

**A Lecture Delivered through the Mediumship of Mrs.  
Cora L. V. Richmond.**

There is a story prevalent about the Hindoo woman who plunges her life into the Ganges, which is that her life may be saved unto Brahma. But the true story is this: It is not the living babe the mother so sacrifices, but you are aware, that there is in that country no interment, but there is cremation, which of course, is perfectly proper as a sanitary measure. The poor, however, are not always able to afford the price and the expense of the necessary accompaniments of this kind of disposition of the dead; so sometimes

Of course these children cannot take up the thread and burden of human life as they might have done here, but they take up the thread of life that is assigned them—one, equally valuable. Do not think because they pass away, before they can go to human schools, that they are not doing something to tumble one another about, and these little girls can learn to weave daisies, chains and read-story books, that therefore, they are not taught in useful ways. It is a great mistake to suppose that children are not wanted in the spirit world just as much as here. Child life is valuable life, and that state of existence is a state where the child-life is the best life to be lived. It is presumptuous to suppose that all children are needed here and all children who have reached old age are needed there more. The truth is, that the

Now even in the homes where this knowledge does not come with such positive splendor there is the hope that there is still the thought of the one dwelling that is there. It is a sweet little poem that you all remember, where the little child answers the stranger when he asks how many children there are.

They know of those on earth who have no children who, nevertheless, are more true parents than those who are parents in the mortal form, because they minister to, teach and fill their houses with children.

The spirit strata contain every provision for such as go there in early age. Young men and women that this young man or young woman should go to just entering upon human life." Ah! if the vell could be thrown aside; we think you would then say, "how wonderful that that young life was taken to do a greater and higher work, to fulfill a loftier and more perfect mission." "This young man just entering into the prime of his life, and he is taken off to do what a duty, all his hopes in life cut off." Do not believe it. When the great Master of all things promotes a youth, or maiden, or child to the next state of existence before the full fruition of three score years and ten, or four score years, it is because that particular young man or woman has a mission. We do not say, (this year, or another, of this young man, or that young woman has; but that life has. It is in keeping

This knowledge, this higher training is percolating through the minds of teachers of public schools and institutions are becoming pervaded by it. In one of those wonderful congresses that assemble during the world's exposition, a great church philanthropist said: "We are beginning to have our doubts concerning institutional charity." Think of this, from a church light from one who had graduated in the schools of charitable institutions. "We are beginning to have our doubts." Let us learn these lessons of the skies. The mother is the ideal state of love. Institutions never foster love of life, but the transition state between barbarism of letting the unfortunate

And what is the church doing to rid herself of these weights and cleanses that cesspool? Little or nothing. On the contrary, the church puts the stamp of her own tacit approval on such religious acrobatics and calls it Christianity! She has often, however, put the blame on the sinner and then demands that the pulpit keep mum about the sin. She muzzles the preachers and puts herself in bondage to ungodly men of wealth and plays into their hands the tremendous power of ecclesiastical machinery. Thus, the functionaries (that were created and bred in the purity of the church) are turned over to the man who uses them for the opposite effect. We are bound to concede that the

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## LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters from Spirit Franz Petersilea to His Son, Carlyle Petersilea.

## LETTER NUMBER THIRTY.

In our last letter we described a Temple of Wisdom within the celestial spheres. The temple which we described is in the fourth sphere, and there are temples, halls, and schools without number; yet no two are alike; still, a similitude runs through them all. They are of all grades and sizes, from the merest infant kindergarten to the most lofty and sublime. There are also grand conservatories of music, there are lofty edifices in which architectural designing is taught; there are thousands of thousands of chemical laboratories; there are brilliant buildings for the inventive faculties to grow and expand, especially those appertaining to electrical appliances, together with the study and uses of electricity—and, let us here say, that the knowledge of the electrical power, on earth, is yet in its infancy. We would like, also, to state how it will be on your earth a century or more from the present time.

All steam and horse power will be entirely obsolete. Electricity will supersede all other motive power, whatever. No other kind of light will be used. New inventions will rapidly appear for the generation of heat as well as light, and all heating and cooking will be accomplished by its aid. Another element will be joined to the electrical, which will give a pure white heat, that will melt rock and iron, and all smelting will be done with it. The day is not far distant when great palaces will be erected, built from vast blocks of crystal, in all the beautiful shades and colors found in prismatic states. Many of these buildings will be patterned after the brilliantly stained glass, now only used in windows, but as soon as the great white heat is discovered, sand will be more precious than gold, and will be used for thousands of purposes never thought of before—it will be melted into glass, most elegantly colored, and pressed into great thick slabs and tiles; also beautiful pillars, domes, and arabesques. Great glass manufactories will line the seashores, ocean beaches and inland, wherever sand may be found. Houses will be built entirely of glass, requiring no inside work except doors, and these also will be made of pressed glass, after the most beautiful patterns. The glass for building will not be transparent but opaque, yet light will be seen glittering through all the lovely coloring. Sidewalks and flaggings will be laid in ground glass.

Now, how do we know all this? Because it already exists, as a great scientific truth, here in the spheres, as soon as possible, to be given to earth. We withhold nothing from earth that the people are capable of receiving. The waters of the ocean, and the air, will be made to generate as much heat and electricity as your whole world will need for all purposes to which it may be put—even your cars and vehicles will be made of glass. There will shortly come a time which might be properly called the "Glass Age." There has been a "Stone Age," an "Iron Age," and so forth, and one might say there had been, or is, a "Wooden Age" and "Brick Age"—although wood, brick, and stone, have been used in nearly every age—but there never yet has been, on earth, a glass age. That will soon appear. Nothing now seems so utterly worthless and barren as a great sand desert, but when the glass age comes, nothing will be more precious or useful; in fact, together with electricity and white heat, it will make a new and most brilliant age and, really, little else will be needed except food and clothing; but there will also be new inventions to supply these wants. There will come a time when woven cloth will be out of date and clothing will all be made from pressed material, much of it brilliant and shining in the extreme. Sea-weed and kelp will be used extensively in its manufacture, yet a great many other things besides.

Washing and laundry business will be entirely done away with. Exceedingly soft, warm, pliable material will be pressed into suitable underclothing that will not cost as much as the washing of a garment does now, and when soiled, can be burned instead of being washed. All manner of ordinary, as well as beautiful and brilliant dresses, cloaks, and so forth, will also be manufactured. The present fashions will have changed, and the attire of men less irksome and more suitable and durable. But the ladies—bless their souls—they will revel in beauty to their heart's content. The most beautiful flowers will be made of thin flexible glass—for a method will be discovered whereby glass can be made as flexible and soft as any velvet or silk—and these flowers will be colored to imitate the natural ones which they will fairly rival, and subtle odors will be introduced that will be enduring. And now about food.

The diet of mankind will also change, and flesh will be eaten no more, neither of beast, fish nor fowl. That age will entirely pass away, and the glass age will rapidly hasten its decline. When all motive power is electrical, as it then will be, vast fields can be easily and rapidly cultivated. Men will set in glass caboosees, or little cabins, when working their electrical machines, which will plow, harrow and sow, all combined in one machine; then another will reap and rake, while yet another will thresh and bag the grain, together with an appliance that will hoist and throw or place it into a great receiver or car, which will straightway carry it to be cooked and flaked, then packed into glass jars. Thus much for grain.

The bakeries on earth will all disappear—and it is about time they should, for as it is at present they turn out very little that is not slow poison—and the cooking and flaking of grain, of all kinds, will leave little to be done except to stir it together with water, or some other refined liquid—probably the extracted juice of fruit—into pudding or small cakes which will be both delicious and nutritious.

Fruit of all kinds will be cultivated extensively, for there will be a combination cultivator and pruning machine, run by electrical motive power, and a man, neatly attired, sitting in a glass caboose, will run and work the machine. Fruit in immense quantities will be sent to great glass canning factories, and all not eaten in its natural state will thus be preserved. Glass cans, or jars will be much better and cheaper than tin, and exceedingly more healthful. Olive and nuts will take the place of meat, vegetable oils will be extracted, condensed into small cakes or preserved as oil in glass casks and bottles to be used in broths and soups.

Vegetables of all kinds will be cooked, mashed and mixed with a suitable amount of the aforesaid oils, packed in air-tight glass receivers, ready for consumption. People can have beautiful homes wherein very little labor will be needed. All manner of dishes and household utensils will be made of glass, easily kept clean. Beds and pillows will be made of air cushions, as will all couches, sofas and all sorts of upholstery. Carpets will be entirely out of fashion—all floors will be laid in beautiful glass tiles—mosaic floors will be all the rage with occasionally a rug here and there.

All slaughter-houses will be abolished, as well as the raising of animals for the purpose of murdering them and eating their flesh.

Animal life will gradually become extinct upon the earth, as it has become extinct on many of the planets. So you perceive by this, dear friends, those who think there would not be room enough in Eternity for so much animal life, that animal life exists only for a time on any planet—for a time surely comes when it ceases to be—and that time is when the glass and electrical age takes the place of wood, stone and iron, and electrical motive power takes the place of steam and animal power—and as soon as men cease to be cannibals, animal life will fade away, that is to say, from your earth; but upon the earths not yet

progressed up to that point, it will be as it has been, and was, on the earth.

Now when some read this they will at once say: "Oh, that is all speculation. One can imagine almost anything."

Now, kind friends, let us beg to differ, for we know whereof we speak. Just this that we have written has already been taught us in the Temple of Wisdom that we told you of in our last letter.

What good will it do you, or the world, at the present time, to know what may be a hundred years or more from now?

Well, it will do you the same amount of good that it does us here. Do you say: "I shall be dead a hundred years from now. All that you have said, that will come to pass, will not benefit me any." But, my friend, you will be just as much interested in the welfare of the earth and its inhabitants as you are at the present moment; aye, a thousand times more so, for your understanding will be immensely enlarged. You will be as eager for wisdom then as you are now, and will be as impatient to give it to the earth and all spirits who have it not, as we are. The grand-children of those who inhabit the earth-to-day will be in the heyday of their earthly lives—middle-aged, active men and women. Will you not feel interested in your grand-children? Your own children will be in the spheres with you, but their children will be upon the earth, and surely your children will be deeply interested in the children left below, as we are now in those we have left there, and you will desire to benefit your children the same as you do now, and you will love their children, left on earth, nearly or quite as much as you do them, in a hundred years from now, which is but a moment to Eternity.

There will be no mail service, and you will signal and talk freely with the inhabitants of Mars.

"No mail service? How is that?"

Well, my friend, the fad will be wireless telegraphy; and there will be a receiver in every house, and a little bell in every room. When friends who are divided by distance desire to talk to each other they will simply touch a little electric button, to call the attention of the distant friend; then they will talk with their friends as long as they please, back and forth, and not an electric wire will be used on the earth—not an iron railroad will be in existence.

"Not a railroad? What then, pray? You are growing wild, we think."

Oh, no, no, my friends. We are as level-headed and sane as possible. Pneumatic tires will be exceedingly fashionable, a hundred years from now, and asphaltum grooves will take the place of iron rails. We know it is not all clear to you now, but it will be then, and you will be the very ones, after you have been taught these things here, to push them forward to your grand-children.

"Well, how about accidents?"

There will be very few, or no accidents, for when your cars are all run by electrical power, there will be no long trains, as at present. Each car will generate its own electricity at a trifling expense, and each can be stopped at a moment's warning. Most families will have a car of their own—they will keep a car as they keep carriages now—and grooved roads will take the place of highways—all persons paying a small road tax. Horses will be entirely out of date, but when the glass and electric age comes, people will not be in such a dreadful hurry as they are now, men will not be in such fearful haste to get rich, the railroad companies will have all gone to smash—not a railroad company on the earth, a hundred years from now. Just think of it, friends, and "Uncle Huntington" will be as eager for the new state of things as he has been for the interests of the railroad companies he has managed on earth.

"Well, how about the great heavy lines of freight trains? They cannot be run with pneumatic tires and grooves."

No, they cannot, and will not, for there will be none to run.

"Oh, you are talking folly."

No, my friend, we are telling the truth. First of all, no cattle cars will be needed, for no cattle or animals of any kind will be raised or slaughtered. Next, all arable lands will be tilled as we have previously stated, and any very great amount of transportation will not be necessary, and great flaking mills will exist everywhere, as will, also, canning factories and merchants or families—there will be comparatively few merchants—will run their own private car to the mills and back, as people drive their carriages now, and the mills will also run their own cars through all the streets of a town or city for the purpose of supplying families with cooked and flaked cereals or other produce, such as we have previously described. The transportation of wood, lumber, brick, stone, lime, coal, oil, and all corresponding things, will have ceased. There will be no further use for them. Joining or cementing will be done, mostly, by fusion and all your great iron foundries will be no more. Of course, these things will decline gradually, as they cease to be needed. When manufacturers can all be run by electricity, generated on the spot, they will start up everywhere, wherever needed, which will do away with an immense amount of transportation; in fact, every home will have its own generating appliances, and there will be so many new inventions for the use of electricity, that each house or family will manufacture much of that which they require. It may take something over a hundred years to bring all this to pass, but very much that we have said will be brought about in a hundred years, for the inventions are even now already started, or are being worked out in the minds of men. They think they are doing it all themselves. How surprised they will be when they find that it was not themselves, alone, but that they were working out that which we had impressed upon their plastic brains, just as we are impressing this brain, at this writing, to tell these inventors these things.

"Well, what good can be accomplished by telling us what will be, so far in the future?"

We will tell you, friends. Thousands will read this, among them many inventors. Many minds will receive an impetus from what we have written. It all goes toward helping the time to come. If no one ever thought ahead of the times, there would never be any progress. Looking ahead is the cause of all progress. It is looking ahead and thinking of the good time coming that makes that good time come.

Can anyone gainsay this? We are helping to bring about that good time in the future at this moment, and this medium is helping to bring it about by writing for us and listening to that which we have to say.

Suppose when a grand Wisdom Spirit stands by the side of Thomas Edison and impresses upon his brain great inventions, he should say, "Oh, I will not give thought or time to anything so visionary—so speculative. What we have now is quite good enough for me. What do I care about a hundred years hence?" He well understands that he is only sowing the seeds for something great and grand in the future, long after he has joined us here. If, we say, great sensitive minds like his should say this, the world might be to-day where it was two hundred or a thousand years ago.

"Well, can't you tell us something about the churches, creeds, and so forth?" and when we come to these, friend Robert steps forward. "I would like to take a hand here," he says, and we gracefully and gratefully step one side that he may have his say—and he says:

(To be continued.)

Religious despotism binds him who exercises it no less than him who is its victim.—Sentinel of Liberty.

The river of printer's ink is a black and muddy stream; but it has clarified the human mind and washed the soul clean of many superstitions.—Unity.

The credit given to popular traditions, and the fictions substituted for truth, and these two errors being accredited in ensuing ages—these are the cause of that obscurity in which the most important facts are veiled.—Tacitus.

## IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

MAZZINI AS A SPIRITUALIST.

Il Vessillo Spiritista remarks that not only was Giuseppe Mazzini a Spiritualist in the noblest sense of the word, but that he was also the precursor of that higher form of it—the intuitional and inspirational—which is now superseding the phenomenal. In proof of which Signor Cavalli quotes the following letter addressed by the Italian patriot to his friend, R. D. O'Connell, in the year 1849: "Having spoken of perennial progress as the law of human life, both here and hereafter, Mazzini proceeds to give a rapid sketch of his religious-philosophical system, which substitutes a temporary purgatory for an eternal hell; and comprehends 'a series of existences—successive and progressive periods of life; re-appearance on the earth, so long as we have not fulfilled the moral law given to humanity; our transformation into superior beings scarcely satisfying that law; the hierarchy (of spiritual beings) ascending towards supreme perfection, or God.' Hence the bond of union between the stage of life and that of continuous existence; and hence also the power given to help in the perfecting of the creature—who are beloved by us upon earth, will be the angels of the soul lifted up into angelhood; and this power is manifested by what we call intuition, inspiration, faith, etc.; and is the influence exercised by our dear ones who have passed over; hence, too, the memory of the past achieved by the being, in proportion as he advances, just as in ascending an eminence, we obtain a continually widening view of the landscape that lies beneath us, until the completed memory constituting some day the intelligence of the entire past, with all its joys and sorrows, etc., will meet with its supreme recompense."

HIGHLY IMPRESSIONABLE MEDIUM.

In a late number of his Archivio di Psicologia, Antropologia, Criminologia, Professor Lombroso speaks of the remarkable sensitiveness to spiritual impression of Dr. Celesta, whom he describes as "one of the most distinguished of our young scientists." This gentleman, writing to the Professor, says: "In spite of my disbelief in Spiritualism, it is my duty to verify the accuracy of my presentiments." And then he goes on to relate how when passing the Exhibition Building at St. Louis, in the afternoon of the 10th of February, 1899, and observing a plate upon it indicating that it was insured in the Compagnia Anonima di Assicurazione, of Milan, he observed to Sig. Luigi Ralli, a barrister, who was with him at the time, "We must sell out our shares in that company, for I have a most vivid presage that the Exhibition will be destroyed by fire." As many remarkable presentiments of similar kind, he relates, he had experienced, his mother sold out the shares she had held in the Company for about nine years, and representing a value of nearly 10,000 sterling, between the 20th of February and the 28th of March; and the sale was effected through Sig. Augusto Cavaglia, a shareholder of Milan. On the 8th of July, the Exhibition was burnt to the ground; and over time Dr. Celesta visited the building during the few days preceding the disaster, he was observed by his friend, Cattaneo Ernesto, to be weighted down by melancholy, as if impressed by some impending calamity. The facts, as related by Professor Lombroso, are corroborated by letters from Dr. Celesta's mother, from the stock broker, and from his two friends Ralli and Ernesto. The Professor regards it as a case of telepathy; but thinks that Dr. Celesta was the recipient of the telepathic message, who is the sender of it? There must be an operator at the other end of the wire. The operator is obviously an intelligent being; and what other hypothesis is adequate to cover the facts of the case than this, that the intelligent operator, or impressor, is a friendly spirit, interested in, and watching over, the welfare of the Celesta family?

BY DIRECT VOICE.

Among the officers of the Royal Dublin Fusiliers, who fell in the engagement which involved such a severe loss of life on the part of that splendid regiment, was Captain Weldon; and the London Daily Mail of the 20th of November has contained the following statement in regard to that gallant soldier: "His mother had felt very uneasy for several days, and declined to go to a ball given by her daughter, under the impression that something painful was weighing on her mind. That same night she heard some one say 'Mother, mother.' She got up and went into the room of another of her sons, but found he had fast asleep. Next day, about tea-time, she was sitting alone, when she was brought to her, and on opening it she read that Messrs. Cox (well-known army agents) had learned the death of her son, and inquired what would be done with his effects. This was the first news of the grievous loss she was called upon to sustain."

THE LOGIC OF FACTS.

Signor Ernesto Bozzano, of Genoa, concludes a lengthy and able article upon Spiritualism and Scientific Criticism, in the last number of the Rivista di Studi Psichici which is now published at No. 27 Rue di Colosse, Paris. Instead of in Turin, as heretofore, by asking the opponents of Spiritualism whether they are prepared to accept our arguments as unassailable, proposed facts upon which the facts are based can be clearly verified? "Facts are facts," he observes, "and precisely because they are so, they will gradually command attention, in spite of every thing and everybody. This is inevitable; so that we need scarcely take the trouble to laboriously demonstrate the truth to any one. We would rather say to them: 'Read, study, prove; we have no other advice to give you, nor can there be any stronger arguments on our side than the facts.' As to the facts themselves, we repeat, they will make their own way. Upon this point Spiritualism may rest perfectly secure and tranquil."

A HAUNTED HOUSE.

We are indebted to our esteemed friend, Professor Falconer, of Alessandria, for copy of the Gazzetta del Popolo (Turin) of the 27th of February last, containing an account of some mysterious noises which have occurred night after night, in the ground floor of a place occupied by the Cavalier Tiziani, in the Via Guglielmo Paladino, one of the principal thoroughfares of the city of Lecce, the capital of the province of that name, situated about 24 miles to the south of Brindisi. From a house of eight or ten stories high, the house of the Cavalier Tiziani, as the Italians call it, three in the morning, there is a continuous rumbling, such as might be produced by a heavy cannonade, and rendering sleep impossible. The ground floor of the palace is inhabited by the owner and his family; the flat above by a distinguished artist named Francesco

Tempesta; and the upper story by the family of a gentleman named Magli. The premises, which have been newly erected, have been vigilantly watched and carefully examined by the police and the municipal authorities, without discovering anything to explain the cause of the "infernal din," and although the house has been solemnly blessed by the priests, under the impression that the phenomena must have a diabolical origin, the unearthly disturbances continue unabated. But the popular instinct has possibly divined the real origin of these abnormal occurrences; for people have called to mind the fact that the site of the palace was formerly occupied by some old shanties, very much dilapidated, and by a baker's shop, and that in years past it was the scene of two murders. Hence it is concluded that the place is haunted by the restless spirits of the assassins.

SPIRITUALISM IN GENOA.

Professor Falconer's lectures upon telepathy between the living and the dead, delivered to large and intellectual audiences, seem to have produced a strong impression on his auditory, because the lecturer was enabled to treat the subject in a thoroughly scientific spirit, and therefore he succeeded in securing the attention of the medical men and the materialists who constituted a not unimportant section of his hearers. The fact that one of his addresses was listened to with interest for nearly two hours and a half, was certainly complimentary to himself, as well as a pretty good indication of the interest felt in those psychic problems which are agitating men's minds at the present time. The *Caffare* of Genoa, published a very good edition of the second lecture, in which Professor Falconer entered very fully into the nature and functions of the ethereal or astral body, variously known as the aura, the perispirit, and the "double" of the physical body; the existence of which may be regarded as scientifically proved by the experiments of Col. de Rochas and others; the final conclusion arrived at by the lecturer being that the soul and pre-exist in union with the body, the "soul" as the synonym of the ethereal body, and continue their united existence, after the change called death. It is amusing to read in the *Vessillo Spiritista*, that three medical men in Genoa, Drs. De Paoli, Croto and Addi have denounced Spiritualism to the "competent authorities," and invoke the intervention of the law, for the purpose of arresting the movement. They might just as well endeavor to prevent the motion of the earth around the sun; that is to say, assuming that they believe that our planet is not stationary.

SPIRITUALISM IN SWITZERLAND.

The Society for Psychic Studies in Geneva continues its praiseworthy practice of issuing its annual *Rapports* pour l'année, in the form of a book, prepared by its president, M. D. Metzger, M. Garay, and its librarian, M. Perrot. In the first of these documents, a comprehensive survey is taken of the proceedings of the society, and it serves to show the spiritual and intellectual activity of its members, who are evidently working in a very earnest and, at the same time, a thoroughly scientific spirit, under the guidance of their president, whose valuable *Essai de Spiritualisme Scientifique* was reviewed in the *Harbinger* at the time of its first appearance. The society appears to number eighty subscribers, who hold monthly meetings at which lectures are delivered, papers read, and psychic subjects are discussed, while its usefulness has been extended by the action of its members, who have formed an auxiliary association, in connection with the society, the "Swiss Union of Liberal Christians." Our cordial salutations to M. Metzger and Garay.

A STRAY ON THE SURFACE.

As such we may regard the publication in *Le Pelerin* (the *Pilgrim*) a French Roman Catholic magazine, of a report of a spiritist apparition on All Souls Day to a barrister who was taking a holiday in a rural village, and who recognized, in the apparition, the form and features of a young gardener, named Theophile, who had lived with him for seven years, and had died about two years previously to the incident. In the course of conversation, the spirit told his late employer that his body had been buried in the cemetery of Lyons, where the barrister subsequently went, with a little wicker cross at the head of the grave. The facts are circumstantially narrated in *Le Pelerin*, without so much as an insinuation that the "Devil" had had anything to do with them; and this is far more remarkable than the apparition itself.

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By J. S. Loveland, Summerland, Cal.

NUMBER THREE

Human nature is such that, in the majority of cases, mediums cannot escape the feeling of superiority over others. It must be, they reason, that I am superior to others, else God, or the spirits, would not have conferred this wonderful gift. For, not only do mediums, but many others, indulge the false and superstitious notion that mediumship is a gift bestowed by some person or persons outside of themselves. This was pre-eminently the case with the primitive church. It was the Holy Ghost "poured out" upon them. They were simply receivers, in the superstitious phraseology of to-day, "instruments" of a higher power. Hence, if they uttered a mass of gibberish, it was an unknown tongue, and the imagination of some one else was the interpretation, but it was all from the Holy Ghost, or, as we call it, from the spirits. And the tendency has been to relieve the medium actors from all the responsibility. Even in the murder of Ananias and his wife, it was the Holy Ghost, and not Peter who killed him. And when some worker-working medium is picked up dead drunk on the sidewalk, why, it is some old

Among the positively immoral teachings, we must reckon disregard of the ordinary maxims of common sense and prudence. In that much eulogized Sermon on the Mount he said: "Take no thought for your life, what ye shall eat, nor what ye shall drink; nor yet for your body, what ye shall put on." Much effort has been expended to show that this language means something different from what the words imply, but the attempt is useless. He repeats it three times and illustrates his meaning by very forcible comparisons. He points to the fowls of the air, to the lilies of the field, and as God feeds the birds and beautifies the lilies, will he not feed and clothe you? The same teaching crops out when he sent his disciples to preach. They were forbidden to take purse or scrip or change of garments. They were worse off than our tramps, for they usually have a blanket. And the test made to some who were disposed to follow him was to sell all they had and give the proceeds to the poor. The Jerusalem church is represented to have obeyed this command. All such teaching is essentially demoralizing. Any community attempting its practice would rapidly deteriorate. It laid the foundation for the monkey and beggar which has so largely characterized and cursed Christianity through all the ages. So also it has cultivated that indiscriminate alms-giving which has been misnamed charity; for, in connection with this, he said, "Give to him that asketh thee, and from him that would borrow turn

be supplanted, transformed by favoritism. In other words, that the acquisition of something for nothing can be established as a moral principle. It is impossible to estimate the demoralizing influence of this false teaching. The sale of indulgences, the privilege to commit sin, by the Catholic Church, is only one of the forms of these manifestations. The confessions to the priests, and their granting forgiveness to those confessing, is another. But both Catholic and Protestant say to all men, by this doctrine, "live in sin, gorge yourselves with pleasure, disregard right through life, but at the last moment believe in Christ and you shall be saved, and the worse you have been the higher you seat in heaven, for you will have the most forgiven and, therefore, will love the most. Your sins will all be washed away by the "blood of the lamb," and his merit will be accepted on your behalf as ample satisfaction to God." But fundamental principles usually have very wide application, and this one of something for nothing has had almost universal application. Reason would say that if a principle was true in the highest department of life and action, it certainly must be so in the lowest. If it is right for God to set aside the principles of absolute justice, it cannot be wrong for man to do the same thing. Hence we have the entire business of the world based upon the principle that something for nothing is pre-eminently right. What is termed "business" means that and nothing else. "Profit," "interest," "making money," are simply forms for acquiring something for nothing. They are the practical workings out of the doctrinal and moral teachings of the Gospel of Christ. And if you reproach the teaching and practice as dishonest, the answer is at hand: "For if the truth of God

I have, as far as possible, sought to find the "divine" power of Christianity in the non-manipulated gospels and epistles," and also in the life and teachings of Jesus as given in the gospels, and to "the Christian faith and practice in the first three centuries," and the result is that the church of to-day is far in advance of that of those early centuries in everything pertaining to an ethical and upright life; and immensely superior so far as faith is concerned. Indeed, the whole claim of superiority of the primitive church is destitute of any historic proof. And the assumed excellence of the teachings of Jesus rests entirely upon the fact that he repeated, if we take the gospel stories as true, the same commercializing and materializing teachers of his time. But, as I have shown, whenever we come to any original teachings they are decidedly of a immoral influence. The repetition of a few of the common ethical maxims of the times is no palliation for the monstrous immoralisms of his constant teachings. II. Teaching of Miracles, Blasphemous Claims to Divinity, Needless Poverty and Trampism, Non-Resistance, Physical Mutilation, Possessing Devils, and Eternal Damnation constitute an array of immoralisms that no people would tolerate at the present time. That they are tolerated, as having been taught, is due to the false glamor with which his real character has been concealed. But we are once again growing the delusion, and are finding out that the "Divine power of Christianity" consists in the hypnotic spell which has enslaved us. J. S. LOVELAND.

We believe in telling the truth even to the young-  
Unity.  
Erroneous zeal will make you do evil with double vi-  
olence.—R. Baxter.

## A Necessity of the Human Soul.

Religion is a necessity of the human soul. A germ of religion is born with every babe. From this germ is evolved or developed all the forms of religion that ever existed; each according to the environment or surrounding influences of the individual, sex, tribe or nation. As a rule, when a form of religion becomes well established, it adopts creeds and fixed ideas, rules, rites and ceremonies, apprehended under the belief it has reached perfection. This condition is far to further progress, and hinders man from reaching the goal of the advancement of the human race. Old forms of religion have resisted every evolution of new ideas, broader thought or new scientific knowledge. Evolution and progression are fixed laws of the universe. We have reached our present condition under those laws. In accordance therewith we have outgrown many crude ideas that formerly prevailed. But many others, originating in pagan ages, still influence and shape our conceptions of religious duties. An idea, no matter how erroneous or absurd it may be, that is thoroughly ingrained in the mind, is hard to dislodge. The teaching of a plow mother becomes so near indelible, in most cases, as to remain, in after life, every assault of reason, on that subject. As a result of this early influence we find many highly gifted people still believing religious dogmas that are too absurd to talk about. I have seen pictures in school books representing a Hindoo mother casting her babe into the mouth of a hideous crocodile, to appease the wrath of her deity. This seems to be the height of absurdity. But, as we see, man cannot but be misinformed. The most highly educated and intelligent Christian nations? We are taught, in substance, that God, the great supreme creator and ruler of the universe, sent his only son, who was equal with the Father, to the earth for the purpose of being murdered to appease the wrath of the Father God towards his earthly children. Were it possible to raise 1,000 men of common sense to the age of maturity without hearing of this reputed act of God and then inform them of it, the last one of them would laugh you to scorn, and tell you that the act of the Hindoo mother was no more absurd than the Christian doctrine. This idea of atonement of sins by the shedding of blood is purely Pagan, coming down to us from ancient times of ignorance and superstition, when the people were taught they could appease the wrath of God by shedding the blood of cattle, sheep and goats and sprinkling

[illegible]

to no one, but am free to commune with  
the world through any means within  
my reach." S. H. WEST.  
Arrowsmith, Ill.

To "Questions for Bible Experts."

A writer in *The Progressive Thinker* of June 30 propounds questions for Bible experts. He himself is evidently not a Bible expert, or he would would not propound such questions. We think Spiritualism would be much the gainer if its votaries were only careful to learn one thing at a time. If they spent their time in proving the facts of Spiritualism, rather than in assailing Scripture or theology (things they know little of), they would only "meet as trees walking." They would probably find one day that the Bible rightly understood is not at war with Spiritualism rightly understood.

The writer asks: "If the church is the conservator of morals as well as religion, kindly state which of the patriarchs from Noah to Solomon would you have us take for a guide?"

"Noah," said nearly none of them. Who said, "Noah?" Not the Bible; not Christians; for they offer Jesus Christ as the only guide. And Solomon, dear sir, was not a patriarch at all. The Bible itself finds fault with Noah; finds fault with Moses; finds fault with Solomon. Does it find fault with you also? Is this the ground of your opposition?

Q.—"Where is your Bible authority for preachers to marry people, and exact a big fee for it?"

A.—"Where is your Bible authority for the preacher, nor the magistrate gets his authority to solemnize matrimony from the Bible, but from the civil government?" If you do not like to have the preacher marry people, you should tuck the civil government, and not the Bible. As to the big fee, you speak of, the preacher exacts no fee, but leaves it to the bridegroom to pay what he pleases. If you do not know these things, you should learn; and if you do know them, you should speak according to the facts, and not the Bible has nothing to do with your grievances in this matter.

Q.—"Of what did those awful sins consist that caused the flood?" These were neither laws of Moses nor the gospel of Christ. They neither had to get circumcised nor take no thought for the morrow."

A.—"The Bible will tell you what the sins were, read it, or let it vote peace." The sins of the flood of every age are violations of moral law. Moses did not enact a moral law, neither did Christ. Moral law is based in the relations of moral beings. Give us such and such

believe in such and such relations, and moral law exists on a high altitude, there be a sun. It is foolish to talk about Christ or Moses or anybody else making a moral law. If such a thing was sinful after they spoke, it was sinful before they spoke. Our moral transgression is against the law of nature, and, Christ or no Christ, you will reap what you sow. As for circumsession, it is not a moral law, but a sign of covenant and relationship, as a grip and a pass-word and a mark of the Master.

Q.—"Is it not evident that the real God of Nature never stops work on Sunday; for I have watched the pumpkin vines, and found he made them grow several inches while he should have been 'helping to pass the hat'?"

A.—That pumpkin vines can grow seven days in the week without stopping to rest is no proof that man can do as much without recreation and repose. It is no proof that he can do as much work with pumpkin vines. As to God's resting on the Sabbath, it is plainly metaphorical—legendary. If you prefer the word—but you are as averse to working incessantly like pumpkin vines, as God is to having you do it. Your allusion to "passing the hat" is suggestive. Until Spiritualists are less afraid of this, their own cause will not prosper greatly. We to Spiritualism when its friends are afraid to fight the Bible and run from the "hat."

Q.—"Kindly tell us how many of his commands he kept himself?"

A.—The Corliss engine in the powerhouse lays its commands on the trolley lines of a whole city; obey them, and you will go somewhere, easily and agreeably; disregard them, and you will not go; or go with difficulty; or break your neck. How many of its commands does the engine itself obey? Will you obey the fault-finding, the sneer and the scoff of its power? Similarly, God is the basis of the universe, no matter if there had never been a Moses or a Christ. God is that rock on which if a man fall, he shall be broken, but if it fall upon him, it will grind him to powder. Note the goings forth of the power, my friend, and keep out of the way by living according to immutable and eternal moral laws.

Q.—"Is it not more than probable that ancient writings of the Jews were lost in the destruction of Jerusalem and the Babylonian captivity?"

A.—Possibly; yet more certain than that you have probably read with care, and quite enough for the main purpose. Remember that light for the head and motive for the heart are all that man needs to lend him to his highest possibilities. Show the Bible deficient here, and you will attract attention to the center of obscurity, all waste, you will say.

Q.—"And if Ezra re-wrote them from memory and guess-work under a contract with the king of Babylon, as recorded in the Apocrypha, might he not

1 have left out some of the snake and  
2 whale stories?"

3 A.—Not a whit more improbable  
4 themselves than hundreds of stories  
5 have read in the books of Spiritualists.  
6 And yet, if you wish, you can leave  
7 them out for yourself without impairing  
8 the integrity of Bible teaching and in-  
9 centive—all that concerns you, Ezra  
10 did not rewrite the Scriptures from  
11 memory, nor under a contract with  
12 the king of Babylon, and you ought not  
13 to say so before you are prepared to  
14 produce some evidence.

Q.—"If the priests of the 4th century compiled the Bible by ballot, then man would not be inspired as much as a writing?"

Possibly. According to Spiritualists lots of things are put into people's heads by spirits; what if they impress these fathers how to vote? Or Spiritualist groups who are not in a very good fix to fight. It is not a matter of much concern to me whether the books which they voted are inspired, providing they are true in respect of moral teaching and moral prompting.

Seize upon truth where'er 'tis found,  
And tread the path that leads among your foes  
On Christian or on heathen ground,  
The flower's divine where'er it blow  
Neglect the prickles, and assume the  
rose.

J. YOUNG McFARLAND.  
Chicago, Ill.

**THE MAN WHO PREACHED.**

"I'm an easy-going person, to most little troubles dumb.  
And my motto is to simply smile at  
the things as they come.  
I remember God's above us when mis-  
fortunes fall on me—"  
Then he rose and ripped and tore  
because a fly fell in his tea.

"I believe the things that happen must  
be always for the best,  
And I try to keep a buoyant and  
brave heart in my breast;  
God, I know, still guides our footsteps  
on the smooth ways and the rough—  
Then he swore because he got a drop  
of butter on his cuff. —S. E. Kiser.

**W**E are trying our best to estimate the number of public and school libraries in every Spanish-speaking country in the United States, hence we are offering them a valuable book as a premium. Those seven books have been sold for \$10.75; a single one has sold as high as \$25. The first edition of *Art Magic* sold for \$5 per copy. As high as \$15 has been paid for a single copy of *Ghost Land*; yet we furnish these seven books to our subscribers for \$2.25, when ordered in connection with a year's subscription. The Progressive Thinker. Read or premium announcement carefully.

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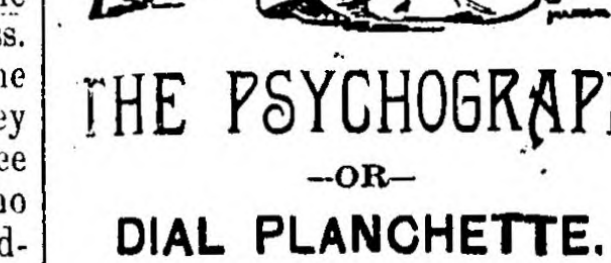
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**CONCLUSIONS**









**MURDERED BY HER HUSBAND**  
Mrs. Goodwin said never a word about her troubles, but it was not long

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and the center alternates at the rate of eighty thousand times a second or more, it is decidedly a vibration.

The stupendous mass of the sun whose molecular particles are all rotating under great stress one against the other, has made the sun a vibrating mass of incandescent matter, the radiations of vibrant waves of energy form a heat near the sun and these heat waves are transported to the planets. The agitation of this subtle substance into light, this light vibration becomes mere wave motion through dissipation and which reverberates to the planets whose atmospheres collect the same, and this solar energy when thus re-intensified by atmospheric strata and directed to the surface of the earth, becomes the light of the sun.

Beyond the earth's atmosphere, this vibrant energy is merely motion and is

the same as the "etheric vibration" of the physical law, and "etheric vibration" of the spiritual law. This will make the structural matter of the universe a continuous reverse the flow of almost infinite particles of motion, where stars outline the waves and encompass the stupendous "sound waves," or constellations the same as the molecules which encompass the zoophyte wave in the water.

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## GENERAL SURVEY..

### THE SPIRITUALIST FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

**CONTRIBUTORS.**—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that no space is made for anything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

**WRITE PLAINLY.**—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine. The must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

**ITEMS.**—Bear in mind that items for the General Survey will 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 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 item that appears. This rule will be strictly adhered to.

Geo. Raley, known in Sioux City, Ia., as Geo. Zehner, is still at work describing the phenomena of Spiritualism. It is strange how Spiritualists have been deceived by this trickster.

M. A. England writes: "The books received all right, and please let me thank you for them, for I look upon them as a present, and like many others I don't know how you do it. Beside being so beautiful to look at, what a feast inside!"

Prof. J. Madison Allen has made a flying trip to Northern Texas to deliver a Fourth of July oration, and will visit a number of places for spiritual work. For engagements address him at Fort Worth, Texas.

C. B. Dent writes from Vicksburg, Mich.: "I expect to attend the camps as follows: Will be at Briggs Park camp, Grand Rapids, Mich., August 12, 13 and 14; August 5 to 11 at Vicksburg, Mich.; at Haslett Park, August 19 to stay, a few days. May take in some of the other camps a few days. I will take subscriptions for The Progressive Thinker whenever I have an opportunity. I hold myself in readiness to conduct funerals or solemnize marriages, or work in the missionary work when called on. Address, Vicksburg, Mich."

Farmer Riley, the well-known materializing medium, is now in the city, and is open for engagements to hold seances here whenever desired. Mr. Riley has an excellent reputation as a materializing medium. He has been sick for several months unable to do anything. He has now recovered, and possesses greater powers than ever as a medium, and his manifestations can not fail to be satisfactory. A letter will reach him if addressed to 16 Pacific avenue, Room 27. Those who desire to see him personally can do so by consulting Policeman Bland, of the Open Board of Trade.

Mrs. Sue Gary writes from Rockport, Ky.: "I would like to make inquiry through your paper for the whereabouts of Charles Graiz (Sphinx). Some that met him in the city last year are very anxious to communicate with him."

Mrs. R. V. Ferris sends the following from Walton, Mich., sworn to by nine persons before a notary: "We the undersigned wish to certify to the following test put upon Miss Dolly Williams (a medium) in a circle held for that purpose June 28, 1900: First, we put a pair of black mittens on her hands, sewed them to her dress sleeve with white thread, sewed her dress up in front, put her into the cabinet, sewed her hands down to her lap, sewed her fast to the cabinet, and closed it up. There was talking independently, and through the trumpet; hands appeared from the top and bottom of the cabinet. She was in this trance for about one hour, and when we opened the cabinet we found the mittens on her hands, the same as we left them; everything the same except that she was tied hand and foot, head and neck, and could not move. A regular network of black thread, and there was no black thread in the room when we put her in the cabinet."

J. H. Moon writes from Little Rock, Ark.: "A good test medium would do well here. I would be glad to correspond with some good lecturer and test medium who would like to come to our city."

Columbus Wells writes: "Why is it vegetarians cannot offer the first effectual remedy for the discontinuance of meat eating? It is very foolish for them to say it is wrong to eat meat, for it has been used for millions of years. If they think it is not good for anyone to eat meat, let them bring out a remedy. Do they think the working people can live on nothing?"

Mrs. M. E. S. writes from Fort Dodge, Iowa: "I believe McKim McEwen, in his article 'An Earnest Appeal for Honesty,' voices the sentiment of every honest investigator of Spiritualism. Any so-called medium that cannot stand an honest test condition, has no right to be a medium, and should under no conditions be allowed to practice their sleight-of-hand orlegerdemain art on any public faithful or skeptical. It is a well known fact that the kind of tricksters, that it is an easy matter to delude the faithful Spiritualist. If ever any non-Spiritualists happen to be present at such seances they are as a rule relegated to the very rear seats, no matter how honest may be their motive for being present, and the faithful never protest at such apparent injustice. The least bit of a trick proves phenomena a sham without a question. If said Spiritualists could just reason a little coolly on the subject they so love, they would be able to see many a thin fraud as keen as they now see all the fallacies in the orthodox church. Another detriment to the cause is the \$1 rate seance, which you are expected to pay whether anything is proven to you or not, and trips in almost every case end in a loss. If a seance is to be honest, no such price is necessary, any hall would be crowded by people eager and anxious to hear the truth, and such action would soon crowd out the tricksters, and they would not be able to deceive a large mixed audience very long, and could be prosecuted for obtaining money under false pretense."

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will do to say the Secretary of Correspondents writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Wilmer Holmes writes from Brainard, Minn.: "Those sterling workers, G. W. Kates and wife, stopped here one night, June 13, and lectured and gave tests to a small but appreciative audience. Hope they will come again and stay longer."

Correspondent writes: "The Progressive Lyceum of Galveston, Texas, held their third annual sundowner party June 17, the theme for discussion being 'Love lightens labor,' and the emphasis was laid on the fact that the sun is the light of the human spirit. The theme of the human spirit turns the face of humanity to the light of Truth." July 4 the children and a number of adult friends met at the residence of the conductor, which was prettily decorated with flags and bunting, and appropriately commemorated the nation's birthday with recitations, songs, etc."

Mary A. Ingalls, of Philadelphia, Pa., writes: "Since I became a believer in Spiritualism, nearly six years ago, I have heard what I believe to be spirit voices, which guide me. I have had impressions which, when followed, always leads me to success. I am acquainted with a true medium, unknown to the public, except in a small way, and while entranced she has told me of events which would come into my life months ahead, and the events have taken place just as predicted. I have supposed that I was being directed by invisible spirits. Within the last two years I have read a few of Helen Wilmans' books, and at present I am taking lessons in Mental Science of an Institute in Canada. My teacher tells me that all power is within myself. He gives me no thought that spirit friends are my helpers." Of course the voices you hear emanate from spirits. Any person who teaches you that all power is within yourself, certainly lacks common sense. All power is equivalent to infinite power, and no human being possesses that.

Violence writes from Syracuse, N. Y.: "The First Spiritualist Church closed its meetings in Clinton Hall, Sunday, June 27. Mrs. Mary C. Von Kanzler, their speaker and medium for the past month, has been requested to return to them after the heated season has passed. In her private work she has made many friends. She visited Auburn, N. Y., and in the future, with other interested minds, will do some of our meetings. For more than a year, was the words of their then secretary, Frank Mohr. The societies in Oswego and Hannibal have not held any meetings for almost a year. The president of the State Association reports a need of missionaries for the work. What we most need at present is financial aid. It would prove the greatest missionary to-day, with our already developed speakers and mediums put into the field under right guidance, so as not to give all the money that the people can raise into the hands of railroad magnates. There could also be brought into use much undeveloped home talent, that would unfold into great good, that could help to hold the scattered forces, and with the hope of a visit from a speaker once or twice a month, there would be kindled a flame of interest."

Mrs. Minnie G. Van Tyne writes from East Syracuse, N. Y.: "I have been a reader of The Progressive Thinker since February last, taking advantage of the generous offer of premiums, the Outlook life of Jesus, the Nazareth and The New World, which I prize very highly. Grand meetings have been held in our community by Mrs. Mary C. Von Kanzler, whom we secured about three months ago to give lectures and tests. There is no one more pleased than I am to receive spirit messages, but it is not wholly spiritual tests that tend to build the cause of Spiritualism. I agree with Brother J. M. Humphrey that our cause should be called 'Modern Educationalism.'"

Miss Thomas's meetings in Hygeia Hall have been closed for the summer. This has been a year of excellent success. At the request of many friends, Miss Thomas gave a picnic on Sunday, July 1. Mrs. Townes kindly gave the use of her beautiful grove, also her house, at East Grossdale, for the purpose. The day was beautiful, and over 200 people were in attendance and a most enjoyable time was had. All went home delighted and with loud praise for Miss Thomas's ability as an entertainer.

Mrs. Eliza Smith writes: "Since reading the first two or three letters from the paper of Charles Peterson I look for his offering each week, and even long for the paper to reach me. They answer so many questions that we all want to know about, of which we have been so ignorant, and their helpful, straightforward way of dealing with matters spiritual makes me feel that I am indeed listening to that master mind, Franz Petersen. To me, they alone are worth the price of the paper, and I sincerely hope that they may continue for a long time to come, as I can get some of the best of it. I have completed thereby. Often have been tempted to write direct to Carlisle Petersen, thanking him for the privilege of reading those grand thoughts, so masterfully expressed, and assuring him of the great good to be derived from them, but I have not yet ventured to assume that liberty. I am getting together a library of spiritual books, having already a good number of them, which to build, and I now wish you to send me the Encyclopedia of Death, and Life in the Spirit World—Vols. 1, 2, and 3, and The Next World. Interviewed, for which I enclose you \$2.50. The Progressive Thinker is a rare gem, for which I liberal, unselfish policy, and I do wish it could find its way into every home in the land."

"I am not prepared to state that the case of the late Mrs. H. B. Peters, 'but the experience of a friend of mine in a Pennsylvania German town recently would seem to incline one that way. In the town where he was visiting he became acquainted with the local undertaker, and in that way was enabled to be present at the funeral of a young woman who had expired from a shock at seeing her husband fall from a load of grain according to the Chicago Record. He was not hurt at all, but she was to all intents and purposes, as dead as the proverbial door nail. The body was laid out in the parlor and all the relatives and friends had assembled to pay their last respects to the dead. As is customary in that locality, a big funeral dinner was served. In the midst of the meal

the parlor door opened and in walked the corpse. It didn't take a minute to clean the room, leaving the intruder from the spirit world in sole possession. The undertaker finally plucked up courage enough to return to the dining-room, and found his subject enjoying a hearty meal after her enforced fast. Her first question was: 'Was Jake hurt much?'"

Charles Hansen writes from Baltimore, Md.: "Quite an awakening in the interest of our glorious cause has taken place in this city during the past few weeks, through the megaphone of Miss Alice M. Cary. Miss Cary is one of the finest instruments the spirit world has, being finely educated, and a gifted musician and composer. Possessing these valuable qualifications naturally, and being of an exceedingly refined and sensitive nature, it will be thus seen that the spirit rarely has so fine an instrument for its use. Miss Cary is occupying Benson's Hall three nights a week, to highly delighted audiences, last Sunday being especially so. After a poem read in the opening exercises, she was controlled by Colonel Ingels, who gave one of his grand and eloquent addresses for which he is so famous. After the lecture Miss Cary gave upwards of thirty tests, nearly all of which were recognized."

Word comes from Toledo, Ohio, that Mrs. Laura Wilson, a well-known author, poet, and eloquentist, is reported to have attempted to end her life there recently by taking a dose of chloroform. She has been in Toledo several months, giving entertainments, and while there attended several Spiritualist meetings. She took such an interest in Spiritualism, it is said, that she became deranged and very violent. She tried to throw herself from a window Saturday night, and was locked up in a police station for a number of years. Mrs. Webb edited a Southern newspaper, and enjoys a wide acquaintance with literary men and women. Her husband was a general in the Confederate army. It has been correctly estimated that where one becomes insane in consequence of investigating Spiritualism, one hundred become insane through religious excitement."

Mr. Francis J. John Lindsay, of Grand Rapids, Mich., will be absent from their home for several weeks. They will leave for Milwaukee, Wis., on July 9, and intend doing a missionary work along the line of travel. They will visit several places before going to camp at Clinton, Iowa. Communications sent by mail to us will be forwarded to them from time to time as they change place. They write: "We had the pleasure of attending Briggs Park camp-meeting last Sunday. The weather was fine, and in the afternoon quite a large audience listened to the lecture of Dr. Peebles. The opening of camp indicates a prosperous season."

The citizens on Church street, South Charleston, Ohio, are much alarmed, it is claimed, over a haunted house in the neighborhood. The house is occupied by C. F. Diefendal, a prominent liverman. For some time the family on arising in the morning would find the furniture changed about and upset. It was thought some members of the family were doing this, but more than a year ago, on Sunday night Mr. Diefendal sat up, hoping to find the intruder, but failed, although the furniture was changed and more havoc than ever prevailed. Last night Mr. Diefendal had Mr. Drake, the marshal, and Ralph Harrold, editor of the Sentinel, to stay at the house. With all the lights extinguished the men kept watch, but nothing was seen or heard. However, next morning revealed the fact that the furniture had been changed from room to room, and tables in the room where they sat were upside down. All this occurred with three men sitting in the room in the darkness. The house is owned by Mrs. Graham, of Springfield. The whole affair is a mystery, and will be sifted to the bottom, if possible."

Mrs. M. J. Carter writes: "Our Spiritual (4th of July) celebration at Jonesboro, Ind., was a complete success. Dr. H. C. Andrews was here and gave two of his characteristic patriotic speeches, which were a blur of eloquence from start to finish, under the influence of Mrs. Colby Luther and Mrs. Alice Marsh."

Santa Teresa Urreak, the woman healer (notices of whom have often appeared in The Progressive Thinker), on whose head Mexico has placed a price and who is accused of having twice incited the Yaqui Indians of Sonora to rebel against the established Government, is now in Arizona, and a few days since she was married at Clifton, to one Juan Rodriguez. The couple went to Mexico to spend the honeymoon and the new world was brought to Clifton that the bridegroom had attempted to murder the alleged saint. Two sheriffs chartered an engine and hastened to Metcalf. They found the village in an uproar. After trying to kill his wife, Rodriguez had shut up the town and disappeared. He was subsequently run down by the officers and arrested. Some years ago, while Santa Teresa was in El Paso engaged in healing the sick, a well-dressed stranger from Mexico sought to make her his wife and proposed that they should be married in the city of Santa Teresa was at the time a fugitive from her native land for political reasons and her father refused to sanction the match, fearing that the Mexican government had devised the scheme to decoy her back across the border and thus effect her capture."

Clara P. Johnson writes from Canon City, Col.: "Reports from the Spiritualist field in this section of our country seem to be scarce, and therefore would give the impression that the laborers in the Spiritual work here are asleep. This is not the case, however. We hold meetings and seances here in our little city quite often, and they are always well attended. We have a young lecturer here, Harry A. Davis, who gives splendid promise of becoming one of our leading speakers. He is liberal in belief, and as a speaker he is earnest and impressive, which together with a splendid flow of language makes him an interesting and entertaining speaker. Mr. Davis, working with his father, a spirit medium, Charles H. Davis, of Frankfort, Neb., together with a few other self-sacrificing souls, have aroused much enthusiasm in the noble work in this vicinity. With such earnest workers as these and such progressive journals as The Progressive Thinker, the cause is sure to gain ground."

The Denver (Col.) Post says: "Spiritualism and how far its influence may be permitted to be felt in the case of the late Mrs. H. B. Peters, is the vital point in the trial to recover \$700 damages in the case of Lucinda Rounsavell and H. L. Blackman vs. W. C. Marshall and Jeannette A. Marshall, his wife. Miss Blackman and Mrs. Rounsavell conducted a restaurant in 1897 and Mr. Marshall ate at their place for a year. During that time, the plaintiffs allege, he ingratiated himself in their good graces, and they thought that he was a clairvoyant and occult scientist; that he was not as other men are, but that he had spiritual guides, who instructed him to befriend the two lonely, hard-working women by giving them an opportunity to purchase a half interest in a mine owned by his wife at Empire for \$400; that it was purely friendship that prompted such a sacrifice of valuable property, but his guides had given him messages from departed spirits, relatives of the sisters, and these messages urged the women to place their small savings of \$400 into the mine and soon they would become very wealthy. Many were the conversations held in regard to Spiritualism, and many messages were received by the women from their dead friends, until Mr. Marshall, who believed him wealthy, just and a friend raised up by their dead friends to help them in their struggle for a living. This intense belief lasted until a short time ago, when assays revealed the worthlessness of the mining property, and now the suit comes as a result. The plaintiffs and Miss Blackman were sort of criminally ignorant and trustful and whether or not Mr. Marshall was wrong in claiming this occult power and thus influencing the unwary. The case is being tried in the county court."

Lyman C. Howe is at Lake Brady this week. "The Salt Lake City News says: 'The question whether there is a life after this, and if so, whether the fact can be demonstrated, has lately occupied the minds of some scientists. Professor Plourney, of the University of Geneva, is just about to publish a book dealing with this subject. The author, who is a heroine a young woman who on weekdays earns a living as an employee of a dry goods store, but on Sunday acts as the 'medium' of a Spiritualist circle, which invited Professor Plourney to examine her.' In these trances this young woman becomes the wife of a rajah of South Kanara, who lived in the fifteenth century, and while so 'controlled' she converses fluently in a mysterious Oriental tongue. But she is not confined to this role by any means. She essays others, and with as remarkable success. All the tests that scientific men could suggest to Mr. Plourney to apply to this remarkable young woman when in a trance he has adopted, but by none of them has it been proved that the elements of fraud in 'Mlle. Smith's' controlling force. On this side Professor Hyslop has lately conducted certain psychological researches in the same line. These have been done through the medium of Mrs. Piper, who, while in a state of 'trance,' has recorded with pencil on paper, in reply to questions asked, certain communications or messages from deceased friends and relatives of Dr. Hyslop, the inquiries having been carried on under conditions intended to preclude the possibility of deception, and to be, at the same time, free from telepathic influences. The inference which Dr. Hyslop conveys in his discussion, as the result of these repeated inquiries, is the verification of their details, is that it is easier to believe that the information received came from discarnate spirits than from any other source."

G. H. Brewster writes: "The 'Sunflower Social Club,' of which Mrs. Georgia Gladys Cooley is president, met Thursday evening, June 28, at the residence of Brother J. W. Bowen, northeast corner 31st and Dearborn streets. Mrs. W. H. Cross, president, presided. The meeting was an enthusiastic one, and especially so when Sister Cooley's letter to the club was read by Dr. H. A. Cross, and the secretary was instructed to reply, requesting another for our next meeting, which will be held at Sister Allison's on Thursday evening, July 20, No. 2521 Michigan avenue. The old officers were re-elected with the exception of the secretary, W. G. H. Brewster, who resigned. Bro. G. H. Brewster was chosen to fill his place. Some of the members of the club thought that the handsome diamond sun-burst pin given to Sister Cooley at her farewell reception, was not enough for their president and pastor, so they had a handsome engraved souvenir programme of her reception, which was decorated with beautiful floral designs by Mrs. Dr. H. A. Cross. It was a spontaneous outburst of feeling on the part of her outburst, and no doubt will be warmly cherished, and come to the front wherever Mrs. Cooley may be. The club had a picnic Sunday afternoon, July 8, at Washington Park."

Mrs. F. Otto informs us that resolutions were passed at Syracuse, N. Y., endorsing Mrs. Mary C. Von Kanzler for the good work she did there as speaker and test medium.

Carrie Swenson writes: "A grove meeting was held on Mr. T. Ryan's farm, four miles east of Pine City, Minn., from June 30 to July 5. As it rained most of this time the roads were muddy and prevented many from attending, but those that could be present seemed very interested. Mrs. S. M. Lowell was the speaker and test medium, the writer assisting a little at times. Mr. A. Moe, from Grantsburg, Wis., spoke in the forenoon on the 4th of July. The Woodside Society at this place is chartered by the State Association, and its members are very earnest workers in the spreading of our philosophy. Mrs. Lowell is willing to attend such grove meetings wherever her presence would be of service. She lives at 1203 Aldrich avenue, North Minneapolis, Minn., or Anoka, Minn."

Mrs. S. Snyder of Philadelphia, writes that she has the three volumes of the Encyclopedia of Death and Life in the Spirit World, Art Magic and Ghost Land. Of course she is delighted with them.

Mrs. Wm. H. Lyon writes from Maine: "I wish to extend thanks to you for the four premium books received, consisting of the three volumes of the Encyclopedia of Death, and Life in the Spirit World, and the Next World. I viewed them with almost a gift, and very interesting. I wish every Spiritualist and investigator could have them in their hands."

Allie Lindsay Lynch writes: "I have removed from Chicago, and will make my home at Mesa, Arkansas. As soon as I am settled in the quiet little home I am about to build, my labors in the Spiritualist fields will be carried forward. Health, for a loved companion, quiet at home, and to reside near an only brother, are the motives, which lead to my removal from the great noisy city on the lake. Friends will please write me at Mesa, Arkansas, Box 176."

B. R. Anderson writes: "As the horror of being buried alive seems to prevail, I will state what has entirely quieted my agitated mind on this subject. My only fear now is, that as I am living entirely alone, my request might not be carried out, and I should be buried alive. I have requested that a sponge thoroughly saturated with chloroform be placed beside me in the casket. It should be sufficient to prevent the possibility of waking. To me an assurance of this kind entirely robs premature burial of all its horror."

Mrs. Latham writes: "The Spiritual people of Leondis, Mich., held a picnic on the lawn of Mr. S. Kinnle, on July 4. There was a large attendance, and the general feeling was one of joy and beautiful dinner served under the beautiful shade trees, the people were called to order, Mrs. Culbertson acting as chairman on the occasion. They were then pleasantly entertained by several fine recitations and songs by the little ones as well as the older ones. Mrs. Culbertson delivered a very able and patriotic address. Mr. Carpenter

gave a short address, subject, 'Training Our Children to be Patriots.' The entertainment was interspersed with several fine musical selections by Mr. Geo. Millard and his graphophone. In the evening a seance was held by Mr. Riley Louthier (transfiguration medium), with very satisfactory results."

New Camp at Columbus, O. On the "Glorious Fourth" I closed my first engagement with this camp association. The intense heat is against us, but the situation has many promising features. The grounds are dry and spacious, with chance to cover two acres or so with a lake of spring water, and the approach is as easy and pleasant. Considering the various disadvantages attending a new camp, the attendance the first Sunday was very good and a marked interest manifested. Mrs. Cora Noyes followed each lecture with platform tests, and those who were personally concerned seemed to accept them as genuine and satisfactory. On the Fourth, particularly, there were several tests, were quite striking, and the impresses on us sincere—not loaded with "stock tests." At the flag-raising, Rev. Mr. Parsons of the G. A. R., made a pertinent and interesting speech. He is a Methodist divine, and was a chaplain in the U. S. army during the Civil war, and a man of fine abilities. He sat upon the platform during the afternoon lecture, and cordially endorsed the movement. It was his first experience in a spiritual meeting. The music was excellent, both the instrumental and vocal. The band boys seemed interested in the meetings and their music was choice. Miss or Mrs. Black from Columbus sang a charming solo in a charming manner, and a male quartette from New York delighted all and were vigorously encouraged.

A new trolley line is in prospect for next year which will connect the camp with outlying towns and cities, and make access cheap and convenient. On Sunday morning, Mr. Marshall, of Columbus, gave an address of welcome, in behalf of the mayor of the city, breathing a cordial spirit and fraternal interest in the objects and aims of the camp association. If the people appreciate the opportunities this camp offers them, they will fill up the room with tents and cottages, and make this a great center of attraction and a power for good. Mr. Dennis, the president, and Dr. Noyes are active and hopeful, and I trust this will be a leading camp in the state in the near future. May prosperity attend it.

LYMAN C. HOWE.

Lily Dale Camp. Letters denouncing, and letters supporting materializing mediums who are now located at Lily Dale, are sent me almost daily. This question of the reliability of this phase of mediumship cannot easily be settled. As long as people demand and will run after this kind of manifestation they must take their chances as to its genuineness. To say materialization is all humbug is carrying the matter too far; to accept all as genuine is equally a mistake, as I honestly believe from my own experience in investigation, however, there are other ways by which communication can be held with the spirit side of life, and ways by which useful instruction can be given, and through this we can get all the best without cheating ourselves or being cheated. The only way to get rid of fraud is to let it die a natural death; that is, give it nothing to feed upon. If you have been cheated once, and you know you have, keep away from the flame that burned you and do not, mort-like, go duttering back to have your wings singed again. When people get awakened to the full meaning of the message brought to earth through the intercommunication of the two worlds, they will see and gain all the best without cheating themselves or being cheated. Their spirit friends are watching, and will look higher than the seance room for that which will feed their hungry souls, and bring to them the deeper meaning of life, and the truer revelations of the spirit world.

We are pleased to know that Mrs. Thankful Gaston, wife of our honored president, A. Gaston, is again at the seance on July 14th.

Those who are attending Oleg Wright's classes speak of them in the highest terms. We are glad they continue through the month.

Rev. Moses Hull has purchased a home at Lily Dale. We understand Rev. A. J. Weaver also contemplates the purchase of a cottage here.

Mrs. Greenameyer is again located at Lily Dale.

The camp is already well filled, and there is every indication of a large attendance during the next session. Hotel accommodations are good, and all who come can be well served.

MARY WEBB BAKER.

Lake Brady, O. The encampment here is now fairly started with enough genuine mediums on the grounds to convince all the skeptics in the Western Reserve if they would only come here to be convinced.

Willard Hull and E. W. Sprague were respectively speaker and test medium at the opening session, with D. A. Herick as chairman. Many leading Spiritualists occupied the platform and made short speeches. Mr. Hull gave one of the finest addresses we have ever heard the pleasure of hearing. Said he: "Love is life and God is love, therefore Love cannot die. But the man who loves nobody must covet death. Yet death is only transformation. The dead are more alive than we are, and on the wrong side, the seamy side of life. It is time Spiritualists were converted. Representing as they do a tremendous fact in nature, they should learn to appreciate it more and apply it to the needs of life. The beautiful ship of earth is floating through space with a noise so loud you can't hear it. One man has control of the hold. Though the ship is freighted with all the needs of life, every passenger must pay tribute to him for the privilege of pulling out a few things. Our economic system makes it impossible to do business honestly. Any one who tries it will be bankrupt in a year. This is the verdict of business men. Opportunities for young men are growing narrower and narrower under this struggle of individual interest. And what is individuality? A mop-rag on the wheel of God's eternal decrees because in doing so, others are doing it. Of all sacred things the most sacred thing is a platform such as this where we dare tell the truth. Even the truth regarding this grand, glorious, yet besotted country, based upon a bung-hole economy; cutting bung-holes as it were out of the air and building barrels around them. An angel with a spy-glass may find a soul away down in the dark cavern of the dead millionaire, who has died others to be cursed with it, but it will take an angel to do it. But the higher powers are controlling all this, and giving us an object lesson in the struggle for life down here in its clays pits that will eventually bring out the angel in the human."

The management of Lake Brady is almost completely changed from that of last year, but everything runs smoothly

## STRANGE MENTAL POWERS.

### How People Are Influenced.

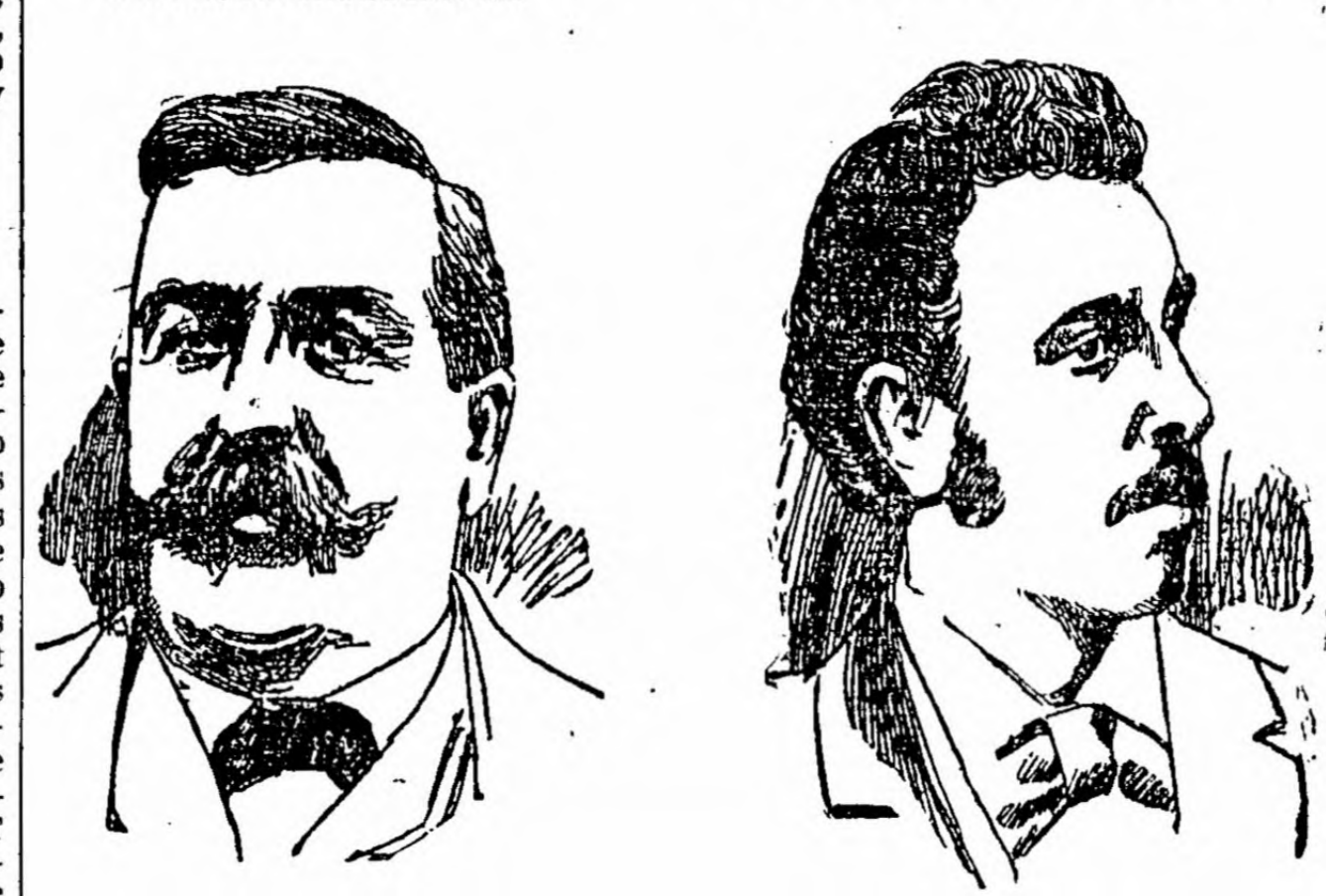
### Startling Words From the Committee Appointed to Investigate Personal Magnetism and Hypnotism for the Benefit of World Readers.

From New York World.



F. H. STOUTER, Secretary and Treasurer of Railway Conductors, Pueblo, Col.

REV. J. C. QUINN, D. D., Ph. D., Pittsfield, Ill.



HENRY MOREHEAD, M. D., Campbell, Mo.

JACOB RODRIG, Jr., Frackville, Pa.

Hypnotism is no longer a myth, a fanciful creation of the mind, but a reality, a most potent power, capable of producing infinite good. For the purpose of ascertaining the exact value of this much-talked-of power, a committee composed of a prominent minister, a well-known physician, a practical business man and a leading railroad man, was appointed to investigate Personal Magnetism and Hypnotism.

The committee carried on a series of investigations in regard to the power of Hypnotism to influence the actions and deeds of people in the everyday walks of life.

The first steps taken by the members of the committee was to master the science in every detail, so that they might rate from personal experience the good or evil this strange power might produce. They wrote the New York Institute of Science of Rochester, N. Y., the greatest school of Hypnotism and Occult sciences in the world, and received full and complete instructions in regard to how Hypnotism may be used to influence people in business how to use it in treating diseases, etc., etc. In a few days they mastered these instructions and were well-versed hypnotists.

It was clearly demonstrated that hypnotism may be employed so that the person operated upon is entirely unconscious of the fact that he is being influenced; and, all things considered, the committee regards it as the most valuable discovery of modern times. A knowledge of it is essential to one's success in life and well-being in society.

Mr. Stouffer performed the astonishing feat of hypnotizing Mr. Cunningham, of Pueblo, Col., at a distance of several blocks. He also hypnotized an aged gentleman and had him run through the street shouting "Red pants for sale!" Mr. Stouffer says it is indispensable to one's business success, that it gives a man a wonderful power and advantage over his associates.

Rev. Mr. Quinn says that every minister and every mother should understand personal magnetism and hypnotism for the benefit they can be to both with whom they are brought in daily contact.

Dr. Morehead says, after a thorough investigation, that he considers it the most marvelous therapeutic or curative agent of modern times.

Jacob Rodrig, Jr., says: "I believe one may, through the agency of hypnotism, develop a force of character and magnetic power that will make him practically irresistible. An invincible magnetism, secret of the influence which some men exercise over audiences and large bodies of people. I was completely astounded at the extent to which people can be influenced without their knowledge."

Dr. Morehead says, after a thorough investigation, that he considers it the most marvelous therapeutic or curative agent of modern times.

The New York Institute of Science has just issued 10,000 copies of a book which fully explains all the secrets of this marvelous power, and gives explicit directions for becoming a practical hypnotist, so that you can employ it for the benefit of any one. Anybody can learn it. Success guaranteed.

The book also contains a full report of the members of the committee. It will be sent absolutely free to any one who is interested. A postal card will bring it. Write to-day.

Address NEW YORK INSTITUTE OF SCIENCE, Dept. NB 17, Rochester, N. Y.

with bright prospects for a successful season.

The various phases of mediumship on the grounds are as follows: Full form materialization, manifestations in the light, independent slate-writing and independent voices. Mr. and Mrs. G. L. Brown and Mr. and Mrs. G. W. Renner, the former of Cleveland and the latter of Pittsburg. Trance and test mediums, Mrs. H. C. Ebersthauser of Sandusky, Mrs. Cooper, of Akron, and Geo. W. Way of Wheeling Island, W. Va. Trumpet mediums, C. J. Barnes, D. A. Herick. Inspirational and business mediums, Mr. and Mrs. E. W. Sprague of Jamestown, N. Y. There are other mediums that have not yet reported, expected on the grounds.

Mr. and Mrs. Sprague are organizing a school for psychic development.

The Womans Lake Brady Association has been re-organized for the season.

The Fourth of July here was duly observed with a splendid patriotic oration by Rev. Mr. Sprague, a display of fireworks and a grand evening.

The Haines Orchestra, of Detroit, has been engaged for the season and we are safe in saying, now discourses some of the sweetest music ever heard at Lake Brady. Mrs. Flora Russell, assisted by Mrs. Sadie Herick, with Miss Fannie Russell as accompanist, render beautiful selections in vocal music.

MRS. M. MCASLIN.

"Woman, Church and State." A historical account of the status of woman through the Christian ages; with reminiscences of St. Matrichachate. By Matrichachate. An important work for all women, students of history, etc. Paper, 75 cents. Cloth, \$1.50. For sale at this office.

"Nature Cure." By Drs. M. E. and Rosa C. Oonger. Excellent for every family. Cloth, \$1.50 and \$2.

"The Truth Seeker. Collection of Forms and Ceremonies for the Use of Liberals." For sale at this office. Price 25 cents.

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

"The Commandments Analyzed." By W. H. Bach. The Commandments are not only analyzed, but contrasted with other Bible passages, showing great incongruities. Price 25 cents. For sale at this office.

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

"The World Beautiful." By Lillian Whiting. Most excellent in their high and elevating spirituality of thought. Series 1, 2, and 3, each complete in itself. Price



## QUESTIONS AND ANSWERS.

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 clearness is perhaps sacrificed to brevity. For this reason, the style becomes thereby as terse, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

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

HUDSON TUTTLE.

**F. W. D. Q.** (1) We constantly hear rappings on the doors and furniture, yet when we sit in circle we receive nothing. Why?

(2) What gases are there that will ignite when suddenly compressed?

**A.** (1) It is much easier for a spirit to give a single rap, than to time responses to questions. A well-organized circle, with patience, will reach the desired result.

(2) Hydrogen and oxygen, when suddenly compressed, unite with explosive energy and produce water.

**"Hope" Q.** How can the physical life be prolonged?

**A.** It is a singular paradox of human nature, that we want to live on earth as long as possible, even if that life has become a burden for its suffering and deprivations. The tramp who sleeps under a hay stack and begs his cold lunch desires to live with the tenacity of the millionaire surrounded by every luxury heart may wish. Scientists speculate on the possibilities of prolonging life indefinitely, and theorize how by balancing the processes of renovation and decay, the vital forces may be conserved to a century or more. There are endless receipts for preserving health and life beyond the three score years and ten, allotted as the life of man, so diverse that they become amusing. The witty Dr. Holmes had rules by which he expected to reach an age which would go on record. He worked by rule, ate by rule, slept by rule, rested by rule, and came to a sudden end by rule. The distinguished historian, John Adams, is said to have worked the largest part of the twenty-four hours, eats what he likes, drinks two or three quarts of beer, never gets out of a draught; prefers to sit in one; in short takes no thought of his health, and has the best in the market.

Dr. Pearson says his rule is: "Keep cool, don't overload the stomach, breathe pure air and lots of it, eat a vegetable diet, don't eat late suppers, go to bed early, don't fret, don't go where you'll get excited, and don't forget to take a nap after dinner." That is good for a millionaire, but how is John Smith to follow, who has to work ten hours a day to support his family? Yet a great many John Smiths, with hard work and no rest, live to a good old age, and many a millionaire living by this rule dies young!

One old gentleman has been a vegetarian, drank nothing but water, indulged in no excesses, and claims his ninety years is due thereto. Another at almost a hundred has indulged in stimulants now and then, chewed and smoked tobacco, and thinks his years are mainly due to the narcotics.

What are we to infer from such diverse facts? Surely that there is no straight and narrow way to longevity. J. M. Peebles has written a large book on the subject, and although his own life is prolonged beyond the average, probably not one of his readers will live a day longer for the reading. The fact is that human nature is endowed with marvelous persistency. There is in many a hereditary toughness of constitution, by which they are adapted to a great variety of circumstances, and able to bear heavy drains on their vitality. With healthy digestion, all kinds of food are digested and converted into strength. They can sleep soundly for half the day, or go without for days together; can labor at the most exhausting tasks for more than half the hours, or not work at all; they can drink wine or beer, or whisky, and yet retain the power of recuperation.

Yet it does not follow that it is useless to observe the laws of health. The strong may not become prostrated by overtax, or strain, mental or physical, but they suffer therefrom, and the very consciousness of their strength may lead to their overthrow, as they lose that cautiousness those less robust are constrained to exercise, and they suddenly find themselves bankrupt. Yet it must be admitted that the first and most essential element of prolonged physical life, is a sound constitution, inherited from long-lived ancestors. To this must be added, for the best result, plain food, freedom from overburdening cares and labor, and confidence in the laws of hygiene and not in drugs.

J. A. Horn: Boiling water frees it from nearly all its mineral impurities, such as lime, magnesia and iron, and if continued for at least half an hour, all germs. It does not free it from soluble salts.

Reliance should not be placed on the testimony of spirits, locating mineral veins, etc., as infallible.

Tobacco is a poison, and the habitual use of a poison cannot be a benefit. When the habit has been formed and one advances it and gives a better understanding of the harm it does, when the system becomes accustomed and the use moderate, may be at a minimum.

J. J. Lake: Q. It is an old story that witches ride the knots in the manes of horses that they ride. I do not believe in witches, but the knots are there, and how do you explain the curious manner in which they are tied?

**A.** The folklore story of witches riding at night, and the owners finding their horses jaded in the morning, led to taking the knotted manes as evidence, and conclusive it appeared to the superstitious. Well groomed horses have not those tangles. They are found on those neglected, and the shedding of a part of the mane, which becomes matted in the which remains, it requires some time for the tangles to form which shows that they are caused by the tossing of the mane by the wind and the motion of the animal's head in feeding or moving.

The specimen accompanying the question is indeed marvelous, and might well have been braided by the witches who pursued Tam-o-Shanter's good mare Meg.

In the times when witchcraft was believed as implicitly as any other Bible teaching, these uncanny recipients of demonic favor, were not content to tangle the manes of the horses they rode at night, but twisted into snarls my lady's hair, and when the comb pulled, the ugly witch received the petulant blame.

Querist, Marcellus, N. Y.: Q. What is the origin of the saying, "He won't set the North River afire." **A.** In pursuing this phrase to its source, we become aware of the wonderful permanence of a thought changing its garb to suit the locality and comprehension of those who receive it. It illustrates the modifications of folk-lore myths, and the handing down of wise sayings, often remarkable for their exact preservation, and again changed in verbal clothing almost past recognition.

In England, the phrase is, "He will not set the Thames afire." When the pioneer American used it, he was loyal to his own river. In either case the saying is meaningless, for no one ever did or can work so fast as to set a river on fire, and the phrase is always applied to a lazy worker. In the olden times the millers used a sieve to separate the flour from the bran, which had to be shaken by hand. Sometimes a rapid workman would set the wooden rim on fire, which a lazy man would not do. As this sieve was called a temse, the saying arose, "He never'll set the temse afire." As the names of the river Thames was pronounced exactly the same, those who knew nothing of the sieve or its name, mistook the saying as applying to the river.

Constant Reader: Q. What is the story of Frankenstein? **A.** A German medical student constructed from the material furnished by the dissecting table and church yard bones a being, which he endowed with life. It was a human, yet a monster, and like a remorseless demon pursued its unholy quest, wrecking the happiness of life, murdering his sweet heart, and finishing by causing his death. It is one of the few romances which have a meaning far beyond the written word, and are new and fresh to every succeeding generation of readers. Every individual creates a good or evil influence, which may be personified as an angel to guide and guard, or a monster to relentlessly pursue even to the grave, and beyond.

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## THE CAMP-MEETINGS.



Franklin (Neb.) Camp.

The Northwest Kansas and South-west Nebraska Spiritualist Association will hold their fifth annual camp-meeting at Franklin, Neb., from July 20 to August 6 inclusive. No palms will be spared to make it a success. For announcement, circulars and other information, address the secretary, C. H. Simpson, Franklin, Neb.

Colorado Camp.

Canyon Camp, opens in South Boulder Canyon, July 1, and continues through July, August, and possibly September. Any information desired in regard to this new and interesting movement may be obtained by writing May Taylor, Box 780, Denver, Colo.

Lake Sunapee, N. H.

The twenty-third annual Lake Sunapee Spiritualist Camp-meeting will be held at Blodgett's Landing, N. H., for four weeks, commencing Sunday, July 20, and closing Sunday, August 26, 1930. For programmes address the secretary, W. H. Wilkins, Claremont, N. H.

Marshalltown, Iowa.

The Central Iowa Spiritualist Association will hold its annual camp at Marshalltown, Iowa, September 2 to September 16 inclusive. Grounds open to campers after August 27. Leading speakers, Mrs. M. J. Conger, of Detroit, Mich., and D. P. Dewey, of Grand Blanc, Mich. Other phases of mediumship will also be ably represented. For information or programs address W. H. Wilson, 301 N. Center street, Marshalltown, Iowa.

Haslett Park, Mich.

Eighteenth annual assembly of Spiritualists at Haslett Park, Mich., August 2 to September 4, 1930, inclusive. For programmes address J. D. Richmond, secretary, St. Joseph, Mich., or G. F. Ottmar, Riley, Mich.

Briggs Park, Mich.

Briggs Park Camp opened July 1, under the most favorable circumstances. The day was perfect. Dr. J. M. Peebles was the speaker of the day. He was followed in the morning by Mrs. Blake and in the afternoon by Mrs. Ferris with descriptions. They were all enthusiastically received and recognized. Dr. W. O. Knowles, who was called upon to officiate at a funeral in the country and could not be present. A pleasant surprise awaited the people. Frank T. Ripley, of Boston, was present and filled his place. After his lecture, delivered in an able manner, he and Mrs. Blake gave some descriptions. The audience was highly conversant. Our attendance was large and everyone seemed happy. Rockford society will be represented as a society on the grounds. Their tent will be in charge of Samuel Smith, of Fruitport. Frank N. Foster arrived to-day. Mrs. Carpenter is expected to-morrow to visit with us until after her engagement closes, July 19. Our attendance last year was 20,000. This year we expect to double it. THOS. J. HAYNES, Sec'y.

Missionary Work.

The work of G. W. Kates and wife in Minnesota continues to be active, and attracts large audiences. They held large meetings in Hendrum, Minn., June 26 and 27. The society of "Mystic Seekers," at this place, chartered with the State Association, provided a good hall elegantly decorated and a splendid quartette of singers. The audience was highly conversant upon the subject of the meetings. The lectures were very interesting. The lectures were eloquent and forcible, while the spirit messages and descriptions by Mrs. Kates aroused great enthusiasm by their accuracy so forcibly presented.

The meetings at Grand Forks, N. D., June 28 to July 2, are attracting much attention, witnessed by the following item in the Daily Herald:

"A large audience greeted the second appearance of Mr. and Mrs. G. W. Kates at Hall's Academy last evening, when Mrs. Kates gave an inspirational lecture on evolution, a subject suggested by one of those present, followed by a number of very satisfactory tests. To say that the lecture was good would convey no adequate idea of its excellence. Mrs. Kates' control has certainly a wonderful command of language, which is forceful and clear, and she is able to present ideas relative to the influence and power of spirit control and the philosophy of Spiritualism.

"The local society is to be congratulated on securing even the temporary services of such able exponents of their belief. On Sunday evening Mrs. Kates will devote her time to tests and readings."

Emma Rood Tuttle—Her New Volume of Poems.

Since the publication of "From Soul to Soul," by Emma Rood Tuttle, there has been constant inquiry for another volume of her poems which was promised. When the prospectus of that volume was issued, requesting the names of those who wished to subscribe, nearly 1,000 were at once received and three editions have been called for. This plan proved so satisfactory that this new volume will be issued in the same manner. By the cost of publication is guaranteed, and at the same time to those desiring the book it is furnished at much less cost.

The new volume will be in the same style as "From Soul to Soul," will contain over 300 pages, beautifully bound, with embossed cover, will contain engraved portraits of those who are breaking new ground under hard conditions, turning over the hardpan of priestcraft and superstition with the sod-pow of humanitarian love and goodwill to men. Let him see it that the laborers are backed up with his best wishes and good thoughts, instead of telling them that the Salvation Army missionary is the only one "worthy of notice."

Spiritualism can never prosper as it should till we have back-bone enough among our folks to stand up for the advanced ideas given through inspirational mediumship, not only about the truth of spirit return but every other object of interest to human lives on earth.

WILLIAM E. BONEY. (A Worker.)

Reading the Vail: This volume is a compilation by V. W. Nixon, of psychic literature, most given by spirits through and by means of full form visible materializations, at seances of a certain Psychic Research Society, known as the Aber Intellectual Circle, the medium being William W. Aber, 507 pp. octavo. For sale at the office of The Progressive Thinker. Price \$2.

"Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with music, by C. Payson Longley. Price by mail, 15 cents. For sale at this office.

"Longley's Beautiful Songs." Vol. 2. Sweet songs and music for home and social meetings. For sale at this office. Price 15 cents.

"Cultivation of Personal Magnetism. A Treatise on Human Culture." By Leroy Berrier. For sale at this office. Price \$1.

"A Plea for the New Woman." By May Collins. An address delivered before the Ohio Liberal Society. For sale at this office. Price 10 cents.

"The Heresy Trial of Rev. B. F. Austin, M. A., D. D. Giving a sketch of Dr. Austin's life, story of the heresy trial, copy of the charges, the heresy sermon, the scene at conference, and Dr. Austin's full address defending his views on Spiritualism at the London Annual Conference at Windsor, Can., etc." Price 15 cents. For sale at this office.

"Social Upbuilding, Inc. Including Co-operative Systems and the Happiness and Goodness of Human Life." By E. D. Babbitt, L. D., M. D. This comprises the last part of Human Culture and Pure. Paper cover, 15 cents. For sale at this office.

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## BACKBONE WANTED.

A Worker Again Replies to Dr. Conger.

To the Editor.—Dr. M. E. Conger writes in your issue of June 9 in reply to an article of mine criticising a previous article from his pen on the subject of "Free Camps."



