, as those ladies appeal to you. Of the funds thus raised, Dr. Spinney will draw \$5.25 per week to pay for board medicine, operations, nursing night and day, and washing, each patient sharing or having the benefit of the endowment funds, to have just as good rooms, care and everything as those who pay ten or fifteen dollars per week, the usual price charged at the Sanitarium for those who are able. All other sanitariums which have endowment beds have special rooms for them, keeping the bes for those who are rich-in world's goods -though perhaps very poor in spirit, but here the patient who is privileged to an endowment bed is to have the

life, his earnings, and all he may earn

into this enterprise, not as a money.

making scheme, but for the good of

appointed, ask your contribution to our fund in such sums as you may feel that you can give. Let us show to the world that our Spiritualism means helping our fellow-men, and that we love God by giving to these His children who are in need, in suffering. Fraternally, Committee:

pest room which is vacant at the time

of their arrival. We as the committee

MRS. MARTHA E. ROOT, MRS. MARY F. AYRES, Secretary, Lansing. MRS. JENNIE DeLANO,

MRS. ROBERT MERRILL, Grand Rapids. MISS CORA FULLER, Vicksburg.

Oxford.

MRS. EUGENE BROTHERTON, Treasurer, Flint

FROM MONTANA.

More Notes From a Worker.

My article under the above heading in the issue for July 8, has certainly raised the dust of thought-land; for I am besieged from all quarters with letters seeking information, all of which are of the same general nature; and I must beg space for additional matter in these columns.

A chain of unexpected and uncalled for incidents has transpired during the last few weeks, and has reached the climax within the last few days, placing many insurmountable obstacles in my way, which combined with the ill health of my mother, makes it necessary for me to resign my labors in this state and return to Joplin, Mo., in the immediate future; therefore it is impossible for me to answer all of my correspondents in person.

and healthy; but owing to the varying altitudes of various sections, the weather depends upon the locality, but as a rule the summers are short, mild and invigorating, with cool evenings. The winters are rather long, commencing in September. Snow may come ing in September. Snow may come one day and go the next, save in January, February and March, which are the worst months. While the temperature runs to 40 below zero in some places, it does not seem as cold as it does in Kansas and Missouri at from 5 and 10 degrees above zero. This is due to the light and dry air of this state, which allows a better circulation of the animal heat, than the damp air of other places, which goes right into the tissues. Taken as a whole, one in good health will enjoy Montana scenery and climate. For the good of those I am unable to answer in person, I give a list of persons that are staunch and honorable friends of our beloved cause, and who will answer questions, etc., for those that care to send them stamps: Mrs, F. D. McCormick, Box 147, Billings, Mon., and Mr. W. J. Scott. Box 132, of same place; Mrs. Hanna Larsons, Box 18, Deer Lodge, Mon.; Rossetta W. Merrick, 304 W. Granite avenue, Butte, Mon.: Mr. Geo. L. Hermsmeyer, Sheridan, Mon., and Mrs. P. A. Bertine, Alzada, Custer Co., Mon.

While lectures would go well here, the field demands some scientific facts. such as can only be had from reliable platform test mediums. Such talent could have a lasting impression in this state and do great good, but whoever does try this field, will have to do so for truth's sake alone, rather than personal gain, as it is a poor place for the latter. Mediums depending on circles and sittings will not do well under the present conditions. These are facts, and in telling them I have no ill will toward physical mediums and others needing private sittings, etc., but aim to save them trouble by saying that this field is not ready for their work, as a majority of the people fail to comprehend the true laws of the fine forces of spirit, and are therefore not able to give the physical phenomena justice, for they would be unable to determine frauds from the genuine, and would be likely to call it all fraud. I very much regret, my inability to remain here and see our cause produce much good throughout the entire section; however I hope other's may take it up where I have laid it down. Bozeman, Mon. C. S. TISDALE.

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FOREIGN COUNTRIES.

SATURDAY, JULY 29, 1899.

WREAKING VENGEANCE ON BONES.

A gentleman over there in England tells of a late visit he paid to Lutterworth, the reputed home, upwards of 600 years ago, of John Wyckliffe, who complete translation of the Latin Bible into English, and whose reformatory views seem to have anticipated Luther, the German reformer.

him the church, and the pulpit in it, which Wyckliffe used to occupy. In accepted as divine revelation, an the vestry was shown the tattered robe that once covered the "Morning Star of Brahma, the Hindoo God, derived his the Reformation." The visitor at this ancient shrine then adds:

nowadays. It can show us worm-eaten pulpits, and ragged gowns of bygone prophets; but where are its pulpits of living thunder?"

That is a fair enough question, and it is not probable anyone will attempt to answer it. At that time the people were sunk in ignorance; and Hallam, in his History of the Middle Ages, says:

period, not very materially superior, as a body, to the uninstructed laity, An inconceivable cloud of ignorance overspread the whole face of the church, pal's library, some four hundred and lights, who owe almost the whole of their distinction to the surrounding shoot of Zoroastrianism, could be darkness. * * One might justly say, that ignorance is the smallest defect of the writers of these dark ages."

But if we are to put trust in popular church history, poor John Wyckliffe, whose thoughts are credited with setting the world aflame; who battled transubstantiation, and many other errors of the church, claiming that all | probable they would have been ready property should be held in common; that the spiritual power is entirely separate from the civil; that it oversteps its bounds when it comes in contact with temporal affairs; that the church adverse to the claims of the priesthood. But, says this Christian authority. which we have condensed, "The church wreaked its vengeance on poor John Wyckliffe." He died, says the current Council of Constantine ordered his remains to be exhumed and burnt as a to those entertained by the church. whom was woven the story of the sarily a turn-coat, whether in religion This decree was carried into effect in Jews, and their fabled beginning. 1428, 42 years after his death, and thus all the world was taught that no one had a right to an opinion not entertained by the church head at Rome, the legal representative of Almighty God.

Before shedding too many tears because of the cruelty to the remains of Wyckliffe, the reader will allow us to place on record, along side of the other statement, the assertion of one of the ablest English scholars, a voluminous

"I must observe that Wiellf is a purely mythical person, who was invented to explain by allegory, and to introduce the Reforming and Scriptural movement into our country. * * * had been the bed of an ocean, then When the translation was actually fields of verdure, since man with bow made it is impossible precisely to de and arrow was pursuing game where termine. * * * The preface to the that indestructible arrow-head fell. Its Authorized Version ignores Wicliff altogether. * * * All I need say, the Wicliss myth was a recent concoction at the end of the reign of Henry VIII." [1547].

How glad we would all be if we could know the truth, and the truth only, in | law."-Rom. 3:28. regard to the early history of the Bible, for even the last half of what is usually designated the Middle Ages is little else than fiction; so it seems we must continue to grope our way in darkness and

POSSIBLY FIGURING AS A SAINT. A late diligent but unsuccessful search in Paris, for the burial place of David Paul Jones, of Revolutionary fame, who died in that city, leads to the conclusion that he was intombed in a rented grave, after the manner of Catholic countries, and when the rental ceased to be paid, his bones were dumped into a common receptacle. It matters not how great or how good a man may have been; if his friends fail to pay the priests for praying his soul out of purgatory, and the church for grave rent, his bones are cast into a service. He runs his establishment on trench with hundreds of others, where they are left to return to dust, if not dug up, blessed, and sold as relics of martyrs, to be distributed among the churches and appear as fragments of St. Anna, St. Mary, possibly as St.

"The Relation of the Spiritual to the ing cannot be named in a respectable Koenigsberg. A scholarly and appreci-Material Universe. The Law of Spirit journal. But the proceeds are used for ative historical review of the prophets Control." By Michael Faraday. Price the spread of the Gospel, so no one has of Israel and their works. For sale has been a success from the start, and 45 cents. For sale at this office.

STILL THEY COME.

All Europe seems to be emptying its surplus population on the United States. Nearly a third of a million has been poured in upon us during the last year. But, worse than all, the numbers in crease from month to month, so that during May lately passed, according to a recent official statement by the bureau of immigration, 53,954 were landed on our shores.

When the great overflowing hive of Europe first turned its attention hitherward it was to escape religious oppression. The Hugenots in the South, the Puritans in the North, the Quakers in Pennsylvania, and the persecuted Catholics in Maryland-all came to found new homes and new institutions free from church tyranny which they had experienced in the land of their birth. New incentives now influence immi-

gration, and a new class of machinery is employed to stimulate the uncultured hordes of Southern Europe to settle in America. They come with the blessings of the Pope to build up a great hierarchy, to re-establish power which has been lost by papal oppression in the old world.

A university for educating the priesthood, said to cost \$10,000,000, is in process of erection near the National capitol, while all around it are rising other engines as auxiliary aids for propaganda purposes.

Jesuits are at the head of this movement. They superintend the accumulation of money; they direct its expenditure; they plot and counterplot to undermine our free institutions, even trying to destroy our common school system, and prevent the general diffusion of knowledge.

This is no fancy statement. All know it is true. Holding the balance of power between the great parties, they are using that power to strengthen their outposts. What other religious body could have gained consent of this government to build a church at West Point, on a military reservation? And they must have promised to reward that party granting the favor with their political support. They vote one party into power, and crush the other, as directed by the Jesuit head. Two candidates in the field for Congress: They support and elect the one which will best serve their purpose. In this way they control our legislative bodies, Thus every department of government is conducted in Catholic interest, and | many things have occurred to strengththe subject party is made a tool for its en our belief."

WHICH WAS THE BORROWER?

Upwards of a hundred years ago, when Christian scholarship was not as The traveler said an old dame showed | profound as now, and when the magnificent stories of the Pentateuch were attempt was made to prove that name from Abraham-in fact was that distinguished character himself trans-"That is as far as Christianity can get | ported to the west of the Indus. By dropping the first letter in Abraham's name, and transposing the two last letters, they had Brahma sure enough. But hard was the fate of these superficial critics. Bible chronology, reliable history, and careful research did not harmonize worth a cent. The evidence was almost conclusive that the Penta-"Even the clergy were, for a long | teuch had no existence prior to the reputed Babylonian captivity; that it was probably compiled by Ezra from fragmentary legends stored in Assurbani-Brahmanical religion, clearly an offtraced back a thousand years before Ezra wrote; that if there was any piracy in names it was committed by the pretended Jewish writers, not by the Brahmans. Whatever the incentive, those who discovered the mare's nest soon abandoned it. Had they followed it up and found that Brahma had a wife whose name was Saraswati, it is to swear by this time that she was the veritable Sarah before the Lord, by special flat, amended the spelling of the

old lady's name. See Exodus 17:15. If the subject was worth the powder should hold no property; with several | to explode it, it would not be difficult to other propositions of a like character make it appear very plausible that Abraham was really the reconstructed Hindoo God, and that Sara, before her name was changed, was the identical queen of heaven. Abraham is represented to have been born at Ur, an account, in 1384. May 4, 1415, the ancient city near the Persian Gulf, and the Jewish romancer, probably, transported the god worshiped there to Haran and thence to Canaan, around

HOW LONG?

A well-formed flint arrow head was found at Chatham, Licking county. Ohio, a few days ago in boring for oil, at a depth of 1,562 feet. The record of the borings showed they passed through 126 feet of sand and gravel; then a twelve-footlayer of coal and shale; then there were 200 more feet of sand. At 1,490 feet the Devonian rock was struck.

Here is positive evidence that not once only but many times that region history alone would doubtless carry us back millions of years.

NOT SPIRITUALISM.

"We conclude that a man is justified by faith without the deeds of the

A very just "conclusion" in the estimation of the church. A person may keep the law and the commandments, live a strictly moral life, give his goods to the poor, and in every way aid the distressed, but if he lack faith in a virgin-born God, sired by the Eternal Father, he is an unbeliever, and, with the faithful is subject to damnation; and to aspiring ambition may be pelted with stones, or, in their absence, may be covered all over with personal abuse. That is not Spiritualism as we understand it.

PIETY A SHAM.

Lord Overton, of Scotland, a plous champion of the Christian Sunday, and a great philanthropist, is the proprietor of a factory, with many employes in his the "Lord's day," and oppresses his laborers by not properly compensating them for services rendered.

It is not necessary to cross the Atlantic to find multitudes of such cases. It is said the tenements belonging to Trinity Church, New York, are principally occupied by persons whose calla right to complain.

GEORGE T. ANGELL ON SPIRIT-UALISM

There was a time, and that not long past, when the belief in Spiritualism, if entertained was held in profound secreey. It is surely an encouraging sign, showing the profound change which has been wrought in a few years, when spirit guidance is not only directly acknowledged, but put forth as a claim for greater honors.

Thus George T. Angell, the founder the American Humane Education Soclety, and its president and devoted advocate of the Humane movement which has done so much to prevent cruelty, and teach mercy, in the last number of Our Dumb Animals, a paper devoted to the cause, has the following ar-

"We have just listened with profound interest to a sermon by one of America's greatest preachers, in which he relates how the life of Mary A. Livermore [as she assures him] was once saved during her travels in the West by hearing and instantly obeying a voice. She did not know whence it came but she leaped les the voice ordered her] from one side of a car to the other, and instantly the side where she had been sitting was crushed in and utterly demolished.

"It is widely believed by millions of the human race that there are sometimes near us spiritual powers [which we call guardian angels].

"Is this doctrine true? "Those who have read the 13th, 14th and 15th pages of our Autobiographical Sketches, commencing with the heading "Almost Providential," may think the foundation of our Massachusetts Humane Society and their subsequent history may have had some such help. "How happens it that through their

instrumentality millions of missionaries for the kinder treatment of dumb animals have gone out over the world in the form of that little book, "Black Beauty?"

"Whence came the more than thirtyseven thousand Bands of Mercy which they have already caused to be established in our country, and this little pa per of ours going every month to every editorial office in North America north of Mexico? "Were these things simply the result

of human thought, or were they the suggestions of other agencies which have power to influence us?

"We prefer to believe the latter, and

As Our Dumb Animals has a circulation of 50,000, and special numbers reach 200,000, and free copies are sent to the editors of over 20,000 newspapers, and another 20,000 sent out where they will do the most good, by a special fund for the purpose, it will be appreciated that this square avowal of spirit control and spirit guidance in the now world-wide organization of the Humane Education Society and the 40,000 Bands of Mercy, has been made.

When it is asked what good Spiritual ism has done, this grandest movement of the present time may be given in reply as incontrovertible.

BOSSISM NOT NEEDED. Bossism, so prevalent in partisan politics, is only a modification of a similar pernicious evil existing in all the churches. The Catholics have their Pope, or supreme pontiff. Subordinate to him are cardinals, archbishops, bishops, priests, deacons and abbots. hardly broken by a few glimmering | fifty years before our era; whereas the | Each is required to enforce the orders of his superior, whilst the layman is the slave of them all. Every church in Christendom is fashioned in a somewhat similar manner. The priest is the lash which compels obedience from inferiors and uniformity in thought and

There is no freedom in the churches the masses. Excommunication with exclusion from the society of the Lord's anointed and outer darkness are held in terror over all. It is truly pitiable to note the degraded condition of the humble laboring classes in some of the churches. They are frequently

Partisan bossism is less offensive than church bossism, because the victim can escape the terrible ordeal of excommunication by joining another party, and being branded a "turn coat," a grave offense with those who deny the right of progression. Every one who knows more to-day than yesterday, if he acts on that knowledge, is neces-

or politics. Spiritualism thus far has managed to get along fairly well without bosses. Occasionally one assumes this role, and altempts to practice it, but he soon gets a setback, as he deserves, and becomes conscious his volunteer services are not appreciated. The truth is, they who have gone out from the churches, and have become known as Spiritualists. suffering the censure of their former alted, and they so act.

A WEEK'S RECORD.

The Truth Seeker is keeping a close tab on the criminal and immoral action of the Christian clergy. In a recent issue it gave the names and addresses of twenty-seven of the "lights of the world" who had gone astray. Their offenses ranged through the cafalogue of crimes, embracing murder, forgery, counterfeiting, dealing in the "queer," wife-whipping, family deserting, embezzling church funds, grand larceny, drunkenness, the usual crime of preachers-seduction-taking the lead. And all the leading churches, Catholic, Episcopalian, Presbyterian, Baptist, Methodist, Congregationalist, contributed one or more of its soul-savers to swell the long list.

NAUGHTY POLICE JUDGE.

Judge Earnhart, of Columbus, Ohio, lately announced that hereafter all witnesses in his court would be required to affirm "to tell the truth, the whole and nothing but the truth, under the pains and penalties of perjury." This in place of being sworn with uplifted hand "as you shall answer to God in the great day." The Judge gave as a reason for his action in the premises, that "It is not right to interrupt business in heaven every ten minutes by calling on God to see what was going on in a police court."

"The Prophets of Israel." By Prof. C. H. Cornill, of the University of at this office. Paper covers, 25c.

LETTERS OF ADVICE.

Ever since we commenced the publication of The Progressive Thinker we have been in the regular receipt of "letters of advice"-written, of course, as a general rule, by kindly-hearted, intelligent persons who have our welfare at heart, and who wish us to conduct the paper along their peculiar lines only. Some of these letters are chockful of the spirit of human kindness and brotherly love, and breath a fervent wish for our success in harmony with the writof thought, without any regard whatever for the ppinions of others.

Again, there are those who deplore the fact that we admit articles from Mr. A. B. C. D. etc., until nearly every | ive Tainker. contributor of The Progressive Thinker would be left out in the cold if we heeded their advice, with no opportunity to express their opinions.

One important class doesn't like to have anything said detrimental to the interests of the Romish church, as it will drive the members thereof from investigating the claims of Spiritualism, and in that proportion weaken our cause. This class doesn't stop to think that what is disagreeable to them may afford others the most exquisite pleasure. The Progressive Thinker owes its greatest success to showing up the intolerance, the bigotry, the general cussedness and the prevailing superstition among the members of the Catholic church. One of the most important editions of The Progressive Thinker, and which created a profound sensation throughout the United States, was devoted exclusively to demonstrating the connection of leading Cataolics with the assassination of Abraham Lincoln, the data of which was furnished by Father Chiniquy. That one edition reached as high as 150,000. No other Spiritualist paper on this green earth ever attained that extraordinary high mark. It created interest everywhere. Three thousand copies were purchased by one man at Washington, D. C. Thousands upon thousands were utilized by Spiritualists everywhere. The A. P. A. bought thousands of copies to influence elections when trying to get control of the public schools that were in the hands of Catholics. It created

interest everywhere among thinking minds. No one attempted to refute the remarkable statements of Father Chiniquy. That edition of The Progressive Thinker was most wonderful. It started a flame of thought that still burns with unabated vigor. It was a milestone on the Road of Progress which will endure for ages. It was a cloud by day and a pillar of fire by night to those who wished to reach the truth; yet that remarkable paper would never have seen the light of day if we had regarded

the wishes of certain kind influential

friends who had written us "letters of

Again other "letters of advice" deplore the fact that we allow any one to disparage dri try to demonstrate the grossness of the Bible. It is simply disheartening to them to have this standard work of old theology assalled and its imperfections exhibited to the gaze of the world generally. It is distasteful to them to have the Garden of Eden,

Old Satan or the the Serpent assailed. To doubt that Eve was constructed out of a rib taken from Adam would never do! The Bible must be reverentially respected and nothing said against it. Thus, according to the wishes of many dear friends, we should expunge from the columns of The Progressive Thinker anything that speaks disparagingly of the Bible, leaving the space to be occupled by something "better." But "letters of advice" don't stop

with those who have a reverential respect for the Bible. Others contain particular advice and specifications as to physical phenomena, claiming that not one figure out of a hundred that appears from the cabinet is a genuine materialization: that the garbs worn by the purported spirits if examined under the light of day and science with a microscope, would be shown to be constitreated as having no rights but to be tuted of very earthly fabric-not angelic in the least. They claim that a genuine materialization is very rare, indeed, and that a full form materialization can only appear with exceptionally fine conditions, not obtainable in a promiscuous circle. They assert that every purported spirit yet caught, up to date, has been clothed in the coarsest on the bed close beside. of fabric, without exception, and of earthly make, too, and that they have a right to suppose those not grabbed are generally dressed in the same crude, unhealthy and unwholesome material. They claim that the dazzling illuminated texture that appears on the person of the purported spirit, when examined under the beams of sunshine, appears coarse and dirty, and unfit for a mortal to wear. They assure us that while materialization is a grand fact, that the trickster can produce manifestations that so nearly resemble the genuine gersoll lies there as natural almost as associates, need no tyrant's lash to tell that they have practically driven many life on his bier, not even dressed for the more loudly than Ingersoll himself. them what to believe, or what not to honest mediums from the work. In believe. They think belief should be view of these statements, they deplore based on knowledge, not on the dictum | the space we give occasionally to physof any man or set of men, however ex- ical mediums, detailing what is said to occur and that in so doing we are only

injuring our paper. Then comes the other side with their "letters of advice." If an impostor is exposed, and the facts sworn to by a dozen respectable witnesses; or if a rascally medium is brought to light with confederates, then the "letters of advice" come in, regretting that such a thing should be done; that the medium exposed is genuine; that the witnesses are disreputable saloon-keepers and liars, and that Spiritualism is greatly injured by such a course. In fact there has not been a single important thing published by The Progressive Thinker, of whatever nature that "letters of advice" have not been received suggesting something different, and if they had all been respected the paper to-day would not contain a single line-it would be a

What do these "letters of advice" teach us? What good lesson do they impart? What use do they subserve? Each writer, in the goodness of his heart, wants us to follow some particular line regardless of the wishes of others, forgetting the important fact that what is poison to one person is nourishing food to another; what one uislikes, another likes. What is light to one may be darkness to another; and so it goes among our multitude of readers. But is is a stubborn fact, however, that confronts our readers, that The Progressive Thinker has flourished, and is flourishing, and will continue to flourish. It is the largest paper published to-day, by far, in the interest of Spiritualism. It is the only Spiritualist paper that has adopted the Divine Plan in its business whereby a portion of the profits of the office flow back to its subscribers in one unceasing stream. . It will continue to flourish notwithstand- For sale at this office.

ing the many kind "letters of advice" ceceived during the last nine years could demise prophesying the paper's early demise. unless we change "our course."

It is not strange to us why these "letters of advice" come flowing to us in one unceasing current, commencing almost with the first issue of the paper. No two see exactly alike; the divergence commences, perhaps, in some trivial matter connected with a dishonest medium, and widens as time passes on, equally as much as the views of the blind men in regard to the shape and texture of the elephant. We rarely answer these "letters of advice," for time er's own convictions and prevailing line | will not permit us to do so. They are received in the spirit of genuine kindness and brotherly love, whatever their nature, and then we go on in the even tenor of our way, weaving the web and woof of success for The Progress-

In conclusion, we thank all the kind friends who have written us "letters of advice." Some are profound thinkers; some have a national reputation; some are leading authors, and others are among the brightest intellectual lights, and we have the most profound respect for them, though we are unable to follow all their "letters of advice," for if we should do so, they would lead us into chaos and ruin, and darkness, for each one points out a different road to success, and each one will solemnly assert that HE IS RIGHT!

A HOPE ONLY. "Gath." the well-known press correspondent, writing over that nom de plume for near half a century, in a late published letter, says the great Bayard Taylor, the brilliant descriptive traveler, bred at Kennett Square, Chester county., Pa, and which was his real home, was cordially hated and abused by a very wise class of church bigots who called him a "literary fraud." This, probably, was because Mr. Taylor was a Liberal in church matters, a humble printer, and lacked a classical education. Can anyone tell what became of his maligners? That is a thing worth knowing. - It is hoped the fate of any literary athlete who shall copy their habits in these later years will not be

LOVING THOUGHT.

We have need of aspiration, and of in spiration, too, And we love our angel guides who bring us aught. But the most essential angel in this

Thought. This world is full of trouble, whether borrowed, whether owned,

Is that silent little angel-Loving

But the people must a lesson once be taught; That their troubles can be lightened and their spirits sweetly toned If they listen to that angel-Loving

Thought. It is human to get angry—it is better t

It is easy to be just-and spirit ought-But a heaven we can fashlon on the earth where we now live

If we only heed the angel-Loving

Thought. Let us listen to the voices of our dear ones over there, And appreciate the knowledge they

have brought: But the dear ones in the body need a heaven bright and fair; . Need a heaven and the angel-Loving Thought.

DR. T. WILKINS.

Grief of the Ingersolls. A special dispatch to the Chicago Tri-

bune on Sunday last contained the fol-

"Death maintained possession to-day at the home of Colonel Robert Ingersoll, high on the Dobbs Ferry hills. thoughts of an immediate funeral were put off; widow, daughters, and other members of the family refused to have him buried. They could not bear to give him up. The end, it was said to- never drove him to his bed or forced was fearful of worrying us. day, probably would be cremation.

"All day Mrs. Ingersoll, Mrs. Brown and Miss Maude Ingersoll sat in the death chamber. Since Colonel Ingersoll died they have not left the room for a pain, and he began to feel that the malminute. They sleep there, and what ady was not serious. little food they eat is taken there.

"On a bier where the embalmers left natural as in life. Beside it is a couch where the widow lies by day and sleeps dead man's hand. The daughters rest "'We can do nothing,' said Mr. Far-

rell. Colonel Ingersoll's brother-in-law. 'Not even have the death notices been sent to the newspapers. No arrangements for the funeral have been made; there may not be any funeral at all. "'Mrs. Ingersoll and her two daugh-

ters chinot bear to let him out of their sight. They know it means forever. They cannot bear the idea of putting him away for all eternity. Until they can we can do nothing. They will not even leave the room now. Colonel Ingrave. There the three women watch him and talk to him and fan him as if he were alive.

"'To-day they are trying to make up their minds to have the Colonel cremated. I think that it will be the final outcome. We had thought to have the funeral on Tuesday, but that is indefinitely postponed."

"Human Culture and Cure, Marriage, gexual Development, and Social Up building." By E. D. Babbitt, M. D. LL.D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75c. For sale at this office.

"Wedding Chimes. By Delpha Pearl Aughes." A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the blank sheet, killed by "letters of ad- use of the Spiritualist and Liberal ministry. Price \$1. For sale at this office. Man the Microcosm-His Infinite and Celestial Relations and Spiritual Powers. Of this pamphlet by a Spiritualist | Conn.

of thought and experience, Lyman C.

Howe speaks highly. Mrs. Mary A.

Livermore, a most competent judge. tells of the delight and benefit to her husband and herself in reading it. The booklet, by G. B. Stebbins, is for sale at this office. Price, 10 cents, postpaid. "Poems of Progress." By Lizzle Deten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be trensured and richly enjoyed by all who subsided. love genuine poetry, and especially by Spiritualists. The volume is tastily

printed and bound. Price \$1. "Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Thiough Organic Processes, or How the Spirit Body Grows." By Michael Feraday. Price 10 cents.

R. G. INGERSOLL DIES SMILING.



End Comes Without Warning to the Great Agnostic, at His Summer Home at Dobbs Ferry, N. Y.

BEEN LONG SUFFERING FROM beat you another game of billiards." THE WEAKNESS, BUT DID NOT BELIEVE IT TO BE SERIOUS-TO BE BURIED IN THE EAST.

New York, July 21.-Special to Chicago Tribune.-Colenel Robert G. Ingersoll, orator, author, lecturer, humanitarian, agnostic, and lawyer, died to-day at his country home, Walston, Dobbs Ferry, N. Y., of heart troubleangina pectoris. He did not die as he would have

chosen to die-slowly, conscious to the last. The end came in the twinkling of ter. He sat in his chair and yawned. an eye-instant transition apparently His wife noticed his tongue. from good health to death. The smile that started to mantle his features chalk." never was finished. He died before his wife could seize his hand.

A few days ago Colonel Ingersol spoke to his brother-in-law, C. P. Far- took on the blankness of insensibility. rell, of Clark Ingersoll, his brother,

a day that I don't think of Clark. It was hard to give him up, in the prime ning out of the room to arouse the of manhood, when life's sunshine was household. full in his face." They chatted on and Colonel Ingersoll family was present. One brought spoke again, slowly and solemnly:

"When I was a young man," he said, all had learned means to avert collapse. "I wanted to die suddenly. No linger- They tore off Colonel Ingersoll's coat, ing for me. But I have changed now, took off his shoes and stockings, and I want to die slowly. I want to be con- put his feet into a hot mustard bath. scious to the last. I hope to know the Mr. Farrell ran for Dr. L. H. Salissensations of approaching death. I bury, who has a place next door, and have some things. I want to say."

SMILE, AND THEN DEATH. These things were not said, as he did | village.

not know death's sensations. A fleeting smile, a slight backward fall of the head, and life was at an end. The great But he was too late. Dr. Salisbury was agnostic was dead at 11:45 a. m. Though the members of his family and listening for his heart beats. were in the house, they had not time to get to his side. Only Mrs. Ingersoll and the housekeeper. Miss Sharkey, who a twitch of a muscle, not a spasm of

Colonel Ingersoll went to Dobbs Ferry applied the oxygen to the Colonel's nosin May last. Walston is set high on the trils. They tried to induce artificial res-Hudson Hills, the great stone-turreted piration, but it was of no avail. Death house surrounded by lawns, trees and had been instantaneous and science was flowers, with a sweep of the great river powerless. below. Walston belongs to his daugh- "It is a fearful blow to us all," said ter, Mrs. Walston H. Brown, but all the Mr. Farrell, when a reporter called at family lived there in summer with her, the stricken home. "The world never and with the Colonel in New York in will see his like again. He was the

known he had heart trouble, but it never let us know how ill he was; he him to give up his busy work life. He consulted several specialists, and medicines were prescribed for him which gave him relief during an attack of

But a few weeks ago his trouble grew a little more serious. The attacks of him lies Colonel Ingersoll, looking as | pain became more and more frequent and more lasting. Pains chased across his chest and there was a feeling of opby night, so near that she can take the pression. No one thought it serious even then; he least of all.

INGERSOLL'S LAST NIGHT.

On Thursday night the family gathered in the billiard-room. There were the Colonel and Mrs. Ingersoll, Mrs. W. B. Parker, her mother, Mrs. Walston H. Brown, and Miss Maude Ingersoll, the daughters, C. P. Farrell and Mrs. Farrell, the latter Mrs. Ingersoll's sister; Miss Eva Farrell, their daughter, and Mr. Brown, the Colonel's son-in-law. It was a merry family, and Colonel Ingersoll was the merricat of all.

He made some difficult shots, and every one laughed uproariously, but none ing can be done until to-morrow, when At 10 p. m. Colonel Ingersoll down his cue, and with Mr. Farrell he strolled to the piazza and lighted a address in Boston at the Hollis street cigar, taking his seat in the old white theatre, June 2. His last lecture was rocking-chair, in which he sat so many delivered in New York. on May 14, years. He smoked on, and looked at when he spoke on "Liberty," at the the stars as they glimmered above the Montauk Theatre, Brooklyn. It was

getting up and starting for his room. First to come down stairs in the morning was Miss Eva Farrell, who had just come from the room of Colonel Inger- gue the famous Russell will case. Even soll and his wife, the big, sunny room to-day he was preparing a new lecture, in the southwestern corner of the great house, overlooking the Hudson a mile

"Uncle Bob had a bad night," she a few days before he died he intended said. "He was sick at his stomach, and couldn't take anything except a cup of to lecturing. coffee for his breakfast." "I hear you had a bad night," said

below.

at 10 a. m. "Well, not so bad," said Colonel Ingersoll. But the family argued with first reported. him, and he decided to call Dr. A. Alexander Smith, his regular physician, got abroad telegrams began to pour in

Mr. Farrell, when he saw the Colonel,

DOUTOR. "Will you be there to-morrow?"

asked Colonel Ingersoll over the telephone, and Dr. Smith said "Ves." "Then I'll drive over and see you. Is t an appointment?"

Dr. Smith said he would expect him, sale at 11:3 cmg. and told him to keep on taking nitroglycerine tablets that he had prescribed Old Records." Told by Paul Carus. once in fifteen minutes till the pain This book is heartily commended to stu-

gersoll lighted a cigar, and sat down in Buddhism in its spirit and living princihis favorite chair, while Mr. Farrell ples. Spiritualist or Christian can went over to the hammock in the cor- scarcely read it without spiritual profit. ner of the plazza and fell asleep. When Price \$1. For sale at this office. he awoke from his doze it was almost 11:30 a. m., and Colonel Ingersoll had

arisen from his chair. "I'm going up-stairs for a moment,"

MALADY OF THE HEART-HAD, he said, "and when I come down I can Mr. Farrell accepted the challenge,

and sat down to wait for the Colonel, who went to his room, where Mrs. Ingersoll was. He sat down in a chair across the room and smiled at his wife. "How do you feel?" she asked, and the reply was: "O, much better."

"Luncheon is almost ready," she said. 'Let me have it sent up-stairs for you." "No," he replied decidedly, "I don't want anybody to wait on me yet." Little did they know that these were to be the last words he ever was to ut-

"Why," she said, "it's as white as

Colonel Ingersoll smiled for just the smallest part of a second, then his head fell back. His jaw fell and his eyes "He has fainted," cried Mrs. Ingersoll to the housekeeper, Miss Sharkey. She "Do you know," said he, "there is not | looked, but to her it meant more

"The Colonel is dying," she cried, run-In a moment every member of the

Mr. Brown jumped into a grocer's wagon standing at the door and drove down the hill to the drug store in the

brandy, another a hot foot bath. They

He was on his way back again in & minute with a retort of pure oxygen. there, holding Colonel Ingersoll's pulse "The Colonel is dead," he said.

He had died instantly. There was not

were in the room, were with him. pain. The heart simply had ceased to There was nothing they could do, al- beat. There he sat in his chair, his though they tried everything, and the head fallen back. A smile was frozen doctors, who came soon afterward, did on his features. Drs. Judson and Harbrouck came and

most affectionate man I ever knew. For three years Colonel Ingersoll had The family life here was perfect. He

STANCH IN HIS BELIEF.

"He told me once he was sure he never would change his belief in regard to religion unless he should lose his mind. The family were as one with him in his belief. It does seem hard-a man past 65-had the Colonel lived he would have been 66 on August 11 next. He had made an engagement, too, to deliver a lecture in Saratoga on Aug. 2." To-night the body was embalmed. No arrangements have been made for the

funeral. It will probably take place on Monday from the home in Dobbs Ferry. The Ingersolls have no family burial plot in the East-only one in Peoria. Ill., where Colonel Ingersoll once practiced law. It has been decided that the body will not be taken there. It will be buried here-either in Sleepy Hollow Cemetery, Tarrytown, beloved by Washington Irving, or at Woodlawn, just over the hills from Dobbs Ferry. "It will be a secular funeral. of course," said Mr. Farrell, "and perhaps

pall-bearers have been selected. Nothhis widow and his daughters can talk it over. Colonel Ingersoll made his last public

we will not even have an address. No

for charity-the relief of sick soldiers "This is a beautiful world," he said, and destitute families-and \$700 was raised. His last appearance in court was in June, when he went to Camden to arthough he had told no one the subject. The law had attracted much of his attention of late, and he told his family

> Technically Colonel Ingersoll died without medical attendance. Dr. Judson, Dr. Salisbury, and Dr. Harbrouck all agreed that he died of heart disease -not of an apoplectic stroke, as was

> giving more time to it in future and less

As news of Colonel Ingersoll's death Who has a summer home at Greenwich, on the stricken family. The first to arrive was one from Charles Broadway MAKES APPOINTMENT WITH THE Russ, the blind millionaire, who is also an agnostic. Many of the neighbors

> "Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the wellknown author. Price 15 cents. For

called with words of condolence.

"The Gospel of Buddha, According to dents of the science of religions, and to After his telephone talk Colonel In- all who would gain a fair conception of

> "Thomas Paine: Was He Junius?" An interesting pamphlet by Wm. H. Burr. Price 15 cents. For sale at this

terest in psychics among the French the

editor of the Revue Parisienne decided

to print some matter upon the subject.

He would have it discussed by the

the greatest writer, and the greatest

mathematician -namely: Tissot, Flam-

marion, Sardou and Rochas. The ques

tion was to be discussed in entire

seriousness. The famous picture of the

mediumistic apparition was remem-

bered. Tissot had been a tireless in-

vestigator of Spiritualism. Would the

theories upon this subject are peculiar.

He says that during the last twenty

years there have been few mediums

It is in these exceptions that Tissot

letter is worded in a careful manner,

TISSOT'S OWN STORY.

Here is the story, as Tissot wrote it,

of the scance with Eglinton, when he

no deception and which has made him

After dluner we go upstairs to the

spirit-room. The circle is quite numer-

ous and sympathetic. Mme. Davies and

out. I am placed between Miss and

Mme. Davies. The gas is extinguished.

Now, in the chamber chosen for the

experience the medium enters in a

trance and seats himself behind me,

From time to time he walks back and

forth in an agitated manner, clasps his hands, kneels, walks about in the ob-scurity as if he could see plainly

without colliding with anything, and

sinks into a low chair behind me which

creaked with the slightest movement.

He goes to sleep. I take note with my

neighbors of different things. From

time to time we sing. The "control

Joey" warns us not to cease talking,

because the least silence or anxiety

upon the part of any one fatigues and

"Katle is there," announced a voice.

Therewith some one signals me to look

to the left behind me at a light. It is

the form of a female. I look too soon:

I hardly see it and the form vanishes.

I looked too soon. The manifestation

has become neutralized by my anxiety.

I now keep from regarding it until the

form shall be distinct. After two

wait a while, then softly I turn to the

FIGURE TAKES FORM.

her breast. Then I could see no more.

Joey tells me that Katle is not en-

tirely formed, that she will come again

and prays me not to look until the appa-

rition is complete. We conversed cas-

ually. My neighbors, on seeing the

materialization of the figure, cried

There was Katie, who appeared this

time more distinct. She is certainly the

living picture that I have before me.

enveloping his head in the form of a

KATIE AND THE GUIDE.

Some believed it was Ernest, the

"controle," or more likely the guide of

A few moments passed in waiting and

"Two lights near you, M. Tissot, two

I turned to my right; reunited the

hands of my neighbors to the right and

the chain, for the purpose of turning

more white, as if portions of the moon

had been taken and put into the hands

of the apparitions. It was the form of

the same man of a slightly Indian

aspect leading the young girl-Katie. I

had hoped to see. It is truly Katle."

I observed all, the folds of the dress,

O. yes, it is Katle and the guide.

the medium.

conversation ceased.

May I look?

forms. O, how beautiful."

The head, draped, seems to me too

the breast; the light is bluish.

a believer in Spiritualism:

Obscurity complete.

weakens the medium.

Ten Thousand Papers Examined Weekly for The Progressive Thinker, by the Chicago Press Clipping Bureau.

Articles on Spiritualism, Occultism, Psychic Force, Prophetic Dreams and Remarkable Visions, Spontaneous Spiritual Phenomena, Apparitions, Etc., taken Therefrom to Enrich Our Columns.

TISSOT.

He is a Firm Believer in greatest artist, the greatest astronomer, Spiritualism.

THE GREAT FRENCH PAINTER AND AUTHOR OF THE LIFE OF CHRIST CAME TO DIS-

COVER HIS MODEL. Tissot, the creator of the "Life of great creator of the "Vie de Jesus," the Jesus," has declared himself a Spirit- writer upon Christianity, say that he ualist. Those who saw the wonderful was a Spiritualist? He did. He said series of paintings at the Art Institute | that he believed in it. In his letter for last winter and who read his fervent publication he was reticent to go into tribute to Christianity in the Century detail of his experiences or to be too Magazine might be well prepared to definite for the reason that it would doubt this assertion were it not that the give occasion for the impositions in artist has written a statement over his charlatans. In the charlatans who culown signature. The fact came out in livate the "extensive field to gather connection with the story of an early money from the simple and dupe their picture which he has just disclosed, and followers," he does not believe. His It is quite a story, a ghost story, romance, and absolute truth all in one. Incidentally it might be called news, but must not for a moment be con- that could produce results that were sidered as such until the reader has marvelous. But between the years 1881 had the good of it in the old-fashioned and 1885 there was a period of spiritual manner. It would run about as follows: manifestation that came "like a tidal Once upon a time, which is to say wave, mounting and receding and twenty years ago, there lived an artist astonishing investigators." who was destined to become the most famous painter of his day. He was already great as a painter of Parisian beauties, for he was 40 years of age, had been passed amid the environment blind. He believes, and says it simply, of Parislan galety, there was a serious but he makes his reservations. The deturn to his disposition; he had that ception has not escaped him." introspective cast of mind which prompted him to turn his eye into the darkness of human mystery and endeavor, if possible, to see into the forms saw Katie; the seance in which he sees and features of the unknown.

Not being satisfied with the revelations of his artist mind be turned to occultism and thereafter he visited many Spiritualistic mediums; prompted somewhat by a discerning and intelli- her daughter, Maning, Hunting of Bosgent curiosity, but still more by the ton, and a lady. Our places are pointed cravings of his soul. There were few of the greatest in France that he did not visit. He saw many evidences of deception and he was not satisfied. Even the most skillful he suspected of being charlatans and they could not overcome his intelligence. Still he thought that they might be merely impostors in a field which contained the

EXPERIENCES IN ENGLAND. Between the years 1881 and 1885 he visited England. There he came across a number of Spiritualists whose doings

he could not fathom and whom he therefore could not decide to finally disbelieve. Among these were Cecil Husk, the Fowlers, the Colemans, the Everetts, Akasakof, W. Crookes, the Cook family-from whom the famous Katie King arose-and many others then at the height of their fame in a wave of Spiritualism that was sweeping across Europe

Finally he visited Eglinton, the greatest of them all. This was the man who, according to the writings of M. Ramband, had the ability to go into a trance and evoke a spirit which could be seen to arise from his chest, coming at first minutes the light appears again. I in a bluish vapor like the smoke of a cigarette and gradually materializing left. I see then a human form, illumiinto a spirit which was luminous in the nated by a lit fireplace, and parted at | truths. They may contain some truth | the material means of spiritual utterdark and could be seen and felt.

It was there that the great painter

saw and still maintains that he saw Katie. "Her angelie smile," her chin, her small neck, as it appeared amid the drapery that fell over her breast, her whole form as he had painted her so many times appeared to him in such perfection that he was satisfied-or deceived, as you wish to take it. This man, who was to become famous by his knowledge of form, however, said it was "truly Katie's." Once again he put her upon canvas as he had seen her in spirit life accompanied by her spiritual conductor. He called it the "Mediumistic Apparition."

In the art world the picture attracted attention and was reproduced in French engravings. The girl was a picture of childish faith and simplicity; unanimously: "O, what a sweet face. guilelessly beautiful and as different How pretty." from a Parisian beauty as could be imagined.

TURNED TO HOLY THINGS. From this time the tenor of the The face is blue, as if illuminated by artist's life, or, at least, the manner of moonlight. Yes, certainly it is my his livelihood, was changed. He forsook | Katie. But she disappeared before I the Parisian capital and became a pil- was able to see her hands clearly. grim in the Holy Land. Year after year In a few moments she reappeared, he traveled and sketched, sometimes on and this time I observed all. The two an Arabian horse and sometimes with hands joined have the appearance of his plodding Jerusalem donkey. He fol- holding phosphorus, lit as if by eleclowed in the footsteps of the Savior of tricity focused against the stomach. mankind; he studied the ways of The figure vanishes. Is this the end? Oriental dancers that he might paint a A light then rose at my right; it is the Salome; he copied all the scenery that form of a man of dark complexion, red would enable him to put on canvas the lips, and black hair, with white muslin life of Christ as it was.

After many years his work was ac- turban and draped over the body. His complished. He was the most famous hand presents a luminous appearance painter of his day. He had given the which lights his form. He passes to world an entire new conception of my left, behind me, traverses the room scenes in the life of Christ, quite as im- before us, shows himself to the persons portant in the world of art as was Ben at the right, and seemed to disappear Hur in the line of literature. These through the floor. paintings were the "Life of Jesus." which aroused so much comment in this country last winter and which were exhibited at the Art Institute. It is probably unnecessary to recall that many American preachers objected to his representations because they were too realistic rather than idealized, as they

thought the life of Christ should be. But to go on with the story. It so happened that some twenty years from the time the "Apparition" was painted there was a renewed curiosity in France and, in fact, over the entire world with regard to psychic force, more easily. I saw then an admirable group lit by the same blue light-but

telepathy, and Spiritualism. It is a curious fact of history that Spiritualism arose with and has followed the progress of telegraphy. Shortly after the invention of the tele graph came the "Rochester knockings' or "spiritual telegraph," from which the raising of ghosts was an afterthought. she is. She is more beautiful than I It was the boast of the Fox sisters that they had "outdone Morse's invention." The atomic wave theory has turned ghost, telepathist, psychist. This is hand of the man approached Katie, as grading, impure influences and results merely in explanation of how the story if to light her better, the other circled of the Romish confessional, as proved when he himself interrogated the and freedom of the individual in the of Tissot and Katie came out.

SYMPOSIUM ON SPIRITUALISM. her like he would his child or sister. lives. Price, by mail \$1. For sale at less foolish misinformation about ditions of environment and life that In accordance with the awakened in- And then, while I continued to feast this office.

I felt a skin as soft as that of an infant; the epidermis seemed to me to be warm and living, and she bore always that same expression of beatitude; of ntense happiness. I recognized exactly the kiss of Katie; I knew her kiss in reality. She leaned as if to give me a second kiss; she retired slowly and disappeared entirely. All the assistants saw it, each and all from the positions they were occupying; one the profile, the other the face. I was, so it seemed, illuminated almost as much as the luminous spirlt and so were my neighbors; the entire group was tremendously impressive. What surprises and incomprehensibilities in this world of beings, human and superhuman. And that was all.

For an artist-a great artist-to be deceived in the countenance of one he loved by means of artifice is at least interesting. Considering that it comes from Tissot, the picture of Katle and this almost passionate story of how it originated is not equaled in the history | be accepted. of Spiritualism so far as it has been written. In writing of all other Spiritualists he speaks as an investigator.-Chicago Tribune.

DEBATED THEORIES.

A Philosophical View of the Situation.

Christian Science and Spiritualism are probably the two subjects concern- to see the negative. ing which there is the most popular controversy these days. The rapid growth of the former and the interest | upon it. excited concerning the latter by the statements of Dr. Hodgson and Proturn have set everybody to arguing for posure, but in a less marked degree, or against the two theories. Which side | and Jeanes decided to pfint it. He told position to decide. It is certain, how- in a few days. ever, that the increasing popularity of | Burnes called; and when the pictures converts. It is equally that the open | first one and exclaimed: profession of belief in Spiritualism by scientific men like those named cannot be offset by the ordinary flings at has faith, and especially Eglinton. His and in order that there be no mis-But he had not yet commenced his life interpretation it is only just to quote ing their belief in Spiritualism. They fore in all my experience." work. As has been the case with many the comment of the editor with whom | may be mistaken, but their error will painters, he was destined to not enjoy Tissot arranged for publication. He not be exposed by the process of the rewards of immortality till he had writes: "It will be seen that if M. abusing them, and it cannot be denied passed three score. Although his life Tissot has the faith that faith is not that abuse and ridicule rather than argument and reason are the stock weapons of those who oppose Christian Science and Spiritualism.

And it is singular to note that among | door. the most violent opponents of the two theories are the professed Christiansthe clergy and laity of most of the organized sects. The most severe denunclations of Christian Science come from Christian churches, the most outspoken enemies of Spiritualism are people whose creed is bottomed on the hope of immortality, which Spiritualism professes to demonstrate. There is a con- after him.—Chicago, Inter Ocean, fusion of ideas somewhere.

For Christian Science, whether it accomplishes what is claimed for it or not, is founded upon the creed of the Nazarene. It bases its pretensions upon the injunction to heal the sick, and when it is challenged with the assertion that the day of miracles has passed, it answers by demanding the authority for the assertion. It points, moreover, to its reputed cures as proof that the personality and superior attainments. power to heal did not end with the early church, but exists to-day. Such a the church. Yet the church will none

of it. So, too, with Spiritualism. The faith of the Christian is in life beyond the no knowledge respecting the matter. a Spiritualist, she is not a fanatic, but Yet when Spiritualism professes to has based her belief upon scientific demonstrate the truth of his belief he study, thorough investigation and perassails it with as much bitterness as he attacks those who deny immortality. a very interesting and comprehensive His attitude is that of one who prefers style, not only what she thinks, but hearsay evidence to the testimony of why she thinks so. Her lectures are his own senses-blind faith to actual | what Spiritualists call "inspirational;"

ence and Spiritualism are demonstrated its speak, or, to put it in another way, and some falsehood; they may contain ance. After placing herself under the no truth at all. But whether they be spirit control, she is able to speak upon investigation, nor will their falsity be given profound scientific lectures be- that I have been unfit for any physical demonstrated by refusing to examine fore audiences of learned men. While or mental exertion for days at a time. small, hardly as large as an apple. It grew. I saw the figure of a female en- their claims. It is inconceivable that in Colorado recently she lectured often tirely formed, looking towards me. It hundreds of thousands of otherwise in interests of woman suffrage during level-headed men and women should the suffrage campaign. She has also is Katic, yes, it is truly she. I recognize have become monomaniacs sim- lectured for the W. C. T. U., and variher chin. She seems to me to be smaller than I had been in the habit of painting ultaneously, and unless we credit such ous other causes as well as in the intera theory we must admit that there is at lests of Spiritualism. Her descriptions her. I recognize the features of her angelic smile, full of sweetness. Yes, it least a prima-facie case for Spiritualism | are also-said to be wonderfully accuis truly Katie. Her neck is visible, so and Christian Science.-Chicago Chron- rate. small within the drapery that falls over | icle.

WHAT SPIRITS DID. Directed Pete Martin to a

Gold Mine.

vert almost anybody to Spiritualism.

George E. Hall, the Turkish consul. a diverting way to pass the afternoon. and his friend their names, histories. secrets and a great deal more besides.

Mountains. erty. He found great excitement pre- priest, it will be perfectly safe. There vailing over the discoveries just made is not a Christian within 100 miles of along this ledge. They had found a here." quantity of apparently rich ore. Mr. Martin got mining men to investigate, left in my left hand, so as to not break | and they reported that the ore was sylvanite, very like the Cripple Creek ore. Mr. Martin believes that he has every reason to expect the development of a

new Cripple Creek on his own land. Since then Mr. Martin tried to find the medium who told him the wonderful story and cross-question him a little, but he had disappeared.-New York

cried in a low voice: "How beautiful World. "The Priest, the Woman, and the Confessional." This book, by the well the arrangement of the hands, One known Father Chiniquy, reveals the deher form. He had the air of caring for by the sad experience of many wrecked

To Have His Picture Taken.

Here is a real ghost photograph with an affidavit to prove its truth! Joseph Jeanes, of Chester, Pa., a man past seventy years, of age, whose in-

photographer's dark room! On oath he states that while he was developing a plate a few days ago the F. Benson, after denying all allegations ghastly outline of a man long dead appeared upon the negative beside the pic- | defense that she and her husband are ture of the man he had photographed. The latter being a friend of the dead man, recognized him immediately. The results gained were not due to any tricks of the photographer so common to-day, and were a genuine surprise to him. Mr. Jeanes has taken his affidavit to the truth of the picture, and, as he comes from good Quaker stock, it will

This is how the ghost appeared in the picture: A man who gave his name as Burnes went to Jeanes' establishment to have a photograph taken. Burnes, who is an athlete, had the picture taken in his athletic costume. The exposure was made and the plate was being developed when something white appeared upon the negative mixed in with the background, At a loss to know what it was, Mr. Jeanes threw the plate away.

"Guess we'll have to try again," he remarked to Burnes, who was waiting Lafayette, and several visitors from

The second exposure was made and the same mysterious shadow appeared

"Something wrong with that plate, too," said Jeanes, and he made a third fessors James, Hyslop and Newbold re- exposure. The same shadow appeared specting the authenticity of spirit re- like a fatal stain upon the third exhas the better of it we are not in a Burnes to call for the finished pictures

Christian Science denotes many new were handed to him he looked at the "Good heavens! How did that get

there!" "I am as much at a loss to account "cranks" and monomaniacs. Intelli- for it as you are," replied Jeanes. "My gent, hard-headed people are becoming dark room is all right. My developer is Christian Scientists; others are avow- good. That never happened to me be-"It's my trainer," shouted Burnes,

> still fearfully agitated. "Your trainer?" repeated Jeanes blankly. "And he has been dead four years!"

erled Burnes, dropping the photograph in dismay and retreating towards the "Come in to-morrow and we'll try it

again, to see if the same thing appears," solicited the photographer. "Not if I know, myself," replied

Burnes. "You couldn't get me into that studio of yours again with a team of mules." He darted out of the door and down the street as if an army of spirits were

Mrs. Kates at Grand Rapids.

The Grand Rapids (Mich.) Herald

Among the most interesting of the lecturers are the Rev. and Mrs. G. W. Kates. They are interesting, not only because of the remarkable work that they do, but because of their general Mrs. Kates is a southern woman, Georgia being her parive state. She philosophy certainly does not antago- has many of the strong characteristics nize Christianity. If demonstrated it of the women of the south, notably a should rather be a powerful adjunct of charming manner, graceful speech and attractive personality. She has also resided in Philadelphia, but the present home of Mr. and Mrs. Kates is in Rochester, N. Y. Mrs. Kates is in many grave. And it is faith alone, for he has ways a remarkable woman. Although sonal experience. She is able to tell, in That is not to say that Christian Scl- physical means through which the spir-

Mrs. Marion Carpenter. The Grand Rapids (Mich.) Democrat speaks as follows of Mrs. Marian

Carpenter:

"She declared it was no more marvelous that one should commune with the spirits than sending a message by | Scottish-American elocutionist and lectelegraph. She held up as a good ex- turer. To be led to a gold mine through the ample the simple, loving nature of agency of an unseen spirit would con- | Christ, but she ridiculed many so-called Christians. She said no one could Even young Peter Martin, of San atone for another's sins, but that each Francisco, admits this, although he is one must stand for himself, and if the least credulous of beings. A few every child were taught that he must weeks ago Mr. Martin was a rich and be responsible for his own acts this contented young man, whose thoughts | world would be much different. If the had never dwelt on the possession of a churches would use their money in gold mine and who hardly realized that | making good homes for poor children in there were such things as spirits and this country, instead of sending mismediums in the world. Now he is the sionaries to foreign lands to convert owner of a newly discovered gold mine people, they would be entitled to some and will tell you that mediums are a credit. She told a story of a missionary very remarkable class of persons. who was sent to India to convert the One day Mr. Martin met on the street | Buddhists. She described the Buddhist priests as men who live nure lives and Hall suggested a visit to a medium as do their work with nearly as much power as Christ possessed. They head They went and the medium told Martin | the sick, etc., and this missionary wanted to convert them. The priests knew he was comide, and one of them Among other things he told Martin that | met him and gave him a hearty welhe was about to strike a rich mine on | come and entertained him! When night some property he owned. Martin came he took him to his house to sleep, laughed heartily at the absurdity of it. | and showed him to his room. The mis-The next week the young man started | sionary examined the doors and winoff on a ramble through Southern Cal- dows and said: 'I am afraid to sleep' fornia, and, just for the fun of the here. There are no locks on your doors thing, visited his ranch in the San Diego and windows, and I carry a large sum of money with me.' "Don't worry about A big ledge runs through this prop- your money, my dear man, replied the

Camille Flammarion. The Chicago Times-Herald says: "Camille Flammarion seems to be hedging on Spiritualism. Replying to universal faith, to an understanding of an interviewer from the Figaro, the truth as affecting the well-being of all French astronomer declares he has not lost his faith. He only wished to get, systems must lose what it cannot spare proofs, as it were. His doubts appear | in the course of its development by reto have been awakened by the fact that | fusing to accept the good and true in when Victor Hugo proposed the quest the least perfect. Through the spirit tions to the spirits of Jersey he received | and methods of eclectic education alone replies from them in verse. That, ac- is it possible for the different systems cording to Flammarion, was worthy of to blend at last into the true spiritual the master himself. It is just possible system in the natural order-essential that he was also struck by the fact that | unity without restraining the volition spirits they answered him with more or | pursuit of happiness under the conastronomy,"

A Piece of Litigation.

The Oakland (Cal.) Tribune says: Dr. Schlesinger, a foremost resident of Oakland, now traveling for his health, having been absent from the State for the past six months, is prominent in an interesting piece of litigation in San Francisco. In his absence his wife, Mrs. Julia Schlesinger, has been sued for the possession of her abode, tegrity is above reproach, is responsible | 584 Page street, near Filmore street, for one of the strangest stories that | San Francisco, valued at \$10,000. The ever came out of the mysteries of a suit is brought by William W. Van Arsdale.

Mrs. Schlesinger, by her counsel, P. of the complaint, alleges as a separate entitled to the property as absolute owners, by reason of professional services rendered by Dr. Schlesinger to the plaintiff as his spiritual adviser, and by the aid and comfort afforded him five years ago, when he was in a state of extreme depression consequent upon the death of his wife. It further appears from the answer filed in this case that in consideration for these services, W. W. Van Arsdale bought the property now in dispute for Mr. and Mrs. Schlesinger and placed them in possession of it.

Camp Meeting In Colorado.

The Denver News says: "The Spiritualist camp-meeting was opened yesterday at the mouth of Boulder canon with nearly fifty people present. A party attended from Denver, others from Boulder, Fort Collins, other States were on the rolls. It was a preliminary meeting to look over the ground, This week tents will be

erected and arrangements made to continue the meeting until September. "George, Taylor, a follower of Spiritualism, has purchased 480 acres at the mouth of South Boulder canon and expects to convert the place into a great center for the followers of that faith. The plan outlined is to improve the grounds with a permanent auditorium and cottages for a summer school of Spiritualists. It is to be the Chautauqua of Spiritualism, where a thousand or more enthusiasts from all over the country, and particularly from Colorado, will asemble for two months to enjoy themselves and become deeper impressed with the mysteries of the spirit world." '

Money and Souls.

The Oakland (Cal.) Tribune says: Millionaire Boardman and his child wife might have received some comfort and much discomfort had they attended the meeting of the Spiritualists yesterday afternoon in Fraternal Hall. The subject was "The Power of Wealth as Illustrated by a Recent Marriage of a Local Millionaire." Mrs. C. T. Gunn was the first speaker. She spoke of the unfortunate influence money had over some souls. She said the speakers in the meeting had no right to be personal in this discussion and reminded them that though the body grows old the soul can remain young.

Other speakers talked of the usual unhappy ending to a marriage of May with December, and all depreciated the power of wealth over the minds of some

At Owosso, Mich.

The Owosso (Mich.) Reporter says: "The Spiritualist Society held their annual business meeting Saturday evening. It was decided best to have the present officers hold over for another year. They are: President, Miss Eva Hopkins; vice-president, A. Steggall; secretary, Miss Laura Mat-lock; treasurer, Rollin Pond; trustees, M. Crooks, Charles Hume, Mrs, A. M. Farnsworth; delegates to the State Convention at Lansing, August 8, J. F. Yeats, Rollin Pond; alternates, Miss Laura Matlock, Mrs. A. E. Sheets."

Mrs. Carpenter's Experiences. Mrs. Marian Carpenter said, as renorted by the Herald of Grand Rapids, Mich.: "I have left my own body. I have seen myself, my material form, lythat is, she considers herself merely the | ing in a chair perfectly lifeless and have gone away leaving it there. I have died every kind of death and can relate the exact sensation of a person who is shot, killed in a railroad accident or who dies from diphtheria. I have been true or false they are worthy of serious any subject. She has, in this way, through trances which have tired me so

Helen Richings Ingalls. The Toledo Blade says:

Rev. Helen Richings-Ingalis, who spoke at Memorial Hall Friday night, was known among the soldiers of Camp Thomas as "The Little Preacher." During the months of last June and July she nursed, almost daily, in the typhold wards of the hospitals at Chickamaugua, preaching to the boys on Sundays. Mrs. Richings-Ingalls was well known before she entered the liberal ministry as Helen Stuart-Richings, the

A Secular Paper's Views.

The Lincoln (Neb.) State Journal says: "The people should not deal too harshly with Mrs. Lease because she has espoused Modern Spiritualism. That fad is a deal more sensible than populism."

What is Eclecticism?

Judge Maguire talked before the First Eclectic Society of Spiritual Culture on the subject, "What Is Eclecticism?" Holding that all advances in ethical thought have resulted from eclectic reasoning processes—the more eclectic the more truthful and satisfying the result-he thus generally defined the

"Eclecticism is based upon the fact that no special school of thought is final, can be exhaustive of truth; that the total consciousness of the race, the highest possible attainment for the individual in his human relationships, in- lars. cludes the essential elements, the truths, of all systems. The term means, 'I select-accept the good and discard the false of all systems, as in a spirit of perfect tolerance and charity I may see the way.' It is thus defined by Victor Cousin, foremost of French educators the first half of the last century: 'Each system is not false, but incomplete, and in re-uniting all incomplete systems we should have a complete philosophy, adequate to the totality of consciousness.' Only through eclecticism is i possible for mankind to come into alike. The most perfect of the partial

particularly affect his destiny."

SPIRITUALIST CAMP-MEETING DIRECTORY.



Lake Helen, Florida.

The Southern Cassadaga, near Lake Helen, Florida, commences Feb. 6, 1900, and continues until March 21. J. Clegg | responds with the figures on your wrap-Wright, Carrie E. S. Twing, Mrs. L. Brewer and J. C. F. Grumbine are expired, and you are requested to renew among the engaged speakers.

The Freeville Camp opens July closes August 14. For full particulars

Freeville, N. Y.

address B. L. Robinson, McLean, Tompkins, county, N. Y. Summerland, Cal. The camp meeting of the Summerland Spiritualist Association, of which Prof. J. S. Loveland is president, will com-

mence the 27th of August. By coming

with the S. P. R. R.'s excursion, August

25 and 26, visitors to the camp can se-

cure half fare. Wm. P. Allen, secre-

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 Northwest Kansas Spiritualist camp-meeting, at Franklin, Neb., opens July 21, closes August 6. Address D. L. Haines, secretary, Franklin, Neb.

Grand Ledge, Mich.

Commences July 21 and closes August 20. For full programme address M. L. Phares, secretary, Grand Ledge, Michigan. Indiana Camp.

The Indiana Camp-meeting opens at Chesterfield, July 20 and closes August 28. For programmes and particulars address Flora Hardin, secretary, Anderson, 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.

Lake Brady, O. Commences July 2 and continues until

September 1. Anyone wanting a program can get it by writing to Mrs. C. C. Bacon, Lake Brady, via Kent, Ohio. Island bake Camp, Mich. The Island Lake Camp, Mich., will

commence Sunday, July 16, and close

August 31. For further particulars address the secretary, A. G. Brown, 200 21st street, Detroit, Mich,

Camp Mouroe. A camp-meeting will be held at Camp The Egotism of Our Age. Monroe, on the banks of Deep Lake. Lake county, Ill., beginning July 1, and ending August 1. For particulars address G. V. Cordingley, P. O. Box 10.

Lake Villa, Ill. 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, Giasco, 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.

Forest Home, Mich. The Forest Home Spiritual Camp

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 Charles Benton, president, Central Lake, Mich.

Catalpa Park, Liberal Mo. The Catalpa Park Camp-meeting of Spiritualists, at Libéral 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 particu-

Vicksburg, Mich. The Vicksburg (Mich.) Camp will open August 5 and close August 28. For full information address Jeannette Fraser, manager, Vicksburg, Kalamazoo coun-

ty, 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 August and ends the first Sunday in September. Any one can secure a programme by addressing J. F. Grove, 277 19th street, Columbus, Ohio. 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 picnics 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 Camp Grounds, Niantic, Conn., commencing June 26 and continuing until Septem-

Haslett Park Mich.

Begins August 3. and closes Sentem ber 5. For particulars address G. B. 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 attendance. 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. Hand son will hold a Spiritualist camp-meeting at Sheridan Gulch commencing July, 16 and closing August 13.

Onset Bay, Mass.

Onset Bay Camp, Mass., opens July 9 and closes August 27.

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 corper, then the time you have paid for has 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.

TAKE NOTICE.

The Occult Life of Jesus.

The Occult Life of Jesus (including the Hull-Covert Debate) is now ready for delivery. It is a splendid volume, of nearly 500 pages, and will create some thing 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 bipd1 ing, saying nothing of numerous other expenses connected with the publication tion 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.

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BY A. B. FRENCH.

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CONTENTS:

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EDITH BRANLEY'S VISION. A thrilling appeal to all who are interested in learning how the great forces of the Roman Catholic Church are seeking to control all movements per taining to human progress that an in opposition to their dogmatic religious tachings. Price is cents. THE SPIRITUALISTIC FIELD-ITS WORKERS. DOINGS, ETC., THE WORLD OVER.

WRITE PLAINLY.

We would like to impress upon the minds of our correspondents that The crat says: 'Mrs. R. W. Barton, of Min-Progressive Thinker is set up on a neapolis, will be at the camp.' I am Linotype machine that must make now working for the Williamsport (Pa.) speed equal to about four compositors. society and cannot go to camp. We are That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written with ink on white paper, or with a typewriter, and on only one side of the paper. If church city of the narrowest kind. you are not a fairly good penman, please have your communications copied by some one who is, and oblige The Progressive Thinker.

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

ITEMS-Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or or less; otherwise many items would be crowded out. Sometimes a thirty-line 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 has concluded to increase the size of his treatise upon The Spiritualism of Nature, to over 40 pages, and the price will be increased to 15 cents. The pamphlet will contain a vast amount of information upon nature's formula of evolution, affirming in all cosmic processes nature evolves "a formative force or energy," that promotes the form we see, and that forces are of spiritual character, as all of their actions and reactions obion. There is no growth or development | Ind. in nature without the assistance of A California paper contains the folthese spiritual elements.

W. W. Parsells writes from Rochester, N. Y.: "Mrs. Armstrong was with us new Spiritualistic medium named Camagain yesterday. She led the conference meeting in the morning and a number of the audience took part in the discussion, and we had altogether an in- been to the seances of the local medium, structive and very interesting time. In and have been unable to detect any the evening her subject was, 'The fraud while witnessing the strange phe-Weavers of the Mortal and Immortal Web of Life.' She gave us a discourse dumbfounded is Officer Welsh of the teeming with thought, showing how police force, who was so roughly each one must weave their web, be it for good or for ill. On the 23d and 24th not have the temerity to enter a room Mrs. Lincoln will be with us again with where the spook manifested itself. her grand discourses and psychometric Welsh made some slighting remark life readings. Monday evening will be about spirits in general, and devoted to psychometric life reading promptly thrown to the floor and rudely under control. We hope that speakers treated despite his attempts to defend or mediums coming our way will bear us in mind, and if they can give us a date or two, will write me to that effect, other man received a severe cut on the giving terms, phase of mediumship, etc. Address me at 79 Monroe avenue, Roch-

O. C. Williamson writes: "I must say which they could not explain. Cameron we are much pleased with the premium is a local business man, keeping a bricng good a-brac store on American street books.

work."
A correspondent writes: "G. W. Kates and wife held meetings in Howard City, Mich., Sunday, July 16. The large G. A. R. Hall was packed to overflowing by the leading people of the city. It was the first public spiritual meeting ever held in this place. The lectures and tests were listened to with rapt attention and all seemed to be deeply impressed. The interest is rapidly growing here. Mr. and Mrs. Kates have made a lasting effect that will ever bear given at each meeting by H. F. Coates good results to encourage us to go and others, and all felt they had been ahead with the local work. We organlzed a society as the result of these meetings and hope to soon secure another speaker."

The First Society of Spiritualists of Lawrence, Mass., on June 22 last, by able him to fill the appointment as unanimous vote presented Mr. V. Wyldes a type-written and framed teshis work in this country, congratulating him on his brilliant services as an inspirational orator and psychometrist, both in this country and in Great Britain.

Mrs. L. Dusenberry writes: "There are a great many papers, but to me The Progressive Thinker is the only one." Olive Allingham writes; "The Englewood Spiritual Society held a very successful entertainment July 16. The afternoon was devoted to a general good Ice cream and cake was served at 5:30 p. m., and a literary and musical programme was rendered in the evenng. Mrs. Lora Helton will deliver her farewell address to the Englewood Spiritual Society, July 20, at 7:30 p. m.

Thos. J. Haynes writes from Grand Rapids, Mich.: "Last Sunday our crowd meetings until a .. er August 13. Dr. Spinney will fill that date.'

Mr. and Mrs. Perkins will speak Sundays at 77 Thirty-first street, Chicago.

Consultations daily at 98 Thirtiem street. Dr. T. A. Bland writes: "Georgia

Gladys Cooley is well-known as the pastor of the First Spiritual Church of the South Side, Chicago, where she expounds the philosophy and demonstrates the science of Spiritualism in au able and conclusive way. After listening with delight to one of her discourses, witnessing her power as a public test medium, I secured an appointment for a private seance with her just before she left the city for her summer regular control, and she is a very bright worker, but personally scarcely knew other proofs of identity. If I had not will be with them." had it before, this seance furnished Mrs. C. H. Mullens writes: "There has proof positive of the fact that given been a great deal of questioning in re-

Mrs. Barton writes from Williams. port, Pa.: "In your paper dated July 22, the item from the Grand Rapids Demoholding our meeting in Vallamont Park. Vallamont is a beautiful park and we have from 500 to 900 every Sunday. I gave one hundred and twenty-five readings in the month of June. This is a am engaged until September. The

Williamsport people have given me strength and growth in this good work Mr. Hess, the president, has worked hard to build up the society, also Mrs. Moffett, the vice-president, the directress, Mr. Heartman, Mrs. Heysler and Mrs. Ward have been faithful work-

Thos H. Hartley writes: "Brother Geo. F. Perkins lectured from Mrs. Cooley's platform, at 77 Thirty-first street, last Sunday afternoon and evening, to very attentive audiences. He made quite an impression upon his hearers by his logical and straightforward talk, which gained for him many admirers. Mr. Perkins concluded each service with a number of most interesting and convincing readings which caused great delight. ,Mr. and Mrs. Perkins will be with us until the end of August and we sincerely hope that they will have large audiences to address, as they are good and faithful workers in our cause,'

J. H. White writes: "I attended the Island Lake camp (Mich.) Sunday, first meeting. Mr. D. P. Dewey is chairman. He addressed the meeting, morning and afternoon, giving very interest-ing lectures from the higher position of Spiritualism. He was followed by Miss Margaret Gaule, of Baltimore, Md., givng most wonderful descriptions of spirt friends present to many different persons in the audience, all of which were recognized, giving good satisfaction. There was a goodly number present of intelligent, earnest people, giving character to the camp, all anxious for spiritual truth. All were well pleased. singing and music was excellent. The camp opens favorably for this year.'

Mrs. M. E. Kratz will be at the Summerland Camp during the entire session, and would like to hear from societies desiring a speaker and test medium for the fall and winter months. Address tain in a chemical spectrum beyond vis- at 1134 Upper Second street, Evansville,

> lowing: "Stockton is just now considereron, who is said to be able to do the most wonderful things. Some of the most skeptical people in the city have nomena. One of the people who is handled by a female spirit that he did himself. The officer is a powerfully built man, weighing 225 pounds. Anhead from a chisel thrown by an invisible hand, while still others received like manifestations of some power

work. Katie Smith writes: "A very large audience greeted Miss Johnson, our state secretary, last Sunday evening, at Kenwood Hall, 4308 Cottage Grove avenue. Her lecture was fully appreciated by all. Our state president, George B. Warne, also made some well timed remarks. Mrs. J. O. Weber, of Downer's Grove, and others spoke in the afternoon. Many tests and messages were warm. We wish to thank those who kindly volunteered their services for the success of the meeting during Dr. Houghton's illness, but wish to announce that his rapid recovery will en-

there that the spirits get in their deadly

Mrs. H. L. Bigelow writes from San timonial expressing their admiration of Jose, Cal.: "The First Spiritual Union is now favored with the presence of Dr. Carpender, of San Francisco. He is a ready speaker and well posted in regard to the science and philosophy of Spiritualism. We have a good attendance at the meeting, notwithstanding many of our people are away at the coast. On the 9th ult. we held a meeting to celebrate the 80th birthday of one of our ploneer members. A good programme was rendered, consisting of music, both vocal and instrumental, recitations, and several original poems written for the occasion.'

Sara C. Scovell writes from Galena, Kans.: "Spiritualism is pervading all ranks in life here in this western country. A year ago when we came here people were very chary of saving they were Spiritualists, but now our work was nearly 2.000. We expect more next, and the influence of our society has Sunday. We propose to extend the caused a great change. We closed our meetings at the Joplin Opera House two weeks ago. The house is now un-dergoing repairs. We will commence again in September if the opera house is finished. We have some money in the treasury and quite a sum promised by reliable people towards erecting a building of our own. Then we will be independent of the landlord."

G. W. Kates and wife will serve the Grand Ledge. Mich., camp. July 23 to 30: Haslett Park, Mich., August 10 to 17; Mantua. Ohio, August 18 to 25. They have September open. Address them for lectures and descriptive tests.

Terms low. Mrs. J. Lane writes from Dubuque, lowa: "Mr. and Mrs. G. F. Perkins engagements among the Spiritual who have been conducting spiritual camps. Mayflower is the name of her meetings for some months past in Dubuque, have taken up their work in Chispirit. Mrs. C. knew me as a public cago for a short time. We sincerely hope they will be with us again in the me at all, and of my family and friends near future. They have endeared themshe knew nothing; yet through May selves to us by their faithfulness and flower, my mother, father and quite a fortitude, striving to lead others to folnumber of other dear ones in spirit life low in the footsteps of the highest and who are accustomed to communicate noblest of spirits. We regret to lose with me through mediums, identified them, even for a short space of time; themselves perfectly, and talked with but we wish them the best of success, me freely, and some who came then for and we know it will be theirs, for the the first time gave their names and great guiding spirit and good angels

proper conditions, our spirit friends can gard to The Freedom Society—what is of wide reading. Wit, philosophy and demonstrate their continued existence it?—what is it for?—what are they go romance are combined, with the skill of and their love for and guardianching the description. and their love for and guardianship ing to do with all of their money, etc? a master mind. Price \$1.50. For sale over us."

teaching the need of the higher spirituality, helping to develop mediums, fit-ting them to go in public, in whatever phase they may have, reaching out to the poor and needy and promoting Spir-itualism. Our society is in its infancy, having been started February last. We enrolled thirty-eight names. Wednesday afternoon meetings are free; at the Sunday meetings a collection is taken. Should we be fortunate enough to take up more in the collections than we need for expenses of hall. etc., we shall do all the good we can with it by sending The Progressive Thinker to people who are too poor to take it. Not one cent that is taken by the Freedom Society will ever go only to promote the cause we love so well. Our last meeting at Mrs. Grand's was the banner meeting. The next will be Wednesday the Knapp's, 1151 Monroe street, at 2

C. E. Wilson writes from Stone Bluff, Ind.: "Dr. H. C. Andrews has done some good work here in lectures and tests. He will attend the Clinton camp until August 10. He goes to Ohio to lecture for the rest of August and until September 10. Permanent address, Jonesbore, Ind., Box 135."

Rev. G. C. Love writes: "I am still in the field of labor in the cause of Truth in Grant's Pass, Oregon, and can report renewed interest in both meetings and circles. On Sunday and Thursday nights I hold public services in Miller's Hall, and an investigative, intelligent audience that is increasing in members greets me on those evenings. All other evenings except Tuesdays are taken up in Circle work, and no doubt if I remain here another month, that (Tues will also he devoted to circle work, as I have requests from two parties to arrange a circle for each. Last Tuesday night I lectured and gave tests in Gold Hill, to a fair-sized audience. and all present seemed well pleased. Certainly the Spiritualists of Grant's Pass have done all in their power . to make the meetings a success, and the fact that I have officiated at three funerals and one wedding shows that my labors here have not been in vain. Three months and a half ago, I doubt if a Spiritualist minister would have been called upon to officiate at either of the services above mentioned, because of the prejudice against Spiritualism, but to-day a liberal spirit is being manifested and the cause of Truth is making rapid progress in its onward march in Grant's Pass." The Daily Democrat of Lancaster, O.,

says: "Under the guise of Spiritualism, a necromancer by ne name of Dr. Alexander Hume, assisted by Kate Hume, gave a performance in the opera house, Sunday evening. This wonderful Hume is a very vulgar specimen of the human specie, as his tirade and jargon, before the performance demonstrated. There was not an auditor in the house but what was thoroughly disgusted with his abuse of everybody but himself. He could use the word 'damn' like a river pirate, and if he said fifteen which, in any way, could be construed to portray the beauty and philosophy of Spiritualism, we failed to detect it. Furthermore, he holds no credentials from any of the various organizations of Spiritualists throughout the country. His performance was good; some of his tricks inexplicable, and, in all probability, he may possess some psychic pow-er. He left undone those things he advertised, and did many things not advertised, and the deception in the one instance would certainly imply the same in the other. The spirits manifesting in his performance pump air automatically into lung cells."

Will C. Hodge reports quite favorably of Lake Brady as a camp. Mr. Hodge is rapidly growing in favor as a lecturer. He has several engagements with Western camps.

W. F. Peck's address after July 25. will be Mt. Pleasant Park, Clinton, Iowa.

Mrs, Lora Holton will give her farewell address to the Englewood Spirit-Hall) Sunday, July 30 at 8 (Honkins' ber 1, when she will be open for engagements. Address her at 538 W. 63d

street, Station O, Chicago, Ill. Correspondent writes: "The Central New York Camp, located at Freeville, N. Y., is now in session, and will be until August 13. W. J. Colville will be with us August 3d and remain one week. G. V. Cordingley will give pubic tests during the season, and several other mediums are now on the grounds. Mrs. S. A. Armstrong is filling the position of chairman, with her usual grace and good judgment; she will also lecture some time during the season."

Hon. Warren Smith.

In the interest of our philosophy and of reform generally, I want to call attention to a gentleman who, in my opinion has no superior on the Spiritualist or Liberal platform to-day, and who longs for, and is straining to bring about the time when he can devote all of his time and energies in the holy cause of religious, secular, and industrial freedom.

The gentleman I allude to is Senator Warren Smith, of Smith's Forks, Tenn. No one needs to be told that there are many (and some in our ranks) who conceive their eminent fitness to instruct and lead the people in the lines of reform. These are after the loaves and fishes. Senator Smith is not one of these. A life of 40 years' service in the interests of the down-trodden, and along avenues in which no recompense would come save the consciousness of doing a duty, has long ago convinced those who know him, of his supreme devotion to the interests of his fellow-men and particularly in aid of their exodus from religious superstition,

In Tennessee, Brother Smith is known as the "Robert Ingersoll of the South. While not so polished, he is more force-ful and argumentative, particularly on theological lines, and in his exposition of the anomalies and contradictions of the Christian Bible, on which he is quite as well posted as the far-famed Moses Hull.

I am glad to be able to say that through a letter just received from President H. D. Barrett (who has known him for years) he has that gentleman's highest endorsement, which should of itself introduce him anywhere.

Senator Smith has hosts of friends not only in Tennessee and Washington, but also in Indiana and Minnesota where he spent his early manhood. Sincerely hoping that our friends throughout the country when wanting a first-class lecturer will give Senator Smith a call, and with the assurance

hat if they do, old fogyism, religious or

secular, will have to suffer, I am fra

V. FELL, M. D. Washington, D. C. "Voltaire's Romances." translated from the French. With numerous illustrations. These lighter works of the brilliant Frenchman, and invincible enemy of the Catholic Church, are worthy

ZOO PARK CAMP.

Near Springfield, Mo., In the Ozark Mountains.

Whether it is the recollection of childhood concerning a mame, or whether there is a fascination here unknown in other places, the name-Ozarks-always had a neculiar charm to me and to be actually here, seems like the fulfillment of an ante-natal dream.

One does not realize the mountains at all. The approach is so gradual that when we reach the top and see the vast plateau it seems like a plain. But the plains are far above the level of some of the eastern mountain tops. This mountain range extends from northeast to southwest and contains

much charming scenery, besides zinc and lead mines that are being operated and are productive sources of wealth. Mineral springs abound and there could be sanitariums and places of resort without number if people only knew the charm and healing here.

Zoo Park Camp is situated 3½ miles from Springfield, Mo., and is reached by electric cars from that place. The park consists of 120 acres in the main enclosure, besides race course and other smaller tracts for special purposes. Originally it was bought by a "dream-er" or enthusiast, who expended \$80. 000 in fitting it up, intending it as a pleasure park and zoological garden. Deer, antelope, bears and numberless other animals were bought and placed Walks and terraces and drives fashioned-there being plenty of stone on the spot—and a fine artificial lake. There is a grand stand (now used for the meetings) which is a fine auditorium, several spialler buildings, a pavilion at the water's edge, part of which is fitted up, and kept as a hotel by Mr. Murray and his son-honest and industrious people who take care of the park, attend to the fishing (allowing for a small sum the fishermen to come here) and who try to make everyone comfort able and happy, the wife and daughter of Mr. Murray contributing their share to that end. One enters at once into the spirit of

springs, the bright sunshine, the natural groves, the cloud-pictures, the songs of the birds (all wild birds imitated and made most palpable in the presence of the hewitching mocking-hirds). All these natural scenes and the preparation which had been made by the man who tried to make a zoo, render this a It is according to the much hackneyed law of "evolution" that this park, at first intended for animals, should be de-

the place—the mountain air, the clear

veloped into a spiritual camp-meeting. A decided improvement, even if the result was brought about by a financial failure on the part of the first occupant. After fulling into comparative "desuetude," the park is new gay with returning life, with an added spirit.

The camp association, whose president is F. J. Underwood consists of respected and respectable citizens of Springfield and vicinity, who modestly have started this venture in the hope of interesting and instructing their fellowcitizens of the town state and contigu ous country. They are industrious, quiet people, doing their local work well, and desiring to enlarge that work in the true spirit of Spiritualism. The officers and directors are daily endear ing themselves to the people by their unselfish work in Behalf of the cause for the promotion of which the camp is started.

Of the speakers and mediums an nounced to be present, the following are already here and have begun the good work: D. W. Hull, of Norton, Kansas; Prof. C. W. Stewart, of Arkansas Mrs. Cora L. V. Richmond, of Chicago Mrs. Folsom, of Springfield, Mo.; Mrs Ropp, of Indianapolis, Ind.

The audiences are mostly from Springfield, near which the park is sit-uated—a thriving city of 30,000 inhabitual Society, 528 W. Sixty-third street, ants. The contiguous mining interests serve to make all the towns in the rep. m. Subject, "Harmony," She will gion of the Ozarks more prosperous take a much needed rest until Septemthan formerly. D. W. Hull (brother of Moses)

good theological student, a good debater and a good thinker. Mild of manner and not so strong in his physique as his brother Moses. He is, nevertheless, ar able talker and can carry conviction by his logic and well-arranged thought His agreeable and thoughtful wife ac companies him.

Prof. C. W. Stewart is scientific, log ical and most able, having also a ready command of language and a depth of feeling not often found in one who usu ally adopts science for his theme. But spirit is to him more than matter and he reveals it in his lectures.

Mrs. Cora L. V. Richmond, of whom to speak in highest praise is but to repeat the common talk of her audiences, or this occasion seemed transported the inspiration of the beautiful spot and the loving admiration of the audience into the highest realm of thought. Each word came as a pearl from the very fountain of inspiration.

Mrs. Ropp is a platform and private test medium and has given the highest

satisfaction . Mrs. Folsom is the local speaker for one of the societies here, and one of the est of our new workers (only five years Spiritualist). She is a speaker and a est medium and is faithful to her call

A good many town people are camp ing here and there are a number of vis itors from other states—one gentleman and his wife from the center of Iowa 600 miles away.

There is no doubt about the succes of the camp and certainly notwith standing the proximity of the pioneer camp at Liberal, Mo., there is no indication of any possible rivalry. Liberal is 78 miles distant, and the great southwest is large and populous enough for a dozen camps

The writer predicts a great future for the work here if the same earnestness and zeal prevail.

A permanent camp organization is be ing formed and the result will be a bearing forward of the work so well begun. The local papers have given very fair, although not very voluminous reports of the meetings, and it is fully expected the interest will extend from day to day, until when the two weeks is ended everyone will wish the meeting might last a month-longer, and all will xclaim with the Arabian:

"Come unto the mountain, The temple of Allah; The abode of peace, The region of happy souls." IDLEWILD.

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

"Talleyrand's Letter to the Pope" will be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic facts he states, and his keen, scathing of Romish ideas and practices should be read by all. Sold at this of-

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

LIGHT, LONDON, ENG.

THE HOME CIRCLE.

The stronghold of Spiritualism is the "home circle," It is there that the sweetest, clearest, and closest intercourse with spirit people occurs. Those who desire continuous communion, and cannot hope to enjoy that experience in desultory "seances" with public mediums; although many truly remarkat the physical ble proofs of spirit measures have been spirit measured by the physical ble proofs of spirit measures have been spirit measured by the spiritual of the physical ble proofs of spirit measures have been spiritual. ble proofs of spirit presence have been forthcoming even under those imperfect conditions.

In a recent issue of the Banner of Light, Gertrude Andrews related some interesting experiences which give point to what we have said above.

About six years ago Mr. and Mrs. Andrews were assiduously inquiring a medium is a person through into Spiritualism, and visited many public mediums with but poor results; in fact, they were frequently "disgusted and offended." However, a particular dividuality. In this, its highest and friend of theirs suggested that they should form a little private circle of their own, and they did so. It consisted be only by those who are ignorant of its of the said friend, a newspaper man, and his wife, and Mr. and Mrs. Andrews. They agreed to sit once a week, regularly on a certain night, and take philosophically whatever might happen. All were thoroughly in earnest, and after sitting a few times with their hands upon a table, it began to tilt and spelled out a number of communications, regarding which Mrs. Andrews says: "Most of them were from people every case, to constitute mediumship, whom we knew, and we explained them under the head of mental telepathy, the power of mind over matter, etc." She continues:

We received quite lengthy communications, but they were vague and unsatisfactory. Only one friend brought with him any mental vigor, but he was Young child to destroy him.' This satisfactory only as an entertainment. He had been a wit in this life, and he had not lost his gift in the life beyond. was literally fulfilled, see 16 v., "Herod He would convulse us with his repartee, and at last I think it was more on ac- were in Bethlehem and in all the coasts count of the amusement we derived thereof, from two years old and under," from his ridiculously funny communication. An angelic revelation to Joseph in tions that we held to the sittings than a dream (or vision) instructed him to for anything else. for anything else.
"One night my husband was unable

quaintance. We spoke of the weather when we met, but never had any conversation but once. At that time she remarked that we seemed to have a not his own individuality which led him good deal of fun down in our house. It thus to act, for the probability is that was a day after our spirit wit had been he had no foreboding of what the particularly-bright. I laughed, and said wicked Herod intended until forewe were having fun with departed shades. That aroused her curiosity and design. We deem this a clear I explained. Immediately she became interested, and said: 'Oh! I do wish you would let me come in some time. I have heard so much about that sort of accordance with our definition of mething, but never had any experience!"

"So this night, when there were only three of us. I proposed inviting her spirit's influence by a clock to so many down. Perhaps I was prompted to do seconds or minutes. If an individuality so. The other two were against it, but is lost in that of another for the time at last agreed, and I went after our being, this, to us, is mediumship. In neighbor. She came very readily, and we took our places around the table. "Immediately we all felt the new influence. The table rose and dropped

into her lap. The gentleman said to her: There is evidently someone here who wants to speak to you.' "She grew very nervous, and I spelled out the communication. The influence claimed to be her mother. The lady's

"Well, if you are my mother you can tell me about Charlie.' "The rest of us, of course, had no idea

voice trembled a little as she said skep-

who Charlie might be, but from the table came a very quick affirmative. "Can you tell me where he is?" And I ran forward to embrace him, but our guest bent over the table eagerly. his well-known form melted away.

"Then, without any hesitancy, was spelled out: 'Denver, Colorado,' giving present in spirit. He will meet thee at number on Fifteenth street, which I have forgotten.

"The lady's face had grown white, 'Can you tell me what he is doing?' she "To this the table gave a very low

assent, and when pressed for an answer, spelled out, as though reluctantly: He is a bar-tender.' "Our guest looked around at us de-

some sort of a game on her, and then explained:

"'Charlie is my brother. Ten years ago he ran away from home, and we have never heard a word from him since; in fact, we do not know whether he is alive or dead. He was a wild boy and broke my mother's heart. Now am going to write to this address, and if I receive an answer from him, shall

be converted to your Spiritualism. But

I think the whole thing is regular bosh! "However, she wrote ber letter and read it to us. In the letter she stated that if she heard from him she would tell him how she had obtained the address. We really all expected that would be the last of it. But about ten days afterwards I was very busy, when someone rang our door-bell, and in a Hailing the snow, piled white and deep. minute more this lady rushed into my library unannounced. Her face was colorless. She was trembling so that she dropped into a chair half fainting. So meek, so timid, afraid to stir. In her hand was an open letter, which she passed silently to me. It was dated at Denver, and was from her brother Charlie, who was employed in a barroom with the number and on the street which had been given us. He was surprised to think she had found him, and permeating the whole letter was a

."We had explained everything else but here was something beyond explanation. We sat all the rest of the winter without any special results, but this one experience was enough for us."

nomesick feeling for his own.

LIGHT OF THE EAST, CAL-CUITA, INDIA.

Death is a condition of the prolificness of nature, the multiplicity of species, the succession of generations. the co-existence of the young and the old; and these things, it cannot reasonably be doubted, add immensely to the sum of animal happiness. If we can have no notion of the

purpose of a thing, we cannot judge whether it is fulfilling its purpose or not, whether it is fulfilling it well or ill. The denial of the possibility of knowing been constituted and arranged in a happier or more advantageous manner. infinite God-a God unlimited in all perfections-is not only a self-contradictory but an unworthy conception, it an infinite God. If less than omni-

than perfectly just, we cannot unreservedly trust him. The whole soul can only be devoted to one who is believed to be absolutely good.

THE TWO WORLDS, MAN-CHESTER, ENG.

sciences ether is supposed to be the medium through which the planets move; air is the medium through which bodies move near the earth; water the medium in which fishes move; glass a medium through which light passes, etc. When applied in a spiritual sense to us another spirit's influence in intelligence acts, or passes thoughts, impressions, etc., not of, or belonging to his own individuality. In this, its highest and embodied spirit influence, and cannot strict etymological meaning, and who rush into debate without a true concep tion or accurate knowledge of the chie term made use of. Your correspondent. "J: C.," with that rash method of bare assertion and very limited acquaintance with true mediumship, denies or challenges anyone to prove that any medium has been influenced or controlled by an angel. The control, to him. in nust be by a disembodied spirit, and that only. It was purely angelic influence which saved the infantile life of Jesus; Mat. ii., chap. 13, v., "Behold the angel of the Lord appeareth to Joseph in a dream, saying, 'Arise, and take the young child and his mother, and flee into Egypt, for Herod will seek the prophetic

DECLARATION OF THE ANGEL sent forth and slew all the children that etc. An angelic revelation to Joseph in "One night my husband was uname to be with us. We three had decided to sit alone, when suddenly I happened to sit alone, when suddenly I happened when to act in order to save the infant Jesus from being slain by Herod's cruel alone acting upon Joseph that he was induced to go into and return from Egypt with Mary and Jesus. It was warned by the angel of his murderous

CASE OF MEDIUMSHIP and of angelic control or influence in

diumship already given. We cannot "Hafed. Prince of Persia," given through a medium still living, we have additional particulars of the sayings and doings of Jesus not recorded in the New Testament. Hafed was a contemporary with, and a

COMPANION OF JESUS,

and to us the statements therein are as reliable and trustworthy as those of any other medium, because there are iving witnesses to testify to the gen uineness of the control. On page 129 i reads, "There, beside the boy (Jesus), my friend, the old Egyptian priest, habited in white, and appearing to dictate every word the boy was uttering. Amazed, I inquired if he was present. 'Yes,' said the child, 'he is midnight in the grove.' He had gone iome to Egypt, where he had left the body, and was now in spirit life." Here we have a clear recorded case of Jesus being a medium, under disembodied spirit influence, which ought to silence every hypercritical and candid opponent to Jesus' mediumship.

flantly, as though we had been playing LYCEUM BANNER, LONDON, ENGLAND.

A NOBLE BOY.

The woman was old, and feeble, and And bent with the chill of the winter's day:

The street was wet with the recent snow, And the woman's feet weary and slow. She stood at the crossing and waited

long, Alone, uncared for, amid the throng, Down the street, with laughter and shout,

Glad in the freedom of "school let out." Came the boys, like a flock of sheep, Past the woman so old and gray Hastened the children on their way, Nor offered a helping hand to her,

At last came one of the merry troop-The gayest boy of all the group: He paused beside her, and whispered

"I'll help you across, if you wish to go." He guided the trembling feet along, Proud that his own were firm and strong.

Then back again to his friends he went His young heart happy and well content: "She's somebody's mother, boys, you

know. For all she is old and poor and slow. And I hope some fellow will lend a hand To help my mother-you understand-

If e'er she be poor and old and gray, When her own dear boy is far away." And "somebody's mother" bowed low

her head In her home that night, and the prayer she said Was, "God, be kind to the noble boy, Who is somebody's son and pride and

joy."

"Commentaries on Hebrew and Christian Mythology." By Judge Parish B. Ladd, LL.B., of the San Francisco Bar. the ends of things is inconsistent with This book is of more than ordinary valthe assertion that things might have ue, giving the results of much patient thought and research by a mind well qualified to sift evidence and arrange In conclusion, it may be remarked facts. In compact form it gives just that the conception of any other than what is needed on the subject. Paper 76 cents. Cloth, \$1.50. For sale at this

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NOTICE-No attention will be given anonymous letters. Full name and address must be given, or the letters will the name will not be published. The correspondence of this department has become excessively large, especially let- accepting such explanation. If spirits swers, and while I freely give what-HUDSON TUTTLE.

Frank J. Spross: Q. (1) When and where did the custom of wearing rings originate, and what is the significance of engagement and wedding rings?

(2) How do astronomers know that if a star should be destroyed we should continue to see the-light, if it was one of the remote ones, for a thousand

(3) Why do Spiritualists refer to a butterfly as proof of immortality, when if the caterpillar is destroyed there is ! no butterfly?

A. (1) It is impossible to say what savage tribes of man first wore bracelets, rings and ornamental jewelry. The custom exists among all the present races, and must have began in the some African tribes are preferred to

woman is a badge of slavery, and the or a Natural experience? wedding ring is its last form. There was a time in the remote past, when a romance, it is set forth as a presentawives were captives in war, and hence | tion of reality. slaves. The chains which bound their wrists were removed when the marriage was celebrated. A reminiscence was retained in the ring. It was a symbol of the ownership of the husband and vassalage of the wife.

Few there are who understand this significance in the golden band which the hand of love slips on the finger of the betrothed. The phrases used by

(2) The velocity of light is known and | ualism. the vast distance of the stars is approximately determined; at least the mini- his life been "one of the stoutest aposmum distance. Light is one of the tles of Spiritualism, and continues: swiftest of gature's forces. It travels 192,000 miles in a second of time. It | ular intercourse with the other world. earth in eight minutes.

wave of light left the sun, and that orb | the inhabitants of other planets were inshould be immediately thereafter ex- corporated in my writings always with tinguished, we would continue to see the utmost confidence till modern inthe undiminished light until that last struments discovered five satellites of wave arrived. The distance of the sun | Jupiter and nine of Saturn, whereas from the earth, 92,000,000 miles, is in- | what I believed was the spirit of Galicomprehensible, and yet vast as it is, it lee always affirmed to me that Jupiter On Various Interesting Subis employed as a unit of measure in had four moons and Saturn eight. computing the distance of the stars.

The smallest distance at which they | must be mistaken, but now I have seen may be situated may be approximately | with my own eyes. stated, but they may be incalculably more remote, and their distance, and | real spirits could err or jest, evidently | expression of my views through the methe time taken by their light to reach | my intercourse with Galileo was a long dium of the papers, but I manage to years past, especially is this true of Mt. object to any band of workers doing us, cannot have greater accuracy than | delusion. I acknowledge it frankly and | read most of the important articles in | Pleasant ark, Clinion, Iowa. In addi- some "practical work on the plan of the

(3). As an illustration, the transfor- good faith in this matter and refuse to spiritual publications, and find a vast mation of the caterpillar into a butter- | lend support to error." fly is striking, but it has no value as an argument for immortality. The transformation is on the plane of physical life, while the change at death is an ascension out of the plane physical matter to its higher form of spiritual sub- | says: stance. That spirit is the life independent of the mortal body.

Chas F. McKeough: Q. Oblige a subscriber to the best spiritual paper in the world, by answering the following question: Which is the oldest, the Roman or Greek church, and who is at the head of the Greek church?

A. Both the Roman and Greek churches claim to be the original. The Roman pretends to an unbroken succession from St. Peter, and that she is the mother church. The Greek makes the same claim. The continued growth of the Roman down to the present gives strength' to her assertion, and that the Greek is only a branch which is no longer vigorous with vital growth. During the first eight hundred years of Christianity, the patriarchs of Rome and Constantinople had the advantage western and eastern empires over the lords over the Christian churches, and hereafter. There was one religion, the Catholic, but these became two branches, the Greek and the Roman, and the ambition and schemes for aggrandizement of these patriarchs kept the Roman world in foment, invited the barbarians and was one of the most momentous factors in the disintegration and ruin of the Roman Empire, and the extinguishment

of civilization preceding the Dark Ages. The Greek church is not as perfectly organized, and centralized as the Roman. The national church of Greece is governed by a holy synod, which is permanent. The patriarch of Constantinople still retains the prestige of his location. The Czar of Russia is the highest spiritual ruler over the church of his empire, and from his personal superiority, ruler over all the synod of Greece and Patriarch of Constantinople.

J. I. M., Great Falls, Montana: Do spirits ever in their progress in the spheres at any time, take on bodies of

flesh and blood? The reason for this question is that communications have been received by this correspondent stating that they do. It would be as possible for a butterfly to a spirit once freed from its earthly body to clothe itself in another. It would be in opposition to every law of spirit growth and advancement. A spirit has a body of spiritual elements (substance) organized, and holding the same relations to the spiritual universe that the physical body does to the physical world. Why should it, and how is it possible for it to take on another, and one of an inferior order, like one outgrown or left because useless to the

spirit better freed from it? C. S., Idaho: Q. How much truth is there in Charles Dawbarn's articles in

The Progressive Thinker? A. We are assured by one who visited Mr. Dawbarn that he wrote by a data, but from educational bias as to particular case and the notoricity into higher inspiring intelligence. If so, he falls into the same category with those he frames his theories to refute. His fute such speculations, happily argu- that they are not spirits! ment is not necessary, for they can be matched with other speculations, quite

pletely beyond argumentation, and allowing of neither demonstration nor refutation. It in humorous mood, he must smile at the perplexity in which he must be conscious of leaving his readers. They scarcely know what he means; they are undecided whether be is friend or foe. He has been thought a believer; he uses the spiritual press, yet how could he have done better to oppose everything which makes Spirit-ualism admirable and attractive?

H. Straub: Q. Can a spirit be "steeped in alcohol," as the spirit of Frances Willard is claimed to say in The Progressive Thinker of June 10? Is not a spirit free from all such habits as soon as freed from the body? Is it not a shame to make a spirit the

cloak of man's moral delinquencies? A. It is a "shame" for mediums to not be read. If the request be made, take refuge for their delinquencies behind the alleged influence of spirits, and Spiritualists are entirely too lenient in ters of inquiry requesting private an- influence a medium to act wrongly, the medium is by no means exempt from ever information I am able, the ordi- censure, for unless the willingness exnary courtesy of correspondents is ex- ists in the mind of the medium, he will not be obedient.

Spirits are not freed from habits as soon as they "leave the mortal body." For a time the stain of that body is retained. The spirit may not be "steeped in alcohol," as the body is, but it does not escape its influence. The repeated communications from spirits most emphatically maintain this state-

M. S. Ramsey: Q. Which is the mos Catholic city in the United States? A. Probably Boston. The number of Irish (Catholics) in that city alone is placed at 220,000.

Alfred Swanson. Q. As I wish to mail my papers to the soldiers in Cuba, what is the postage on such matter? earliest ages. Bracelets and rings by A. The same as domestic postage.

R. A. Doring: Q. Is "There is No The bracelet as worn on the arm of | Death," by Florence Maryatt, a novel

A. While this book has the style of

His Apostasy From Spirit-

The New York World of July 9 pubcommon consent, and in the marriage lishes as a special cable dispatch a letservice plainly show that at some past | ter from the French astronomer Camille time marriage was a sanction of the Flammarion, wherein he announces his ownership of the wife by the husband. renunciation of his belief in Spirit-

He begins by saying that he has al

"I always believed I was having regspans the distance from the sun to the Galileo's spirit never failed to come to me when summoned. His revelations It is easy to understand that if a about the appearance and manners of "At first I felt sure the astronomers

> "Therefore, as It is inadmissible that without shame, because I have acted in | The Progressive Thinker and other

> Yet he says that he does not reject the | Probably the writings of Brother manifestations, but he has a theory that

Galileo was pronounced by me, evidently my exteriorized spirit was rewas only according to my own vague. latent inductions.

"It is impossible to develop new theories in the limits of a cable dispatch, but I am writing a book giving conclusive proofs that the spirits of the dead I in terms of motion is a fact too well esnever mingle with the living in this tablished to admit of denial. Seeing, and be assured of a warm welcome. world, and that Spiritualism is a de- hearing, tasting and smelling which are lusion when not mere jugglery."

flow from the change in the views of are all produced by vibratory action in this man to warrant the haste of a cablegram. With French alacrity he is settled, the further proposition that all as anxious to come before the public as | mental action is in accordance with the | camps on the list. an exposer as he has been for six years in publishing the trash he thought he sary corollary. So far, then, Brother received from the spirit of Galileo. He | Dawbarn's position is impregnable and Spiritualists, although his name has when they attack his premises. provincial bishops, and rapaciously tak- | been mentioned with the many who acing the advantage became spiritual cepted the new philosophy of life here | Progressive Thinker says: "I am sick

his life "one of the stoutest of apostles write a letter explaining his position. of a telegram. He explains that he is engaged on a book which will present in full his position. His theory is that all the manifestations called spiritual are "exteriorized" from mortals. In business at the old stand and in the plain words, all communications from

spirits are echoes of our own thoughts. What brought about this great change in the views of Flammarion? He had been convinced by years of direct intercourse with intelligent forces which | more substantial missiles than "vibrahe thought individual spirits. He has on all occasions brought his belief to the front. He trusted implicitly in the responses of what he thought was the Hull. His equal for calm, clear, dispas- camp) can reasonably, say Spiritualism phenomena than any and all of our spirit of "Galileo," and now that these | sionate yet earnest and fearless argu- | is going down. responses prove incorrect, he not only ment and criticism would be hard to such spirit, but that there are no spirits | Question Settled" was the clearest and | itoba, for the 25th and 27th of August, communicating whatever. He is not | wisest setting forth of its merits I have content with this, but sets at once to | yet seen, while his earnest but kindly writing a book to prove his theory! His rebuke of the violent and abusive lanand will not add to his fame.

take on the body of a caterpillar, as for | four moons and Saturn eight, whereas | astronomers claim one more for each of way, spiritually speaking. The evoluthese planets. Flammarion believed tion of Rev. B. F. Austin, the candid "Galileo" until he looked through a | and fearless sermons of M. J. Savage, great telescope and saw for himself; the philosophic utterances of Dr. Paul "Therefore, as it is inadmissible that Gibler and the published experiences of real spirits could err or jest, evidently | Professors James, Hodgson and Hyslop my intercourse with Galileo was a long | with the medium, Mrs. Piper, have credelusion."

The entire discussion turns on this and thinkers everywhere. point: does it necessarily follow, because the communications were erroneous, they are not from spiritual beings!

say that there is no relevancy between | nection with this matter, which has not the character and power of spirits.

with the old idea that spirits are infalli- | ence in the minds of many that Mrs. speculations are intensely interesting, ble, and of unlimited intelligence. If Piper stands unique and alone as the For sale at this office. yet they are only speculations. To re- they fail in this, it proves absolutely possessor of psychic or mediumistic

Had he taken a portion of the time sands of professed mediums is genuine given to the reception of messages from and trustworthy. Not that the gentlethe opposite Mr. Dawbarn has dreamed. his familiar Galileo, to the study of the men of the Psychic Research Society. It is as valuable as other dreams, com- great principles of the philosophy, he have expressly so stated, but the im-

would have been less parrow in his

THE NEW VIEWS OF SPIRIT.

From the time that the great seer Andrew Jackson Dayls' wrote his "Divine Revelations" to the present, the messages from spirits have borne one refrain, that death made no change in the character of the individual. It is transition; the passing from one room to another; the laying aside of a worn garment.

Of all the countless millions of mankind who pass into the beyond, what a great proportion are ignorant; how many delight in deception; how many are pleased with jests! It is constantly affirmed that these spirits meet no change at death except the loss of the physical body. Its life and growth are continuous. Spirits, hence, are finite, and so far from being infinite, their knowledge may not be as extended or reliable as that of a person on this side With this view, which is the con-

sensus of the great body of Spiritual. ists, the conclusion rushed to by the noted astronomer is not warranted. All he can rightly claim is that the messages he received were not from Gallleo. They may have been from a spirit who accepted Plammarion as highest authority, or from one who played an idle jest. In this case "Galileo" may have been an "exteriorization" of the astronomer's own personality, and yet the fundamental affirmations of Spiritualism remain untouched. Spiritual phenomena present many sides, and infinite phases, and theories admirably explaining one series of manifestations fall in the others. Yet a theory to be true must explain all. The rubbish-heap of the past is piled high with exploded theories, and Plammarion's will soon be cast thereon as inadequate and insufficient. It is in direct antagonism to the teachings of Spiritualism as to the nature and capacity of spiritual beings. It is so entirely at variance, that it scarcely touches the periphery of the new philosophy of life here and hereafter as expounded by Spiritualism.

It has been the fashion to write a book to "settle" disputed questions. Such books "settle" the questions only in the minds of the writers, and they learn the lesson that the great public receives the dictum of no individual. The theory of Flammarion is not new.

It has been repeatedly presented in cover the facts in the experience of the French astronomer, but if he will go beyond that narrow pale with the honesty and diligence of a man of science, he will become convinced that his hypothesis covers but a small part of the vast field of spiritual phenomena. Of the many men of high scientific attainment who have honestly investigated the manifestations, he is the first and only one who has revised his conclusions, a fact to be accounted for by his absorption in his personal experience with his famaliar "Galileo," to the exclusion of the world of phenomena beyond.

HUDSON TUTTLE.

NOTES AND COMMENTS

Press of duties connected with my public work deters me from frequent deal that is provocative of thought.

Dawbarn excel all others in agitating they do not come from dead people, but the thought centers of your readers as are "exteriorized" from and by those the numerous rejoinders and criticisms who receive them. In explanation he called forth by them amply testify. With most of his critics I agree in re-"For example, when the name of jecting some of his conclusions, though I can see a degree of truth in them, but | pire. The Diamond Jo line of steamers unlike some who have attacked his flecting expectation, and when scientific views, I agree fully with him in the every point between St. Louis and St. problems were solved, I now realize, it statement of first principles or basic pholosophy. Indeed I cannot comprethe times can question them.

That all knowledge that reaches our consciousness through the senses comes simply variations of the fundamental There are no mighty consequences to | and primary sense of touch or feeling the ether, atmosphere, etc. This being same vibratory law follows as a neces-

One writer in a late number of The and tired of this vibratory talk," or | Lease as speaker of the day. "I am sick and tired of this everlastsame old way.

Mr. Dawbarn's conclusions may not and his critics must assail him with through the camp at this moment. tory moonshine," or he will have them "on the hip" every time.

ness cannot but find an answering echo "Galileo" affirmed that Jupiter had in the heart of every lover of the truth.

How rapidly things are coming our ated a mental tempest among readers

No event of a similar nature has been so widely published and commented upon as has Prof. Hyslop's frank statement of his investigations and conclu-There is not a Spiritualist in America, | sions anent the mediumship of Mrs. Piof ordinary information, who will not | per. There is a point, however, in conthe premises and conclusion, which been given the recognition it merits comes not as a logical sequence of the The extreme interest manifested in this which the medium has been brought Flammarion evidently is fully imbued | through it, naturally leads to the inferpowers, that she alone among the thou-

pression is left the har found no others worthy of their me and attention. Whether this impression is correct or

not, the fact remains, and we cannot emphasize it too should, that there are hundreds, probably y thousands, in the ranks of Spiritualism, who possess powers equal, if not superior to those exercised by Mrs. Piper, and who could fix the attention and compel the respect of the scientific mind were they provided with the fivorable conditions with which the latter is surrounded. This is not said to belittle the results obtained through Mrs. Piper. She is

without doubt a wonderful medium and has been the instrument for the acuable work. May she live long to continue her angel-given ininistry. The point to be emphasized is the import ance of surrounding our mediums and psychics with harmonious influences. Contrast the circumstances and environments of Mrs. Piper with those of the average medium. Taken in charge by a band of scholarly and refined gentlemen, guaranteed a salary placing her above the, slightest apprehension of want, removed entirely from the antagonisms of promisenous associations, regarded with the same tender care and consideration which the true scientist always bestows upon the delicate instruments through which he pursues his investigations, thus Mrs. Piper was provided with the ideal conditions for the development of the best of which she was capable.

On the other hand, the ordinary medium, as a rule, is beset by the constant necessity of procuring bread and butter. The haunting dread of poverty glooms the brightest hours of many of them. The contact with every phase of moral and physical degeneracy which necessity forces upon them and the subjection to all manner of spiritual influences to which their very sensitiveness make them peculiarly susceptible. Surely, no possible conditions could be more hostile to the satisfactory cultivation and exercise of the psychic and spiritual powers. One of the crying needs among us to

day is more thorough comprehension of psychic laws, more care and protection for the delicate instruments through which they are revealed and a positive effort toward removing mediums and mediumship from the temptations and corruptions of a competitive commercialism. In this respect the Psychic Research Society has set an example that challenges our admiration and demands our emulation. When this shall have been accomplished psychic investigation will be reduced to a system and the results will be as satisfactory and scientific as are experiments in chemistry and calculations in astronomy, instead of the haphazard and almost valueless results which now in a majority of cases are obtained. Let us aim to be scientists instead of sciolists.

The camp-meeting season is again at lege of hearing the gospel and witness- dollars. year and have granted reduced rates

over a wider district than was ever before allowed a Spiritualist camp-meeting. One and one-third fare for the Spiritualism of which Andrew Jackson round trip from every station in the states of Minnesota, Iowa, Wisconsin, Illinois and Missouri, a veritable emhas also given us reduced rates from Paul, something never before done. All | character, it seems to me to be more of this speaks well for the energy and effihend how any one who keeps abreast of | ciency of Secretary Kilby and his transportation committee and indicates the growing influence of our camp associa-

Come and visit us. Brother Francis, W. F. PECK.

Lily Dale Camp. Thus far Camp Cassadaga is keeping

up its famed prestige as one of the best

Moses Hull concluded his work here for this season on the 20th. Mrs. Twing and Dr. Hicks carry on the work | giving out of information and testimony of their positions at the capitals of the has never held a leading position among his critics weaken their own position as speakers until the 25th, when Clegg | relative to the proving of immortality, Wright and Mrs. Lease step into the arena...

The 26th is Woman's Day, with Mrs. | world, and who cannot show evidence Such is his anxiety to set himself | words to that effect. It reminded me of | A reception was tendered Mrs. Wat- a month, and worse than that, a week aright before the public after being all a similar expression by an orthodox son, Mr. Hull, Mrs. Hull and their minister with whom I was discussing daughter, Mrs. Jahnke, which was a of Spiritualism," that he cannot wait to the subject of prayer and special provi- very pleasant affair, after which re- pain, distracted with discordant indence. In response to my advocacy of freshments were served by the genial but resorts to the unsatisfactory brevity | the reign of law, he pettishly exclaimed, | proprietor of the Rend cafe, to those who took part in the programme. It is dium unless he or she was in trouble. ing harping on natural law." I opine, well to remark by the way that no camp however, that in spite of the gentle- affords more real home comforts to its man's displeasure Nature is still doing visitors than does Camp Cassadaga, as or that the everlasting had not fixed his each year conclusively proves. The canon against self-slaughter." work done by the different mediums so far has given excellent satisfaction. be correct, but his position upon the vi- | The band discourses sweet music, | bratory theory is scientifically sound whose rippling notes are echoing ple with feelings of respect and con-

> Inspiration breathes in the very air. No wonder such eloquent lectures are.

hotly affirms that there has been no find. His critical review of "The Christ of Rev. Dr. Austin, of Winnepeg, Man- obtain financial and physical support? who will speak on those dates.

The fact that such minds as Dr. Austin are rapidly coming into our ranks. reasoning on this subject is peculiar, guage which so sadly mars its useful- and honestly and fearlessly avowing The Illinois State Spiritualist Astheir allegiance is small andication of our cause "going down." of Let us have less croaking, and more carnest effort to advance the cause, and ourselves spiritually and we will be wiser and better every way. and in

MARYIWERB BAKER.

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ORGANIZATION.

Thoughts For the Critics.

I am probably as much interested in the mission of Spiritualism as any living person, else I would not have adhered so strictly to the principles as given me more than fifteen years ago; and sacrificed the best years of my physical existence by braving the storms of criticism from old-time materialistic Spiritualists, who have persistently upheld a mass of public expounders of questionable manifestations from the supposed spirit identities; hence I am "moved to speak out in meeting" and reveal that which I feel to be truth.

I read, from time to time, the able articles, pro and con, touching upon the perplexing question of "organization," and am astonished at the questions and answers as they appear in print.

Mr. Gould says the "lack of money is the serious question. I agree that it is a serious question, but not the most important. I query: Dld not the good people make a mistake in creating so Science. much expensive paraphernalia; too many large salaries, etc.?

Would it not have been better to create as much interest and enthusiasm as would have prompted voluntary contributions first, then increase expenses according to the receipts?

Dr. Conger says "this going on from year to year begging and drumming for money has been more of a wet blanket on Spiritualism than all the frauds and fake mediums combined." I wonder how, after having organized under the existing conditions, the N. S. A. could which to pay expenses? Is it not a hard position for an official to be placed when he is hired to perform certain duties, for which he is given to undersalary, and then leave him to go begging of everybody with whom he comes in contact the same amount that the co-operation pledged itself to pay

Is not the N. S. A. a representative organization of Spiritualists? And is not this organization to be the head of that body which extends over the entire country? Why call ourself a Spiritualist, if we are to be without a systematized method of establishing the prines that go to show what we believe, improved by this knowledge?

"At no time has the N. S. A. been supported by more than a handful of Spiritualists." Is this an argument against or for the N. S. A.? Did any one ever hear of a reform movement of any description that did not begin with a handful, and be supported by a few? "Spiritualists will support what they | One Vot. 12mo, 407 Pages, Cloth, \$1.50. want, if able; if not, they will assist by their presence and good will." Yes! hand, and those who are privileged to many have wanted phenomena of an attend are felicitating themselves upon extremely material quality that has a good time for soul and body. If the been "rank and smelled to heaven," many new camps being formed are any | and they have got it, and supported it, indication, our cause is making very and are now complaining that they satisfactory progress. The camp-meet- have been duped, and are disgusted and ing is a most excellent medium for the | will not assist the genuine intellectual forwarding of our work. Thousands of and spiritually-minded workers either people would be deprived of the privi- by good will, their presence or their

ing its phenomena were it not for these | "Are Spiritualists bankrupt?" Some annual gatherings. drom beautiful On- are not, for they pay liberally into the set, the queen of all Spiritualist sum- treasury of Unitarian and Universalist mer resorts, to the last little backwoods | churches, or start a little institution of camp established, all are filling their their own. Meanwhile they continue to appropriate niches and doing their ap- advise the tired and bankrupt public pointed work. The prospects at all the | workers as to what they ought or ought camps seem to be brighter than for not to do. I fancy that no one would tion to the increasing attractions of the | Salvation Army." It is surely needed grounds and meetings, the railroads and there has been no law to prevent have been specially favorable to us this our zealous critics from doing this much-needed work before.

"Spiritualism was not inaugurated as a show." If it is meant that kind of Davis and Hudson Tuttle wrote a half century ago-I agree with the statement; but if it refers to the much overrated Fox Sisters and the horde of "physical imitators" that have been adadvertised at all meetings of a public the character of a "show" of gigantic farcial proportions. This mad rush after the impossible phenomena that "comes in such questionable shape," is that which has caused so many good, earnest, thinking inquirers to hide their faces with shame and disgust, when they find no head or means of controlling the questionable methods of supposed representatives of a glorious philosophical religion.

"We need a few living martyrs in our ranks," etc. I am quite positive when I affirm that there are a great many "living martyrs" who have devoted their whole time and talents to the including valuable information upon health and all sorts of matters to the of enough material support to last them fluences "taken on" from the selfish "sitter," who would never visit a me-"O, that this too, too solid flesh might melt, thaw, and resolve itself into dew.

Has not the president of the N. S. A., in his visits and lectures, as well as writings, impressed the thoughtful peofidence more than all of the mixed and doubtful "seances?" In short, has not the N. S. A. done more to prevent the given from this rostrum. No one visit- opposition element from establishing What a level-headed man, is Moses ing this camp (and presumably any legal prohibition and persecution of all critics and well-to-do fault-finders who We are glad to announce the coming have sufficient business with which to Yours for loyalty to principles that are consistent with themselves.

Chleago, Ill. GEO. F. PERKINS.

sociation. Will all chartered societies of the Illi-

nois State Spiritualist Association in sending per capita tax to me, please send them either in post office order or express money order. Make all post office money orders payable at post office station 66. ELLA M. JOHNSON, Sec'y.

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and notable milestone along the highway of ever-advancing human thought. The work is the masterpiece of a mind as devoid of wanton iconoclasm as of moral cowardice. It is a definite statement of where the best thinkers of the world now stand in the religio-scientific conflict. It is clear, honest, brave, and must be given a place among the great books of the year."-Chicago "The most valuable contribution that has yet been made to the history

of the conflict between the theologians and the scientists; struggles that have alarmed timid Christians, but, as Mr. White shows, there was no occasion for alarm. The several chapters are extremely interesting, and while President do otherwise than ask for money with White never flinches in telling the whole truth, as he thinks science has ascertained it, he is nowhere irreverent. He confronts truth, takes its hand, and follows boldly wherever truth bids him come."-Buffalo Commercial.

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SUMMER MONTHS

Missionaries of the Sunlight Center Band, on July 16, dedicated the grounds at Sheridan Gulch, Illinois, at 2 p. m., in the new pavilion, naming it Union Camp. Meetings will be held there until the middle of August. The opening June, July and August, You need the watchful care of a good physician now if you ever do. Why not dress of welcome by Mrs. Sarah E. Bromwell, president of the Band, followed by Dr. D. S. White, on the "Philosophy of Spiritualism." Then Mrs. consult at once

DR. G. E. WATKINS.

good physician and are getting better do not write us, but if you are not re-ceiving the benefit you should, write us.

is nature's warning that something is wrong. Thousands have been cured by our treatment. Why can not you also be restored to health?

many patients are weather. Many tents graced the beaucoming and going daily. We can ac- tiful grounds, which for mineral waters commodate fifty patients in this New and beauty of location, cannot be sur-England Health Home. We are usually passed. Come and bring your tents, or crowded during July and August. It is rent one on the grounds and have the well to write and secure your rooms most delightful and cheapest outing to ahead. Terms are from \$7 to \$15 a be had. The grounds are free this year week. This pays for all treatments, in- to all. cluding baths, massage, magnetic and I expect to return to camp with many psychic treatments. Carriage rides free friends on the 4:30 train Saturday, the to patients; beautiful drives. It is the 20th inst. A fine programme is arbest Spiritual sanitarium in the world ranged for this week. to-day. Send for the pamphlet called

proving that the new methods of cure Why not try our methods of curing disease? Let us help nature to effect a Write to-day sending us your age, sex,

name in full and leading symptom.

Ayer, Mass.



Forest Home Camp, Mich.

This new camp started by Mrs. Mabee, is now an active reality. It is located on the Chicago and West Michigan railroad, 188 miles northwest from Grand Rapids, on one of the most charming sites in the state. The lakes are ample and beautiful, and the air is delightful, fresh and stimulating. It is trail of blood from Mr. Bruin until we about 33 miles southwest from Petosky, and with proper concentration of interest may be as popular a resort as that famous retreat. Consumption is un-

The meeting was opened Sunday, July 9, by Mrs. L. A. Mabee, followed by Dr. Andrew B. Spinney, of Reed work here to-morrow. From this point City, who gave two masterly address I go east. CHAS. B. BROCKWAY. that stirred the souls of his hearers to enthusiasm. The president, Chas. Benton, made all feel at home and happy. Miss Cora Fuller, of Vicksburg, dist penses music in an acceptable manner,

and sweet with spiritual sentiment, she sings the gospel into the souls of the only will be inserted free. The second Sunday, July 16, was

opened by Lyman C. Howe's most poetical and convincing addresses to the four times as large as the first Sunday. | the funeral address, which was of the Mrs. Georgia Gladys Cooley made a highest possible character, and in is that all feel confidence in her truth- science of Spiritualism in all of its fullfulness and sincerity. She got after a ness and beauty, adding many comfortpopular banker from Bellaire, who ridi- ing words to the family and relatives of culed everything, and she made such the deceased. Rev. Day then followed telling hits as amused the scores of peo- with a touching address, giving many ple who knew him, and evidently made words of comfort to the bereaved faman impression on the skeptic himself. | ily and urged upon all present the ne-

Dr. Knowles of Grand Rapids, is also ed the services by singing "Home of the here and made an interesting speech. Soul," after which Rev. Day pro-Sunday evening, it being a sketch of his nounced the benediction. experiences and striking demonstra-

tions of spirit power. Mrs. Cooley and Miss Fuller are to re- passed to her spirit home, May 22, 1899 main at the close of the meeting, July Although a constant sufferer for thirty 30. Lectures and tests, or both, are vears she was ever a cheerful and lovgiven daily, and the interest is growing. ing mother, always thoughtful of oth-If it increases in attendance to the ers and an avowed believer in the truth close, as it has during the first week of of Spiritualism and enjoyed sweet comits existence, the last Sunday should munion with loved ones gone before. have an audience of three or four thou- Besides her husband and one son, she sand. As a health resort it is worth leaves an aged mother and one brother coming five hundred miles and staying living in her girlhood home, Ashtabula, the season through. Brother Howe re- Ohio. Dr. P. T. Johnson spoke words mains with us one week more. RAYMOND FOX.

Island Lake Camp, Mich.

Island Lake Camp was formally opened Sunday, July 16, by D. P. Dewey, assisted by Miss Maggie Gaule. Tuesday, July 10, of Bright's disease. Owing to the uncertain weather the at- He leaves a wife and one child, a boy, tendance was not as large as was ex- Weaver Morris, also a brother, Byron pected, but seldom has there been gath- Morris, to mourn his loss. The Spiritered together an audience that evi- ual Science choir of Joplin. Mo., sang. denced more intelligence and apprecia- Mrs. Anna Wallace read a poem. Joel tion. The music furnished under the Livingston, city attorney of Joplin, direction of Prof. Hudson was fine, and | sang a solo. The funeral was largely atdid much to create that sense of perfect | tended by Spiritualists, county officials harmony that existed, and was felt dur- and public generally. The service was ing the entire day, and up to present conducted by the undersigned in conwriting nothing has occurred to mar it. nection with the A. O. U. W. Lodge. A It is conceded that Island Lake is an special car carried the body of the dedeal location for a spiritual camp, and | ceased and the friends to Joplin, where a glorious future awaits it.

Brother James H. White, of Port Hu- his parents took place. ton, was a guest at the hotel, and will a greater part of the season. Detroit | Galena, Kans.

was well represented. Moses Hull will be here on the 23d. Our camp is filling

will be opened next week. ELLA BROWN.

Union Camp.

services were as follows: Music. Invocation by Mrs. E. J. Hanson. Ad-

Bromwell's guides responded with spir-

J. Q. Adams presided as chairman.

The meeting adjourned until . Monday afternoon for election of officers, who

are as follows: President, Mrs. T. B. Pooler; vice-president, Mrs. M. C. Ry-

nex; 2d vice-president, Mrs. E. J. Han-son; 3d vice-president, Mr. J. Q. Adams; treasurer, Mrs. Susan M. Bumstead

MRS. SARAH E. BROMWELL.

Prominent Medium's Experience.

To the Editor:--After leaving Lead-

The White or sould fork of it is 65

tance was covered by my wife and self

in company with a guide. We went in

covered wagon. I caught a great num-

wished to catch he could easily get

them. I caught one weighing 51/4

pounds. The most exciting was myself

about 9 a. m., and was out about an

hour when, while mounted upon my

pony, I met Mr. Bear in my path about

35 yards away. Pony began to jump,

but I managed to level my gun at Mr.

Bear, I fired, but pony jumped. I

went to the ground, grabbed my gun.

but the shell stuck. I reached to my

side for my 38 Smith & Wesson and

fired twice at Mr. Bruin as he ap-

me. He slapped me under my right

arm and tore away my coat, shirt and

reached the river, where all traces were

lost. Distance followed about 31/2

miles. Men's names found out later: B.

F. Holey, of Harris, Mo., and A. C.

Stevens, of Denver. My side has begun

to mend and I feel the best for my trip.

I am entirely built up again and begin

PASSED TO SPIRIT-LIFE.

Passed to spirit-life, Brother C. D.

Mrs. Herrick and Mrs. Russell conclud-

Mrs. Mary Pond, of Bethel, Mich.

of comfort and truth to a large and at-

Passed to spirit-life, at his late resi-

dence, Carthage, Mo., Oliver B. Morris,

interment in Fairview Cemetery, beside

SARA C. SCOVELL.

- MRS. DR. McMASTER.

tentive audience.

Batavia, Mich.

Aspen, Colo.

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with Mrs. Cooley both as a medium and to be found in Modern Spiritualism.

geant-at-arms, Mr. Dan Risser.

it messages and tests.

our camp is filing up rapidly. Cottages all occupied.

Our week-day program is arranged from week to week; campers and guests are consulted with the result of better satisfaction to all. The ladies of the Auxiliary are busy with their needles, making articles for their bazaar which will be opened next week They give an absolutely correct medical diagnosis and two valuable books FREE to those sending name, age, sex, and one leading symptom, in their own handwriting.

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(who is the mother of the camp); gen-eral secretary, Miss Cassie Rowe; ser-The attendance was larger than we expected considering the inclement

Adults prepared for college or business explained by one who knows. The sub-Its art departments include music, ter. painting, mechanical drawing and literville I was so worn out I decided to take a rest, so I went to Glenwood for war, capital punishment and injustice, afty cents. For sale at this office. six weeks. Last ten days I drove over in all the realtions of life. Spiritualists on the White river for a fishing trip. and all progressive people are cordially invited to co-operate with its principals miles from Glenwood. The above disin their efforts to sustain a liberal and harmonious institution for the intellectual, moral and spiritual education of their children. Terms moderate. ber of fish. Well, any amount one

the Banner of Light; J. R. Francis, ed. Please send remedies for another is published weekly. Try it. itor of The Progressive Thinker; Mrs. | month. Loe F. Pfior, Atlanta, Ga.; Mr. and Mrs. W. P. Williams, Salem, Oregon, being knocked senseless by a grizzly. I was going out fishing from camp and others. For circulars address Seminary, Belvidere, New Jersey.

Sunday Spiritualist Meetings in

Chicago. Church of the Star of Truth, Wicker Park ball, No. 501 West North avenue.

Mr. and Mrs. William Lindsey. proached me, but he was too much for ture and tests at 8 p. m.

undershirt, leaving three deep cuts in my side. These I did not discover un-The Progressive Spiritual Church, G. V. Cordingley, pastor, room 409 Handel til I came entirely to, as during the time Hall. 40 Randolph street. Services at between which I met Mr. Bear and 3 p. m., I was taken to camp, 5 miles

away by two unknown men, who found me on the road in an unconscious condition. Next morning we followed the avenue, during July and August.

session commences at a quarter to 25 cents. For saie at this office.

programme. All are welcome. [Obituaries to the extent of ten lines | at 2 o'clock at 1785 N. Hoyne avenue.

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