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REVIEW" OF MOSES HULL'S FRIENDLY

Review of My "Defense" of the Book, "The Christ Question Settled: or Jesus, Man, Medium, Martyr.

BY DR. J. M. PEEBLES.

There is evidently a power conscious and eternal in this magnificent uni-verse, not of ourselves alone, that inakes for the right, the just and the true. And kruth, relating to the fitness of things in the line of cause and effect. Is both daring and defiant. I never knew her defeated in a fight for the right, opportunities and circumstances the true.

being equal. It rather gratified me to read from and mine differ a particle upon this the prolific pen of Bro. Moses Hull, in subject; but anxious to exhibit a bit of The Progressive Thinker of July 1, that controversial "smartness" he continues he had "been interested in about every- harping upon the title of the book thing that I had said and done for some which, by the way, seems to suit the forty years, * * * leading thousands public remarkably well, the second to see the truth," etc., all of which was edition being about half sold. My good appreciated. Cheerfully reciprocating brother must not worry himself too have to say that for years I have been much over this title—"The Christ nave to say that for years I have been much over this title—"The Christ an admirer of Bro. Hull's articles in the press, especially those upon the Bible showing the relation between the ancient spiritual manifestations of the Bible and those of the present day. Surely, God'is one, life is one, law is one, and spiritual manifestations have been one, or similar, in all ages and under the sector of the present day. Burder and those of the present day. Surely, God'is one, life is one, law is one, and spiritual manifestations have been one, or similar, in all ages and the sector of the present day. Burder day is a spiritual manifestation have been one, or similar, in all ages and these.

under all skies, modified, of course, by My critic (about the last man who racial organization, environment, and could afford it) indulges in very offenclimatic conditions; I say climatic be- sive personalities. For his sake I regret cause the electrical conditions of the this. In reviewing me he devotes sev atmosphere affect in some measure the physical phenomena. This was shown by Sir William Crookes in his long fully presenting to the public several of

series of investigations. The Bible is a sort of Westminster Abbey, where upon a level the ashes of poets good and great, statesmen true and eloquent, kings and warriors once crimsoned with human blood, now re- phon the angel weep over such fiendish, pose in half-forgotten quietness. And butcherous barbarity heaped upon the yet, many of the epitaphs in this pile of "dead lion" (Kersey Graves) by that livstone and chiseled marble are aftre with ing "jackass"-to pse one of Moses a living inspiration. Hull's delicate words-W. E. Coleman,

The King James version of the Bible, and applied to a co-worker in Spiritual-now found in the languages of nearly ism. Conscious of the worth and digthree-fourths of the people of the globe, nity of human nature, never did black, and continually being shipped with low-down Hottentot or Bushman iffes, revolvers and brandies to heathen "remind" me as Coleman did Hull of ands, as a sort of fetish to be believed this kicking brute. Who should be n, if not to be worshiped-should be "ashamed ?"

inderstood, should be carefully studied is Bro. Moses Aull suggests, its good being conserved and its rubbish being umped into the great garbage pile of ast follies.

The spiritual manifestations recorded a the Bible, the dreams, prophecies, may grow in stature, the dishonest may isions, trances, and "the discerning become honest, and "stupids" may be f spirits," were among the windows in ie old prison-world of the past, but the "jackass" that he calls, or with rough which the ancients looked into which Hull compares that distinguished ernity. Those windows have never scholar. W. E. Coleman, honored alike

in America and Europe-is from age to The Bible is a Semitic, historic. oc- age, the same stupid, unprogressive. it, thought-suggesting collection of unmusical braying beast. Growth from xty-six books, or, rather, old pamph- jackasshood to mauhood is as unts-authors not definitely known- Darwinian as unthinkable. Who-who und together in one book. And be- indeed, should be "ashamed?" And

his spiritualistic co-workers with be- | do not sink yourself in your own es- And further, I stand like a rock in decoming respect. Does Bro. Hull expect to build up himself, or to advance the timation by trying to defend them (jackass, fish-monger, knave); they are cause of Spiritualism by calling others names and abusing them? wrong; no one has a right to use them! Then why did, and why do you use NO COWARD.

them? Emotions of shame ought to crimson your face; and the more so be-cause you pose as the paragon of Chesterfieldian politeness and courtesy. W. Emmette Coleman, while a scholar, historian, archaeologist, and Oriental linguist, with a private library of 10,000 volumes at his back, is no coward to be compared to a "jackass" kicking the "dead lion" Kersey Graves. He criti-cised Graves, and Madam Blavatsky Be my Scotch grit up or down, be my pen gall-dipped or pink tea dipped, never did I apply such coarse, vile, vul-gar epithets to a human being. Thanks to the gade guel, mode or Mosse Hull to the gods, such words as Moses Hull employs do not blacken the pages of the "Christ Question Settled." while they were alive. He criticised Massey and Loveland and others while they were living. No-Coleman is no

Further using our critic's own words: coward, but a man of stern convictions, I now want to see the necessity-yes, with the courage to express them. In the preface of this book of nearly four hundred pages, "The Christ Ques-tion Sattlad, on Men Medium. the logic, of such words as "petty scribblers," "anti-Christian cranks," "unfairly," "dishonestly," "despleably false," and other such expressions." And I want to see the necessity-yes, tion Settled; or Jesus, Man, Medium, Martyr," I-expressly say: "Each writer in this symposium will be held responsi-ble for his own productions, positions, etc.," and yet Mr. Hull holds me re-sponsible for the productions of Colethe logic, of such words in a "friendly review" as "blackguard," "fishmonger," "jackass," and other such disgustingly vile names as Moses Hull employs against others who honestly differ from him-yes, employs and calls it a "friendly criticism." How, in what way, could malicious criticisms be meaner or baser? If Moses Hull is man, Buchanan and the various mediums' testimonles. Is this fair? Is it either fraternal or honorable? True, I defend these writers and mediums (whose contributions appear in the book) upon general principles-but I have letters from Coleman, Buchanan, gifted with conscience, and he is-if he is capable of a moral emotion, and he

and two of the mediums in their own defense. They are at my disposal. is, he will confess sorrow for such abusive, vulgar words as jackass, fish To be sure, our critic for the moment monger, ad nauseam, applied to his felpats Buchanan on the back and blandly low man in a "friendly review," and ask the pardon of W. Emmette Cole-man and the Spiritualist public generally for descending down into the lingual mud and mire of back-street 'damning praise," as ruling Buchanan | bluff.

"ONLY SPIRITS-NOTHING MORE." "My good friend the Doctor," says Moses Hull, "seems to feel badly over what I said about spirit testimony." I said in substance, and state again, their testimony cannot be taken; simply because spirits can be found who will assume any name and say anything. In brief, they are "fallible." Let us apply this "training school" logic of Mr. Hull: Human beings can be found who will assume any name and say anything. They are fallible; therefore their testimony cannot be taken; and accordingly nothing can be sub-stantiated or proven in our courts of justice. Intelligent beings, whether in the mortal body or out of it, are spirits, and nothing can be substantiated by their testimonies is the pitiable position into which my friend Moses Hull has unwittingly placed himself.

unwitting, interest inserts, i "How," he asks, "can we bank on the words of spirits, even though they come through good mediums? A medium is a reflector and reflects whatever comes before him, be that good, bad or indifferent." If this is not covertly degrading to both mediums and spirits it is suspiciously insinuating, and insinuations are often the basest sort of

slanders. Evidently Mr. Hull "banks," or ac cents the testimonies of none of the spirits, even though their psychic in-struments "be good mediums." Of what meet the wants and supply such missvalue, then, to him is Spiritualism? He ing links as would carry convincing

Hull a Spiritualist?

where.

aural emanations, their fruits:

MEDIUMS SUSTAINED.

That kind-hearted woman of Endor

has lived through . several thousand

Louis Kossula Ceylon's mangos, India's

MEDIUMS "REFLECTORS."

ous," referred to by our, critic in giving

"a discourse through one of the very

best mediums in the world," gave Bro.

Hull no knowledge that he "had failed

to find in books;" and finally prove him-

fence of our true and too often perse-cuted mediums. They are the prophets wanderings, Brother Hull has reached the spiritual Alps of Babylonian of the age. They are the cedars standnecromancy-"Spirit existence-nothing ing upon mountain summits catching more." WHO ARE THESE SPIRITS?

our resurrected ancestors? our fond pa-

nothing more."

"Our empire is vast-our government is spiritual-our law is love-and our

obedience brings wisdom and happi-

ness. Those individuals congregate and

journey together who have similar or

parallel attractions. "Here everyone is conjugially con-

joined—is married in spirit and in truth;

Spirit Wilson further testifies concern-

different societies he visited, his pro-

gress in mathematical studies, and

In this volume of mine, "Jesus, Man,

Medium, Martyr; or, the Christ Ques-

London; the erudite Kiddle, of New

York; Mr. Colville, Mrs. Longley, Mr.

best mediums be dumped into the

nomena prove that "spirits exist-

My friendly reviewer gives me three

"1. Does the book do anything

"3. Is it wise to introduce the tes-

1. No, not directly. It was not de-signed to settle the Christ question. No one knows this better than Mr. Hull.

Titles to books are not supposed to be

evidences or arguments, but hints to

aims and contents. This book was de-

signed to give the proofs and settle in

the affirmative the existence of Jesus.

This in my opinion it has done effect

ually. Indirectly it settles the Christ

Apostle put it. Some minds incapable of weighing evidence or grasping great

principles, never get settled upon any

subject. I know one man, reported

sane, who denies his own existence

He declares everything to be "illusion," "Illusion." Doubtless he is not settled on the Christ question. 2. No-emphatically no, it is not. It

guage., If the book contained such

words as "fishmonger," "blackguard" and "jackass," words used by Moses

Hull in his friendly review(?) and

Answers:-

questions to answer, and gravely tells

spirit existence-nothing more."

eternal associate resides.

the first rising sunbeams. They are the sensitive plants upon whose tremulous leaflets sparkle the crystal dew-drops of evening-time. They are the passing cable-bearing' ships, laden with love messages from the shores of immortallty. They are the message-bearers of the gods and of our loved ones, whose forms sleep beneatly the willows, bringing us beautiful messages and "testimonies" of undying affection; and to "relate the use to the waste bucket" to "relegate them to the waste basket," as advised by Moses Hull, if not implous, is insolent. One of these mediums, whose testimony appears in the Christ Question Settled, writes me, "His words are both insulting to me and my divine teachers," such as Mrs. Piper and hundreds of others. As the world is, mediums or intermediarles are necessities in demonstrating a future conscious and progressive existence. growing and unfolding in those schools of the angels? Have you received mes-And instead of being mere "reflectors." they are the conscious recipients and transmitters of thoughts, ideas, and sages and testimonies from them to this basket," exclaims Moses Hull. Their messages prove that "spirits existmessages from the surrounding unseen realms of life.

TESTIMONIES.

"If Dr. Peebles has proved the existence of Jesus by history," says Mr. Hull, "his mediumistic testimonies are entirely supererogatory; the book would be greatly improved if they were elimi-Why such cheap exhibitions of splite against spirit messages? And why this studied effort to belittle mediums? There must be excellent trance and test mediums in Buffalo. Does the Rev. Moses Hull ever invite them to his platform to give their tests, messages and testimonies in confirmation of the spiritual philosophy?

Did the thought ever enter this reviewer's brain that what is evidence to one person is not to another? that what is proof to one person is not to another? To the whole Christian world the New Testament is proof enough of Jesus' ex-istence. Others require history, archeology, and the Talmud-and others still require the testimonies of those royal souls who dwell in the highlands of immortality. To satisfy these, adding evidence to evidence, I summoned some of the best medium witnesses in this country and in foreign lands, securing their testimonies-on rather the testimonies of their controlling spirits, and Bro. Hull seems to be mad about it-regretting that their messages were not "thrown into the messages were not "thrown into the waste-basket." This is a pity, for he is capable of better things. Nature's Divine Revelations by and

through the seer, A. J. Davis, satisfied thousands of the location of the spirit tion Settled," the second edition of which is now about half sold, Judge Peterson, the British jurist; James world and the conditions there. To them the proof was enough. Later Smith, the Australian author and book some of these persons, and vast multireviewer; the scholastic M. A. Oxon, of tudes of others, wanted the phenom ena-the testimonies of spirits them selves-and their wants were met. So those of James Victor Wilson of the proofs to different temperaments and

So after some forty years of psychic by birth dates. There is a higher identification than name, shape or avoirdupois. The higher teachings of spirits, their moral grandeur and exalted principles, constitute in many cases sufficient identification. Not Not knowing the parents of Moses Hull, I have never identified him. Still I am Are they the spirits of our kindred? satisfied, considering his writings, that

satisfied, considering his writings, that the man, going about under that name, is Moses Hull. But seriously, what right had he to use this phrase—"the testimony of spirits whom he cannot identify?" How does Mr. Hull know that I cannot identify theme. rents, loved wives and children? or are they spirit "shells," sprites, elfs, gnomes, spooks as Theosophists term them, devils as Adventists say? But what says Mean Hells, "Snirits-nothwhat says Moses Hull? "Spirits-noth-Ing more." Mother, by that unfeeling epidemic, diphtheria, you have lost three beau-iful buds from your sunny home. Their forms rest under the clock, 'neath the formet we under the clock, 'neath identify them? Where did he get his knowledge? Is he omniscient? And further, how does he come to know what "mediums do not know about this question?" Could arrogance go further? the forget-me-nots and the weeping willows on the hillside. But where are In his own-or in whose scales does he their tender, loving spirits? Do they weigh the knowledge of trance and in-spirational mediums? There was the independent chairvoyant. Andrew Jacklove you still? Do they come to you in the visions of the night? Will you know them over there? Are their memson Davis. There are independent clairories and affections yet alive? Are they voyants now. I know a lady moving in what is denominated the higher circles of social life, that is clairvoyant at will. Her descriptions, tests and testimonies are marvelous. She is now in com-Throw them into the "waste munication with a war official at Washington, I). C. And there are clairvoyants and mediums to-day that tem-Turning to the great Harmonia, Vol. I., page 466, by A. J. Davis, I find the porarily leaving their bodies traverse the interstellar spaces of spirit existwords: "Message from James Victor ence, gathering as they travel the precious pearls of wisdom. And how Wilson, describing life in the spiritual spheres." Among other beautiful things that dropped like pearls from his lips, he said: "We travel to each other's country or planet much as you travel to each other's village or city. then?-pray, how does friend ull know just what they (mediums such as Lyman C. Howe, Dr. E. D. Babblitt and others) know or do not "know about this question." State your own knowl-edge, my friend, but do not presume to fathom and tabulate the knowledge and wisdom of your peers and superiors. Perched on visioned heights he knows-

> "The things unknown to spirit sense, Unseen by reason's feeble ray."

as everyone knows where its proper and Remembering the three graces of old that so adorn and beautify the human character, faith, hope and charity, may "The universe becomes greater and I venture to introduce a fourth to my reviewer?—It is modesty. In imitation of my friendly reviewer for the moment, 1 put to him the followmore sublime as we unfold. Infinity is as many times more infinite than you now suppose as there are moments in your eternal life. * * * ."

ing questions:

1. Have your investigations in the ing the spirits he observed, the spirit society of which he is a member, the line of Spiritualism, including spirit messages, mediumship, and spirit testi-monies, been to you perfectly convinc-ing and satisfactory? 2. Have you ever, beyond a doubt, clearly and positively, identified any of the influencing spirits of mediums as your friends or accuminances once

gress in mattern sconer, and other matters concerning his spirit home. These testimonies of his are beautiful and unlifting, touching the golden shores beyond. Toss them lato the "waste basket," again exclaims Moses Hull-"Spirit testimonies prove your friends or acquaintances, once embodied in mortality?

8. If answered in the affirmative, did you receive from these identified spirits through good trustworthy mediums, messages and testimonies re-

atoms, messages and testimonies re-lating to conditions, occupations, pro-gress, etc., in the spirit world? 4. If affirmatively answered, why did you state that, "if all that testimony" (including the testimonies of M. A. Oxon, Dr. Babblitt, J. J. Morse, J. W. Morse and others-these, or their spirit Colville, Jennie Hagan-Jackson, Mrs. helpers, all testify in similar strains to Longley, and others of our esteemed self-sacrificing mediums) "be relegated

proclaims his respect for "his years, for his honor, and for his integrity." And yet, under that soft velvety fur pro-/ trude the claws that scratch in such out of the symposium court as a "witness." He thinks the eminent Dr. "witness." He thinks the eminent Dr. B. O. Flower, of the Arena, "too pre-vious" in writing him down as one

among the dozen great men. He further informs the public that Buchanan has proved himself "sadly fallible" during the last dozen years. Pray, who is infallible? He further insists that it would have been better for the Professor "if he had passed away"-died-before the Arena thus honored him, or before "he joined the symposium," etc. O, Buchanan, though your pale forehead is furrowed with study and your white hairs considered already a crown of honor, why-why did you not die, say a "dozen" years ago, so as to have had the divine approval of Moses Hull, who, mounted high, sits ermine-clad

upon the judgment seat? Seriously, in Such other words in my book, "The Christ Question Settled," as "lilli-putians," "dishonest," "stupids," etc., fished out by Mr. Hull and presented my opinion the name and fame of Prof. Buchanan, originator of the sciencesystem of psychometry, of anthropology, therapeutic sarcognomy, the new education, etc., etc., will shine quite as brightly and make quite as deep an imagain and again, are exceedingly pain-ful to him. Let us see-"lilliputians" pression upon the historic pages of the coming ages as that of his "friendly" critic, Moses Hull. quickened into intellectual manliness; As a final windup on this matter of

expurgation, I have to say: When W. Emmette Coleman, or J. Rodes Buchanan, or any of the mediums named in the book, request me to expunge words or phrases from their writings in the symposium, "The Christ Question Settled," I will cheerfully so do, but never at the beck or bid of any other

use a bigoted priesthood has mis- what books, writings, words, more need terpreted and built up creeds out of "expurgating and fumigating"-to use e book, is no more of a valid reason stamping it in the dust, or casting it his? away, than that the Declaration of

dependence, or the Constitution of United States should be treated Balaam's th contempt because Southern statesn and Southern preachers, finding in the constitutionality of slavery, enved and sold human beings into per ual bondage. In those days some of worst slaveholders were preachers i church dignitaries.

oncerning the Bible the consensus of guage, calls "ministers"-some of them competent advise that as in nut-hering and fruit-eating, the burrs, doubtless as conscientious as himself-"knaves and villains." ils, skins and seeds be differentiated Yes, after comparing Coleman to a "jackass," and ranking him with "fish-mongers," after reminding Covert of his "ancient brother," Balaam's ass-after a the chestnut, the mango, the ch, and the orange, and that the y pulp only of the latter be eaten. sible people do not condemn chestpronouncing people "donkeys," min-; because of the burrs, nor madly isters "knaves and villains," and after roy a wheatfield because of its few seeking to belittle that venerable s. The good and the clean naturally author, discoverer, and erudite moralt in the old book for the good and scientist. J. R. Buchanan, he assumes a clean. Thus hunting, they find in most lovely attitude and masquerades is what they hunt for; and so as the very pink of pure, chaste, clean, suring themselves by themselves classic literature. Heavens! what next? reveal themselves to the public. Again, Bro. Hull in his "friendly rehistorical facts, the spiritual phe-

view." trots out, as heretofore, a "string" of isolated words and phrases ana, the inspirational thoughts and moral truths of the Bible will such as "scoffing atheists," "shamefully I forever. "rabid attacks," "foolish 1 forever. theories," "illiterates," etc. Should he t to the more direct matter in hand. critic reviewer, Bro. Hull, ex-es himself as "glad" of the parade again, will be intersperse among ses" bestowed upon the "good them some of his own choice epithets, nents" and "the important facts such as "fish-monger," "black-guard," lis book," "The Christ Question "ass," "jackass," "donkeys," "kaves, or Jesus, Man, Medium, etc. This will show by way of contrast "The book "deserves" these Bro. Hull's fairness and the superior :D:

Vr. is, he says-and then he adds, excellence of his lingual taste. se praises are re-published again In a gracious flow of generosity, my gain, as paid advertisements, but criticising brother volunteered to give are the criticisms? The Doctor me advice in the line of literary exhardly like to pay for having purgations, Returning the favor he will permit me to advise him to here-

re-inserted in the press." re-inserted in the press." I, suppose these praises were "re-hed again and again as paid ad-ements," was it really any of loses Hull's business? I bope it I no jealousy? His statement, gargen fin the weed-pulling business. 1 no jealousy? His statement, er, is squarely untrue, not Our good Quakers exhort to selfously so, but ignorantly. Never examination.

bay a Spiritualist editor a penny erting the commendations of this Our several editors are my with lodged with him, helped him to appoint-Our several editors are my wit-I repeat, they were not, as full unjustly asserts, "re-pubagain and again as paid ad-

ments." how gifted the Rev. Moses Hull mathematics I cannot say, but Bible-hating portion. His greatest gly he declared that he had re- achievement was in the manufacture of me than he "could tell." Mercy, J. T. Perry, the erudite writer and re-unparalleled popularity! Mod- viewer of Cincinnati, who laid bare his will state that I have received, gross historical blunders more letters commending his rewill state that I have received headed, scholarly W. E. Coleman to my headed, scholarly W. E. Coleman to my knowledge exposed many of Graves' of these would Bro. Hull con-errors, "garblings" and "forgeries" f published, very flattering. through the press while the latter was g it wise. I briefly, privately alive; Lence, the more insulting in Hull ted him with the contents of to charge Coleman with the "jackass"

them. This I considered only Bro. Hull affirms, the book is argument on the Christhood of This is not the purpose, but o prove the Nazarene's ex- into the conscience of Moses Hull that man! Here are more of your words' of his moral henceforth he will be inclined to treat gracefully passed back to you: "Please

11121). My own wordings must and will Mr. Hull's own polite language, than stand.

meant them. Great was the provoca-In consonance with the above in his tion for stern, stinging language. Covert controversy, he calls or points to Balaam's ass as his opponent's "ancient brother." Others he called Long had I heard and read ad nauseam from scoffing atheists and a number of materialistic spiritists such language as this: "Jesus Christ was a solar myth." "He never existed." "If he did exist he was a bastard." "He tional Association of Spiritualists, and "donkeys." Did he expect that such offensively vile language would tend to convert these people to Spiritualism? And on page 100, Second Part, of "The Occult Life of Jesus," Bro. Hull, was nothing but a make-up by the old priests." "If he did live I am a better so very chaste and exacting about lan-

man than he ever was, for I never stole a colt." "If he ever lived he was nothing but a masty free-lover, living with Martha and Mary." "He was a tramp," "He was a vagrant." "If he ever lived

he was only a fifth-class man opposing marriage and cursing fig trees." "If he existed at all he was a curse to the world." All of the above, and worse, have been uttered on spiritist platforms or published through the Spiritualist press in the past as Spiritualism; or at least as connected with and constituting a part of it. In the face of such villainous words applied to that aucient medium, Jesus, as "tramp," "ragrant," "free-lover," "thief," "bastard," with other equally offensive language and terms, I thought it quite time that scholars, bistartant self to be "a common disembodied scholars, historians, archaeologists, learned rabbis, trained mediums, and their controlling intelligences, in brief,. the competent, some of the truly competent, be heard from. The result was the volume, "The Christ Question Setist spirit that "confessed himself an adtled." And the book will stand like adamantine-stand because based upon the rock, truth.

Those who would write ancient mediums out of existence, such as Pythagoras and Jesus, would doubtless do the same by our present mediums, if so inclined, and the opportunity was afforded.

TABLES OF LOGIC TURNED.

The cut was unkind in Bro. Hull's attempt to saddle on me logic like the following: "Mr. Peebles' logic would seem to run like this:. 1. "Profound scholars have a right to call other people bad names.

Personally, quite as well as my critic, 2. "Mr. Coleman is a profound scholar. Therefore Mr. Coleman has 3. "Therefore Mr. Coleman has a right to publicly characterize his oppo-

ments and loaning him books, quoting from which he unscrupulously "garbled" nents as ignoramuses, liars, dishonest, the text. He was, as well said, "an etc., ad nauseam.' The above logic revised and applied carnest worker," and "respected by his

neighbors," especially the irreligious, reads thus: The Rev. Moses Hull's logic seems to run like this: "Crucified Saviors." In this he excelled Major-Lecturers and pastors of Spli-

itualist congregations "have a right to call other people bad names." Minor-The Rev. Moses Hull is a preacher, or lecturer, to a Spiritualist

church in Buffalo. has lived through severat thousand years of Helprew histors, and still lives. The mediums of to-day, and their "testimonies," too, will live long after prices and potentates are forgotten. Medjums are heaven's messengers. Medjums of ceylon's mangos, India's trades of Ceylon's mangos, India's Conclusion-Therefore the Rev. Moses Hull "has a right to publicly characterize" his peers, superiors and co-workers as "fish-mongers," "jackasses," "don-keys," "knaves," "villains," etc., ad

nauseam. How do you like your logic, Brother slightly revised and personally applied? It is your own medicine—take it like a vyvu: "Pli

declares positively that it would have been better if the "testimonies"-the classes of inteflect. Such were my messages recorded in my book, "The motives. They were well-weighed. I Christ Question Settled,"-messages

A STRING OF NAMES.

through the erudite and polished Stain-"True," says my friendly reviewer, ton Moses, through Duguid, Lawrence, Mrs. Everett, Jennie Hagan-Jackson, "Dr. Peebles gives strings of names of mediums (Mrs. Everett, Mrs. Lillie, Mrs. Richmond, Mrs. Underwood, Mrs. Piper, Mrs. Longley, Mrs. Carpenter, Mrs. Freitag, Mrs. Twing, and other rough upon the secretary of the Na-tional Association of Spiritualists, and upon her revered spirit guide, the saluted Father Pierpont? Wisely or lady mediums; Mr. Colville, Wiggins, Morse, Muchlenbruch, Howe, Edgerton. Fuller, Duguld, M. A. Oxon, Dr. E. D. Babbitt, Judge Edmonds, Andrew unwisely, it is being asked-is Moses Jackson Davis.) These mediums and seers, some of whom are or were independent clairvoyants. Mr. Hull de-"Mediums are reflectors," affirms Mr. Hull. Well, so are lifeless mirrors; and so, too. are morgues and corpses, the latter "reflecting" the shape and facial forms of the dead. Putting such an es-timate upon modume process in block nominates a "string," and scornfully asks: "What of them? If they met Jesus and Judas, could they (i. e., this "string") tell which was which?" etc. I do not know just what Judge Edtimate upon mediums, psychic subjects, it is not strange that "Joseph the virtumonds, Dr. Babbitt or A. J. Davis could

do-but if they could not, doubtless

their controlling or inspiring intelli-

gences, who have summered hundreds. My friendly reviewer further speaks of this "string" as "a long list of names," who, he declares, "are as in-capable of testifying as the T himself." Previously he ruled Prof. "witness," and now he talks about the me that they "are very pointed." ble of testifying," etc. Pray, how does toward settling the Christ question? Mr. Hull know whether they are ca-"2. Is the language of the book be-littling and abusive of those who hold different views? timony of spirits whom he cannot identify? Or of mediums who do not know half as much about the question as the erudite Doctor does himself?"

Theosophists teach;" about "elementals," and whether we shall "know each other over there," has, says Bro. Hull, 'no more to do with the questions at issue than it has with the Philippine war." This I deny emphatically. The "questions" under consideration relate to Jesus as "man, medlum, martyr," to the proofs of his existence, to spirits, to the testimonies of spirits, and to the verblage employed. Therefore, any-thing relating to spirits or to the spiritual, is germane to the subject. "Come, now, no superfluous verbiage," no wriggling, Brother, to escape from the bog into which you have writhingly become mired. This is your straight out statement, your pronounced position without a word of modification or limitation. "Spirit testimony proves

spirit existence-nothing more." The osophists believe in spirit 'existence. Seventh-Day Advents believe in spirit existence. The Utah Mormons believe that spirit testimonies prove spirit existence. African Voudous agree with applied to a learned co-worker, I should my reviewer on this point, and so did the old Babylonians. Recently disconsider the book to that extent "belittling," "abusive"-and even more, covered Babylonian tablets show that vulgar. No such vicious brutality of palms, or and California's mountain the ancient' Babylonians believed in words besmears its fair pages, passes, have I heard spirit voices and spirits-Igigi, as they called them; and

listened to their exquisite music. And they had formulas for exorcising them, I stand by these spirit hosts of heaven. something as have Roman Catholics. whom I have not externally identified Mmc. Necker.

realities and harmonies of the heavenly to the waste basket," instead of appear-life. The eminent Chinese sage. Tien, ing in the volume-"Jesus, Man, Medium, Martyr?" And in this connection, long, long an inhabitant of the heavens. why did you make the bald, unqualified statement that "spirit testimony proves declares unequivocally when controlling J. J. Morse that he "had seen the Nazarene in the higher heavenly spheres of spirit existence-nothing more? immortality, with Confucius, Lao-tze,

The talented mediumistic and in-Aristotle, and others." Mr. Hull would spired W. J. Colville, in a late Banner hesitate, perhaps, before pronouncing of Light, says: "It becomes the sci-Morse a fraud, or this Chinese sage, entitic and philosophical inquirer to Tien, a lying spirit. But no mattercarefully weigh the many testimonies "eliminate their testimonies" from the that have come and are still pouring in book, throw them all into the "waste upon the world through the many open basket," for "spirit testimonies prove gateways, giving us accounts, testi-monies, and descriptions of the life bethat spirits exist-nothing more." Where does Moses Hull stand? It is yond, which, to the reflective mind, are reported that W. F. Jamieson converted invaluable."

him to Spiritualism-but Jamieson has To me the testimonies and messages gone backward-back and downward of ascended spirits are priceless. They, into materialism. Where is my friend the spirits "over there," as well as mor-Hull going? I am troubled about him. tals in all lands, are my brothers; and Spiritualism, a sacred truth, is God's ever-present witness of the soul's im-His recommending that the testimonies and messages from some of our very mortality. That there are frauds is ad-'waste basket," and that spiritual phemitted. Expose them. That there are evil or evil-disposed spirits is adnothing more," is a virtual repunciation mitted. These constitute the background of the picture-the burly, straggling branches upon the tree of life. These must be trimmed and trained, which training will give both employment and pleasure to the reformer-to reformers here and reformers in spirit life. Doubtless, my friend Moses Hull, whose lecture labors I so highly esteem, will be a preacher in the after life, preaching as did one of old to "spirits in prison"-spirits imprisoned in the walls of ignorance, superstition and the moral darkness of their earth-acquired selfishness. The soul, the higher divine self, is its own authority. It judges mortals and immortals by their fruits. their auras and the moral influences they exert; and it judges spirit messages by their reasonableness, their moral adaptation, and by the golden

truths they inculcate. If this review be a little pungent, it must be remembered that I am not the aggressor. I am on the defence, and though some of the words may be keenedged and incisive, there is not a particle of malice in my nature. Pregnant, full is my soul, with love fraternal. If the right hand probes the ulcer, the left hand holds the balm of healing. Both are beneficent in purpos No abuse shall embitter me, no honor

question, showing him to have been a man—"the man Christ Jesus," as the exalt me. Having convictions, I express, and will express them. Fear is no guest of mine. To me public opinion Truth is the soul's authority, and for it, as I-see it, will I speak, and write, and fight, though I die on the field of battle. J. M. PEEBLES, M. D.

Battle Creek, Mich.

is stating facts as the different writers, saw them, in strong, bold fervid lan-Do what good thou canst unknown: and be not vain of what ought rather to be felt than seen. William Penn. Using blood for ink, Christianity might write the names of every mortal who has lived upon earth in the crim-son fluid it has drained from human veins .- J. M. Peebles. .

Great memories, which retain all in-3. Yes, it is wise to introduce the tes- differently, are the mistresses of an inn, timony of spirits whom I have, and and not the mistresses of a house .-

A STATE OF THE STA

Sneeringly, sarcastically, Mr. Hull in-forms us that "spirits are not quite all of them infallible." Who said theywere? Who believes theware? There is but one infallibility, and that is Causation, as Prochas said; Spirit, as Jesus said; or the Great Positive Mind, as A. J. Davis taught. Though spirits are fallible, multitudes of them are almost infinitely purer and wiser than mortals. The good and more pure of earth attract the exalted ones of the heavens. Personally I have just as much confidence in the testimony of intelligent identified spirits as I have in the testimony of Moses Hull: I judge them and him by their teachings; their

wag." What else could have been expected since this spirit was only a reflector, the human dominating over the spiritual in this, importunate seance? Buchanan out of the symposium as a This other case mentioned by this revlewer, the brother of Senator Calvin above-named people as being "incapa-S. Brice, and the Darwinian evolution

QUESTIONS AND THEOSOPHY.

venturer," only proves that Bro. Hull has been decidedly unfortunate in the pable or "incapable?" Has he the angel's measuring rod, whereby he class of "reflecting", mediums with which he has elected to associate. measures the capabilities of mortals and immortals? Upon what meat does Neither the lying spirits that the Lord this Buffalo Caesar feed? Are Niagara's waters hushed to silence when he

tread?

is reported to have sent out in Ahab's time, nor the lying "wags" that follow and afflict my friend Hull; trouble me in the least. Seeking the good, the true and the beautiful, I find it nearly every-

speaks? and do nations tremble at his

"The questions raised about what

August 19, 1809.

RHE DROORESIVE WINKSR

MRS. MARY ELLEN LEASE AT LILY DALE GAMP

'ABSTRACT OF A LECTURE DELIV-, capital retains the rest as it has ob ERED BY HER, AUGUST 2, 1899, ON "THE NEXT STEP IN HUMAN PROGRESS"-REPORTED FOR THE PROGRESSIVE THINK-ER BY LIDA B. BROWNE.

One of the greatest figures of the age -England's Chief Justice-on August 19, 1896, asked and defined the true meaning of civilization. He said it was not in the great wealth, luxury, or culture of a race, but by these signs shall nau. ye recognize true civilization: A kindly

regard for human suffering, the narrowing of the domain of force as a factor and the abhorrence of all injustice. Accepting this definition, our civilization far short of the standard. Yet there is no reason for discouragement, for though we may never achieve perfection, we may achieve toward it.

Herbert Spencer says: "Civilization isa growth and morals are continually be-ing subjected to new tests." Our fore-fathers recognized this when they changed customs and founded on these shores the only republic ever known. They laid the foundations of govern-ment strong and deep, and we in turn have improved on our forefathers. They lifted humanity up one more step, and we reverently believe that those who come after us will mild more wise who come after us will build more wisely, more permanently than we.

This nation has outgrown the swaddling clothes of infancy and entered in a path of oppressive war, terrestrial aggrandizement and power. History by mental changes are preceded by mental change, and are followed by political and social achievement. We are on the era of evolution, old thoughts are breaking up and new thoughts are are breaking up and new insequences of the place. Yesterday we were dreaming, to-day thinking and to-mor-row we will be acting. We are becom-ing conscious of the fact that our present system is one of perversion; that we social condition that allows can ital to rob labor, that degrades women and causes little children to go hungry; that it is filled with social inequalities. false teachings and selfishness, and

needs to be termed semi-barbarism. We have ethically acknowledged a higher standard of right, yet are too apathetic to change things. There has been non-entities of politics and atroci-ties of religion. We have placed Christ in sculpture, music and literature, but left him out of politics and business Instead of following the ethods. teaching, "Bear ye one another's burden," it is "Take care of yourself and the devil take the hindmost." We should take down our sign boards if we are leading a Christian life.

The evolution of the centuries has brought us face to face with the most momentous problems of the day. The equitable solution between labor and capital, how to avoid discord and promote peace and how to evolve a higher civilization are problems which must be Right here we see the mission of Spir-We have supplied the gosorked out. itualism. It does not consist in phe-nomena, but should be used as a factor pel of each for the gospel of Christ, and seem to have no need for the sermon on to uplift the race and make the world the Mount, the Ten Commandanents or brighter and better. We must make this new religion a living, breathing the Golden Rule. Greed has stultified the conscience of the nation, so that the man who steals a bucket of coal is sent to the penitentiary for five, ten or fffforce to uplift the race. It matters not

teen years, while the man who has been honored with the confidence of the peowomen. Spiritualism stands for honple and sent to the legislature can rob esty, sobriety, truth and right living with impunity and a premium is paid and is becoming a potent factor to push for political greed and dishonor. The forward social redemption. Divine law stigmatizes the man who steals a voices are heard and are calling men goose from the common, but lets go the and women to the work. We believe in the ultimate triumph of right and freeman who steals the common from the goose. It is a disease that requires

something to purify the blood of the body politic. We sneer and turn aside from the man with blisters on his hand, but send to the White House men with blisters on their character. We sent to dom of the race from all oppression. How weary offtimes becomes the soul, and we long for a haven of rest; to the Senate a man whose only credit be freed from the tumult of life and was the spending of a big campaign strife, our spirit indeed would be blest fund, and whose character is so black In this state of longing I found myself, with dishonesty that the angels have to in this ideal spot, the only disappointhold their noses when passing over the ment being that more cannot share it city of Washington. with me.

pliances which are used for private greed. Will tariff reform or silver at the ration of 16 to 1 restore things to order? No! The only remedy is that the great public utilities shall be owned and operated by the people collectively for public good. Socialism means the reorganization of the social system, the put-

ting into operation of the Sermon on the Mount, the Golden Rule and solving the greatest ethical problem ever given to one of the best mediums in the field. Neither the Republican nor Demo-

cratic party can bring relief to the peo-ple. These old parties are both unwillall the way from the City of Mexico, ing and unable to bring the needed rethe morning upon "The Power of lief. They have reached the limit of heir standard of right. The Democratby a practical and scientific exposition of the subject, which has provoked ic party came into existence to hold in check the British aristocracy, and nobly more discussion than any other lecture fulfilled its mission. Then came the so far delivered this season. Mr. Colby spoke in the afternoon, from questions presented by the audi-ence. The subjects were well handled, running in mission. Then canne in energoachment of the slave power, and a new party sprang up, which upheld free soil, free speech and free man. It wiped out chattel slavery and grandly ful-filled its mission. There came a time

especially in the latter portion of the discourse, when the "German doctor" when the Republican party fell into the entranced Mr. Colby, and delivered a money power. The slave power never made a millionaire, but this money power has made thirty thousand millmost interesting and eloquent lecture upon the question, "Of What Utility Is ionaires, and tramps and paupers by the millions. A slave was formerly worth from \$500 to \$1,000, while a la-Spiritualism?" Following the lecture Mrs. Walte gave one of the most powerful and convincing seances ever held upon these

boring man is not worth his salt or able grounds. to earn his bread. Bables, both black Our conference meetings are more and white, are thrown into the gutter, and a common yellow dog will bring a

our coherence meetings are more than usually interesting, on account of the many fine speakers upon the grounds. Mrs. Lepper and Mrs. Low-grounds. Paul; Dr. Balley, Dr. Davis, ell, of St. Paul; Dr. Balley, Dr. Davis, We must where out all party lines and stand united as a consecrated people against the common enemy embraced in the monopoly of the land, the bank-ing institutions, railroads and plun-bard inductive Theore have passed into Andrews and many others aid in entertaining and instructing the audilered industry. These have passed into the hands of 25,000 persons and soon laurels by its excellent music. REPORTER.

Mt. Pleasant Park Camp.

all our liberty will be lost. When visit an our inderty will be lost. When visit-ing this country a few years ago, Her-bert Spencer said: "You Americans have more forms of liberty, but less substance of any race in the land." All this concerns you, no matter how big a bank account you have; in a few years vou or your children may be candidates for the poor house. If you will lay aside party prejudices, and put into practice the religion you profess, these evils will fade away like the snow be-fore the sun and all problems settled in

A new religion is soon to come to the conscience of the race, a religion that will care for the body and thereby save the soul. We are learning the useless ness of developing the spiritual nature of a hungry, homeless, shivering wretch who does not know what it is to have a comfortable stomach. No starv ing man ever experienced religion. The

Briggs Park Camp, Mich. wealth accumulated at the expense of others never did any good. We must administer first to the physical needs clothe, feed and warm a person, before we can develop the god within.

Peebles. hat we are growing in strength and power, and getting converts in all lands.

If it does not make us better men and

Two matters gave us cause of annoy-Sheets could not be with us.

Lake Brady Camp, O.

Charles Barnes is a needlum on the grounds for physical munifestations in the light-his seances of this character The meetings at Mt. Pleasant Park, Clinton, Iowa, grow in interest and at-tendance. The hotel and cottages are

tendance. The hotel and cottages are full almost to overflowing, while most of the many tents are occupied. The meetings of the past week have been very interesting. A. E. Tisdale, the blind orator, delivered a course of six lectures and made a splendid im the the past week have been very interesting. A. E. Tisdale, the blind orator, delivered a course of six lectures and made a splendid im the the past week have been very interesting. A. E. Tisdale, the blind orator, delivered a course of taken their places. Following are the taken their places. Following are the taken their places. Following are the pression upon our people, who testified ones now present: John F. Conley, D. their appreciation by a voluntary press. F. Shea, William Mahon, P. C. Boylan, J. William Keegan, George J. Ellwell, Jas. J. Collins, W. Y. Murphy, Thomas Ray, entation of a substantial purse of money, in response to which Mr. Tis-James Bartlett and last and chief, jolly Jack Conley, who chaperones the boys wherever they go. This is their third annual tour to Lake Brady, and they dale tendered his thanks in an eloquent speech. Mrs. Waite's seances during the week have been all that could be desired and have fully sustained her reputation as of the

cheerful atmosphere surrounding them On Saturday, Geo. P. Colby arrived, with no suggestion of roughness. 'The ladies' committee has just reportand began his engagement on Sunday, of on their fair held here for the bene-the 6th, President Peck lectured in fit of the association. It netted the comfortable little sum of fifty dollars. Thought," and created a lively interest It was wonderfully well gotten up, with the midway and other unique attrac-tions, and the ladies deserve great credit for their thoughtful labors.

C. H. Figuers, of Cleveland, is now with us to act as test medium the remainder of the season.

The dramatic association have given several excellent entertainments assisted by talented people who have come from time to time to the camp. Several professional entertainers have added to the brilliancy of these social affairs.

An association was organized Saturday evening to buy and control Lake Brady camp. A. A. Butlar, of Brecks-ville, was elected president. The payment of five dollars entitles every mem-

ber to a vote, The new play written by Mrs. Mc-Caslin, produced here Friday, was pronounced a marked success in every way. It attracted an unusually large audience that showed marked apprecia-Our fine choir continues to add to its tion. It was the first complete play ever produced at Lake Brady.

MABEL MCCASLIN.

Keep Up with the Procession.

You can only do so by subscribing for The Progressive Thinker and reading the vast amount of matter furnished weekly on Occult down upon the average newspaper re-port of our meetings? If a Methodist and Spiritual subjects. Thousands upon thouand Spiritual subjects. Thousand a paper swould be compelled to answer in damages. Why should we bear such treatment longer in patience? The St. Louis Post-Dispatch of August 6 contains a vicious write-up of Lily Dale Comp that is vile beyond endurance. I

Our camp closed last Sunday, August b). From inst to fast it was one of un-broken interest. Our principal workers were Mrs. Marian Oarpenter, Mr. and Mrs. G. W. Kates, Dr. Spinney, Mrs. Martha Root, Mrs. Weatherford, Mrs. 6. From first to last it was one of un-Augusta Ferris, Mrs. Coffman, Mrs. Isa W. Kayner, Mrs. Blake, Dr. J. C. Batdorf, Geo. Holmes, Mr. Smith, of Muskegon, Margaret Gaule and Dr. J. M.

Our worthy chairman, E. E. Carpenter, proved to be a valuable help to us; not in capacity of chairman alone did he prove his ability, but as a descriptive medium as well. His work in that line was not excelled by any on our platform, which is saying a great deal, for we consider the above named the equals of any workers in our ranks to-day. The fact that we continued an extra turned out an audience of nearly 2,000 people to listen to that noble worker. Dr. J. M. Peebles, is conclusive proof that the interest was great.

are always welcome, because

places as possible, are now engaged in as barefaced a fraud as was ever perpetrated on earth, right in Springfield, and as is always the case there motto is rule or ruin. In this instance they signully failed, and the meeting succeeded in spite of them. The president, F. J. Underwood, who is a Vermonter, 70 years of age, hale

such word as fail, and never did. E. R. Huxley of Michigan, J. M. Mitchell, S. C. Mills, Clarence and Josle Folsom, and hearty, is a man who knows no and others, worked heroically both preceding and during the meeting to make it successful, and their efforts were rewarded with one of the most enjoyable meetings'I ever attended, and if I mistake not, the seed thus sown will bring bountiful crop in the near future. Mrs. Richmond and her genial spouse were early on the ground and the wonderful addresses of Mrs. R. attracted the attention of the most skeptical. D. W. Hull I met for the first time since in Chicago in 1873. "Age has not withered nor has Time staled the infinite variety" of D. W.'s Biblical Spirit-ualism, while Sister DeWolf and Mrs.

Springfield Camp, Mo.

The inspiring success of the late Zoo

Park Camp-meeting awakens my long silent Faber to send a few jottings con-cerning the work in the Ozarks. The

instigators and managers of the meet ing had a Herculean task to perform

South, and in this country all pro-

gressive religious ideas are more or less

under the ban of orthodoxy. A good deal of work has heretofore been at-

tempted at Springfield, but of late the

dence, and with the usual results. Cer-

tain parties whose mission seems to be

to destroy Spiritualism at as many_

and nobly did they accomplish It.

Josephine Ropp of Indianapolis, Mrs. Josle Folsom of Springfield, and yours truly to bring up the rear, did what we could to keep up the interest. The Springfield dailies paid us some

attention, but their poverty compels them to employ a set of pimply, pin-headed dudes in lieu of reporters, whose highest ambition is to cut "smart Aleck" capers rather than give accurate reports. Not one of them can write stenography, and when Mrs. Richmond was controlled by Col. Ingersoll to speak, they sat at a table grinning and mouthing like a convention of apes, and then had to beg Mr. Richmond for his report of the lecture. By the way,

object to criticism, but 1 abominate lies and liars. Neary \$500 were voluntarily subscribed as a guaranty fund for next year's meeting, and if nothing happens to mar that effort, Spiritualism will ad-vance rapidly in the Ozark region. I find great interest here and much in-

truth. Springdale, Ark.

Onset Notes.

Never was the time when Onset looked as beautiful as it does at the present time. Everything is booming. The meetings are being attended with greater crowds than at this time last year. The trains and boats brought many visitors to the camp Sunday. There were about 5,000 people here during the day. The Rev. W. W. Hicks was one of the speakers and he had an immense audience. He is an excellent speaker. Mrs. Russegue was the speaker in the morning, and she also had a fine audience. In the afternoon, following Mr. Hick's address, Mr. F. A. Wiggin gave positive evidence of spirit return. Mr. Wiggin is a great favorite at this camp and is always sure of a large audience. In the evening Mr. Wiggin held a seance in the Arcade before another large audience, and did wonderful work. Mr. Maxham, .of

traction all day long and everything was conducted on the most decorous and quiet manner. The initiatory services consisted of a flag raising, at which short speeches of a patriotic character were made. usual factional war has been in evi-The address of the morning was given by Oscar A. Edgerly, of Lynn, Mass. He is a profound and fluent speaker and held the audience in respectful attention until his last sentence was spoken. His dissertation dwelt largely

upon the great blessing of truth, after

Vicksburg Camp, Mich.

which every human heart yearns, and the whole was illumined with graceful tigures of speech and sublime flights of oratory. Mr. Edgerly was at the Vicksburg camp-meeting last year and in the meantime he has been actively engaged in the work that has ever occupied him since he embraced the belief 15 years ago. In a private interview he spoke of the wonderful strides that have been taken in Spiritualism during the last year and the number of proselytes that

have been added to the flock. Prof. E. A. Tisdale, of New London, Conn., the blind orator, sang a number of impressive yet familiar songs throughout the day and added greatly to the pleasure of the occasion. In the afternoon he gave a lecture that was indeed a feast. He spoke of the wonderful changes that were going on constantly and of the institutions that were giving places to more substantial ones daily. "The only real thing is life; there is no death. Life seems to disappear, but in reality it is but changing the form of its expression."

There are a large number of campers at the grove and still others will arrive during the following days of the meet ing. Miss Jeannette Fraser, who is the owner of the grounds and the prime promoter of the enterprise, deserves credit for the number of excellent speakers she has secured for the occasion and the transformation of her land into a beautiful park, where hundreds of people can rest and refresh them selves. Among others who will be prominent

in the meetings are Dr. M. E. Conger, of chicago, whose classes in practical nedicine were so popular last year; W. J. Colville, of Brooklyn, the noted author and speaker; D. P. Dewey, of Grand Blanc, Mich., the famous test nedium; Mrs. Marian Carpenter, of De troit, assisted by her husband; Mrs. Carrie E. S. Twing, of Westfield, N. Y.; Joseph King, materializing medium, of Pipestone, Mich.; Farmer Riley, of Mar-cellus, Mich.; Mrs. Frances Ruddick, the famous slate writer of Franklin, Ind., and Mr. Means, the clever artist from Williamston, Mich.

The meeting will continue with daily services to and including Sunday, August 27.-The Kalamazoo News.

Cassadaga.

Another week is drawing to a close at Lily Dale, and, like its predecessors, has been full of lively interest.

There has been no abatement in the steady flow of interesting lectures. which have been filled with the choicest gems of thought, and listened to by inelligent and appreciative audiences. Good order everywhere prevails, and large crowds continue to come. Yesterday, the 9th, the afternoon was set apart as a memorial day to Robt. G. Ingersoll. Short addresses were given by J. Clegg Wright, Prof. Lockwood, Chas Whedon, Dr. Ravlin and Mrs. Richmond, in which the great agnostic re ceived more encomiums than he has sometimes bestowed upon Spiritualists. However, after he has had time to look about and acquaint himself with the conditions of the new country of which he now has a chance of knowing, he

MAUD LORD DRAKE. The sixteenth annual Spiritualist She is at Cripple Creek, Col.

3

camp-meeting opened auspiclously Sun-day morning in Fraser's grove, situated about a half-mile from Vicksburg. It is an ideal spot and the day was de-lightfully bright, yet cool and exhilar It has been some time since I have ating. A goodly crowd of people surged had an opportunity to make a bow to In the first place, Springfield is in the | to and from the great nucleus of atthe readers of The Progressive Thinker. In following the fortunes of my husband in his railroad building and minng in Missouri, Arkansas and California, I have had very little opportunity to come in contact with the workers for our beautiful philosophy and the many

societies; but daily and in humble places, I have continued the work which has always been and now is a part of my life. My falling sight has prevented me from corresponding with many old friends. I have only just a little sight left in one eye, and sometimes none at all; yet I find time and opnortunity to work, to come and go with the rest of the world; to do my part for the brotherhood of the race, to make a few happy in the knowledge of the con tinuity of life and the return of loved ones; to cause them to hear the familiar tones fall from lips long silenced, and to feel again the familiar touch from vanished hands.

This is a great mining camp, and is sure to grow in size and importance, as new territory is prospected and deeper mining is practiced, and the industrial atmosphere is cleared by the adjustment of the differences between organized labor and the smelter trusts. All labor here is organized into unions, and the temptation is necessarily great for the adoption of arbitrary methods-the exchanging of one form of despotism for another, the making of war against the agents of a vicious system of thought and action instead of against the system itself. This tendency is directly due to the hold the old religious philosophy, or form of thought has upon the people, and opens up a field of labor for such men as Bowman of California, and others who are endeavoring to educate the working people up to the plane of altruistic life and a greater knowl-edge of our harmonial philosophy. No people on earth are more amenable to inductive reasoning, to starting with facts and arriving at correct conclu-sions, than the men who constitute the great body of these labor unions, and if their leaders, their thinkers are wise they will build the foundations of their organizations upon the universal brotherhood of all man; and not in accordance with the old and vicious mode of reasoning that may make the thing they fight-the trusts-a necessity.

Since coming here I have held Sunday afternoon meetings in the Opera house, which have been largely attended by the better class of people. By this I mean the thinking classes—those deeply interested in the philosophy and the scientific analysis of the phenomena per se. Among the local mediums who have assisted at these meetings are Mr. and Mrs. Thorn and Miss Rice, formerly of Denver, all true, genuine mediums and earnest workers. Last Sunday Miss Rice gave us a short talk, un-der control, and closed with a few tests, which were not of the stock variety, and were accordingly appreciated and recognized. Her platform controls are Hindu, Greek and Swede spirits, who promise her a great future, deservedly, too, for one so true and amenable to the higher influences. Such workers are needed in the coming century as the old workers step down and out-as our philosophy assumes its legitimate place among the established and demonstrated theories, and the ethics we formulate shall prevail to the greater justice of all people; when ecclesiastical dictum shall not be more potent than reason. To the new workers the road will not be as full of thorns as it has been to some of us. MRS. MAUD LORD DRAKE. Cripple Creek, Colo.

Maple Dell Camp, O.

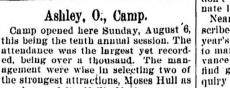
Maple Dell camp is now in better fix than ever before; everything looks love ly, and it is fast filling up.

Prof. Bidwell, of the Cleveland Anthropological Society, and Prof. W. J. Kerstetter, of Berea, Ohio, gave two fine lectures on "Evolution of Life as Seen in the Light of Nature," and will

lectual treats are hardly ever obtain-

able at camp grounds, and everybody

was rejoiced at the sights seen on can-



agement were wise in selecting two of the strongest attractions. Moses Hull as speaker, and Dr. Nellie Mosier, test medium. There was a marked increase in the

number of church people in attendance over past openings, and some of them

asked questions regarding the Biblical attitude to Spiritualism 'they no doubt thought unanswerable; but our Biblical of Modern encyclopedia, the "Moses" Spiritualism, swept them away as so many cobwebs. He established the divinity of Christ together with the divinity of the whole human race, com-pared the four gospels and their manner of treating so-called miracles, week and then on our closing Sunday proved that many of their statements were exaggerated and others not corroborated by each other, etc. He showed that they were neither verbally nor plenarily inspired because in the

Two matters gave us cause of annoy-ance; first, our tent that we bought word, and in the latter agree in idea, (from a good Seventh Day Adventist) proved to be worthless; secondly, Mrs. cisms he showed up the grandeur of many parts of the book of books as few

It was our first camp and we feel sat-isfied. Our singers were all proficient Other speakers could possibly do. Dr. Nellie Mosier, though, comparatively speaking, an invalid, caused many hearts to rejoice with the me sages she voiced from departed friends. On Sunday alone she gave over thirty. thanks to all the kind friends who kind- all of which received recognition. She ly stood by us through times of need went through the audience leaning on her crutches, speaking comfort from the other side, first to one and then another, sometimes whispering a message too sacred for the public ear into that of the mortal friend, who received it with nods and smiles, and sometimes tears, indicating that this message from heaven had found a home on earth.

quiry since my return. Yours for the

C. W. STEWART.

Government is a word used temporary to express the faith of the people, and when it fails to express that faith it must be set aside, not by violence, but by that destruction which goes be-fore construction. What often seems the demon of destruction is but the angel of evolution. The problems which from debt. It consists of fifteen acres. solution are rendered more demand vast and complicated because they a full view from all the surrounding come under new conditions, such as grounds. As far as the eye can see nasteam and electricity. All the inventions made to lessen the hours of toil have been used by greed to enslave the masses Human hands are unable to compete with machinery having nerves of steel. It is estimated that fifteen human workers have been displaced by beauty, grows the wild hollyhock, a every invention. We have boundless productions, but men are unable-to buy. until frost. Mills have to close down because they are unable to sell their goods, and drygoods stores go into bankruptcy, for all rooms nicely furnished, good beds, there is no one to buy. We have de- with dresser, washstand, and large mostroyed individual competition and are quet rugs on each floor. Rooms all plascombining energies. The cry is that socialism would destroy individuality, but This was crected by Mr. S. J. Woolley, there is none to be destroyed under the president of the association. The par present social order. The great middle

literated. Under our cruel system of oppression the great businesses are swallowing up desire, as it gives one a lovely view of the smaller ones, and we see combines the lake a home-like feeling from with and trusts everywhere. Ninety per cent of the industries of the country are now organized under trusts, and two years more will find all worth organizing under the corporate interests of the country. Last year saw the greatest combine of trusts ever known. In New Jer--the home of trusts-has been organized the fabulous steel trust which controls not only all the steel of the United States, but in England and the whole world, and stands a' menace to all found against it. nations.

The great flour trust has unlimited capital and controls all the cereals of the country, and could bring every farmer to his knees in thirty days. The Standard Oil Company not only controls all the oil of the country, but has combined with the sugar, lead, tobacco and whiskey trusts, twenty-six leading lines of street railway in six cities, six trunk lines of railway in the United States, and is reaching out for greater power.

It is a situation that causes grave ap prehension, yet it is the legitimate progress of the times and age in which we live, as much as the sewing or reaping machine, type writers and other inven-tions. Will you restrict these, if not you cannot restrict the trusts. We must take a step higher in fraternal civilization or sink into industrial slavery These great trusts are teachers and educators. They are teaching us the lesson of co-operation. If trusts find it to in a lovely grove near by. They have their advantage to combine their energies, cannot we the common people forget party, race and national lines and form a holy trust of the people and combine our interests and energies? The trusts are building the structure of brotherhood and co-operation, and in the near future more will join in this great building process and take possession of their own.

Our industrial system is based on in- could be found anywhere' on God's justice. With the aid of machines la- green footstool." bor earns \$13 where it receives \$1, and 1

Summerland Beach is situated on the banks of Buckeye Lake, Fairfield couny Ohio, 33 miles from Columbus, welve miles southeast of Newark, and about thirty miles from Zanesville This tract of land, owned by this asso clation, is, am surprised to say, freed sloping from the water's edge. One has July. ture has done her part, with its green fields and groves of trees. The lake is beautiful for rowing or sailing, while here and there large beds of varied hue water lilies grow in great profusion. Along its banks, as if to enhance its very large pink flower, which blooms

Summerland Beach, Ohio.

A large, commodious hotel of forty eight rooms, built facing the lake, has tered, and building substantially built. lor is also well furnished, having a classes are slowly but surely being ob- piano, so that with its large halls and wide verandas surrounding the second and third floors, makes it all one could

in. The surrounding country is rich and

fertile, thus making living very reason-able-produce of all kinds plentiful and fresh. An ice-house, well-filled, is also on the grounds, making it an ideal place to live, Lily Dale may have its attractions, but for a real restful spot away from the excitement, so prone to be where many are gathered together, give me this spot, for truly naught can be

Building lots can be bought or leased at very reasonable terms by writing the secretary, Mr. J. F. Grove, of Columbus, sion Ohio, 277 19th street. The officers of this camp are Mr. S. J. Woolley, president; Mrs. F. V. Woolley, vice-presi-dent, with Mr. W. Clemons, L. A. Grove, John Workman, L. Hite, and M. E. Clemons, as trustees. I have gone into minute detail in the above account with a purpose and hope that souls might become interested, especially those who by financial aid could assist in building up this camp. Without co-operation these faithful few cannot diums labored under such difficulties,

meet all expenses. These annual outings are not only beneficial to the physical body, but to commune with nature is growth to the soul. At present there are but four cottages-all well built.

The association is at present holding its meetings under a large tent erected terial already on the ground to put up a large auditorium. Any philanthropic soul desirous of lending assistance writing the secretary, I know it will be greatly appreciated, either by casting their tent among them or aiding in this building project. For no grander or sublimer spot (and rightly does it deserve its name-Summerland Beach)

MOLLIE E. KRATZ.

musicians. The music rendered chiefly was from C. Payson Longley's "Echoes from the World of Song." I wish in behalf of the association to extend our and who so kindly rendered assistance when so badly needed. We are going to have another camp-meeting next

Mr. King (materializing) and Mr. Mc-Kinley (trumpet) mediums, gave some very satisfactory seances. But I can not take space to tell you all about it. One thing I do wish to say is that although so near a large city we were never molested nor disturbed in any way by rowdles or intoxicated people.

The last day there was brought to the platform a bottle of "holy water" by a devout Catholic, which was going to confound the tongues and confuse the ideas of Dr. Peebles and all the mediums. If we were to judge from results think there ought to be a bottle on each ostrum, for I never heard a better discoursé from any one than Dr. Peebles,

and the descriptions and messages from the platform that evening through Mrs. Blake, Mr. McKinley, Mrs. Kayner and Mrs. Ferris, were beyond questionable dispute. Each one was recognized and were so forcibly and accurately given as to be almost sensational and dra matic. THOS. J. HAYNES. dramatic.

Haslett Park Camp, Mich. The Haslett Park Camp has surely

The opening up was Saturday vening last, with a banquet given by our president as a greeting to the campers one and all. It brought back memories of the days gone by, and the love of those who have been with us heretofore. Toasts were given by our chair-man and others, adapted to the occa-

Our camp opened with a good attendance. Our morning discourses were the welcoming address by the president, Mrs. Haslett, followed by the chairman, O. P. Kellogg, which as usual was a

pleasure to listen to. At 2 p. m., Mrs. Julia M. Walton gave us an address her subject, "Our Sources of Inspira tion." which she handled with masterly skill, showing the points whereby me-

and the points as to their future prog-Haslett Park is a child of nature itelf. Our grounds were never so beautiful as at the present time, beds of flowers are implanted thereon, while

nature is robed in her beauties of green, and we invite one and all to come to the camp of Michigan and have a happy time, a spiritual feast, and help to build up a home, one that is ours now addition to our campers, who are

a goodly number, is Mr. and Mrs. A. J. Davis, of Lafayette, Ind., and Mrs. Myers, of Fenton, Mich. MRS. O. H. SOULE.

"Buddhism and Its Christian Critics." By Dr. Paul Carus. An excellent study of Buddhism; compact yet comprehen-50 cents. Cloth, \$1.25. ive, Paper. For sale at this office.

MRS. M. McCASLIN.

Island Lake Camp, Mich. Island Lake the beautiful, christened

the garden of the gods, with all things necessary for the happiness of all con-cerned, with no devil of discord to mar its harmony, was greatly appreciated by the many who attended yesterday's ervice conducted by Anna L. Gillespie, who was at her best. Her subjects were handled in a masterly manner and her tests or messages were well received. Conferences and literary entertainments through the week are interesting and instructive.

Many avail themselves of the privilege of fishing and bathing, and daily rides upon the beautiful lake, while those who enjoy dancing, have that privilege every Friday evening. These dancing parties are patronized by the best classes of people and are well at-

tended. A bazaar is also in progress, .many beautiful and useful articles are made and sold by its many friends. for the benefit of the camp. The cottages talked of in the near future, if mate-rialized, will make a beautiful village, for many are so charmed with the beau-ties of Island Lake camp, that we desire a permanent, home where we can come once a year and rest and have our and physical strength respiritual newed. We become strengthened in our desires to make the world a little

better for our having lived in it. NELLIE S. BAADE.

Mich., had a most auspicious opening on Sunday, August 5. The ceremonies of the day began with a flag-raising at 9:30, followed at 10 a. m, by the opening address by the chairman of

meeting, Mr. Oscar. A. Edgerly. At 2:30 p. m., the large audience, present was favored with an address by that prince of trance speakers, A. E. Tisdale, of New London, Conn.

There is every promise of a large and enthusiastic meeting, as up to the present time the attendance is much larger than usual at this stage of the meeting.

Miss Fraser, the efficient head of this camp enterprise, has manifested her usual energy in arranging all preliminary matters, and the success of the meeting can well be accredited to her

foresight and ability as a manager. O. A. EDGERLY.

There is nothing so likely to produce peace as to be well prepared to meet the enemy.--Washington.

Washington, D. C., sings beautiful songs at every meeting. Onset would not be complete without this singer. During this week the Woman's Congress will be held. Mrs. C. P. Pratt, of Boston, will be the chairman during the congress. Mrs. Mary E. Lease, Mrs. Sarah A. Byrnes, and other talented women will take part. During the past week Mr. Wiggin and Mrs. Russegue have spoken to large audiences. The Middleboro Band are here every Sun day and give the concerts that are expected by everybody. Every Saturday night there is a dance in the temple, cestful to find a spot like this, where

and they are very select. Dr. George A. Fuller is a very popular body and soul can be fed and the peace chairman; he tries hard to please of heaven blend with the cares of earth. everyone.

Are you going to join the New England delegation when they go to Chicago next October to attend the N. S. A. Convention? If you think of doing so, write J. B. Hatch, Jr., Onset, Mass., during August for terms.

Fish are ripe now at Onset, and the sport is great.

tions, under the able management of Remember the meetings are to continue during the month and you can the board of directors, and augurs well hear some of the best speeches if you visit this place. HATCH. for the future. The orderly manner in which every hing runs creates much comment; and

certainly as a camp. Cassadaga holds Camp Union, at Sheridan Gulch. in enviable reputation. Meetings at this camp continue with

a fair atendance and a steady growing interest. Haying, harvesting and threshing

have kept the farmers away from the camp on week days, but the Sunday meetings were well patronized. July 30, there were about 500 people on the grounds. Chairman, Mrs. George Pooler, read a part of the 12th chapter of I. Corinthians, and the guides of Mrs. E. J. Hanson used the lesson as the basis for an interesting and instructive sermon. After the lecture she gave some fine tests. The Times correspondent was on hand and gave tests which were satisfactory to the most critical.

The evening test seance was a success n every way.

Sunday, August 6, a large concourse of people gathered to hear the lecture and tests. The Republican-Times man delivered the lecture of the day, taking as his text Matt. 17:3, and delivering a sermon on Bible Spiritualism. The interest was sustained from start to finish, the best of order and close attention being given while the speaker plled up instance after instance to prove that the Bible would be a very small book if the accounts of spirit manifesta-tion were taken out of it. Tests given by him were not so satisfactory as at other times, though some of them were excellent. Conditions were not so good is on other days, having been disturbed the night before.

Mother Bumstead seems as young as she was seven years ago.

The health of the camp is good. Brother Butterfield being the only one on the sick list.

Fishermen continue to catch large numbers of fine fish. H. LEWIS.

Monday was N. S. A. day, and a meet-ing was held in its interest. Addresses "Success, the Key that Unlocks it." By Nancy McKay Gordon. '45 pages. Paper, 25 cents. For sale at this office. were made he a large number of persons.

lights (to this camp) will make their give three more this week. Such intelfirst appearance upon this rostrum--J. C. F. Grumbine and Mrs. Anna Gillespie, and we bespeak for them a cordial greeting.

There have been many hearts made

glad through the instrumentality of the benomenal mediums. many of

Philosophy and phenomena must go

The financial success of the camp for

his season has gone beyond expecta-

ings under the guidance of Mrs. Brewe

Lake Pleasant Camp, Mass.

Rev. F. E. Mason, of Brooklyn, N. Y.

lectured here Sunday, August 6. He was favorably received and made a de-

ided hit. His theme was "Reason and

"Most religionists are affected with

the pope, priests -and pastors take

The mant who thinks for himself

"The age of the tallow candle and ox

ight and Pullman coach are the result

of the liberation and enlightenment of

he present thought as man advances

We have had six thousand years relig

on ranging from Paganism to Modern

Spiritualism, and the kingdom of heav

en is still in the sky. We have had six

thousand years of medication, ranging

from incantation to faith cure, and still

liscord and disease continue. The rec

ord of medication is that it is an incu

nator of disease. Christlânity is a sur

rival of ancient astrological theories.

FRANKLIN.

Religion." Among other statements he

vance the cause with rapid strides.

are here for the first time.

and in hand, and

many.

Dale.

snuff.

nade were these:

thinks himself right."

may come back and acknowledge they

know better than ne did; but let us give

Saturday and Sunday two ne

him time.

vas. These were given free, in addition The genial atmosphere and cordial to the spiritual sermons and seances we greetings which meet the strangers on receive daily, including musical entertheir advent to our camp, has become a tainments. matter of note, and we often hear this Maple Dell, with its fine hotel and remark: "This is my first visit to a Spirbeautiful auditorium, has a great fuitualist camp, but I never was in so restful and pleasant a place," and cach ture. Brother F. D. Dunakin ministered the year increases this reputation. In the midst of the turmoil and strife which runs riot on every hand, it is indeed

whom

B.

together they ad-

two first weeks, while Brother Sprague and wife will be here for next Sunday. We have also local speakers, products of Bro. King's Psychical School. A spiritual atmosphere pervades here and we have good audiences M. F. EVERBACH.

Mantua Station. O.

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

"The Religion of the Future." By S. Weil. This is a work of far more thanordinary power and value, by a bold. untrammeled thinker. Spiritualists who Chairman Brooks is tireless in his eflove deep, clear thought, reverent for forts to have everything move just truth alone, will be pleased with it, and right, and succeeds admirably in his efwell repaid by its perusal. For sale at this office. Price, cloth. \$1.25; paper, orts. The conferences are harmonious and largely attended. The grove meet-50 cents.

"Poems of rrogress." By Lizzie Doten. In this volume, this peerless are largely attended, and are one of the pleasantest features of the camp to poet of Spiritualism may be read in her varied moods, "from grave to gay, from Boating, cycling, bowling and dancing lively to severe." It is a book to be give pleasant amusement to young and treasured and richly enjoyed by all who old, and all things considered, it is no wonder that crowds are coming to Lily spiritualists. The volume is tastily printed and bound. Price \$1.

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

"Voltaire's Romances." translated from the French. With numerous ilhereditary religion. They speeze when lustrations. These lighter works of the brilliant Frenchman, and invincible enemy of the Catholic Church, are worthy of wide reading. Wit, philosophy and romance are combined, with the skill of a master mind. Prize \$1.50. For sale cart was an ignorant one. The electric | at this office.

"Three Jubnee Lectures." By J. M. Peebles, M. D. Dr. Peebles is a trenchant and instructive writer and lecturer, and these three addresses on the occasion of and pertinent to the Jubilee of Modern Spiritualism, are well worthy of being preserved in this tasty form, in print. Price, 35 cents. For sale at this office.

or sale at this once. "I'alleyrand's Letter to the Pope" will interesting to all be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic facts he states, and his keen, scathing review of Romish ideas and practices should be read by all. Sold at this of fice. Price 25 cents.

Vicksburg Camp, Mich. The camp-meeting at Vicksburg, while

The Progressive Thinker. Published every Saturday at 40 Loomis Street J. R. FRANCIS, Editor and Publisher. Entered at Chicago l'ostoffice as second-class matter. TERMS OF SUBSCRIPTION

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The Progressive Thinker is furnished in the United Sistes at \$1.00 per year, the postage thereou being but nominal, but when it is sent to foreign countries we are conjusted to charge 50 cents extra, making the yearly subscription \$1.50. Pience bear that in mind.

SATURDAY, AUGUST 19, 1809.

A Fable, with Reflections. Once upon a time there was an old rat who had reared a large family, so runs the fable. She called her youthful progeny about her, and told them in pathet's terms of the great love she bore them, but knowing she was mortal she had determined to retire from the busy cares of life, and give her sole attention to preparation for the great change that awaited her. She exhorted her young in regard to their duties to each other, and to the world; then, with sobs and many tears, she bade them an affection ate farewell, cautioning them not to follow her, she retired from the world and its awful responsibilities.

The accurate historian neglected to tell how the mother rat's solemn admonitions were received, or how much they suffered from the loss of a mother's love; but we find them skirmishing far and near in pursuit of food.

Weeks passed. The little fellows were on the lookout for supplies. Concealed on a high shelf in a closet 10 which they had gained access by industrious nibbling, they found a fragrant cheese. Seeking a favorable opportunity they visited it in a body. In search of a desirable place to make an attack. so the owner would not discover they were ponching on his domain, they found in the rear, close to the wall, a small opening, and proposed an ingress. As they were about doing so their maternal ancestor put in an appearance and obstructed the way. Indeed, she chided them severely for following her. and was deaf to their piteous appeals to be permitted to enter and embrace her She even told them it was not love of her that prompted them to enter, but

ambition to get her cheese. Reflections:-Were it not for the cheese" the purgatorial fires of the

"A Collection of Myths." "Chickens come home to roost," so thoughtless and illogical preaching, with dogmatic theology, find their way back to the prejudice of those responsible for their utterance. Bishop Potter, who delivered the ordination sermon when Dr. Briggs was inducted into an Episcopal pulpit, having occasion to publish his sermon, made an explanatory note, a portion of which

was in words following: "The time has come when the church and its teachings must vindicate themselves by something more than speech hardened into dogmatic terms. In our age, and in a world that reads and compares and inquires because it hinks, authority must vindicate itself by its appeal to those judges of all

truth which are the image of the Divine in man-the spiritual intuitions, the conscience and the reason." The New York Sun reviews Bishop

Potter, and says of the quoted extract: "The meaning of this can only be that in the opinion of Bishop Potter the time for dogmatic religion has gone by. If that is the case the time for Christian theology has gone by, for theology rests

necessarily on dogma-the dogma of revelation, of supernatural direction and occurrences-or on no evidence which can be adduced or supported naturally, but wholly on dogmatic The divinity of Christ and ssertion. his birth and resurrection are dogmas purely. They cannot be demonstrated, but must be taken on faith in their dog matic assertion. They do not appear to 'the spiritual intuitions, the conscience, and the reason,' but must be accepted as facts on the authority of dogma purely. In a natural and a

wholly rationalistic view, they are impossible, for they violate the law of nature. They must be rejected or be accepted simply on the dogmatic au-thority of the Bible or the church, because of 'speech hardened into dog-matic terms.'"

That is a philosophical and logical conclusion to which the editor of the Sua arrived; but here is another quotation from Bishop Potter, followed by the Sun's comments:

Says the Bishop: "The Book is a literature, priceless, incomparable, and most precious, but still a literature, and it must accept, and those who love and reverence it must accept for it, the con-

ditions of its existence." To which the Sun: "If the Bible is literature it is human simply and has no supernatural authority. Looked at in that light and without special au-thority as the Word of God, it is incredible, for it describes events and reintes occurrences which are naturally impossible. No human intelligence could have penetrated into the mysteries the Bible assumes to explain only God can know of them. If 'the Book is a literature' it is merely a work of the human imagination, not a record of veritable supernatural occurrences it is a collection of myths, of the vain and impossible attempts of men to fathom the mind of God. Where, then, does Bishop Potter get the authority for the creed so dogunatically required by

the Episcopal church? His argument nothing but an Agnostic argument, and as such it will commend him to the favor and applause of the men 'in a world that reads and compares and in-

onires because it thinks,' who give up the mystery of life and death, ation, and of the government of the universe as impenetrable by man, and reject religious dogma as unable to 'vindicate itself.'"

Thus the most profound arguments of the Christian clergy are overthrown by the secular press.

An Object Lesson.

At Napoleon, O., there was a campmeeting, and James Springer attended. He was no better nor worse than many others, but he was drawn under the hypnotic influence of the preachers and the shouting congregation and made a confession of faith. He did not come out of this state. He sank deeper into

it. He became a howling maniac. The

Holy Firecrackers. Say all the religious papers:

"The demand for Bibles is constantly on the increase. The appeals from missionaries in foreign countries, particu-larly China, were far greater last year than during any preceding year. The Bible Society presses have been run to their extreme ability to meet the constantly growing demand, whilst new to Calvinism. He found the source of presses are set up fast as resources will allow of the expense. Do not these facts furnish indubitable proof that Christianity is not declining, but is constantly advancing, and will advance until the whole world is brought under its

benign influence?" Of course they do, and M. M. Mount, in Frank Leslie's Popular Monthly for July, tells how they do. He had his information from a missionary just returned from the Celestial empire. Said the missionary:

"Independence Day reminds me of the most encouraging and the most disillusionizing experience in my life. I had labored hard in the work of converting the Chinese to Christlanity, and there was unfeigned rejoicing among all-the missions in thing and the churches in America when the demand for Bibles on the part of our converts culminated in orders for 84,000 Bibles in one ship

ment. "The remarkable number of new Christians thus indicated, while it occasioned much thankfulness in America, caused the heads of the missionary associations to set on foot an inquiry as to the methods employed in saving the Souls of such an unusual number of Celestials, and the uses to which they put the Bibles sent them.

"You may know that in China a majority of the firecrackers with which we celebrate our national independence are made by the Chinese in their homes. Contractors for fireworks give each man a certain amount of powder and that must be made into a given number of crackers, The paper used in the manufacture he buys himself-and paper is not a cheap commodity in China. The powder furnished seldom fills the books classed with pagan mythology; required number of crackers, but that and their triple-headed God shorn of his does not disturb the Celestial in the

least; he turns in his quota all the same, and the American boy, in consequence, front, whose reign will soon be univer-invariably finds in each package fire sal. If not in the identical words of the crackers that 'won't go off.' "I discovered that Yankee thrift had been absorbed by the heathen Chinee teaching. It is not adapted to modern

with much more readiness than Yankee civilization!"

60,000 GOPIES SOLD.

Sixty thousand copies of the edition of The Progressive Thinker containing Col. Ingersoll's remarkable lecture on the Devil has been ordered from various parts of the country. This is remarkable. No other Spiritualist paper in Europe or the United States ever issued half that number in one edition. To show the wonderful interest this lecture by Ingersoll has caused, we will state that we have received an touch or see him." order for 2,000 copies from New Zealand. These papers are sent out for 75 cents per hundred to one address, or one dollar per hundred to as many different addresses as the purchaser may desire. We can supply on short notice a million of copies.

morals. In contributing his labor to-Should Be Treated as Swindlers. ward our festival occasions he hit upon an expedient whereby a considerable profit accrued to himself. In other The Tribune has an excellent article on those who get money through false pretenses. It appears that Joseph for her. Withoff told a girl who has a blind "Your health is not good. You are vords, our great shipment of 84,000 Bibles had literally 'gone up in smoke.' They were to be had for the asking, and mother that he would restore the sight the Celestial conscience seems never to of the latter by magical means in a have suffered a pang as to their month if paid for it. He was given \$2. posal for firecracker wrappers." but did not work a cure. The same in-In The Progressive Thinker of Nov. dividual told an old man who runs a small truck farm that his lettuce and 12, 1898, it was shown that on the Island of Ceylon, where there had been a great cabbage would not grow unless Wilhoff was paid to keep away a blight from demand for Bibles of late years, the sheets were used for interleaves by the them. The truck farmer handed over gold beaters in making up their books \$40 to buy immunity. Other persons believing in Wilhoff's alleged superof gold leaf for the market. But its use natural powers have paid him money. in China for making the idlotic fire cracker demonstrates its ability, wheth-Finally this man, who is evidently a er on earth or floating in the sky, to cheap impostor who has been able to make a noise in the world to the preju impose on the credulity of some silly dice of the nervous and the afflicted.

Priestly Consolation. It was amusing to read the other day HEART GRY OF INGERSOLL'S FAMILY

By Helen H. Cardener, in The New York World.

old friend of theirs and of Col. Ingershould say one thing to the public which perhaps no one else may say. kind and gentle tone toward these three and he says: 'So you're eighty years old great agnostic in all these hundreds of newspaper articles has, I know, been deeply appreciated by those three sorrowing women; but several of the papers have spoken of their sorrow as the harder for them to bear "because they are without hope." or "because they are without hope," or "because they have not the religious consolation of a grief has been the greater for the rea-

nostic. their natural protectors, were clinging This is wholly misleading, and I know to the public.

rising and overwhelming flood. One poor wretch grasping the situation, Mrs. Ingersoll and her daughters beasked Noah for a ride in his boat, but lieve that if there is another life, a highthere was no further room on board for er one, that no one who ever lived in all humanity. The beasts of prey and of destruction must be saved, else their welcome and a lofty place in that better species would fail. Vexed at the relife than is Robert Ingersoll. They befusal, with the courage born of convic-tion, and his manhood triumphant, he lieve with him that if "immortality is saluted Commodore Noah, and shouted. adjunct of any creed. They believe with said to have been heard above the roar him that the longing for another life is the blossom of affection when face to "Go to 'l with your old worthless ark. face with death—that it is the star of hope that human love has set in its own I don't think there will be much of a sky, and yearned for with so passionate So our preacher sees the work of a desire as at last to believe, and finally church disintegration go on; he sees leader after leader go over to the oppoto say, "I know!"

MOURN FOR THEMSELVES.

sition: doctrinal views repudiated; pul pits vacated; whole churches discard-It is a mistake to suppose that these ing their ancient creeds; their sacred three women have ever had one slightest pang of fear for him, one little doubt, one smallest touch of anxiety. power; while the long-rejected God of Nature and of Science comes to the It is for themselves they mourn and cannot be comforted.

It is that they want him, here, now, always. In striving to comfort them 1 these said: "But you have everything to com-"Away to the bats with your childhood fort you, everything. Think how few in all the world have had so much left at such a time."

With her arms about me and tears streaming down her eyes, Eva, his mar-ried daughter, smiled through her tears and sobbed out: "Oh, yes, dear, I know. I know we have absolutely everything... but him. We want him! What is the world without him? We cannot give him up-we loved him so!"

heart cry, the need to keep within the reach of loving arms, the touch of adoring lips, the object of their devotion.

sobbed Maud, the daughter, who had for years been his constant companion in his travels (even to and from his law office.) She stood beside his body fanning him, touching his hand, arranging flowers about him, and her cry was of her need to serve him yet again-to do something for him. "I want to do something for him-and after to-morrow 1 cannot even do these little things, nor

Then the sad-eyed widow of the great musician, Anton Seidl, was brought into the room, and the character of those three stricken women (which illustrates the atmosphere of Robert Ingersoll's The nobility, honesty, and genial ge-home life) blossomed out in another nius of the man looks out from every beauty. Anton Seidi had been Col. In-gersoli's dear friend. He had died so His hop short a time ago, and almost as suddenly. Col. Ingersoil and his family had ed into fruition and realization. In re done everything in their power to com- cent letters to me, he said: fort and help his wife, who had been left absolutely alone in a strange land. and now she had come from the mount- still on the grass, December on your ains, in her widow's weeds to weep head, and April in your heart. With me with them. Instantly their thought was the sun is rising in the West.

Having been with Mrs. Ingersoll and | private room, but I told a man in the her two daughters alone in the room outside office that I was eighty years with their great dead, I feel that as an old and I had come to New York to treat myself to a sight and maybe a soll, it is only right and just that I handshake of the greatest man in the whole world. Well, he went in and told the Colonel, and he came right out In the various newspaper reports the laughing and held out both hands to me

women has been most conspicuous. The to day. Well, sir, you're my guest for evident fairness of intent toward the the day.' " "That's him! That's just like him! Oh, you can't find anybody else like him. Just good and kind to everybody

always," said the coachman proudly. "Well, sir, he took me home and I met her, too. It was a great day for me. He had me lunch with him in his library and if I'd been his own brother certain religious belief" or have in some he couldn't have treated me finer." way indicated that their passionate "That's him! You can't tell me!" Both voices trembled now, but the old

son that the Colonel and they were agman struggled bravely on. "He says to me: 'When I'm eighty if I am as well looking a man as you are that I am doing what they would wish done in saying this as strongly as I may eightieth birthday with me. Sure, now! he says, laughing. I asked him how long that would be, and he said fourteen years, and I says: 'Fourteen years is a good while on top of eighty, so I the world in any age is surer of a royal don't know as I can promise, but I'll come if I can be carried.' Then he says: No, I'll do better than that. You come every birthday of your own, just as true. it is a fact in nature" and not an | long as you live. Consider yourself engaged to me, every one,' he says"----

"That's just like him! And he meant it, too. Oh, there never was anybody like him, never! If"---broke in the But the old man went on sadly. "That

was only less than a year ago and so, though my next birthday hadn't got around yet. I just felt that I had an engagement to see him one more time anyhow, so I just came to-day."



Speaking through Mrs. C. L. V. Richmond.

To the Editor:-I enclose a dollar, for which please send me some Progressive Thinkers of last issue, August 5, con-taining the message of Col. Ingersoll. I wish to send them to friends. It has often occurred to me that if

Col. Ingersoll would face about, admit the genuineness of spirit visitation, and thus the continuance of conscious life, after the dissolution of the partnership between body and spirit, it would exert an influence such as no other man in Mary left her own room and has insistthe world could effect. Perhaps this message would have even a greater power, for it comes from knowledge derived from absolute experience in the

spirit world. That the communication is genuine 1 think no one can doubt. This is assured to those-who know her, by the integrity of the medium. Mrs. Richmond is incapable of deceiving, even if, she could. But the internal evidence to those who were acquainted with, and of course admired, the noble Colonel, is completely convincing. The whole style of it is Ingersollian; the magnificent sweep of thought, the exalted tone, the

His hope, though dim, and which he always asserted, has now been convert-

"I received your cheerful letter-a let ter from the morning of 87. The dew

"After this, I shall think of you, sit

A DOUBLE ENTITY,

August 19, 1899,

Who Can Offer an Explanation of It?

In 1850 I became acquainted with a young lady, an elder sister or child of a family in Dunkirk, N. Y. The girl attracted my attention, and at the end of two years, in 1852, we were married at Fredonia, N. Y., a town located a few, miles south of Dunkirk. My wife's name was Martha. In the course of three years a girl baby was born unto us. This addition to our little family, seemed to make our family circle com-

plete, and my wife would often remark o her friends that she had all the "trinity" that she cared for in her husband and her baby and her home. However, life seemed to us a constant

dream of home-like pleasure. I was employed down town all day, and at nightfall always rushed to my happy, home, to wife and baby and enjoy a long evening with them, often robbing all of us of needed rest that we might visit until often ten o'clock found us up sitting by the crib that contained the curly head of our baby Grace.

Well, time wore on until at the end of five happy years, when I arrived home one night to find my wife Martha sitting in the large armed rocking chair, with baby Grace asleep in her lap, and as I supposed, the mother asleep also; but as I imprinted a kiss upon her lips, found them as cold as ice, and her form stiff and rigid, fast locked in the embrace of an eternal sleep, the sleep of death.

Her sister Mary who had made her home with us for the last few years, was upstains in her own room, which she rarely left to sit in our room with us, now came down when she heard my exclamations of griof, and did her best o console me, declaring that she was Martha and that she is not dead, also declaring that she is not Mary at all. At that time I paid but little attention to her protestations that she was Mar-tha, but after we had left Martha's body in the distant church-yard, and my home seemed so desolute as I returned to it, I began to notice that Mary always stayed downstairs in our room, and that she had deserted her own room and that she cared for our baby Grace just as Martha always did, and that she always met me at the gate or door just as Martha always did, at all times filling the place of a wife in so far as household duties were concerned, even klassing me just as Martha did at parting in the morning and meeting me when I returned at night.

When our baby Grace was born, our good old doctor at once recommended that Martha and baby Grace should occupy a separate room from our own, and from the night of Martha's death ed upon occupying Martha's room with Grace at night. Mary left her own room locked up, left all her clothing and tollet articles and has used the articles in Martha's room, wearing Martha's clothing, etc., never inquiring for any article, but seems to know just where everything is that belopged to Martha or baby Grace, just as well as though she was Martha herself. At table she took Martha's place and calls herself Martha, writing home to her mother, brothers and sisters as Martha used to do, and any interference with her plans of Martha always brought a wild look in her eyes that would brook no control over her, only as Martha the mother of our baby Grace. Mary has never opened her own room more than three or four times since Martha died and then for a short time she would be Mary and I would have to have Grace looked after by some one else until

Mary was Martha again. At the end of a year I came home one evening and found Mary in her room and baby Grace below crying for mamma, and strange enough Grace always accepted and took up with Mary as her real mother, calling Mary by the same pet name that she had called her own mother. I took care of baby Grace ting in the cool and calm of thoughtful and put her in her crib asleep, and went

Always just that. The simple human

"I want to do something for him,"

KINDLY IN THEIR GRIEF.

not strong. You should not have tried to come. It was so good of you to come -but it was too much for you." She had brought a box of roses. Hundreds ing the side shows; knows the jokes of the

the remarks of a pulpiteer, who told his

congregation that Spiritualism and

Freethought werg on their decline; that

the pendulum beats were shortening,

and soon would cease altogether. He

held to the Arminian faith, as opposed

antagonism to the church in the unrea-

sonableness(of predestination and elec-

tion. It was but natural, he said, that

a rebound should occur. "It is already

here. Skepticism is declining, and Spir-

itualism is a mere fad, with no founda-

tion, and will die out so soon as people

shall learn the reasonableness and the

As we read, the adventure of the an-

tediluvian rose before us. There was

the ark, with Noah and his family nice-

ly stowed eway with the lions, tigers,

snakes and carrion birds. The incom-

ing waves of the great sea were rolling

inland, while torrents of rain in a con-

tinuous downpour were falling from

the clouds. Women and children, with

to floating timbers, while others were

struggling and sinking beneath the

of the elements.

antediluvian, the sentiment is

shower.".

consistency of the Christian system."

church would be permitted to go out, hell would have frozen over long ago. the devil would have been coaxed back into paradise, and the clergy, intent on soul-saving, would have abandoned their profession, and the common-sense teachings of Spiritualism would have been everywhere welcomed. So long as the old rats can deceive their brood, and make them supply the cheese they will manage to find retreats where they can gain the good things of life with little physical labor.

Good for Rev. Savage. \

Many highly complimentary remarks in regard to the life and works of Col. Incersall have fallen from the lins of educated clergymen. They of the Rev. Jasper breed have each vied, the one with the other, to see which could excel in expressions of sectarian hate. The noblest minds of the country and of the world, on the contrary, have only spoken of him in eulogy. Rev. Minot J. Savage, who stands above creeds, and sees nobility independent of such incumbrances, in an interview is reported to have said:

CLASSING SAFESTAN AND AND A SAFESTAN

"Let me say here, I think Col. Inger soll's position was completely justified in its antagonism to popular creeds. It was a natural reaction from the old Presbyterian confession of faith, and his criticisms, for example, would not touch at all my opinions. They would not hit nor hurt the views of a liberal evolutionist, but were pertheistic fectly valid, in my judgment, as against the old-time Calvinistic creeds. The Presbyterian confession of faith teaches the damnation of non-elect infants. As against the kind of God who is represented in such creeds. Ingersoll's position is unassailable, and I will say frankly if I had my choice between the agnosticism of Col. Ingersoll and a belief in any of the old Calvinistic creeds, I would side with Ingersoll every time. would a great deal rather die and go to dust, and that be the end of me, than to take any heaven the old creeds offer me at the price of an endless hell for the meanest man that ever lived."

Priestly Nonsense.

"Of course we can't say positively that the sudden death of Col. Ingersoll was an infliction of God because of his blasphemy, but it looks very much like

So said a good orthodox clergyman, faithful to his hellish creed, in a late Sunday discourse. And so we can't say

the frequent deaths of clergymen, priests and bishops, while on their bended knees in prayer, or while preaching the God-dishonoring and blas-phemous sentiments of the church are judgments of offended heaven, but if of Col. Ingersoll was a divine infliction for denying that God is an imperious, cruel and vindictive monster. torturing his own offspring eternally then the wonder is. why he permits the other fellows to live so long, or at all.

sheriff set out to arrest him, but he cluded that officer. Then with a razor

he cut his own throat. This awful tragedy was sent out as news, and the newspapers did not appear to comprehend what a terrible reflection it cast on religion. A doctrine that will in one hour drive a man to insanity, surely is not to be recommended. Why does it not drive all who accept it to madness? Simply because they do not believe it. They say they do; the think they do, but they do not. If they believed that those they loved were surely elected for the tortures of hell,

they would go stark mad if they posessed the ordinary faculties of human ity. And yet the preaching of these dreadful doctrines goes on, and no one makes protest! It is a crime to teach such a faith.

No One Is Perfect.

It would be amusing if it was not so

ridiculous, to observe writers guilty of innumerable blunders in fact and logic, denouncing others, better scholars than themselves, with ignorance. A learned English writer having an "I-am-betterthan-thou" character under review, wrote:

"The most ignorant of all ignorance is that ignorance which is too ignorant to suspect it is ignorant."

The Progressive Thinker especially commends this quotation to any one tempted to boast of his own great ability, or who is prompted to charge another with ignorance. The true scholar labors to educate, not to de-grade; to build up character, not to demolish it. Principles may be assailed, and it is a joy to demolish error; but the most learned are too illiterate to be set up as standards of learning, or models for the world to copy after.

Horribly Real.

"Nearly two thousand years of trial and demonstration have justly written down Christianity a most stupendous failure! The fruits, the influences, justify such judgment. Its highways ablaze with war banners, are paved

with human skulls; and its history, hocking to refined natures, can only be written in tears and blood. The candid in every walk of life must admit that, since the famous Constantinian Council its undertones have been groans and pleading cries of the persecuted and the imprisoned, the beheaded and the burned at the martyr's stakes.-Dr. J. M. Peebles, pp. 90-91 of "Jesus: Myth, Man or God."

"Time To Think " "Time to Think" is the name of a

paper published monthly by J. C. Bell, at Glenville, Ohio. 'It is sent out at 35 cents per year. It is usually full of intcresting and suggestive matter. Mr. Bell is truly alive to everything that concerns the free thought movement.

Denominations Behind the Bars.

The following interesting statistics have been prepared from the record

books of the chaplain's office at the penitentiary, for the Columbus Evening Post. Out of 1488 prisoners admitted to the

Ohio State Prison from January 1, 1898, to January 1, 1899, a total of 1129 have registered their religious connections as follows: Methodists, 357; Catholics, 268; Baptists, 229; Presbyterians, 92; Luth-erans, 33; Episcopalians, 27; United Brethren, 29; German Lutherans, 4; Salvation Army, 1; Christians, 80; Jewish, 6; Campbellites, 5; Universalists, 4; Reform Lutherans, 2; German Reform. 6; German M. E., 1; Disciples, 6; Church of England, 3; Menonites, 2; Congregationalists, 8; Evangelists, 3

Spiritualists, 1; Quakers, 4; Dunkards, 4; Second Adventists, 3, and Union Mission. 1. - Total, 1129. The remainder-359-have said that they have no religious tendencies whatever.

A Parallel.

Col. Ingersoll, in his tribute to his brother. Ebon C. Ingersoll, said: "He who sleeps here, when dying

mistaking the approach of death for the return of health. whispered with his latest breath, 'I am better now.' Let us believe, in spite of doubts and dogmas, of fears and tears, that these words are

true of all the countless dead." And these identical words, "I am better," were the last spoken by the great Agnostic, and that assurance was ccompanied by a smile which lighted up his face and remained until the flame enfolded him in its loving em brace and converted all that was morta of Robert G. Ingersoll into insensate ashes; but in spite of doubts, fears and grief, we can echo his hope and believe it true, he is better now.

In Memory of Col. Ingersoll.

Money is being contributed to erect a nonument to the memory of Col. Ingersoll, at Peoria, Ill. Already \$25,000 are reported in hand, and it is believed the amount will speedily equal \$100,000 The president of the committee having the matter in charge says there is no limit to the amount that can be raised. Churchmen, do you hear that?

people who still believe in spells, witches, and other medieval nonsense. has been arrested for obtaining money under false pretenses.

The man who pays out money to comebody who professes to be on intimate and friendly terms with the devil in order that no evil spells may be cast on his household or his crops

ought to have sense enough to know better. He deserves no special com miseration. But as all intelligent peo ple know that the man who claims to have a "pull" with Satan is an im-postor, it is deemed quite proper that he should be arrested. But if Wilhoff is arrested for obtaining money under faise pretenses, why, should not the prayer healers who have their headquarters at the Dowie establishment and who are paid for their ineffectual prayers be arrested likewise?

Two of those "divine healers" have been held to the grand jury on the charge of criminal responsibility for the death of a woman who died of blood poisoning following confinement. The services which they rendered the pa-tient, according to their account, and for which they expected to be paid, were as follows: The woman "divine

healer" just "took hold of her hand and prayed to God to help her." The man healer said: "I laid my hands on her

forehead and prayed for her from nine clock until noor When a man with a broken leg or a woman with a cancer pays money to a person who asserts that the holding of hands and a little prayer will work a cure, is not there a clear case of obtain-

ing money under false pretenses? Why are not thoses who spay money to

Dowie's disciples as much swindled as those who pay money to Wilhoff so the devil may do them no harm? Every body knows that prayer is of no avail in praemia. Then persons who get money for prayer over cases of blood poisoning should be treated as swindlers. Wilboff has a right to complain that he is taken while other offenders are left.

The Wish Guided His Opinion.

Bishop Hurst, of the Methodists, in an

article in the Western Christian Advocate, says, "the trend of thought in Europe, especially in Germany and France, is to abandon the higher criticism, and return to the long prevalent belief of the church." He should have said: "It is the desire of the church to re-establish the ignorance of the Middle Ages," then we would believe him.

of dollars worth of flowers were there sent by known and unknown friends, but "I will put this rose of yours here beside his hand. He loved you and he so pitied you when you lost him." Sitting by the window, with both

hands in mine, hands only less cold than those of the dead, on that hot July day, Mrs. Ingersoll talked of what they were about deciding to do as a last to heaven!"

tribute. No other words than his own could be worthy of him-to be said above him.

spoke them for his brother. Do you think anything could be better to be said for him?" Nothing. And rainbowed in the spirit sphere. May he often return, as he progre May he often return, as he progresses

"And his own thoughts on immortalin spirit life, and, through this medium. ity, and the last poem that he wrote, and others, tell us of his experiences; these things will represent him better and how the trembling Hope which than the words of anyone else. We feel filled his heart while in the mortal, has sure of that. We cannot think yet. It taken on the radiance of a demonis so terrible to have to give him up; strated Immortality.

but that much seems clear—that his own words are best. Yes, he shall be cremated. At first we thought we could not. But it is for the best—don't you think so?" Indeed, yes. "I could nover never neve

"I could never, never put him in the find it here.

But my pen, which only intended to ground, and, and, shut him out of the home. We shall bring him back here. The urn shall be our shrine. He will be with us-at home. No, I could never

incident.

[A tribute to the memory of R. G. In-When I left the home of Mrs. Ingersoll their coachman had been ordered to drive me the two miles to Dobbs Ferry, where I was to take a train. Thinking I was the only person he was

to drive to the station, the coachman came to the door with only a T cart.

THE MAN FROM PATERSON.

All day long an old man had sat about in the lower hall and verandas. He had come from Paterson, N. J. He had not

prepared for the expense of riding farther than the station at Dobbs Ferry, and so he walked those weary two mile

Up the hill to the great house where the man he so loved and admired lay dead. I thought he might like to ride to the station with me, and so asked him, and he accepted gratefully. "He was the greatest man in all

America, and not in another hundred years will there be his equal," said the old man sadly.

"You're right, sir." said the coachman, with whom he was sitting. There was just one side to CoL Ingersoll, and that side was all good. The whole fam-ily is the same way-good to everybody, and so loving among themselves that Tm terrible afraid this is a going to kill her. Did you know him much, sir?"

THE TESTIMONY OF LOVE.

The old man shook his head gently. 'You see it was this way. I knew him i good deal better than he knew me. I've read every word he ever wrote, and you see I was eighty years old my last birthday and I says to myself I'm going to treat myself to-day. I'm going to

New York and call on Col. Ingersoll. And I did. When I went in he was in a

the clown, the pose of the riders; and all the juggler's feats; one who has found that all real joy comes from within, and who says, 'My mind my kingdom is' "Eighty-seven! The buds still swelling in the brain. Eighty-seven! Fancy painting pictures still. Eighty-seven!

And Hope's great star changing right I copy these brief extracts to prove how, with all his doubts. Hope perme-

ated his soul: and whose brightest sug-"They came from his heart when he gestions and doubtful anticipations have now been more than actualized

write for the papers, has escaped from my control, and I must arrest it. LUTHER R. MARSH.

shut the door and—he outside." Perhaps nothing will Detter illustrate the universality of Colonel Ingersoll's kindness than does the following little

> He is dead-the champion of truth, The faithful friend of the human race, Who lent his strength from earliest

youth. At the sacrifice of power and place, To the grander work of breaking

chains

Is dead. Yet his strength was not misspent;

For the eye of every one who thinks Can trace his works wherever he went, Oan see the cracks it made in the links And note its impress on human brains.

He sleeps-in the golden afternoon, "The sunniest hour," assured of fame, Attended by heaven's sweetest boon,

His work completed, the summons came From Death, the usher to higher

spheres: "Come up." Yet he labored not to find His labor lost; for his magic arts Were used in a way to leave behind The fragrance of love in human hearts

AT REST.

gersoll.]

And a monument of loving tears. In peace-unheedful of praise or blame; Serene, while the human ants of earth Measure the claims to immortal fame

Won by a glant of human worth In a century of storm and strife.

We say, "farewell." Yet beyond the gloom "Hope sees a star," and our "love can hear

Rustling of wings," as we near the tomb Or stifle our sobs beside the bler

Of the one we learned to love in life. -John Gladding.

presence of Mary and that Mary was in her right mind. I proposed that should join our fortunes by getting married and so keep the family to-gether. Instead of answering me direct she became Martha and upbraided me for wishing to get married again when we were already married long ago and that once was enough. However, she consented to have the cere-

mony performed again on the next anniversary of our marriage and this was done. She has been Martha ever since and has never opened her room as Mary since, nor has she ever since been any other personality but Martha, and has fulfilled the duties of a loving wife for the last forty-seven years faithfully, always insisting all that time that she was Martha. She has worn Martha's clothing out long ago, but to this day she wears Martha's jewelry, and filled Martha's place just as Martha would

have done. Her whole family have long ago accepted the situation and call her Martha, and Mary is not known among us at all but that she is the departed one

I have a hundred explanations from a hundred different sources, but are any of them the truth.

The most plausible one is that the spirit or soul of Martha has taken pos-session of the earthly body -of Mary, and being a determined and a persistent personality, she has set aside the soul or spirit of Mary and so still exists in earth life through and in the body of her sister Mary. Mary was of a quiet, negative character, and always WAS subservient to Martha's wishes. If this is the case that Martha does possess the organism of Alary, will some of your students in occult matters tell us all about it, and also tell us if there is another case on record like unto this case, also tell us where the soul or spirit of Mary is while she is in this manner crowded out or set aside. Has Mary's life gone out instead of Martha's, or does Mary lie dormant in her own body while Martha demonstrates through it? Who knows? I do not; but there is one thing certain, Martha is with us while Mary is not. While this fact would not hold good in human law, it does hold

5

good with us, and we would like some explanation from some student that knows more about the matter than w do. J. W. DENNIS.

Found the Light.

While writing letters this afternoon was given the following message from Col. Robert G. Ingersoll, which I was later requested to have published, that t might reach all of his friends:

"There is beyond the sllent night An endless day; Death is a door that leads to light-

Love leads the way. Longing to know and do the right,

I sought the truth, I found the light!"

In explanation I would say, I am not professionally a medium, but in our own home we enjoy communion with our spirit friends, and I have frequently been a favored messenger, as now. Toledo, O. MRS. H. D. P.



GHOSTS WE HEAR OF. Mysterious Psychic Forces and the box was only half -covered with earth. at Work.

VISITS FROM THE DEAD AND OTHER FORMS OF PHENOMENA -GHOST OF A ROBBER THAT WAS TRACED TO PHOSPHORES-BODY.

Have you ever had a psychic experience of any kind-seen a ghost, received a telepathic communication, had a prophetic dream, or witnessed anything which appeared to you to be due to occult or supernatural influence? Dr. L. O. Howard, well known as an entomol ogist, relates a curious prophetic dream, also a strange case of thought transference, as follows:

"I am an old Cornell man, and have always been enthusiastic concerning all of the athletic contests entered by my alma mater. Three years ago, in Washington, during the night just previous to appear. The figures were apparently the great intercollegiate boat race at indulging in welrd orgies. I started to-Poughkeepsie between Cornell, Columbia, and Pennsylvania, I was awakened by a dream that I was on a tugboat following the race. 'To my -disappointment I vividly saw the Columbia crew pull ahead, while the boats of the other peared like blue fiames of fire. Suddentwo were rapidly shipping water and iy I remembered a former experience, were lagging far behind. Columbia and the whole explanation was clear. continued to gain in the lead, and, fi- The ghosts were in reality, as I afternally the Pennsylvania boys swamped. Our tug came to their rescue, and I helped pull them out of the water. That was Sunday night. Monday I told my half-covered as it was, in the still hudream to several friends, who can attest to the accuracy of what I tell you. ghost as has ever been seen." The race did not come off until late Monday afternoon.

"In the evening I met at the Cosmos club another Cornell alumnus, who told me that he had been unable to get any ter, Ether and Motion," tells of a recent news of the race, and asked me if 1 and rather unusual spook experience: thought we might learn anything over | "I was a lecturer at Greenacre, Me.,

our spiritual ideals in different epochs. What one age accepts without question such a careless proceeding, protested, another age denies, substituting for it and a physician was later deputized to something very much better and some disinter the remains. This was done. thing which possibly the former age The body was returned to the grave, regarded as heresy. We are constantly

THE HIGHER LIFE.

As Outlined by the Editor of

the New York Herald.

It is curious to note the changes in

seems tame and commonplace in com-

parison with that furnished by the

loftler height. If a man did not change

mean that he has stood still both spirit-

When we give up a dogma which our

fathers cherished as essential, or an in-

terpretation of Scripture which they

held to be a finality, it is not because

we believe less, but because we believe

more. Their vessels were full, and they

were satisfied; but we have larger ves-

sels, and more is required to fill them.

Their appetites were satisfied with a

certain kind of religious food, and they

grew healthy and strong; but our ap-

petites crave other nourishment, and it

is our duty to find it lest we grow weak

The most powerful sermon on dogma

which thrilled the people fifty years ago

would seem flat, stale and unprofitable

if preached to-day, for the simple rea-

son that our mode of life has changed,

our sphere of knowledge has become

enlarged, new truths have been borne

been altered, just as the map of the

world was altered when Columbus cast

anchor in this Western Hemisphere and

added a new continent to those already

known. It was a duty and a necessity

covery, and it is equally a duty to give

up an old theory of religion when new

facts render it untenable. This only

Mount is what it was when it was

ually and mentally.

changing our point of view because we are constantly advancing. We are like "Within a few months there began to travelers who climb a mountain side be vague rumors about things not being who have a wider horizon with every exactly right at the cemetery. I paid day's upward march, and to whom the no attention until an old, hard-headed landscape which seemed so beautiful when they stood on the lower level

farmer came to me and asked me to investigate the ghosts, which he professed to have seen the night before in CENT GASES FROM HIS DEAD the graveyard. I waited a few nights, fearing a practical joke, and going out, his ideas from time to time it would the back way, across lots, reached the

cemetery about 10 o' clock, the night being very dark. "About the grave hovered a white figure, tapering toward its head, and answering the descriptions of the people beholding it previously, who said it wore a tall, peaked cap. It made frregular movements, sometimes crouching, sometimes standing. I had heard ru-

mors that there had appeared, not only the ghost of the robber, but the little ghosts of his children, who, the presumption was, had starved to death. Sure enough, the little ghosts began to whrd them.

"As I approached they gradually became more indistinct, and finally melted entirely into the atmosphere. went back some distance until they apin upon us and our convictions have ward proved, the phosphorescent fumes due to the decomposition of the organic gases thrown off by the robber's body, to give up the old geographical teaching mid air. Yet this was as veritable a when Columbus announced his new dis-

PROFESSOR DOLBEAR'S SPIRIT-UAL GUEST.

means that as we approach God and Prof. A. E. Dolbear, author of "Matdetect his presence with more accuracy the new light which is thrown upon Scripture proves that our fathers were right in their time, but were not right

and feeble.

Col. R. G. Ingersoll. The Spiritualists are rejoicing that About 1,700 persons journeyed out to the late Robert G. Ingersoll has found that the principles of Spiritualism are North Park last evening to see the fluish of the Briggs Park Spiritualist

right, and has communicated through | camp-meeting. The closing exercises the medium of Mrs. Elizabeth J. Demorest, of Pittsburg, Pa., who is at present in this city, and to whom Mr. Ingersoll appeared at Camp Progress, Swampscott, last Sunday afternoon.

It was during the afternoon session, shortly after Professor Webber's talk. The latter had said that experience was only secured through the physical body. Mrs. Demorest a few moments later came under the influence, and said in substance that Colonel Ingersoll begged her to differ with the professor, as although he did not know before he died that life was immortal, he (Ingersoll) had returned to testify, that spirit return was a truth; that life was immortal, and that. although he saw no personal God, there was a great influence surrounding him.

Mrs. Demorest was seen by a News reporter this morning, at her rooms on

Willow street. She stated that Colonel Ingersoll had appeared to her, and that it was but the consummation of an ings is indicative of a general advance agreement which he made with her about two years ago, at Lily Dale, N. Y. Colonel Ingersoll told her then that if he had a relative who was an entranced medium, he would have her locked up in an insane asylum. A very interest-

ing discussion followed, during which he told her that he admired her for disagreeing with him, and promised -that after he died, if it was possible, he would appear to her. Mrs. Demorest said he appeared

her in outline, of heroic figure, and that she should cultivate to the fullest possible extent communication with his spirit, Mrs. Demorest had a great deal of admiration for Colonel Ingersoll, and states that his belief was but one step from Spiritualism. She was well aware some time ago that Colonel Ingersoll would not live long, as she told somebody in a Western town not long ago that he would never return there to deliver a lecture. From the time of his death she momentarily expected that he would appear to her in fulfillment of his promise, and therefore it was no surprise when he made his appearance last Sunday. Mrs. Demorest will be at Camp Prog-

ress again next Sunday afternoon, and anticipates that Colonel Ingersoll- will have something further to say in regard to spiritual life .- Evening News, fall and winter. A course of lectures Lynn, Mass.

Grand Rapids, Mich.

were attended with the blaze of glory ualism. which has gleamed through all the program of the month, and has made the Every movement, religious scientific, artistic, political or of any other kind

way seem more plain and open to the faithful few who engineered the project that has ever taken place in the history at its beginning, for ensuring the permanence of the event with the help of a large army of converts. ously accepted system, and has proceed-

. The lectures in the morning and afternoon were given by Dr. J. M. Peebles, and were so wide in range and comprehensive in outline that they covered pretty much all the ground embraced in an outline of Spiritualism in general. The evening service was composed chiefly of tests given by the large number of mediums which the management has assembled for the closing week. Several remarkable insights were given into the lives of auditors, and the usual sensational revelations were given to

subject it embraces. He finds judges of the expecting crowd. every idea newly presented to his mind The managers believe that the interest shown by Grand Rapids in the meetor want of reasonableness as by its apparent consistency or lack of consistall along the line of Spiritualism, and, ency with his ism. He finds the most to cater to the obvious want of another satisfactory answer to all suggestions camp-meeting next year have determined to repeat the experiment with in-"This is not Calvinism or Methodism or creased facilities next season. Catholicism, as the case may be. His

Mrs. Isa Wilson Kayner and her fire tests received another enthusiastic endorsement yesterday from Mrs. Mary Roberts of Rockford, who has been treated for rheumatism under Mrs. Kayner's methods of "magnetic" healing. Previous to coming to the camptol meeting Mrs. Roberts says she was afflicted so severely by the disease that she had paralyzed her entire side by hypodermic injections to allay the pain. During her last exhibition Mrs. Kuyner magnetized a piece of paper while under the influence of her fire-worshiping control, and this was given to the rheumatic patient to be applied over the af-

flicted spot. Faithful to this direction Mrs. Roberts went home, and so successful was the result of the treatment that on the first touch of the paper to the face the rheumatism' is alleged to have completely disappeared and has never returned. Mrs. Roberts said yesterday to the Herald: "I fairly worship that piece of paper."

The campaign of Spiritualism will not cease with the passing of the campmeeting, but will continue through the has already been arranged, and all the

PRINCIPLES VS. BELIEFS ORTHODOXY

or

as

And Heterodoxy in Spirit- Principles Are Eternal-Beliefs Transitory.

Some strange ideas are at times put forth by correspondents of The Progressive Thinker, relative to a declaraof the world has originated in a protest | tion of principles by the National Spiragainst some item or items in a previ- inualist Association. A correspondent says: "We have been floundering about ed to formulate another system against | for more than fifty years, and not able which later thinkers have protested in to agree upon what we believe." The their turn. The difference between or-Christian world has been floundering thodoxy and heterodoxy in any line of about 1800 years and has some 500 thought is that between standing still sects or more; and they are not able to agree upon what they believe.

essarily the right) direction, between. The same correspondent says: "We stagnation and motion. The orthodox are taunted with the expression: 'You Spiritualists cannot tell what you bedeclare otherwise, in practice regards lieve." Were a man to taunt me thus, his particular ism as containing all I would resent and spurn his ignorance truth necessary to be known upon the to his face. I would ask him if he thought the evidence on the questions at issue was all in. If he said Yes, 1 not so much by its own reasonableness | should tell him his answer showed plainly who the idiot was in the controversy if there were one; if he said, No. I should tell him his ideas of truth and justice were sadly out of joint, in proof which he disapproves by . saying nouncing judgment before hearing all sides of the case. If I were on a jury where some unfortunate being was beargument may be stated thus: My ism ing was being tried for murder, and is truth. This is not consistent with when the evidence against the prisoner was closed, and none heard for the de-The orthodox Spiritualist is among us fense, I should move and insist upon a in quite as pronounced a form as the verdict of guilty. I suppose I should be cast out of the jury as one insane. And thing else. We frequently hear him yet in principle this is just what all say of an idea not palatable to his men- | Christians are doing, and what some Spiritualists would like to do. There is "This is Theosophy or Christian Scia wide difference between a principle ence." Up to the present time he has and a belief; a principle is a fundamentgiven us no great evidence of his caal truth, a belief is credit given to evipacity to inform us what Spiritualism | dence. (See Webster's lexicon). The is, but he atomes for that by being ever Christian sects have for 1800 years been ready to tell us what is not it. Just telling each other and the world at now his combativeness appears to be large what they believe, the only good most easily roused upon the subject of it has done has been to show to the world their silly egotistical ignorance-There is an evident disposition among all their beliefs have been proven absurdly false save one, i. e., man lives heterodox whose proper home is with after death of the body, and some Spirsome other school of thought. To exitualists wish to repeat this egotistical communicate them or drive them to jargon. How terribly ridiculous all this is to one who has ascended the spiritual ment would work havoe with the nuheights and held communion with the 11 arisen souls of the higher spheres. Ours would exclude many of the brightest is the everlasting gospel, its tenets are minds some of the most devoted work- few but positive; having their base in ers and most spiritualized souls in our | natural and eternal law. The man who understands natural law will have no trouble in understanding Spiritualism. No wonder Christians cannot understand Spiritualism; their minds are completely darkened with dogmatic A wise Spiritualist ought to take no more notice of the taunts and jeers of an idolatrous, creed-bound Christian, than he would of the taunts and jeers of a bigoted Moslem or an African fetichthe spiritual man survives the death of | worshiper; the foundation of each rests in gross ignorance. To refuse to follow in the murky ignorant wake of our foremunicate with those still in the earth fathers should be considered a great credit and compliment to us, instead of A belief is but an opinion, fleeting and changing as the wind; a principle is eternal and unchangeable, even as the mighty suns of space. There are few Spiritualists who will wish to tell the world what they believe; and few who will refuse to proclaim to the world the affirm a state of continued progression. principles they know to be true; but they do not wish to have a lot of silly any, believers in repeated embodi- beliefs published to the world as a declaration of principles which they hold to; only in the near future to be the cause of wordy bickerings and the deficient opportunity for advancement in moralization and disruption of societies. In so, far as the mere doctrines of our philosophy are concerned we should neither believe nor disbelieve, we are all jurors, and until the evidence is all given in on any question; we cannot render any just or truthful verdict. This position is incontrovertible, and 1 ask of the members of the next N. S. A. convention before passing any resolution relating to our philosophy, each one to ask the question: Is the evidence on this subject all given in? If yes, pass the resolution; if not, leave it alone. We know that all forms of life have been evolved by the occult forces of nature; we know that progression or evolution is the primal or vital law of nature: we know that man lives both on the physical and spiritual or ethereal planes of life. We know that there is sympathy and intelligent communion between these spheres of life. We know that the practice of virtue, love, charity, patience, sobriety, justice, unselfishness and religious zeal, ultimately brings happiness and corresponding rewards; we know that sensuality, vice, hate, inchrincy, revenge, greediness and indifference to human rights ultimately bring unhappiness and degradation to those who allow such qualities to rule their lives. Do we need to know more in order to gain a life of bliss?

men. You can see the newspaper files said to him. 'How shall I know it is for yourself."

GHOST OF SELF-MURDERER.

Curator Watkins of the division technology in the National museum, who is also secretary of the Philosophical society of Washington, relates the following experiences:

"During a visit of a few days in New York city, in 1882. I accompanied two friends, Mr. and Mrs. B.---, to a seance being held by Maude Lord, then at the height of her fame. We were all unbellevers, absolutely unknown to the medium, especially myself, then living in the suburbs of Philadelphia. The usual circle having been formed by the hands of all present, including those of the medium, the lights having been lowered and several manifestations having caused consternation among what we supposed were gullible sensitives, there suddenly appeared about two feet in front of me a small luminous sphere.

"Gradually, as if my eyes were being The Folly of Some Spiritualists. focussed without my control, I saw the object transform into a small head, about the size of an orange. The face known as Spiritualism-we are not in a was that of a man with a very florid position to deny it, for we have not complexion and red side whiskers.

"I could see the change in his expres- but its advocates are doing their level sion, even the blinking of his eyes, ex- | best to bring it into ridicule and to actly as if he were alive. He opened make all honest men disgusted with it. his tiny mouth, distinctly exhibiting his The meeting which was recently held teeth and tongue, and exclaimed in a in Lyric Hall was a mere catchpenny shrill voice. 'Boy's, whatever you do, sham and humbug. It was widely adfor God's sake don't commit sulcide" | vertised that Colonel Ingersoll would Upon my questioning him he confided speak through a trance medium, and a that he had committed suicide in Cen-| great many silver quarters were gathtral Park. I received the most vivid ered in from the curious. impression of the little specter, one

which I retain even until this day.

"After my friends had experienced gersoll couldn't make his appearance. other manifestations we returned to Now we knew the Colonel well enough their house, disappointed, if anything, to declare that if he had made an enat our inability to fathom the mysteries, gagement for that particular occasion which we had expected to smack he would certainly have been there. strongly of charlatanry. I described Since his exit from this world he must iny experience with the little head, and have become strangely demoralized if Miss B. asked me if I thought I might he made a promise and failed to keep it. identify it from a photograph, she hav- That was one matter in which he was ing apparently suspected who it might specially punctilious. It is safe to conbe. I assured her that I could. Upon clude, therefore, that he made no such our return to her house she produced a engagement, in which case it was an atlarge stack of old family photographs tempt to obtain money under false preand laid them before me. After exam- tences to advertise that he would adining many, I suddenly recognized my dress the meeting, and the offender grim visitor and exclaimed, 'There! should suffer the extremest penalty of That's the one!' The likeness was strik- the law for deceiving the public with ing, beyond mistake. Mr. B. and his the deliberate intent to appropriate sister looked at each other knowingly, their money and to give no equivalent

the 'phone. I immediately rang up cen- he said, "where Miss Farmer, daughter tral, who reported that Columbia had of Moses G. Farmer, had a summer hocome in first, Cornell second, and that tel. at which many of the prominent oc-Pennsylvania had swamped. The next cult - folk of the country gathmorning, Tuesday, the papers came out ered. I stopped at her house for the exactly with my dream in respect to all night, during which I dreamed that Mr. details save that I was not aboard the Farmer was in the room and talked tur to help to rescue the Pennsylvania with me, though I couldn't see him. I

hold of it.

preached. Love and honesty and heroism and integrity can no more change than can the law of gravitation or the loyalty of the needle to the polestar. The moral truths that have been taught you and not some one else?' He replied, us, the aspirations of the soul, the something which alone can satisfy 'I will show you my hand,' so his left hand was extended to me and I took those aspirations, these are the fixed

stars in our heavens, but the dogmas of "After that the seance ended, and I theology depend on our intelligence, and as that increases the dogmas change forgot all about it until the next morning at breakfast with Miss Farmer. 1 their complexion or are possibly blotted chanced to recall it, and told her of her out altogether. The path we have travfather, and I related the above to her. eled has at every turn the grave of When I came to the finger business she some doctrine that has been abandoned dropped her fork, and, with much earnand each grave is a milestone in our estness, said, 'That was one of his onward journey.

tricks. He could get the fingers of his It is not long ago that God was called left hand into uncommon positions, and "Our Father," but known as an unfor amusement of wisitors and intimate nitving judge. The clergy waxed eloacquaintances would do it.' I never quent in the vivid description of his knew he had any such trick, so I was terrors, and the picture was painted in surprised. I recorded the above facts such lurid colors that timid souls were the same day. Those whom I told, and even afraid to go to heaven, and clung especially Miss Farmer, who were Spirto this life with frightful tenacity. The itualists, seemed sure I had had a visit other world looked so strange to us that from Mr. Farmer .- New York Herald. . we hardly dared to think of it, and we wept over the departed as though they

were greatly to be pitied, for the separation was complete and hopeless.

There may be some truth in what is Have we less faith, less of that living faith which makes life glorious and grand, because when we say "Our Father" we mean it in a literal sense thoroughly investigated the subject-Do we believe less in his revealed word because we have learned that the Almighty is revealing himself to us, to each one of us, to the poorest soul that hungers for knowledge of him, and is doing so every day of our lives? Are we recreant to eternal truth because heaven has come close to us, because we have re-read the Bible in the light of a higher interpretation and find to our infinite joy that love when it is true The medium, after he had pocketed never dies, that death is the kindest his profits, quietly announced that Infriend we have, since he lifts the tired soul out of the body and tenderly bears it in his arms to a realm of rest or of larger opportunity and wider activity Is our faith lessened by the though that those who have gone have not gone so far that they need lose sight of us or their interest in us need become indifference?

We have got to read the Bible aright, for we have regarded it as a treatise-on theology, whereas it is a revelation of God's love and pity. Our eyes are being opened, and our hearts also. It is one thing to be told about a friend and quite another thing to live under the same roof with him, to feel the pressure of his hand and to hear his voice. So it is one thing to have a theology, which

is the story of what he is and how his

gracious providence works, but a

wholly different thing to know God in

The essentials of religion have always remained the same. The sermon on the

Santa Teresa and the Yaquis. Santa Teresa, the Mexican woman

who has long been reverenced as a saint by the natives of Chihuahua and Soon of hands, is believed to be more or | Herald.

less responsible for the present outbreak among the Yapul Indians.

She is only 27 years of age. She is rather tall and slender, with large, expressive eyes, jet black hair, and a beautiful, clear, light olive complexion. Her faultless complexion and the blue veins which faintly trace themselves over her temples reveal the Castilian blood which has come down, to her through Aztec and Spanish ancestry. She was, born in the State of Sinaloa, Republic of Mexico, and was raised on the estate of her father, known as

"Santa Ana." In an interview recently she said of her early life that when but a child wonderful visions presented themselves to her sight-visions of supernatural beings-and sweet, melodious, but unintelligible sounds were wafted' to her ears from the sky. She told of how in her eighteenth

year she went into a trance which last ed three months, only interrupted by occasional moments of consciousness. It was during this state of coma that she vor by her family, who being grounded | Columbus (Ohio) Journal. in the Catholic faith, were vexed that she should speak against their inherited doctrines.

One day toward the end of this trance she announced to her family that she felt endowed with the power to heal. and commanded that they bring the sick and suffering to her. While still in this condition an old Indian woman-a paralytic, unable to use her limbs for years-was brought before Teresa, who made some passes over her body, took her twisted and deformed feet in her hands, straightened them out, and ordered the woman to walk. This she at first evinced some diffidence in attempting, but being assured by Teresa, to the surprise of everybody present and her own unutterable joy, she performed the command with ease.

There was also brought into her presence-the noted Captain Ruiz of the army of northern Mexico. He had for five years been deprived of the use of his lower limbs through an accident. Your intellect and eloquence, Seating the man in front of her, with her hands on his temples, she gazed intently into his eyes for a moment, completely hypnotizing him, and in thi condition led him around two or three times. On regaining consciousness he could hardly realize the change that had been wrought in his condition, having acquired again the natural use of his limbs. This gallant officer wrote Teresa a warm letter of commendation, which she highly prizes .- Chicago Tribune.

prominent mediums in the city will participate with outside talent in keeping Grand Rapids fully awake to her opportunity. Mrs. Blake, one of the local mediums, who seemed to be on about as familiar terms with the spirits as any of the famous outsiders at the service nora, and who is believed to possess the last evening, is to take a prominent part power of healing the sick by the laying in the course.-Grand Rapids (Mich.)

Woolley Park Camp.

Local Spiritualists will attend the camp-meeting that will be held at Wooley Park, Ashley, O., beginning with August 6, and extending through August 27. Elaborate preparations are being made for the accommodation of the Spiritualists, and it is expected that there will be at least 15,000 people attend this year.

Mr. Moses Hull, through Secretary W. F. Randolph, of Ashley, has issued the following challenge:

The Spiritualists of Ashley challenge any able, honest clergyman in the United States to come to Ashley, O., and engage in a four days' debate with Moses Hull, commencing August 8. Mr. Hull to affirm that "Modern Spiritualism, in all its Phases, Is Sustained by the Bible, History and Reason."

The program for the camp-meetings opens with an address by President H Baxter, of Ashley, who will in all probability be followed by Mr. A. P. Oliseemed first to imbibe a knowledge of | ver. - Mr. Oliver is one of the leading the Bible, and to take up and tenacious- | Spiritualists in northern Ohio. The proly hold to the idea of direct communion | gram includes lectures by Willard J between man and God. These utter- Hull, Moses Hull, Adah S. Horman, ances were looked upon with little fa- M. D., and tests by Dr. Nellie Mosier .-

ON THE PASSING OF INGERSOLL

Farewell, farewell, "Bob" Ingersoll! No dismal bells your passing toll, But in the flower-environed bier Falls hot and fast the mourner's tear. You were so good; so true a friend-O, mother earth! is this the end? Farewell, farewell! your mighty brain Is now resolved to dust again: Still you're immortal in the good And beautiful for which you stood. Farewell, again, O genial mind! You were so noble, free and kind. You've proven by your own career That we can live divinely here And view contented life's decline Without the solace of a shrine Save that contained within our breast Whereby we know what earth has best. Farewell, farewell! most liberal mind, No other age produced your kind. But is this all? Your love intense,

ranks. It would make an unnecessary division where all may well labor together in mutual toleration. It would be following in the steps of old-fashioned bigotry, and whether right or wrong in belief or unbelief would be in- | fog, the very antithesis of natural law. juring progress by imposing limitations upon thought. In default of a better or any authori-

and pushing onward in some (not nec-

is one who, however in theory he may

my ism. Therefore this is not true.

tality "This is not Spiritualism,"

some to regard "reincarnationists"

seek affiliation with some other move-

merical strength of the cause.

re-incarnation.

orthodox Christian or orthodox any-

lative definition, I will consider a Spiritualist to be one who is satisfied that the physical body and, under conditions yet only partially known, may comform. If this definition rightly represents, as I think it does, the generally | a disgrace. accepted Spiritualist position, so far from reincarnation, being inconsistent

with it, it will, I think, be found to include all reincarnationists. It may be objected that the declaration of principles given above is insufficient. Some may say that it should Be it so. I still think that few, if ments could be .excluded under that head. It is precisely because one earth life does not appear to afford sufthe line of earth experience that many conclude more are needed. Do we still, in spite of our frequent declarations to the contrary, believe that at the hour of transition, or necessarily within any conceivable space of time after it, man becomes a perfectly angelic being? Is t not possible that each earth life may be an advance, not only upon the last existence here but also upon the intermediate state? The usual experience with the decarnate teaches nothing more clearly than this, that most of those who communicate might profitably learn much from added earth lives. They could take on earth bodies again and again and complete many rounds of terrestrial existence without one single step by way of retrogression. It is not my object in this article to offer any arguments in defense of reembodiment. I merely wish to point out that he who believes it may claim

a place in the Spiritualist ranks, and that he who would deprive him of his right to such a place (as some seem disposed to do) would place himself in the position of one striving to divorce Spiritualism from freedom of thought.

It has been argued that because spirits who advocate reincarnation have always communicated through mental mediums while those on the physical plane have without exception denied it the balance of testimony unquestionably from spirit sources is against it. | sands of things pertaining to both In spite of the respect which must at- | spheres of life, which we don't know,

These are unchangeable and eternal principles, not beliefs: there are thoutach to the names of those who have and it is sheer folly for us to pretend

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B. F. FRENCH.

and afterward confessed to me that the therefor.

photograph was that of a near friend of We do not say that all Spiritualists the family who had committed suicide are humbugs, for that would be too in Central Park some years ago, a man sweeping a statement. But we can safely declare that they are acting in a of whom I had never heard before. perfectly idiotic way in not protecting

VISIT FROM A DEAD FRIEND.

themselves from such spectacles as the Henry Ridgely Evans, of the bureau Lyric Hall inc. ent afforded. It was a of education, author of "Hours with the disgrace to our civilization; it was re-Ghosts," told me of one case which in ligion in the disguise of opera bouffe; it his numerous experiences troubled him was an insult to all the sanctities of most, and which he believes he will life, and ought not for a moment to be never explain: tolerated.

"I had heard of Maggie Gaule, a Bal-When a medium is yanked by the ear timore seer," said he, "so decided to out of a side room to which he has fled. dogma is hidden-under the single word take a trip over there, prepared to sub- and then pretends to go into a trance in ject her to a rigid test. Three years be- | order to say that Ingersoll is too weak | already in heaven; without it you can fore a relative of mine had died of can- to talk, and afterward slyly puts the

cer of the throat. He was a retired box office receipts into his pocket and army officer who had reddish hair and tries to steal away in the darkness una reddish beard. He was tall and of observed, we may put him down as a military bearing. I went to Miss Gaule charlatan for whom a ride out of the people, August 6, at Chesterfield, where with the circumstances of his death in- city on a rail is too much of a luxury. tentionally fixed in my mind. She sat | Spiritualists must respect themselves in an armchair, saying: 'You wish mes- before they can hope for the respect of | Kansas affirmed the report that she is sages from the dead-one moment, let the community. (They must be a powme think.' erless sect, without any spinal column

"After passing her hand over her fore- whatever, if they allow such a disgrace- of her mother visited and conversed head and remaining in for a time in ful exhibition without an earnest prodeep thought, she said: 'I see standing | test.) It is nonsense to say that they behind you a tall, large man, with red-l can't be held responsible for such dish hair and beard. He is in the uni- things, for they can be, they will be, form of an officer-I do not know and, for that matter, they are held re- victorious in the Philippines, which she whether of the army or of the navy. He sponsible. If they permit humbug they | predicted in the near future. She aspoints to his throat, says he died of must not complain if the word is sailed denominational creeds, and was throat trouble. He looks at you and stretched far enough to cover them all. | continuously and 'uproariously apcalls: 'Mary! How is Mary?' The dead If they have a truth, let them stand | plauded by her audience .- Chicago Inman was a great friend of my mother, by it. And if anyone under their aus- | ter Ocean. whose name is Mary. He was in the pices swindles the public they should be habit of asking me, 'How is Mary?' the first to bring him to justice. Until whenever I saw him. I was not think- they are ready to do that they have no ing of this particular habit prior to the claim on the general sympathy .- Evening Telegram, New York. seance-in fact, I had forgotten it."

GHOSTS THAT WERE "LAID."

Professor W. J. McGee, in charge of the bureau of ethnology, who is a member of the Society for Psychical Research, says he used to have a fad for sleeping in haunted houses, but never succeeded in finding a ghost indoors, although he once hunted and caught one in the open.

"While I was once in a country town,"

said he, "a clerk in a store shot and "Progression, or How a Spirit Adkilled a burglar who had succeeded in burled. The townspeople, incensed at this office.

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some close personal relation and to listen with your soul until you hear him speaking to your own self. It is one thing to believe that there are angels in heaven and another thing to know that, those angels cross your path daily and leave on the rugged roadside the tokens of their presence and helpfulness. There is a higher life, and we are slowly attaining to it. There is very little theology in it, and its one only "Love." With love in the heart you are

never get there. Mother's Spirit Visited Her. Muncle, Ind.-Standing before 10,000 Indiana Spiritualists are holding their

annual meeting, Mary Ellen Lease of a Spiritualist, stating that she becameconverted to this belief when the spirit. with her not long ago. She declared that destruction must come before construction in all things, and hence America must of necessity be

Unreasonable Spiritualists.

It was a very unreasonable crowd of anything from him. Then the disap- months.

(N. Y.) Times,

Predicted Ingersoll's Death.

Mrs. Elizabeth Demorest, of Pittsburg, Pa., whose communication from Robert G. Ingersoll after his lamented death, aroused so much excitement in Spiritualistic circles in Lynn, is again startling her friends - by documentary proof that she had proplesied the death of the famous agonstic three months 17 1.1 ngo.

Last May, Mrs. Demorest was at Marietta, O., and at a circle in that city she told a Mr. Best that Robert Ingersoll would die within three:) months. Her friends were considerably startled as other of her predictions had come. true. She had told one sof her friends that the steamer City of Pittsburg would break down when she saw it leave the harbor. and the boat broke down twice that night/and has been breaking down ever since.

A News reporter visited Mrs. Demorest at her residence, at 99 Willow street, and read a number of letters written to Mrs. Demorest from friends Spiritualists that gathered at Lyric in Marietta, reminding her of her Hall, in Manhattan, last evening. They | prophecy of the death of Ingersoll. One had been invited to invest twenty-five of the letters was from M. J. Davis, cents each for admission to the hall in | proprietor of the Bellevue Hotel at Mathe expectation that the spirit of Col. | rietta, and said that he clearly remem-Robert G. Ingersoll could be induced to bered when Mrs. Demorest had said, be present and address them, but the when speaking about Ingersoll, that able work, by the Dean of the College spirit of the eloquent agnostic was si- "he would pass over to the other side lent, and all the efforts of an experi- | soon." She could not say what day, enced medium were unavailing to elicit but that it would be within three

pointed Spiritualists got mad. They | Another letter was from a lady friend could not wreak their anger on the spir- In the same place, and gave the names vances in Spirit-life." "The Evolution | it of the Colonel, for that was discreet- | of a number of people in the city who forcing an entrance. The burglar was of Man." Two papers, given in the in- | ly absent, but they revenged themselves | had attended the circle and had heard thrown into an ordinary box, carted off terest of spiritual science, by Micnael upon the unfortunate medium and upon the prophecy, which has turned out to cesses, or How the Spiritual science, by Micnael upon the unfortunate medium and upon the prophecy, which has turned out to cesses, or How the Spiritual science, by Micnael upon the unfortunate medium and upon the prophecy, which has turned out to cesses, or How the Spiritual science, by Micnael upon the unfortunate medium and upon the prophecy, which has turned out to cesses, or How the Spiritual science, by Micnael upon the unfortunate medium and upon the upon th to the cemetery, and unceremoniously Faraday. Price 15 cents. For sale at the manager of the show,-Brooklyn be a true one - Evening News, Lynn. Mass.

Where is the force that prompted these? Had death the power to bid it cease? Lives not the spirit still that wrought Such harmony 'twixt life and thought? Was not the universe its scope? Some star must now its portals ope: Yes, surely you have gone from here To make more bright some other sphere. -John Lepberg.

DREAMS.

"For God speaketh once, yea twice, yet man perceiveth it not."-Job 33:14. "In dreams, in visions of the night," When men their daily tasks have done.

There comes from higher spheres a light. That dazzles e'en the midnight sun.

"When deep sleep falleth upon men." Like clouds appear the sun to hide, The radiance of soul is then. To mortal eye intensified.

'Tis then the spirit speaks its word, As o'er mankind its halo's shed; The vision's seen, the voice is heard, "Yet man perceiveth not," 'tis said.

"Tis then our inmost thoughts are found.

With angel thoughts to correspond; Tis then, our spirit friends abound, Reflected shadows from beyond.

The phantoms of the night, that's all. These dreams and visions we call vain?

The voice of God! How dare we call. The vagaries of the mortal brain? C. WILBUR TABER.

Minneapolis, Minn.

"From Night to Morn, or An Appeal to the Baptist Church." By Abby A. Indson. Gives an account of her experience in passing from the old faith of her parents to the light and knowledge of Hughes." A tasty, beautiful and ap-Spiritualism. It is written in a sweet propriate wedding souvenir. Contains 15 cents.

"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit istry. Price \$1. For sale at this office. Psychic Science. What the "Soul of from Matter Through Organic Pro-By Michael Faraday. Price 10 cents. | Burr. Price 15 cents. For sale at this | interesting matter. Price 25 cents. For Nor sale at this office. : toffice.

used this argument the contrary con- | that we do. clusion seems to me inevitable. It is Crown King, Ariz. universally conceded that spirits nearest the earth and who have therefore least experience of spirit life are those who manifest physically. Most of these know little of real spirit life.

The above is the number of the pres-They are like voyagers who having ent issue of The Progressive Thinker, landed for a few hours on some strange as printed at the top of the first page. coast afterwards attempt a description right hand corner. If this number corof the country and its inhabitants. responds with the figures on your wrap-Do not fear, you who wish to mainper, then the time you have paid for has tain sweet communion with your own expired, and you are requested to renew departed; that they may possibly be now loving and laboring in physical form among others on earth. They may return in spirit to converse with you until such return is rendered unnecessary by your own passing over to be with them. As long as one tie to the past earth life remains neither they nor you will seek another. But when with the progress of time all these ties have worn thinner until they have gently dropped apart and a few more centuries have perhaps rolled on in your im-

mortalities, when the world shall have advanced as you will have advanced. suppose for your own still greater development, for the still greater upliftment of mankind, for any object then appearing wise you should desire another earth career, will you now assert that you cannot then undertake it. that it will be impossible? Or will you say that he who thinks it possible is not a true Spiritualist, a consistent adherent to the philosophy of continued life, spirit communion and spiritual progression? It is a truth which old religions and all systems of thought are in these days discovering that progress extends boundaries and abolishes limitations. The reverse is retrogression. Which shall it. E. J. BOWTELL. be for us?

"Wedding Chimes. By Delpha Pearl

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

"The Universe." What Force Ta spirit and is well adapted to place in | marriage ceremony, marriage certifi- The Beginning of Creation. What Matthe hands of Christian people. Price | cate, etc., with choice matter in poetry | ter Is. The Creation of the Earth. and prose. Specially designed for the The Beginning of Life. Immortality. use of the Spiritualist and Liberal min- The Substance of Its Environments. "Thomas 'Paine: Was He Junius?" Things" Is. Song of Psyche. A pamph-An interesting pamphlet by Wm. H. let by L. M. Rose. Contains 71 pages of ale at this office.

A stand the state of the state of the state of the

.. GENERAL SURVEY ..

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

WRITE PLAINLY.

3

the stories of the battle-blaze, slaughter and wreckage of Manila bay and San tlago."

We would like to impress upon the E. J. Bowtell lectures on the Sunday minds of our correspondents that The evenings of August, at 29 Home ave Progressive Thinker is set up on a Linotype machine that must make nue, Mt. Pleasant, Providence, R. I.

where he may be addressed for future speed equal to about four compositors. That means rapid work, and it is essenengagements. tial that all copy, to insure insertion in Will C. Hodge is at the Delphos

the paper, all other requirements being Camp, Kansas, where he has an en favorable, should be written with ink gagement to lecture.

on white paper, or with a typewriter, G. W. Kates writes from Detroit and on only one side of the paper. If you are not a fairly good penman. Mich.: "We have had a pleasant and please have your communications profitable week of visit and service in copied by some one who is, and oblige Detroit. Dr. C. W. Burrows, as president of the Central Spiritual Union, is The Progressive Thinker.

true light."

triving hard to unify the cause here. Meetings have been held by workers CONTRIBUTORS:-Each contributor under their own auspices and risk, but is alone responsible for any assertions a local organization has been neglected. or statements he may make. The editor Desultory and selfish efforts must pass allows this freedom of expression, beaway. The Union is calling to its aid lieving that the, cause of truth can be best subserved thereby. Many of the diametrically opposed to his belief, yet gage public workers. They commenced that is no reason why they should be suppressed. No one person has the by good attendance. We followed and

whole truth, hence kindly feelings should always be entertained for those who differ from you.

ITEMS-Bear in mind that items for the daughter of Dr. Burrows.' 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 require.

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.

y by your seemingly crazy set of cranks. out it in this dismal orthodox element." read in your columns of many won-Mrs. Mary 40. Von Kanzler closed a derful phenomena: whether these do three months' engagement with the really come from truly disembodied First Society of Spiritualists in Hannispirits, I cannot say. If I could personbal, N. Y. She is at present officiating for the First Society of Rochester, N. Y. ally experience some of these evidences of the continuity of life. I might be She will speak and give tests before the First Society in Washington, D. C., becompelled to believe in it. All of my experience in spiritual manifestation ginning the first Sunday in October. has been within the past three years and continuing through the month of here in Atlanta. During that, time we November. She has a few open dates in 1899 and 1900, and invites societies to have had several lecturers and medicorrespond with her. Please address all ums on the Spiritual societies rostrums, and so far as convincing me of spirit excommunications to her home postoffice, istence is concerned, they have been Fulton, N.Y. miserable failures. I have had good op-Mrs. C. L. Dodge writes: "I thorough

portunities to carefully investigate these lecturers and so-called mediums, having attended all the lectures delivered here, and have attended many seances, and also the very select 'development circles,' and I can honestly and truthfully say that it is my positive

opinion, not one of them ever had a disfort the paper is." embodied spirit, in any way whatever, Frank T. Ripley, speaker and plat manifest through them. I write as I do form test medium, is now ready for fall that you may know both sides of how

the general public look upon spiritual phenomena, especially of the miserable specimens of it that we have had here in Atlanta. But notwithstanding my unfavorable impression. I honestly hope I may find some truth in spiritual phenomena yet, so I will keep on reading your paper, and if some medium can do what is recorded in your columns, 1 hope that one of them, who is in close touch with a disembodied spirit, will

three score and ten; and obtain from such direct spiritual source, some thing to at least give me positive assurance family who are dead, or in some way

reader of The Progressive Thinker, and I am also a lover of books. I like to read religious and scientific books, and I have often wondered why I never saw are not acquainted with such books as Drummond's 'Addresses' and Drummond's 'Natural Law in the Spiritual world? These, in my opinion, are the grandest works I ever read. Drum-

of the deepest truths and most con-

THE A WARNING PEAL. VARIOUS CAMPS

And Other Matters of In- A Spoliation of Sensitiveness HUDSON TUTTLE. terest.

I am at present writing en route to Ashley, O., at which point I shall meet Mr. Hull; after a visit of two days at Woolley Park Camp, I proceed on my journey to Chesterfield, Ind.

Since the return of health to Mr. Hull and myself, it seems as though we had taken up a new lease of life, and while it is impossible to feel more interest in ly enjoy The Progressive Thinker, as do the work than we have these many many of my friends to whom I send it. years, we enjoy it more as our health firm the position I take. If an ideal The dear spirit friends cannot come to returns, and the renewal of physical me so I can realize it, but I know I am strength seems to have given us an innot forgotten. Last year I was where I crease of energy. could hear every week, and I realize more than ever what a source of com-

The third annual session of the Spiritualist Training School, which closed on the 13th ult., was in every respect, the most pleasant and profitable held since its organization. Already we have received pledges of scholarship from many, which assures a much increased attendance for the term of 1900.

' Immediately on the adjojurnment of the school, Mr. Hull and myself went to to 15; Lake Brady Camp, August 19 to Lily Dale, N. Y. Mr. Hull delivered the opening address the present season, and gave several discourses the following | life forces that the first party could not

There are so many good things to enjoy at Lily Dale, it is a difficult matter to single out those that are the most interesting, but of course those in which one has a personal interest are usually the most enjoyed and the longest re-P. O., Pa.: "I have tried for some time membered.

past to solve the riddle of the ages, but One occasion, never to be forgotten thus far, having reasoned along lines of while memory serves the writer, was normal business methods, I am comthe public reception tendered to Mrs. pelled to acknowledged myself defeat-Waite, Mr. Hull and myself on the ed in my efforts. Many others seem to evening following Mr. Hull's Sunday have been lost in the perplexing mazes work. I would say that Mrs. Clara was always ailing. The only naturally Watson had been included among those sensitive member of his family, a of this vexing problem, and have acknowledged defeat, like myself. Now, who had been invited to share the hon- daughter whom he often tried to sub-Mr. Francis, I think it is downright cruors of the occasion, but to the regret of | ject with partial success, was generally elty to publish a progressive and live all, she felt compelled to return to her in a deplorable condition, although by home on the previous evening.

fifty cents' worth of valuable books, and sion of the reception was impromptu, not tell your readers just how it is done. and thus the more enjoyable. There ship soon became aware of being Perhaps you are utilizing the mysteri- | are times when spontaneity of express- | drained of my magnetism without usual ously vibrating forces of Brother Dawion is more soul-touching than studied spirit action about me, and while if I barn to bring about such results. Vispeeches can possibly be.

might be involved in this mystic mysintroduction an improvised poem, "Weltery. Well, Brother Francis, if you can

I would like to sound a warning peal, not too energetic, yet loud enough to A LIBRARY OF SPIRITUAL awaken some sensitives to the danger of having their life forces, their mag-

netic energy drained by unappreciative people who, after spoliation would trample them under foot like a squeezed lemon; not because of deliberate vicious. ness, but as those who crucified Jesus, because "they know not what they do." Let me note a few cases, then consider if your own experiences will not constate of society in a happy family generally prevailed, where each laid his treasures freely before all, assured that

love would govern in taking and giving, there would be no utility in considering this matter; but that condition does not exist in the world to-day, and when so

many are aware of the possibilities of hypnotic suggestion, the danger is becoming greater of one's being unwit-

tingly robbed of his inheritance. I have observed in particular the cases of three noted magnetic healers who used their hypnotic power to take away from one and give to another the well spare. In one of these cases the healer's wife was plainly a far more spiritual person than he, and while evidently of a strong constitution, was al-

ways suffering from a depletion of magnetism. In the second case the healer's wife-his second one-being naturally weaker, was only in a more undesirably limp condition. In the third case the woman was of an exceptionally positive character toward all but her husband, and he although a very successful hypnotist, could not control her, but she

nature gifted with a splendid constitu-The program presented on the occa- tion. I became very intimate with this family, and while developing mediumsat alone immediately the spirits would

Miss Mary Webb Baker gave as an rap and work about and upon me, after many trials only once did they ran come to the Workers." Then followed when he sat with me, and after treating continue to hypnotize your readers in short speeches from Dr. Hicks, Mrs. or magnetizing him which he would this fashion for all time to come, they | Waite, Mrs. Cowan, Mr. Gaston, Mr. | frequently have me do, it would be Hull and the writer. Geo. H. Brooks, some time before my one shall no longer try to break the the chairman (and there is only one could sensibly approach merchairman by that name), made a happy I am slow in arriving at conclusions introductory speech, and in his own ge- and not being able to ask of the spirits nial manner presented the respective as one man asks another. I studied and speakers. The memory of that occa- experimented long without learning sion and the words addressed personalanything except that there was a wrong ly to my good husband and myself resomewhere. I considered about removing from that condition and a way was main with us as a "blessed memory," and give us courage to work on and opened, but, oh! such a vehement effort to control me by some overbearing hope on; no one but a busy and oftentimes weary worker knows how much spirit who only succeeded in confusing me. I fought for two days as Jacob such reunions mean, nor how they "wrestled with God." As I lay in my lighten the load we are carrying on the bed engaged in this contest I heard way. these words uttered savagely, "God Another event of interest during our visit to Lily Dale was the entertaindamen it!" As soon as I heard this I ment given by Mr. Hull's daughter, said to myself, "he is giving it up," and Mrs. Alfa Jahnke. She did herself jus- so it proved, and I got a necessary rest. itualists, and in the work assigned to | tice both as a pupil and a teacher of or- | It was some time after that, in a vivid atory. Owing to Mrs. Jahnke's work at | dream I was told how I squandered the magnetism which the spirit friends Lily Dale many became interested in physical culture and oratorical work as needed in development by allowing evlecturer, but what in olden times would taught in our school. I would say in erybody to drain me. passing there is a prospect that the I will now state one case out of two Spiritualist School may be removed particular ones in which I drained oththen, is a medium, and his powers are from Mantua, Ohio, to Lily Dale, N. Y.; ers. My brother whom I had not seen so great was the interest that the matfor years, visited me, and I being in ter of raising funds in its behalf was poor health aroused his extreme sympataken up by the cottagers and I underthy. I lived alone and he just "loafed stand the work is still going on. A dearound" for two weeks, enjoying himself and talking over pleasant past September, and due announcement will days. We slept together and in those two weeks he lost twenty pounds while be given by circulars and the Spiritual-I gained rapidly. In this case love ruled ist papers.

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many competent and willing helpers, and is rapidly gaining courage to entake pity on an old man, now close to have held five meetings, the hall being | in direct messages from those of my filled at each. Our lectures have been well received, and the descriptive work | convince me that spirit life is not all a by Mrs. Kates has been accurate. We dream."

were entertained most acceptably by

your readers in our house. For clear- vincing scientific and religious facts to be found in any writings."

doing a noble work in spreading the

Joseph P. Dodge writes from Madison, Wis.; "The article on "The Intui-

tional Life,' by Rev. Holmes Slade, in your paper of Aug. 12, was an article religion, hence his books contain some of exceptional interest and value to

A. M. Blegen writes: "I am a constant Isauc Perry writes from the Soldiers' Home, Wis.: "The book, Occult Life of Jesus of Nazareth, has come to hand, and to say I am well pleased with it. is expressing it very mildly. How you can afford to give such magnificent

books and paper for so little money is more than I can comprehend. You are

Prof. Henry Drummond's name mentioned in your paper. Can it be possible that the majority of Spiritualists

mond, as you know, possessed a wonderful ability to reconcile science and

brations of hypnotic forces for instance,

paper for one dollar a year, and throw in from two dollars to two dollars and

and winter engagements. Address him at P. O. Box 77, Oxford, Ohio. Those excellent workers, E. Sprague and wife, will be at Maple Dell Camp, Mantua Station, Ohio, August 11 22 inclusive; Haslett Park Camp, Au-

gust 24 to 30, inclusive; Union City, Mich., September 1, 2 and 3. Parties in week. Michigan and elsewhere wishing their services, please address accordingly.

Home address 618 Newland avenue, Jamestown, N. Y., from which point mail will always be forwarded to them. Herman Dersh writes from Calcium

Polley Burrows writes from Detroit, surpassed.

age, Mo.: "Please announce that I have Francisco, Cal.: "I am doing all I can withdrawn from the Catalpa Park by lecturing almost every Sunday. In Camp-meeting Association, of Liberal, June I lectured at Alameda. I am en-Mo., as musical director, and have no gaged this month to speak for one of connection with the association what the best societies I have met in Califorever. My friends will please take no- nia, at San Jose, 51 miles from San tice."

G. W. Kates and wife will serve the many Spiritualists and some fine medicamp-meeting at Mantua, Portage coun- ums. Our cause for centuries has been ty, Ohio, August 17 to 28. Address them | before the world and believed; but 51 there for open time.

Mrs. Georgia Gladys Cooley will be at onstrated the genuineness of its source Chesterfield camp, Ind., from August 5 to be immortal minds coming from conto August 10.

Mrs. Anna L. Gillespie, of Pittsburg, fleshly body." Pa., has an engagement with Island Lake camp, and Lily Dale camp.

E. S. Doig writes: "I thank you very friend? much for sending the books so promptly. I do not see how you can afford to Vicksburg (Mich.) camp, where he will give away such beautifully bound lecture on various reformatory subjects. books, but it is for the cause; so I hope many will be influenced to accept your | Rapids, Mich.: "Briggs Park camp has generous offer."

Mrs. M. E. Wrench writes: "I received been a great success. While mortals Occult Life of Jesus all right. Many have done their best, spirit power and thanks. It is very interesting."

Byron W. Barge writes: "The Society | the work done, but in the guidance of of Spiritual Science, Indianapolis, Ind., this new enterprise. It was told me beis a new organization recently char- fore the camp was projected, or at least tered under the N. S. A. Talent en- long before such was made public, with gaged for the season are: Mrs. Loe F. one of our city mediums by a spirit Prior, Mrs. Mary Ellen Lease, Prof. W. Identified with the work here in past M. Lockwood, Mrs. Maggie Waite, Mrs. time, that there would be an unusually Marion Carpenter and Mrs. Amanda great awakened interest here this sea-Coffman. Mrs. Lease is engaged for son; and that the local press would contwo lectures on Sunday, October 15, tribute largely to it. Without the least with Mrs. Prior test medium. Prof. sign then of its coming, all has been re-Lockwood serves our society for five alized."

weeks, beginning October 29; Maggie Walte is engaged for the entire month of December: Mrs. Carpenter for February. Meetings open September 3; close March 1.'

A. M. Richard writes from New York "I received the four books to-day, and am much pleased with Mrs. Horn's book. I spent one winter in the home where Mr. and Mrs. Horn were lodgers. I was told by Prof. S. B. Brittan that Mr. Horn was one of the band or committee of twelve who assisted himself

ness of statement it has seldom been E. Salvator writes as follows in refer-Mich.: "Mr. and Mrs. G. W. Kates have | C. Walter Lynn writes from Oakland, ence to the Englewood society: "Mrs. just completed a most successful sea- Cal.: "The last number of your paper Dobson opened a meeting at Neuman son of six meetings in this city under with notices of Col. R. G. Ingersoll, Hall in Englewood, on Sunday, August the auspices of the Central Spiritual was fine. What a grand monument he 23, 1897, independently. There were Union, large numbers being unable to leaves behind in good deeds. His kind only eight people, and the rent was \$.50. gain admission for want of room. They heart and pure life has built a monubut she kept it up bravely for fifty conhave been the guests of Dr. C. W. Bur- ment that will last forever in memory. secutive weeks, and was obliged to give rows, president and pastor of the Union, The ministers as a rule out here have it up on account of illness; then by that and have had a splendid time by put- been very kind in their remarks, showtime there was quite a crowd on Sunting in their time by frequenting the ing their good sense. A few bigoted days. When she re-opened on Sunday, many beautiful watering places here- fools have attacked his memory, but it abouts. August 14, Dr. Peebles speaks." | has only been to their own detriment." Prof. W. J. Black writes from Carth- Dr. G. W. Carpender writes from San

presence has been manifest, not only in

A subscriber writes from Harvard.

Owen Z. Meredith, the boy medium,

can be addressed at Lily Dale during

W. J. Waterhouse writes from Los

Angeles, Cal.: "There are some people

Illinois, that a lady healer could work

up a good business in that town.

the present season.

October 2, 1898, we formed a society, and in February, 1899 we got our charter with 18 members. To-day we number 35, and hope we soon will reach 100. To support our society, we give sociables every month." A sermon in Unity, by Rev. Perry Marshall, New Salem, Mass., quotes

from the noted C. H. Spurgeon, as follows: "Talk of decrees. I will tell you Francisco. We have in San Francisco of a decree. He that believeth not shall be damned. That is a decree and statute that can never change. Be as good years of modern development has demas you please, be as moral as you can, be as honest as you will, walk as uprightly as you may, there stands the unscious individual form out of carnal or changeable threatening. He that believeth not shall be damned. Could you take murder and blasphemy and lust Will Dr. J. M. Temple please send his

and adultery and fornication and everyaddress to this office, and oblige a thing that is vile and unite them into one vast globe of corruption, they Dr. M. E. Conger, of Chicago, is at the would not equal the sin of unbelief. This is the monarch sin, the quintessence of guilt, the mixture of the venom H. W. Boozer writes from Grand of all crimes, the dregs of the mire of Gomorrah; it is the All Sin, the masterclosed, and no one can say it has not piece of Satan, the chief work of the

Devil." The following was received in the home circle by a lady of Toledo, O.: "The following message was received this morning, unexpectedly, and unsolicited: 'Immortality is a fact in nature -the heritage of all. There is no arbitrary reward, nor condemnation from which there is no appeal. Conscience is the judgment bar and the wise man will so live that he may fearlessly have his life scanned by the noblest souls without a blush. I have solved for myself the great mystery, and I more than ever reiterate, let reason be the guide; open the doors of the mind to the light of truth, and accept whatever is demonstrable only .-- R. G. Ingersoll.' I trust

you will publish this, as it will interest many, I am sure, and gratify the man who dictated it."

T. H. Hartley writes: "Dr. A. B. Spinney, of Reed City, Mich., whose elowhose minds move very slowly along | quence is well known to all, will occupy the lines of advance thought, and it is | Mrs. Cooley's rostrum at No. 77 Thirtyalmost impossible to convince such of | first street, on Sunday, September 3. the benefit of accepting anything new, The following are the subjects for his

Mrs. Perkins is recovering from her

should be perfectly satisfied, and I for spell by asking unwise questions." Societies wishing the services of A. E.

Tisdale, the blind orator and medium, for the fall and winter months, may address him at 547 Bank street. New London, Conn.

Chas. B. Brockway at Aspen, Col. The Daily Times of that city has the following in reference to this wonderful medium:

Mr. Charles B. Brockway at P. O. S. of A. hall, Sunday night, was greeted with a large audience, intelligent and critical in observation. This gentleman and his wife purport to be Spirhim to do he is conscientious and honest. The phemonena which he gives are simple in the extreme; he is not a be termed a miracle worker. To-day they are called mediums. This man, clairvoyance and independent writing. With the clairvoyant sight (the old

Scotch second sight) he sees into your sealed envelope and answers your questions orally to the audience. Again he | cision will probably be reached early in writes the answer upon the paper you have written your questions on, and which you have put in the sealed en-

velope; this envelope is given you and only you know what the answer is. you have the full power, and your ques-

tions and answers are much more satisfactory in many ways. The question in your mind is 'how does he do it; and | dience.

what is it?' An intelligent answer is that your spirit friends do it through his organism; the answers to your ques-Often in private sittings you have your questions answered in different colored writings, and loving and helpful mes-

another existence. "Sunday evening at the hall the moyour questions upon the card inside and gathered into a basket and emptied upon a table in front of the audience.

The medium takes up one after another and gives the answers to the questions inside the envelope; others he states have the answers written inside, and these are passed to the ones to whom they belong.

My objective point on this trip is in the distribution of force and I am not Chesterfield, Ind. My visit to Ashley is ingrate enough to forget my obliga-This is his public work in halls through- | simply a little outing-pleasure without | tions; but here is the point, that in conout the country. At a private sitting business, something the active worker tempt of love a strong-willed person seldom experiences. can rob you, especially if he be master

Last Sunday I spent in Toronto; I lecof that art of playing upon the imaginatured Sunday evening before a fine aution-hypnotism. There are Bluebeards and Robin

Spiritualism in Canada is the same kind of an article which goes by that name in the United States. I met a tions are the best test of the work. large delegation of Toronto Spiritualists | Spiritualism have attained an uncarned at Lily Dale little more than a week since (I made a second visit), some of will serve them as little when they whom declare their intention to attend shuffle off," as the monopolist's wealth sages from those who have passed into the school if it is planted at that point. Can serve him. I remember a peculiar Is it not surprising how fast minis- German in California, who went by the ters and scientists are coming into line? | name of the "Brince" among the dwell-

dus operandi is this: Passing into the In a few years, when comparing notes ers in cheap lodging-houses. This title hall you take from a pile of envelopes | as to date of conversion, etc., it will not | was given because he in bewailing his one you want and take your seat: write be strange if they make an attempt to hard lot said, "Look at me; in mine own To Advance Humane Education see who can date his conversion the goontry I vas a Brince: in dis goontry seal the envelope. Later on these are farthest back, with the old-time phrase, "I told you so." We are glad of all the support we can

receive from great thinkers; glad that achieved even among Spiritualists here. the word Spiritualism is being better | Sacrifice all else to follow the natural understood; we rejoice that so much Lattraction, for this is the voice of the has come to us in the closing hours of living God, and ignoring this to gain a the present century, but all of these do | rapid development, you pay too high a not make the truth any more precious | price.

"Another test is, he steps down into to those who know what Spiritualism

spirit friends

HUDSON TUTTLE, Publisher, Berlin Heights, Ohio.



Do you want to organize a society, for the social, intellectual and spiritual advancement of the children and adults?

> PROGRESSIVE LYCEUM furnishes all you desire.

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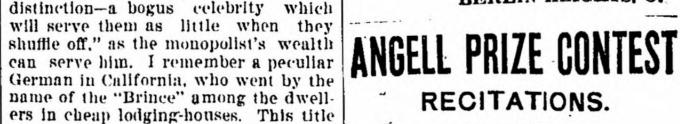
It has Golden Chain Recitations; the prettiest song and music; choral responses; a service for a Band of Mercy; calisthenics: how to make the hadges, flags and banners; marchlug exercises; full instructions in conducting the exercises, with parliamentary rules, etc. Many Spiritualists living in isolation, have formed

lyceums in their own families; others have banded two or three families together, while large societies have organized on the lyceum platform, and found great interest in this self-instructive mothod. Do not wait for a "missionary" to come to your st-sistance, but take hold of the matter yourself, pro-cure copies of the GUIDE, and commence with the

few or many you find interested. Mrs. Emma Rood Tuttle (address, Berlin Heights, Ohio) will answer all questions pertaining to ly-

ceum work. The price of THE LYCEUM GUIDE is 50 cents, postpaid, or by the dozen, 40 cents each, by express, charges paid by receiver. Address

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in All Its Phases.

BY EMMA ROOD TUTTLE.

Lyceums and Societies that wish to get up elevating, interesting and paying entertainments can-not do better than to have a Prize Contest. The entire plan, with full directions, is in the book, and may be easily managed. Nothing kindles enthusiasm more quickly than an Angell Prize Contest! Noth-ing is needed more. Any individual may organize one in his own town and reap s financial reward,

and his brother-in-law, Dr. Lyon, when A. J. Davis in the trance dictated 'Nature's Divine Revelations.' Doubtless Mr. Horn learned the modus operandi of communicating with the spirit world in those seances, I am glad to see so fine a supplement of the work thus begun by Mr. Horn years ago."

Clara L. Stewart writes: "I am in Elmira, N. Y., where I shall remain until about August 21, when I return to Wisconsin. I would like to arrange with societies between here and there to stop off and give them an evening or more. Address me at 401 Fulton street. Elmira, N. Y.; home address, Stevens Point, Wis."

Before the Eclectic Society of Spiritnal Culture, at Van Buren opera house, Chicago, H. N. Maguire said: "The protest of the New York Evening Post against inviting Spanish Admiral Cervera to attend the laying of the cornerstone of the new postoffice building in Chicago, suggests the question, Has the spirit of Christian civilization receded or advanced in the last eight centuries? her acquaintance with any of the Spir- plenty of friends at all her engage-How different this from the disposition itualists of this town. She stated that ments. Success to her, for she deshown by crusader and infidel when John A. Roberts had died in Vermont Richard the Lion-hearted, prostrated 15 years ago, that he was her husband's with fever in his tent, received presents | favorite brother, and that all the stateof snow and fruit from Saladin, with ments made by Mr. Ripley were true: tender messages of sympathy, and re- also that she had been in Arlington but for opening Spiritualistic services on a turned his thanks in a kindred spirit; 48 hours, that this was the first meeting more extended scale in Denver, than or when, after the three years' truce of the kind that she had ever attended. had been agreed to, they walked arm- that she did not know any of the Spirn-arm in friendly converse, each to the itualists here and that no one here, to sons has been engaged for twelve other expressing the hope that the fu- her knowledge, knew of any of the months, and the first service will take ture years would displace wars with things which had been related to her protherly love and peaceful compro- through Mr. Ripley. A number of othnises. However erroneous in judgment ers received messages, which, it is one or both, crusader and infidel alike claimed, came from their spirit were fighting for their highest ideals of friends."

duty and honor. Devotion to these, re- Theo. Burnham writes from Atlanta, gardless of variances in religious faith | Ga.: "My third year's subscription to and national traditions, must at last your paper expires this week. I herebring all to a common understanding of with send you another dollar for anamity. Never in the past did the earth other year. I do not avail myself of present such splendors of material pro- your premium offers, for my brain is gress, but in the end all will prove overburdened now with 'secondary worthless tinselry, to be lost in spiritual consciousness, objective mind, hypnorelapses, as such external embellish- sis, subjective mind, auto-suggestion, ments have been lost before, if mean, vibration, transcendental metaphysics, exclusive, unforgiving passion becomes | subliminal self, and many other wild the dominant influence. I should like theories advanced by your correspondto see our Dewey and the heroic Cer- ents, Dawbarn, Sar'gis, and many othvera walking arm-in-arm as friends at ers. I am not a Spiritualist: that is, I

the Chicago festival, as did Richard have received no personal evidence that | dropping my work on the instant I laid and Saladin eight centuries ago in holy my spirit will live after my body dies, eyes on the books. The Progressive Palestine. It would brighten down but I take your paper so that I may Thinker is surely a welcome weekly vis- Rosa C. Gonger. Excellent for every through the centuries with truer glory keep informed as to what is being done | itor in my house. I could not live with- I family. Cloth, \$1.50 and \$2.

or to spend a dollar for literature that two lectures: In the afternoon, will help spiritualize them and their | Religion of Spiritualism,' and in the families. But as such people get fur- evening, 'The Science of Spiritualism.' ther and further away from church in- It is to be hoped that no one will miss fluences, they are more encouraged to this opportunity of hearing our distininvestigate and search for themselves guished brother." There has been a wonderful growth for George F. Perkins writes: "Our work the spiritual cause in this city during meets with hearty response from the public, both at the First Spiritual the past ten years, and the two spiritual societies now are on a firm and solid Church 77 Thirty-first street, and in basis, and every Sunday are giving very private readings. Old friends are dropping in from day to day, and we

satisfactory meetings, and the people are becoming more and more interested feel much encouraged. There are some in genuine spiritual matters. grand people on the South Side, and we Frank T. Ripley has been at Arling- | are making many happy acquaintances.

ton, Neb., lecturing and giving tests. The paper published there says: "After prostration from overwork and extra

the lecture he gave the names and de- care, and we feel equal to accepting scriptions of a number of spirit friends. calls, either singly or together, as plat-He walked up to Mrs. G. W. Roberts, of form workers and officiating at fu-Omaha, who is visiting Mrs. Delo; he nerals. Our address until October will told her that John A. Roberts who died | be No. 98 Thirtieth street, Chicago, at about 15 years ago, had a message for Mrs. Cooley's residence. By the way, her. After he had delivered the mes- Mrs. Cooley stopped over night on her sage he asked her to state as to the | way to Clinton Camp. She is as lively truth of his statements, and also as to as ever and reports grand results and serves it."

Geo. W. Walrond, of Denver, Colo., the well known scientific and inspirational lecturer, has made arrangements anything hitherto attempted. A large hall capable of seating a thousand perplace Sunday evening, September 3. Those interested in occult science and Spiritualism in its higher aspects, should give Mr. Walrond all the personal assistance they can. A choir will be formed, hence volunteers, vocal and instrumental, should communicate with Mr. Walrond, 37 Opera House Block. .Denver, Colo. Mr. Walrond always re-

flects credit to the cause of Spiritualism wherever he lectures. Thoroughly honest and conscientious, ever active in his labors, and an entertaining speaker, he has awakened great interest in Denver. L. A. Barr writes: "I received the books, Occult Life and Next World Interviewed. I have the four books now a good beginning for a spiritual and occult library. I could not refrain from

"The the audiences and takes the watches means when the heart is bowed and the and chains from these who wish it, and soul fails to find comfort in all save going to the platform, he gives the spiritual things.

number, name, and those little things about a watch which the individual owner only knows. The tests last

Sunday evening were most successful | nue. and satisfactory to the audience. Is this religion? The fruit of the tree: there are many kinds of fruit-physical | a hope that I may drop into your sancand mental. Call at his rooms in Hotel tum and say a few pleasant things that

Jerome before you criticise. Are you a foreigner, or do you know a foreign language, a dead language? If so, write your questions in any of these languages and get your answers in the same language. Have you the spirit of inquiry about you: would you know something of the world you are going to? Then consult him. Once in the oc- ject; philosophic, historic, analytical cult thought a new world is opened and critical; facts and data needed by unto you; you see God and His works | every student and especially by every in a new and pleasing light. Will it take me from the church? No: it will make a better Christian of you than ever before. You can then read your Bible and know-the meaning thereof. and you will feel delight in reading A Menace to American Civilization."

where now it wearles you."

"Bight Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes. and more easily comprehended. It is teachers it may be made very useful Young and old will be benefited by it price 25 cents. Gloth \$1. For sale at this office.

"Atlantis: The Antediluvian World." By Ignatius Donnelly. Sums up all information relative to the lost continent It is intensely interesting. Price, \$2.

"The Great Roman Anaconda." By Prof. Geo. P. Rudolph, Ph. D., ex-priest of the diocese of Cleveland, O. A sharp and pointed letter to Bishop Hortsmann. It is good reading, and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15c. For sale at this office.

"Nature Cure." By Drs. M. E. and

draw from this land of sunshine We resume our work in Buffalo, N. Y., the first Sunday in October. Our permanent address is 359 Monroe ave-It is our intention to attend the N. S. A. convention in October, so I cherish would not look well on paper. MATTIE E. HULL. "Religion as Revealed by the Mate-

rial and Spiritual Universe. By E. D. Babbitt, M. D., LL.D." A compact and comprehensive view of the sub-Spiritualist. One of the very best books on the subject. Price, reduced to \$1, cloth; paper 50 cents. For sale at this office.

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

"Ancient India: Its 'Language and which render the book more interesting Religions." By Prof. H. Oldenberg. The subject is of unusual interest at especially'adapted for use in Children's the present time, and it is here treated Lyceum. In the hands of mothers and in a way to interest and instruct all readers. For sale at this office. Paper.

"Encyclopedia of Biblical Spiritualism: or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply of Atlantis. He regards the description | Spiritualism; together with a brief hisof it given by Plato as veritable history. | tory of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritual. ism. As its title denotes, it is a veritable encyclopedia of infomation on the subject. Price \$1. For sale at this office.

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

A picture of a golden time. When hearts shall beat in union By a mystic law divine. And the hearts now sore divided A slave to sordid pelf, When fraternity of feeling Shall rule instead of self, And this garden, like Eden. With dewy freshness rare, Shall be the land of freedom, Unfettered by lines of care, And its valleys cradled below Aglow with fragrance sweet, Shall welcome the weary pilgrim-A rest for tired feet. I draw from this beautiful picture, That weaves from the sunshine fair. O'er the landscapes rich and golden, Through the silent, dreamy air. Coquetting with milk-white lilies That sprinkle the vale below. And the vines on the upland bedges, Where the bright red berries grow. A picture more beautiful still, When united the world shall be, Uplifted in mind and will,

Hoods in this "Dobatable Land" that

lies between the spiritual and physical

worlds, and some even in the ranks of

I vas a pum." Methinks many a man

world the adulation and honor he

· A PEN PICTURE.

will be astonished to miss in the spirit

TRUTH SEEKER.

When strong hearts set free, Shall echo love's melody.

And all the world shall see Fraternity's golden bond, As men with men agree.

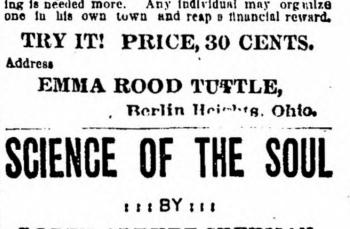
I draw from nature's storehouse, From her hills and mountain scene, A loftler view of living,

Of a spirit all serene; Of her patient, sweet face, giving A wondrous wealth of love, And a rhythm of matchless splendor From starry heights above. And my troubled heart grows still, As I watch her task unfold. Love's mission to fulfill. As the days grow rich and old; And I watch the golden dawn, High o'er the eastern hills, And the earth seems new born From all of human ills: And the world finds sweet fruition In nature's endless grace.

this office. In souls whose secret beauty Is the divine of every race.

BISHOP A. BEALS. Summerland, Cal.

Pinning faith upon the sleeve of oth ers has for ages been the curse of mankind.-Judge Edmonds.



LOREN ALBERT SHERMAN. Sets forth the Philosophy of Existence, with detailed evidence. It appeals to Christians and Spiritualists alike, as it demonstrates the truth of the spirit mani-festations of Jesus Christ, upon which the Christian celigion is based, as well as the actuality of modern spirit manifestations. Its title page claims that the book is A SCIENTIFIC DEMONSTRATION

of the Existence of the soul of man as his com

scious individuality independently

of the physical organism;

of the CONTINUITY OF LIFE

and the

ACTUALITY OF SPIRIT RETURN.

The first eleven chapters are devoted entirely ta manifestations of the soul incarnate, with a clear ex-

manifestations of the soul incurnate, with a clear exposition of the psychic philosophy. The succeeding four chapters set forth the philosophy of the Infinite. The last twenty chapters are devoted to an exposition of spiritual philosophy, with evidence in detail, much of it being personal experiences of the author.

The price of the book is \$1. For sale at the office of The Progressive Thinker.

WOMAN: FOUR CENTURIES OF PROGRESS.

A Lecture delivered at the Freethinker's International Congress, Chicago, Ill., October, 1893. By Susan H. Wixon. Price, 10c.

SOCIAL UPBUILDING. Including Co-operative Systems and the Happiness and Ennoblement of Humanity, By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Curc. Paper cover, 15c. For sale at

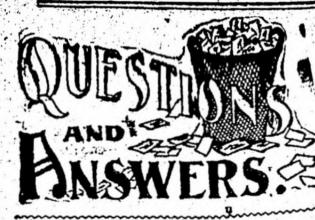
INGERSOLL'S ADDRESS Before the New York Unitarian Club. The first time

in the history of the world that a Christian Association ever invited a noted infidel to lecture before them. The lecture is a grand one, and was received by the Olub with continuous applause from beginning to end. The pamphlet contains 12 pages, besutifully printed. Price 5 cents: tes copies, 50 cents.



'August 19, 1800.

may never see his like dgain.



This department is under the management of

Hudson Tuttle.

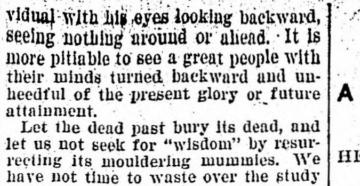
Address him at Berlin, Heights, Ohio.

NOTE.-The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often they passed the Euphrates. Mr. George clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with walting for the appearance of their questions and write letters of in- tablets, as interpreted by Mr. Sayce inquiry. The supply of matter is always form us that the day came from the several weeks ahead of the space given, and hence there is unavoidable delay, has caused a great deal of conjecture, Every one has to wait his time and which is conclusive only that they were place, and all are treated with equal a very ancient people antedating hisfavor.

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

H. C. Hildreth: A. The author of the article I have failed to identify. You are in a remarkably sensitive state at the time the phenomena you describe occur. You can, by holding special seances, have these manifestations at your command instead of occasional and unexpectedly.

L. L. Bair: Q. Is the science of phrenology an exact science? Does it prove as is claimed, the existence of a God?



of obscure sentences, obscure because the writer's thoughts were in a fog. This fog is not nuggets of wisdom, and the western mind should not be betrayed in so accepting it.

Geo. A. B., Washington, D. C.: Q. What was the origin of the seventh day

rest? A. The Bible is not the authority for the seventh day rest, as is usually accepted. The Hebrews brought the observance of the day with them when Smith, in his explorations in Assyria. discovered a curious religious calendar of the Assyrians in which the months were divided into four weeks of seven days each, and the seventh day marked as a rest day. Far older the cuniform Akkadians. Who the Akkadians were tory. dium's" seances.

The seven astronomical bodies then known, gave their names to the days of the week and determined their number seven.

Sunday was the day of the Sun, or Sun God; Monday of the Moon; Tuesday of Mercury; Wednesday, Mars; Thursday, Jupiter: Friday, Venus; Saturday, Saturn. As the orbit of Saturn included the others the day was taken as sacred. In one of the inscriptions the word Sabatur occurs, meaning "a day of rest for the heart."

Perliaps it would be impossible to go farther into the night of the past for the origin of the Sabbath.

Arthur Mason: Q. What reliance can we place in the old signs, such as, "If you carry a hoe through the house, one of the family will die within a year;" "seeing the new moon over the right or left shoulder." etc.

A. Of themselves all such signs are meaningless, because they have no relation to the occurrences they are sup-A. Phrenology cannot be rightly posed to prophesy. Yet we are not to



HE STEPS TO THE FRONT AND DEFENDS SPIRITAULISM.

Some time ago there appeared in Portland, a woman giving the name of Elsie Reynolds, who it is reported announced herself as a materializing spirit medium. That is one who, by the aid of the invisible forces, is able to clothe in a material form spirits that have passed

to the world of spirit existence. Whethor not this particular woman has or has not sufficient control of spirit laws to do all that she claims, or is claimed for her by her friends, is not to become a part of this evening's discussion. But, that she entertained and mystified large numbers of people is evident by subsequent events. Now, right here I wish to say that I am not here to-night to champion her cause or that of any other medium on earth, but merely to reply to a sermon that was delivered in him and his methods. I do not wonder this city by a learned and eloquent teacher of theology, in which all Spiritualists were arraigned and condemned. The sermon referred to was based upon the minister's experience while attending one of the afore-mentioned "me-

doctrine.

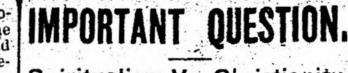
After charging that the works of this woman were all so palpably fraudulent that none but the veriest fools could be made to accept them as genuine spirit manifestations, he proceeds to tell us | ing to say, and care less, as it amounts that many "prominent and respectable | to nothing and the object of its repetipeople" were regular attendants at her meetings and were swayed by her influence. By "prominent and respectable people" I am led to understand he meant those members of his congregation who had wearied of his dogmatic teachings and sought for evidence and consolation in what to me is the most unlikely and improbable of the claims of Spiritualism. After a lengthy apology for the evening's text, which was may lead into real truth the few truth-"Some Spiritualists, a Medium and a seekers in his congregation he tells

so we stand to-night with our faces tomore things in heaven, and earth than ward them, hands outstretched, and the are dreamed of in thy philosophy.' elarion of truth in our voices to bid But such men as he became so accus them fear not nor turn backward betonied to setting stakes, and saying cause of the lamentations of their late "nothing beyond," that they nause at nothing in the way of positive statemasters but continue toward "the light ments. As a matter of, absolute fact, this man's religion in its entire structthat lighteth every man that cometh into the world." We who now enjoy the ure rests upon statements alone; opinbeauties and blessings of this glorious ions, and cunningly-morded absurdities. light will welcome you to our swift

A man who in this age, will make a statement of any kind, beginning with growing numbers. We would not deal with this subject "there never has been and never will as we do to-night were it not that our be," is unworthy of classification with cynical assailant, who provoked the discussion, has named the weapons and intelligent beings and should be relegated to the dark iffes-a period from which he, doubtless, has been handed taken the first shot; telling us in the course of his alm that he wants no symdown to us as the only liting relic. So pathy and that any consideration by us

behold this mouthpiece of "the inquisifor his mentality is deemed an insult. tion" while yet there is time, for we It may be that we are over-zealous in our efforts to lead others into the "new This scurrilous defamer of progresslight," and possibly we have over-estiion, this salaried defender of Calvinism mated the influence of our chief opdesires it distinctly understood that the poser, but we are so anxious that our charity or kindly words of Spiritualists families and friends shall not be refor him or his ilk are exceedingly disstrained in their development by the tasteful and will receive at his hands in doctrines of an idolatrous priestcraft public or in private nothing but ridiset up nearly two thousand years ago, cule: senseless, imbecile ridicule. that we guard their advancement with Hence my unsparing denunciation of almost jealous care; yet by truth alone will we seek to remove obstructions that his parishioners have fled from placed in their way.

his temple of profamation and sought Had I the time to-night I would like to discuss the references made to spiritual refuge and cheering consolations in the professed spirit manifestascriptural warnings by our undeveloped tious of an "old woman" who it apantagonist, who with all his learning pears knows nothing of real spiritual has never learned to find "the spirit of the law" so often referred to by our As to that part of his discussion in master tutor, Jesus Christ or, if he has which he relates the incidents of adfound it, cunning lawyer that he is, preventure in connection with the entrapfers to defend his position by the techping of the alleged medium I have nothnical wording of the letter. Oh, that the spirit of Christ could penetrate the darkness of such mentality, awaken tion is beyond me altogether, unless it the slumbering consciences that form barriers to humanity's progress, and was for the purpose of showing how lead them into the "new light," (the silly a farce may be sufficient for the entertainment of "prominent and relight of truth). There will come a day spectable people." Yet I suspect it was when all human beings can see themfor the purpose of hetter wielding Calselves as others see them; when they vin's cowardly weapon / (ridicule) can look back to earth conditions and see the toiling children of men, whose against the Spiritualists. Knowing that "Truth crushed to earth will rise burdens they contributed nothing to again," and fearing its resurrection lighten, but added rather to their woes. Face to face they will stand with those whose lives on earth they influenced to Seance." the accuser proceeds to tell them as a warning that his recent ad- spiritual inactivity for a price. Like how his attention was called to the in- ventures will by no means put an eud Dives, they will plead for an opportufluence this modern "witch of Endor" to "public mediums" or the persistence nity to return and warn their brethren, was exercising over many members of of Spiritualists. In this he is right, for but bound with the fetters of remorse, his flock, and of his resolve to go to the mouthings of one so unlearned in and ignorant of nature's laws, they will the bottom of the nefarious works, and | spiritual things as ne has proven him- | await with burning consciences deliverfor the benefit, ostensibly, of humanity, self to be could not greatly influence ance from on high. Transcribed upon hold her up to the world as a beautiful people who have progressed beyond his the very atmosphere about them will be



Spiritualism Vs. Christianity

What is the relation of Spiritualism to Christianity? Are the two co-ordinate, or is one subordinate to the other? Are both building upon one and the same foundation, or does each stand separate

and independent of the other. Is Spirit ualism Christianity in its most sublime, most highly exalted phases, or is it Spiritualism is looked upon as merely an added "ism" to the already overabundant isms of the Christian church, and they turn from an investigation of this great truth, because they are al ready tired out with the isms existing. Now, should we look upon Spiritualism features to all sectarianism, only differing from it in some non-essential-points; or should we look upon it as a light that has come into this world that is radically different from anything that has preceded, and that is totally different from any other? We hold the latter, We hold

that Spiritualism is original in itself, and does not shine with borrowed lustre from any precedent greatness. We arrive at this conclusion from the following considerations.

The foundation of Christianity is the Bible. We caunot paint to our imagination a Christian church without the Bible. Whatever churches may have, or may not have, however much or little they may differ from each other; however large or small their different memberships may be, however conservative or liberal in their different doctrinal teachings; in one point there is absolute unanimity among them, they each and all hold to the Bible, as the one indispensably necessary basis, the foundation upon which their building

can have no possible existence. The Bible is the only authority for the "Christ," The record this book gives of him is the only record extant. This is the court of last appeal by which every Christian church must stand or fall Take the Bible away from any church, and you as definitely eliminate Christ from that body of people, and without Christ they cease to be Christians. Christ is to each and all the only au thority or spiritual ethics. He is taught to be the Son of God; God manifest in the flesh; God incarnate; the second

Christian churches that we believe we have a right for separate existence, and have a plea that should be considered by all men, because of its own original briguiness and purity. Spiritualism is nothing, if not original; and as such it invites all men to drink at its fountain and live. EMIL T. VAAS. Chicago, Ill.

SCIENCE OF RELIGION. something entirely different? By some Explanation of Conflict in Nature.

Can anyone explain why strife and conflict are as natural to the human race as peace and harmony? Why do the lowest forms of life commence their as a Christian ism, alike in its essential existence by fighting and killing each other? Why must we have our ups and downs and our mental elevations and depressions, joys and sorrows and continual seasons of pleasure and misery? Why have the gods set a price upon every pleasure?

The answer is plain: There was but one way of making the world, and that was the right way, to be governed by one set of established laws; this is as true as the axiom that space is eternal. The theory of vibration or wave theory, was formally received into the United States in 1859, when Joseph Henry published in a supplement to the Patent Office Report, though it was discussed long before that. Vibration of the particles of matter in its various forms seem mysterious and much of the complex character of wave motion and vibration must be received without poslive demonstration, though some of the more tangible forms can be easily comprehended. In the origin of music the wave motion was well understood. The taning fork, lower C, made to record must be reared, and without which it | the wave motions of sound; suppose it moves a given distance in one second, it might be made to vibrate and record a few vibrations on a piece of warm beeswax. The given distance, divided by the number of vibrations recorded. will give 16 as the number of vibrations in a second. As we ascend on the scale the intensity of the motion increases until we reach the highest note the human ear can appreciate. But there is a mathematical regularity about this increase, so that Nature's harmony is reached by a least common multiple; or. inversely, a greatest common divisor.

called a science, for science is demonstrated knowledge classified. While it has been proven that the brain is formed by the coalition of enlarged nerve centers, having especial functions, it has not been proven that the surface of the convolutions as mapped by phrenologists, have the offices assigned. The whole nervous system takes active part in the phenomena of life and intelligence. Especially is the spinal cord an important factor, for from it and the base brain arise the startling phenomena which have received the name of "sub-conscious." Even were we to admit the mapping of the brain to be correct, so many conditions influence the manifestations that it would be impossible to determine the character from the form of the skull. The convolutions often depart from the normal type without giving external indications. The supply of blood may be deficient, or of poor quality, and the finest formed brain imperfectly nourfshed would not be equal in power to a less perfect brain well supplied with pure blood. When the work of an engine is predicted, not only is the size of the cylinder, and perfection of valves and bearings considered, but quite as important is the supply of steam, and its tension. The furnace is as vital as the piston, and the stomach and lungs, which digest and purify the food which supplies the vital power have like relations in living beings.

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174.

To unravel this complex relationship and predicate the character has not yet been achieved and to claim to do so from simply observing the configuration of the skull is like determining the work of an electric motor, without knowing how strong a current may be, supplied.

An electric tension may be sent through the coils that will destroy them or it may be so low as scarcely to move the machine. Those who have gained notoriety as readers of character, take all these conditions into consideration. and shrewdly guess at the results. The form of the skull is to them the least factor in the problem.

Arthur Wirt: Q. How are we to regard the extolled wisdom of Rama krishna?

Max Muller is a famous linguist and has done a great deal toward the study of comparative religion, which blends all faiths by comparing them and leads to the rejection of all in the end. He admits the foggy "culture" of Hindostan, and has at this opportune time, when the fad is the study of the "wisdom" of Thibet and the Himalayas, washed by the waters of old ocean it-

cast them aside with contempt. If a person takes a certain event as a sign or symbol, as dropping a fork to mean the coming of company; seeing the new moon over the right shoulder as indicating good luck, then spirit friends may influence the person so as to cause them to drop a fork, or turn their head so as to catch a glimpse of the moon over the desired shoulder, and thus convey a warning or a hope.

BOOK REVIEWS.

Heroes of the Spanish-American War: and Lyre and Sword of Spain. Two

Epic Poems. By Theodore F. Price. A cursory reading of this volume impresses one that the author evinces fine taste and skill in a literary way, and his metrical ability and powers of smooth versification are beyond the ordinary. Ilis feelings are intensely patriotic and American. The style is pleasing, reminding one of Walter Scott's noted poems of Scottish fame. As a metrical history of the war, it could hardly be surpassed in poetical statement of facts and noted incidents pertaining to the conflict. It is illustrated with numerous likenesses of principal actors-statesmen, and military and naval personages, etc. The author says:

"I will give you one or two facts. was taken out of bed by some spirit who had got hold of my organism, and at 2 a. m., taken to my desk and kept there writing till daylight; and kept at the writing of this composition mostly late at night for something over two months, when the poem was finished, much as it is now, with a few additions adapted to some changing conditions. On two occasions, on returning to my desk after having left it for a few moments about midnight, I saw a figure in military garb, with shoulder straps, seated in my chair, apparently reading my manuscript. Once the figure was that of a naval officer, from his insignia, a sea captain. I would be so sensitive when under this influence that the fall of a pin or the least thing would sound as if it was a cannon ball had

dropped." The book is neatly gotten up, contains 220 pages, and is published by the author, Theodore F. Price, Eldredge, Cape May county, N. J.

The. N. Y. P. S. U. Convention. Cooled by the beautiful sea breezes that sweep in from old ocean, and

example of what a Spiritualist really is. | darkened plane of intellectuality, much | the records of all former actions, and He then tells us that after much exploiting and marshalling of "the faithful," four strong men, brave and true, were found who were willing to join him in the hazardous undertaking of exposure, an undertaking beside which Stanley's adventures in "darkest Africa" pale to insignificance. He goes on to tell how, after different of their welllaid plaus had been frustrated by the woman's cunning, and how; after several evenings had been passed by these an opportunity presented itself and they captured the object of their "prey" in dressed condition, compelled her to re-

paid, and strategically escaped with their lives to tell the marvelous story and enjoy the fame of heroes ever after. These events formed the nucleus of his remarks.

Now, there are several reasons for which a man may occupy a pulpit or stand before an audience. One is, that of entertainment; another, that of accusation; another, to defend his inborn principles; another, to defend the principles of others; still another, for the purpose of instructing his hearers, and another, for the salary he hopes to receive. It was for some one of these reasons that Spiritualists and Spiritualism were made the subject of this able | yet no Spiritualist had the temerity to speaker's remarks on Easter Sunday evening; the same golden Easter or spring love festival that has been celebrated by the Jews, Persians, Pagans | fortunate spectacle in the garb of man, and religious denominations as far back as history goes, and that reason must have been the one." of - providing entertainment for his hearers, miugled with malice and the desire to appear zealous in the work of ridding the world of those people who hold views unlike his own. In his opening remarks he has told us that the numbering hundreds of thousands. most "palpable frands" were sufficient for the entertainment of many "prominent and respectable people," so on this occasion he dons the cap and bells. assumes the role of jester, and, in the

most gigantic and brutal frauds the world ever knew-proceeds in ungloved fashion to handle the unfortunate Spiritualists as they were never handled before. He gives his auditors to understand that the works and actions of this woman, whose seances made him a hero, and those of kindred performances are under the indorsement and patropage of Spiritualists and that all such workers are fraudulent and their less interrupt the forward march.

It is further statement concerning a cealed by a physical form will be their drunken "medium" is the merest twaddle and has no connection with either mediums or Spiritualism, and seems to | the uttermost farthing." have been introduced for no other purpose than that of calumny and reproach to Spiritualists, these being the legitimate weapons of Calvinists wherever found, with them they assail all Christian and heathen religions save those portions that agree with them. In this loyal scouts in attending her seances, day the true Calvinist enjoys the burning at the stake of the "modern Servetus" as much as did the Calvin of old. her lair; dragged her forth in a half- This is proven in these infputations by

their local oracle against "Spiritualism, justice taught to-dify. A few years ago h Baptist preacher by the name of Reed, more thoroughly

intimidating weapons solight to force the cashier to surrender to him the safe-keeping. The Himbly aid of a neighboring business man frustrated the plan and Mr. Preacher was capfirst act was to fall on this knees and | cox I can say that-

pray. This is an instance well known to nearly every one present to-night, rise and say "Behold an example of the Christian ministry." In fact, they condoned and sympathized with the un-

and his unsuspecting followers. Yet it would be more fair for me to refer to this man as a representative preacher than it was for the reverend doctor to connect the drunken self-styled me-

dium with Spiritualism, for the former held a commission from his superiors and was endorsed by an organization while the latter was some poor outcast without the indorsement of a single Spiritualist and probably "had no

friend." depending solely on the patronage of "prominent and respectable peoname of "Presbyterianism"-one of the | ple" who could be entertained with his maudlin sentiment, for the means with which he obtained the "spirits" our arch-enemy alluded to.

We have to turn back but a few yes And the dove has sought her nest, erdays to the commission right here in When the chirping cricket's music Portland of an almost nameless crime Lends soft color to the gloom, by one Rev. Bowker that resulted in Thro' my window steals the fragrance the loss of a young girl's life. This man Of the roses' sweet perfume. also held a commission from his church and was endorsed by many former pas-It is then while sitting lonely torates as a noble, good man; yet, a fair In the room I call my home, lives living lies; that any one who will young life went out at his instigation, a That my thoughts will wander backcommitted the translation of the life self, Onset Bay stands forth as one of tolerate a lie is himself a liar; that Spir- home was made desolate and disward. graced, while the reverend villain es And 'mong other scenes will roam caped, after many trials, with a short As the past links with the present term in prison. It would be just as un-Till the present seems no more, fair for me to hold up this undeveloped There's an angel face appearing specimen of man as an example of the In the picture, o'er and o'er. church's minister's as it was for our assailant to hold up one in whom he Sitting thus in waking fancy claims to have detected fraud as a rep-In the border land between resentative Spiritualist. In the case of The reality and dreamland, Rev. Bowker, his crime brings tears to With the twilight as a screen, our eyes, while the silly imposition of Shifting off all things material Mrs. Reynolds hurts no one, not even While my mind roams, peaceful, free those who had money to spare and paid Past the pearly gates up yonder. her a dollar a performance. In the case Portals of Eternity. of Mrs. Reynolds she holds no indorsement from Spiritualists, occupies no po-Then the air grows sweeter, denser. sition with them, and, if a fraud, has In my room so lonely there no more right to the title "Spiritualist" I can see my sister, standing than I have to that of archbishop in Close beside my lounging chair: the Catholic church for the diocese of And a smile o'erspreads her features, As, inclined to speak-in vain-Oregon. And so I could continue with no less My soul receives her lovely presence than a dozen instances right here in As the flowers receive the rain. Portland where ordained ministers of There she stands before me, smiling. theology have been guilty of crimes Oh! she seems so wondrous fair, too dark to name; set who, under the In her hands a bunch of flowers. name of Spiritualist, eved dreamed of Roses twining in her hair. accusing the churches of endorsing the Then I raise my hand in greetingactions of these men or charging them But alas!-she is not there. with teachings that tend- to develop Still I thank thee, oh! my darling, such moral monsters! Still, such accu-sations on our part would be as fair as For thy picture in the air. WILSON CHASE. for them to charge us with being coworkers with fraud, Oskaloosa, Iowa. Next this high sqlaried defender of Calvinism in mocke sincerity tells us Reduced Rates to the N.S.A. Conthat it is far fromy his, intention to wound the feelings of pny one; at the vention, in Chicago, same time dextrously prodding all pro-Oct. 17-20, '99. gressive beings with the pointed and torturous instrument of ridicule. From Tickets on the certificate plan, one a man occupying alpulpit of lower rank and one-third fare for the round trip, in the social world such remarks would have been granted by the various roads. be of no consequence to us as Spiritual-To secure this concession, purchaser ists, but speaking, as he does, from our must buy first-class ticket to Chicago, local pinnacle of orthodoxy, it becomes paying full fare for the same. Be sure our duty to protect, from his influence to ask your agent for a certificate when the newly awakened consciences and purchasing your ticket. This certificate infant intelligences that have but rewhen properly signed by the Secretary cently passed from under the dogmas of at the convention and vised by the spedark ages and infant damnation into cial agent, who will be in attendance, the ranks of Spiritualism, where they are will entitle the holder to a return ticket to be taught self-reliance and righteous-(first-class) for one-third fare. Certifiness for righteousness' sake, and where cate tickets may be procured three days the irritating talk of eternal hell-fire prior to Convention (Sunday not inwill no longer vex and insult their reacluded) and will be honored for return son. We have taken exception to this ticket until three days after adjournsermon for the same reason that it was ment. On arriving at Convention dedelivered; that is, there are thousands posit your certificate with the Secretary of awakening minds in our midst that for proper endorsement. are slowly marching toward us and out MARY T. LONGLEY, over the boundary lines of orthodoxy: Secretary N. S. A.

the secret thoughts so carefully con-"handwriting on the wall" and "they cannot come out until they have paid

We agree with the reverend doctor that this is very far from a laughing matter; also that some people are "trifling with God's truth, and blinding the eyes of their followers to the most apparent truths in God's word." Among these Dr. Hill is not the least active. His glittering generalities will not palliate his offense toward the true God, so the seriousness of this matter becomes obvious to all. Let us follow in sincerity the teachings of Jesus of turn to all the entrance fee they had which is the only gospel of freedom and Nazareth, accept the guidance of his word, but remember always that it is "the letter that killeth." Following

ever the doctrine that recognizes the disguised than was the medium en- kingdom of God within us and all men countered by our reversid enemy, en- as brothers, without the spirit of contered an East Portfand bank and with tention that has been handed down in the church for two thousand years. Let us find good in every manifestation money and valuables placed there for | of God whether it be in the cyclone, the odor of a rose, the tongue of persecution of the life of a perfect man. The philosophy of Spiritualism is truly the tured and unmasked, after which his new light, and with Ella Wheeler Wil-

> A truth that has long lain buried At superstition's door, see in the dawn, arising In all its might once more. Hidden away in the darkness, For ages crucified, Crushed under stones of dogma, Yet, lo! it has not died.

It stands in the light transfigured, It speaks from the heavens above: "Each soul is its redeemer; There is no law but love.'

The hearts of men have been gladdene As they welcome the truth re-born, Its feet or the grave of error. Its eyes to the Easter morn.

A REVERIE.

When the shadows, wafted downward, Gently hull the world to rest. When the long day's toil is over

person of the Holy Trinity, born miraculously by spirit conception, into this world through the Virgin Mary. In him dwelt all the fullness of the Godhead bodily, and he was sent here for the very purpose of giving mankind light on all spiritual subjects, and to show them

the way to life eternal. He came to show them the Father, to explain the mystery of God, and of the future. And he being the only person who, co-existent with God, knew all God's mind, and being the Eternal God himself, he alone could give the necessary teaching, and the ultimate and only truth concerning spiritual things, And as God sent him to be his final messenger to the world, so it is utterly impossible to find any light anywhere else but in the Bible, which alone gives his teachings. And the Bible itself absolutely prohibits any believer from going beroud its limitations. No matter how the conditions of this world may change;

no matter what the future may have in store for us, on this subject of the future beyond the grave, the word of the Bible alone counts, and all else is jufi delity. Whatever of truth there is, and all of truth in existence is contained in the Bible, which is the inspired Word of God.

The principal duty of man is obedience to these ethics of the Bible. Obedience to Christian ethics is rewarded with eternal life, disobedience with eternal damnation. By nature all men must necessarily be damned, but if they believe in Christ, and do as he tells them, then he will re-create them spiritually, and give them a place in heaven, where they will spend an eternity praising God for "so great a salvation" (?) These are the main points in short upon which rests the doctrine of Christianity. This is its foundation, its platform, its principle. And now, then, if Spiritualism holds to the foregoing points mentioned, then it stands on the same foundation, and is but an outgrowth of the same system. But it does Spiritualism is unique in itself. Its

basis is entirely different from above. Its existence does the upon a book. not depend does not come to you, and with its first and also final words command you to believe, whether you can understand it or not, whether it is reasonable to you or not. On the contrary, Spiritualism comes to you with phenomena, and asks you to test these, and if reasonable, accept them as facts. This is the first point of difference. The basis of Spiritualism is Fact, as against a Book.

Melody is produced by a pleasing suc cession of variations up and down the scale. Music gives pleasure because it is adapted to the ear of man, but it must be observed here that discords are introduced only to be followed by concords to give pleasure.

As we proceed to consider the more highly attenuated forms of matter, we may conclude that the superlative contains the vibrations of intensity inconcelvable; hence the origin of consciousness. This motion is complex and infinitely discordant. The lowest forms of animal thought are also discordant and this answers the second question, why do the smallest things of life commence their existence by fighting and killing each other? Further, it accounts for the fact that the human being is ever seeking happiness: his existence has a discordant origin, and it is no wonder that, intuitively, his motto is Onward and Upward.

Man loves music; yet, it must be remembered, the most pleasurable concords produce pain when long continued. So it is with the highest happiness long continued; it were better that man would consider that use is the object of life, not happiness. Climbing

a greased pole for a greenback is not true philosophy. Man is pleased with the melody of sound because a continued sound on one tone, though ever so sweet, produces pain. A succession of long, varied sounds produce a feeling of melancholy; and when properly and artistically arranged, these solemn sounds become luxurlous. But why does quick music excite the mind to a pleasurable sensation? Because It-requires time for the mind to think or enjoy; and though each note gives pleasure, it is followed so quickly by another that the two almost blend together; a partial discord mingles and the whole causes the excitement. It is proper to remark here that music does not aid the mind in any process of reasoning; but, on the coutrary, it hinders. A mathematician cannot work

out a problem as quick when listening to the best music as when troubled with discordant sounds. An approxi-It mation to perfect happiness tends towards annihilation. It is only by a long existence that the soul is prepared to enjoy happiness. The flat of Nature is: Be useful and accept happiness as it comes.

Now we will consider the spiritual use of this complex vibration of the most highly attenuated form of matter. It is the true Infinite Intelligence of the Universe.

Next Spiritualism believes that the God never made a mistake; the continued history of the world physicalgeological form of the earth's surface ly and morally, as well as spiritually. | shows that the same matter could not adds day by day to the revelations of have been arranged so as to produce a the past, and gives you more light on thousand square miles of fertile soil all subjects as the days go by. In this more than it has. Consider this Intelliit is different from the finality of the gence first as blind. The wisdom of a man may be active for an hour, or more, without one thought of himself as a thinking being; yet there is need of self-consciousness; so there is need that God should be conscious: there is no Spiritualism further demonstrates need of blind intelligence; the conscious part of God is human, hence a Trinity. Man is a conscious being; but there is something deeply mysterious called by scientists reflex action-something that no one can explain-which is analogous to interior life. What moves my heart and blood vessels? Reflex action. A Trinity of three separate conscious beings, all in one, would be a mathematical impossi-Death only shakes off the material form | bility. It may be true that, being made and the spirit passes out to live on for- in the image of God. man is a trinity: consciousness, interior life and an universal spiritual atmosphere whereby comes to you and produces the proof by God converses with man. God is a Holy Trinity: Consciousness, Infinite Wisdom and Universal Spirit. If we call that consciousness Christ, no violence is done to the doctrine of evolution nor to the Christian doctrine of a Trinity. The Mind of the universe can use the next coarser form of matter; living beings again. Spiritualism then | that will use or move the next, and so reasons, if life in the future world-is on until new worlds are made or old the inheritance of all humanity, then ones destroyed; the same as the human it cannot be the gift of anybody to mind uses the nerves, then the muscles. This is why I believe that God can answer prayers. He can send or withhold rain. He can destroy or build up a nation. God governs the world in Infinite Wisdom. He is ready to shape the destiny of a king or aid a poor human in governing his evil propensities. Belief in a special Providence is a most wholesome doctrine and full of comfort; yet, though we believe in religious science, we must not forget that Character is far more important than JONATHAN HUNT. creeds.

and savings of one Ramakrishna. А good deal of the poetry comes from the | and receive spiritual thought. translations. The chunks of wisdom. which have been canned for several thousand years, and now first exploitered to the eager seekers after the occult, are not so antique and astonishing | of the people at large. that a mighty sage need contemplate his umbilicus for a score or more of years to gain the exalted state necessary for their reception.

"A woman likes to be astonished. Therefore be true to her," says Ramakrishna. This is ungallant, but sufficiently foggy to be "occult." Again Rama says: "The Lord can pass an elephant through the eye of a needle. He can do whatever he likes." To a western mind this is nonsense. God cannot transcend the laws of nature, therefore he cannot do as he pleases. He cannot make a straight stick without two ends, nor a twenty-year-old man in an hour.

. The translation will be read with avidity by those who pride themselves in being "occult," and having insight into the Oriental philosophy. They will go into spasms extelling the wonderful wisdom of this great sage, now for the first time made available to those not acquainted with the tongue in which he wrote. Yet why is this canned "wis-"dom," which is no more than proverbs, that as many of the young people as to be sought after and extolled, when the fresh fields of thought extend on every hand?

The wisdom and wit of this famed sage, and in fact of all the wise men of India, to a clear-thinking man or woman, are not comparable to the paragraphs of Nasby, Josh Billings, or Artemus Ward. There is no mysticism about them. No fog of words to study over and understand. There can be no dispute over their clear-cut crystal sentences which represent the directness will not only be glad for the effort you of western thought.

The obscure, controverted phrases of the mystics, prove that they have no clear idea of what they are writing about. Their "wisdom" consists in their obscurity, as the muddiness of a pool gives the idea of its profundity.

This fad of Oriental occultism, the exploitering of what passed for wisdom, two or three thousand years ago, is indicative of intellectual decline, and Jance. It is a sad sight to see an indi- I at this office. Price 75 cents.

the most beautiful places to convene

For years have the voices of our noted workers been heard from the rostrum of Onset Bay grove, sending forth their grand thoughts to enlighten the minds But this year there is to be a new fea-

ture at Onset Bay Camp, a feature that has been a rare one in the history of Spiritualism. We are not only to hear the voices of our tried and true workers, but we are to hear the voices of our young people as well. For years has the cry been raised by many, "Where are the young people of Spiritualism?" and we as young people are struggling hard to answer that question. The National Young People's Spiritual Union, an organization especially for our young people, holds its second annual convention at Onset Bay, Mass., August ing hard to make the convention a

grand success, but they cannot work alone, but must have assistance from others. Let every Spiritualist interested in the young people movement be present at this convention if it is a possible thing, and let all the young people have a word to say, a paper to read, something at least to show that they are interested in the work. It is desired possible write papers to be read at the convention, without being personally written to in regard to the matter. While the local manager is striving hard to do all in his power to make the convention a success, still he knows the names of very few young people. If those who wrote papers last year will

please be prepared with them this year, their efforts will surely be appreciated. have made, but you will help the cause greatly as well. Send all papers, and for all information write to

WALTER I. PRENTISS. Local Manager. Onset. Mass.

"Human Culture and Cure. Part First. The Philos by of Cure. (Including Methods and truments)." By E. D. Babbitt, M. D. 3 A very in. were it more than exceptional would be | structive and valuable work. It should an alarming symptom of national decay | have a wide circulation, as it well fulby reversion to the past instead of ad- | fills the promise of its title. For sale

itualism teaches these things and that these people are defended by Spiritualists. So that all, in his opinion and by his charge, who come under the name of "Spiritualist" must necessarily be liars. Now, friends, at this point we propose to take issue with our accuser and examine into the premises of his charge. First, by his own statements the most liberal patrons of these seances were worldlings, "prominently respectable people" and "advanced thinkers"-the latter, we understand, he designates as Spiritualists, and, more particularly, as a class with whom people of his caste and mentality have nothing in common. In this, it is needless to add, we all agree. The second mentioned he failed entirely to assign a place or classify, but, as an auditor of his further remarks, we concluded they were members of his own flock. The 25 and 26. The young people are work- first named we understood him to refer to as people who were of the earth earthy and attended these seances as a matter of form expecting to be rewarded for it in the "kingdom come." Just how there is anything in all this that would or could lead an honest man

to conclude or infer that this woman's performances were under the patronage or indorsement of Spiritualists I fail to see. Second. The statement or inference that these performances or manifestations formed a part of the teachings of Spiritualism is made without authority, and serves to show the total lack of information, on the speaker's part, as to what Spiritualism really is. Spiritualism teaches nothing of the kind. In fact, the teachings of Spiritualism and what are usually accepted as its phenomena have little to do with each. Let us young people rise in a body other. The teachings of Spiritualism and be present at this convention. You are what ennoble and build up the individual with a spirit of self-reliance that places him beyond the possibility of becoming a victim of traveling fakirs and self-styled spirit mediums, so that this part of the charge must be, un founded and as dogmatic as the creed he is retained to defend. None of these traveling mediums are under the endorsement or patronage of Spiritualists; a point upon which he failed utterly to

inform himself. He next asserts that no medium ever was or ever will be on earth that could demonstrate the truth of spirit return: a responsibility that no reasoning being would care to assume for "there are

teachings of Christ, as contained in the Bible. Spiritualism holds that day by day reveals truth, and that all the truth has not yet been revealed, but will come forth in due time.

the natural immortality of the soul. It proves that death is not a final catastrophe, or an endless sleep, or a sleep for a time, or an intermediate condition between time and eternity, but a simple transition from earth life to spirit life, and that all persons will thus pass over into the spirit life beyond. To live, and to live evermore is the inheritance of evervbody born into this earth life. ever. But this thing Spiritualism does not command you to believe, but it return of your spirit friends, and un mistakable evidence of their identity. If these return to you on earth with messages from beyond, then they must be alive, and cannot be lying in their graves waiting for Gabriel's trumpet and the resurrection morning to become some certain few elect. Life is ours by | then the bones, etc. right. But as all nature and observa-

tion-yea even the Christian's Bibleteach that the principle of good alone gives satisfaction, that error and sin will meet their just punishment; and that righteousness alone exalts, hence Spiritualism teaches that man's highest duty is here in this earthlife to live a noble, manly life, and that thereby he will fulfill his calling as his brother's keeper here, and will enjoy an advanced stage of life on the spirit side of existence hereafter. Contrariwise, evil and sin, will meet their punishment. either bere or hercafter, but punishment as punishment not flendish torture

as revenge, by being destroyed so far as any future happiness may be concerned. Spiritualism teaches that nothing is ever wasted or lost in the economy of different from the teachings of the loffice.

"Harmonics of Evolution. The Philosophy of Individual Life, Based Upon Natural science, as Taught by Modern Masters of the Law." By Florence Hunney. A work of deep thought, carrying the principles of evolution into matter or spirit, and this is so entirely | new fields. Cloth, \$2. For sale at this







received the medicine this evening and She was an ardent Spiritualist and inclose money order for the same. I devoted all'the spare time she had outthink my health is much better, in fact side of her household duties to instruct I think I am about well again, for her friends and neighbors of its grand which I am very thankful. Yours truly, truths. She leaves a husband and large L. E. PAGE. [family of children, who are nearly all (To be continued.)

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of occult forces will find instruction of

mediums or believers in the philosophy, will be delighted with it.

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