



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

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MISSIONARIES. HIGHER FACULTIES. THOUGHTS ARE THINGS. A PLEA TO ALL SPIRITUALISTS. SPIRITUAL SEANCE.

The Baneful Work of Rome in China.

The evidence continues to accumulate that Rome is largely responsible for the troubles in China, though of course the daily press dilates upon Russian aggression, German aggression, etc. The Citizen has given, in its issues of the past two weeks, sufficiently conclusive evidence to satisfy any fair-minded person that the arrogance and avarice of the papal priest in China—as in the Philippines, Cuba, and everywhere else, has roused the resentment of the people; but the Chinese have not submitted patiently, as did the Philippines and other benighted peoples. The result is, the innocent suffer with the guilty—the Protestants with the Romanists—although the uprising was at first directed against the papal priests only. A letter from the Rev. Horace T. Pitkins, stationed at Pao Ting Fu, where the Boxer troubles began, has been received by the American board through Mr. Pitkins' wife, who is at present at Troy, Ohio. The letter was dated May 28, and in it Mr. Pitkins tells of a fight in a nearby village on March 16. He says: "It seems that in the moonlight of Saturday night the Boxers came down to the village, surrounded the houses of the Catholics as they were pointed out to them, and then they began to throw bricks until, thinking him dead, they left. He managed to get out, and started for Pao Ting Fu, told the Catholics and they waited all day for other survivors to come. As none came on Monday they saw the provincial judge, and he sent soldiers, but they could find nothing. "The Catholics were absolutely wiped out, thirty or more. Everywhere we know that they are not interfering with the Protestants. It is paying off old scores against the Catholics." Evidence such as the above comes from all sources. In the Northwestern Christian Advocate last week there was printed a letter from Bishop S. M. Merrill, one of the ablest as well as most conservative of the Methodist bishops. Bishop Merrill is regarded as having "the judicial mind," par excellence. He says: "In connection with the sad condition of things in China the remark has been made that the missionaries are largely responsible for the hatred the Chinese feel against foreigners. It is not worth while to reply to this, so far as those are concerned who make the statement, as they evidently feel toward the missionaries very much as do the natives of that dark land, and stand in need of missionary labor about as much as do the heathen. "There is, however, a serious side to this matter, and there is reason to fear that substantial ground exists for the belief that the conduct of some missionaries has been very objectionable and well calculated to arouse the enmity and the patriotic hostility of the people against them. There are missionaries and missionaries. The missionaries who represent the evangelical churches, preach the simple gospel of salvation through the sacrifice of the incarnate Saviour, and teach the people the way of life, do not by such methods excite the wrath of those with whom they labor, nor the opposition of the rulers who learn of their methods and their teaching. But there are others who make a widely different impression. They represent a great kind, and with imposing ceremonies, with distinctive dress, with high ideas of official dignity and authority, and make demands for such honors and reverence and obedience as become those who are entitled to rule. In many instances their arrogance and assumptions are such as to arouse the suspicion that they aim at nothing less than the establishment of a foreign government over their followers, if not over the entire community where they set themselves up as lords and princes. "It is well-known that where the Roman Catholic bishop fixes his residence in heathen lands, he gathers around him a retinue of servants, sets up a little throne, puts on the terrors of a prince, appears in public with such pretentious displays of authority and receives from subordinates such marks of reverence and submission, as to create the impression that he is in fact a prince, ruler or king. It is also known that in connection with these assumptions of greatness, the Romanists make such representations of the authority of the Pope as to lead the simple-minded observers to think that he is a temporal ruler, divinely commissioned to govern princes, kings and emperors, so that they naturally conceive the idea that these foreigners intend in time to overturn their government and subvert the nation to the power they represent as ordained of heaven to rule the world. "It is worth while in the present crisis to look into these methods of the Roman Church, and to study the impressions they must make on the minds of Chinamen, who know so little of the actual state of the world without, and who are so jealous of their own institutions and of the divine right of their own rulers. It is difficult for us to imagine the pretentiousness of these foreign bishops; and yet, a little reflection what we see in our own country, where the display only excites open pity or disgust, knowing, as we do, its harmfulness and emptiness, will satisfy us that where the people do not see through it the idea must come to them that it means the displacement of their laws and customs. This impression is strengthened, and must be when these 'lord bishops' actually sit as judges and determine causes of a civil kind, and impose fines, penalties, and other temporal penalties for disobedience to their orders and failures to pay proper respect to their personal dignity. The untrained heathen do not distinguish be-

Power of Seeing Spiritual Things.

The Rev. C. N. Moller, rector of St. John's Episcopal Church, preached in St. Louis lately on "Man's Spiritual Power." He took for his text I. Cor. ii, 9, 10: "But as it is written, eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them unto us by his spirit, for the spirit searcheth all things, yea the deep things of God." In part he said: "St. Paul is writing about his experience as a preacher of the gospel of Jesus Christ among the cultivated people of the city of Corinth. He is also in our text declaring a great truth. "When he made his entrance into Corinth it was in weakness and fear, and trembling, showing the sense of his responsibility and the difficulties of his mission. With no commanding presence or eloquence or power of convincing logic or attending miracle he delivers his message. "St. Paul declares that he does not depend on the enticing words of man's wisdom, but in the demonstration of the spirit and of power. That faith does not stand in the wisdom of men, but in the power of God. That the revelation of the Holy Spirit of the great unseen world to the Christian faith is not dependent on the senses, which he sums up as the eye, the ear and the heart. He protests that men are not merely sensual, but have receptive spiritual powers, that they might know the things that are freely given to them of God. He fears away the veil and shows to men a higher vision of themselves and the glorious possibilities in the cultivation of higher faculties. "The people of Corinth were not generally moved by this strange messenger or his message. They were devoted to the beauty of art and nature; they were absorbed in various schools of philosophy that did not dream of definite spiritual power. It seems wonderful that under the circumstances St. Paul should have made any impression at all, but the results of his life work are an evidence of the truth of his statement that faith does not stand in the wisdom of men, but in the power of God. "The preacher of the higher—the spiritual—life of man is confronted to-day with the same disposition that St. Paul faced in the early days of Christianity in Corinth. We are living in days that have many claims to distinction, with breadth of knowledge and power of progress that former ages could not have dreamed of. And yet it is depressing of soul. St. Paul calls the eye and ear and heart. When men speak of useful knowledge they mean generally such knowledge as is concerned only with this world of sense and time. Practical education does not usually include the thought of the training of children for a future as well as a present state of existence. "The French eclectic, Cousin, once asked a friend what he considered the most serious symptom of the day in the world of thought. The friend made several suggestions, and at length Cousin said: 'Nothing seems to me to compare in seriousness to this, that God is apparently disappearing from the minds of men.' This is apparent in the thought-life of the people of this day as in France of thirty years ago. Its truth can be realized by conversation with educated men or by reading the so-called theological novels of the day. One of the most recent of these novels shows how men can shut out of their thoughts the highest faculties, their powers of communing with God, and limit themselves to the eye, the ear and the heart. "God has made us in his image, beings of inexhaustible capacity, of boundless possibility. God made us not merely for the changing world, but with powers to apprehend the things unseen he hath prepared for those who love him. When Jesus answered St. Peter's confession of faith he said unto him: 'Blessed art thou Simon Bar-Jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.' "We have the power of receiving the direct influence of the guiding, teaching, loving Spirit of God. The development of the higher nature, the power to receive a revelation in this present world, is measured by our love for God. And love for God implies a striving to be pure and true and obedient to his commandments and calls for adoration, thanksgiving and prayer and an earnest seeking after all other means of grace or strength for the spiritual life. "We thankfully recognize the marvelous capacity which is inherent in the ear and eye and heart. They are evidences of divine wisdom and goodness, but they point to a seeing and hearing power, to an imagination and affection that is an everlasting gift, for we can but believe that after the fleshly eye and the ear and the heart have turned to dust, we shall forever enjoy the beauty, the harmony, the love, of eternity."

Thoughts Are Things.

By saying thoughts and other things is as much as to say that thoughts themselves are things, and that is just what I mean. When Lord Byron says: "Thoughts are things, and a small drop of ink, falling like dew upon a thought, produces That which makes thousands, perhaps millions think." he is evidently referring to the old-fashioned metaphysical conceptions, according to which, there are no things or substances except thoughts or mental images. But all thinking is impossible without including a material as well as a spiritual side. A clear-minded person can produce a thought, and a substance which can be caught on sensitive paper in the forms of triangles, squares, houses, etc., just as he may choose to have them. Some time ago the New York Journal photo-engraved a number of these thought-forms and placing them by their real subjective forms as given by a draughtsman, found they were nearly correct. In the same way the spiritual and phrenal forces formulate the images of the outer world as well as of all thoughts and sensations and imperceptible things that are not of the material world. This wonderful sensorium covers the front and upper-front region of the brain both parts of which are called the Sinclipt, and although using to a certain extent the outer brain while we dwell in our earthly bodies, we may know that these amazing subtleties must find their principal home in the psychic brain. This idea of the sensorium, shows it to be the real book of life, the picture store-house of memory for the world and especially for the world to come. If thought can thus send out a stream of substances which can be collected on sensitized paper, it is very easy to understand how a magnetic mental healer by getting into rapport with a patient at a distance can project a force which will cure disease. If the patient in this case however, does not possess more or less of a psychic or sensitive nature, he will be unable to receive the force, and some other process will prove more effective. Some powerfully magnetic healers who are able to practice absent healing with much success, will advise to teach others to do the same thing. This is on a par with the course which Hutchings took when he proposed to teach other people to become lightning calculators like himself. After the students had paid their money and tried their best to equal their master, they found that Mr. Hutchings could add an example five times quicker than they could even see the figures, for to tell the truth he was a psychomotor and they were not. I have received Vol. 3 of the Encyclopedia of Death, and Life in the Spirit World, issued by The Progressive Thinker Publishing House. I have been surprised and delighted to find so much of thought, cheering and exalting in one book. This is a book for making Spiritualists still more spiritual and a book also for our church people who are generally so much in the dark about the whole destiny of man as he passes into the higher life. It includes articles from the Rev. M. J. Savage, W. P. Phelon, M. D., Jas. C. Underhill, J. O. Barrett, G. W. Kates, my former student, William Emmette Coleman, J. M. Peebles, M. D., Dr. Dean Clarke, Chas. Dayburn, Cora L. E. H. Willis, Hudson Tuttle, Dr. Fred L. H. Willis, Moses Hull, Dr. C. W. Hilden, Carlisle Peterslee and several other excellent writers. H. V. Swearingen, A. M., M. D., has quoted a large number of beautiful passages from eminent authors, which is a department of the book of great value. In the same book there is one position taken by an able writer which does not seem to be properly analytical, and as some others are using the same terms as expressing the foundation of all life, a few words would be appropriate. Speaking of the formation of the true writer says: "There were just three facts in nature, with which the Great Experimenter must work as his raw material. They were matter, force and intelligence." In another place he calls these "distinct entities." According to this, force must be distinct from matter. But in the whole known world forces are exhibited in currents of waves of water, in the sweep of wind or gases or steam and these are all departments of matter. Why speak of force then as something distinct, an entity by itself? Reasoning from the known to the unknown, we must include some grade of matter, for the universe is in harmony with itself. Within this matter, we perceive that there is some all-penetrating and almost infinitely refined substance which we call spirit. In working out the problem of atoms which constitute the true department of matter, I have found that no force or action of any kind is possible without the co-operation of spirit; in other words that the union of spirit and matter is absolutely necessary in all things. Force then includes matter and spirit and judging from all examples in nature, goes forth in fluid form. Intelligence results from a physical brain kindred by mental and spiritual forces, these very ethers themselves being composed of both matter and spirit. The universe then consists of these two great divisions of matter and spirit, differentiated into all their boundless forms of manifestation. Death Defeated, or the Psychic Secret of How to Keep Young. By J. M. Peebles, M. D. This is a book witty and racy like all of Dr. Peebles' writings and containing thousands of facts drawn from various parts of the world and multitudes of critical points and opinions against flesh-eating and wrong methods of life. There is an immense array of points that the people are in dying need of understanding. Occasionally some will consider him a little extreme in sending out his edicts against so many

A PLEA TO ALL SPIRITUALISTS

To the Spiritualists of the United States I send my greetings and best wishes. We are all engaged in the cause of truth for the purpose of enlightening the people and demonstrating to them that we are immortal beings and are in direct communication with the world of spirits. In no better way can we produce the evidence of our belief and knowledge than by assisting the spiritual press in its efforts to accumulate the facts that can be had in this grand work of spiritual communion. When the editor of The Progressive Thinker first contemplated the commencement of this formidable work, his dream was to give to the world a large weekly paper at a less price than had ever before been believed could be accomplished. He went about his work with the determination to make a success of it. He put the price at one dollar a year, and has kept on improving the paper up to the present time, and now behold it! Look at the vast army of correspondents he has from all parts of the world. Men and women vie with each other in striving to do the most good in assisting the people that they have all the evidence at their command to prove that all human life is immortal and also progressive. But the dream of the editor did not end by giving to the world the best weekly paper at the smallest possible price, but now he is adding to thousands of books written expressly for the cause of Spiritualism. These books contain much valuable information. A list of these books can be found in each number of The Progressive Thinker. I write this open letter to the readers of The Progressive Thinker wholly without the knowledge or consent of the editor, and I do truly hope he will not fail to give a place in his paper. Now, my dear friends, both men and women, let us all unite in one grand effort to bring the weekly circulation of The Progressive Thinker up to at least one hundred thousand subscribers! Remember that our friends in the spirit world are more interested in this work than we are and every dollar that we invest will be returned with interest when we enter the spirit world where we will all assemble sooner or later. Death of the body is just as inevitable as life is essential to our greater happiness in the future. Much of our happiness in the upper world depends on the amount of good we do in this world. If God has any respect of persons it will be manifested towards those that have accomplished the most good in this world. When we realize that we have all the facts at hand that will demonstrate the truth of immortal life, what more can we do than to assist and instruct others in the same glorious truths. Go out, my dear brothers and sisters, each one of you and get all the subscribers you can for The Progressive Thinker. I am not engaged in any begging scheme for I am doing all that I ask you to do, and if we do not succeed in extending the list to one hundred thousand for a Christmas presentation to the editor of the best and cheapest Spiritualist paper, to say nothing about the value of the premium books we get, which are more valuable than the dollar we send. Minneapolis, Minn. DR. WM. CLEVELAND.

SPIRITUAL SEANCE.

Messages Delivered from the Living.

Mrs. Maud L. Freitag's Vigorous Response.

It is said that Mrs. Maud von Freitag, the Spiritualist medium who has been giving public seances in this city for the past few weeks, delivered messages from fictitious persons and persons who are living to those who sent up names of that character last Sunday evening. Mrs. von Freitag's method is to cause persons in the audience to write names of deceased persons on slips of paper, have them collected by others and brought to her. After that she delivers messages from the departed ones to the writers of the notes. Last Sunday, Clarence Porter, of the firm of Porter Bros. & Hackworth, sent up six names which he says were all fictitious and all of the given names were "Lewis G." For instance, Mr. Porter says he sent up the name of "Lewis H. Flanney," "Lewis G. Hill" and four others, all of which were fictitious. Mr. Porter was seen this morning and said that Mrs. Freitag called the name of Lewis G. Hill, which Mr. Porter had written, and asked who recognized the name. Mr. Porter says he arose and Mrs. von Freitag said she saw a spirit just in the rear of Mr. Porter. Mr. Porter says that Mrs. von Freitag delivered a message from the mythical Lewis G. Hill, stating that he was a thousand times happier than when he was on earth in Ottumwa and more to the same effect. She then asked Mr. Porter if he desired his message returned, and upon his signifying in the affirmative, she sent a note from Lewis G. Hill and gave it to Mr. Porter, who emphatically says that he never knew Lewis G. Hill nor even heard of anybody by that name, that he remembers. Emmet Work sent up a name of a young man who now resides in Keosauqua by the name of Blackford. Mrs. von Freitag, it is said, also read a message from him sent from the spirit world, whereupon Mr. Work proclaimed that Mr. Blackford was very much alive. It is said that Mrs. von Freitag in scathing terms denounced the imposition that had been practiced upon her—Ottumwa (La.) Courier.

MRS. FREITAG'S REPLY.

The following is the letter in which Mrs. Freitag presents her side of the case: "An article appeared in Tuesday's Courier in regard to the messages delivered at one of my seances from persons who are living and responses being given to fictitious names. Now, that one of the four hundred people within sound of my voice Sunday night will remember that after the lecture and before the ballots or folded slips of paper were collected and placed upon the table, I made a clear statement in regard to the law governing this phase of the phenomena of Spiritualism by saying the process of death does not change character; the student does not become a saint in the twinkling of an eye simply because he dies, but retains many of his characteristics for a time after passing to the other world. Only through progression can he become perfect. Consequently there are a great many spirits who exist in a state of ignorance and comparative darkness some time after leaving the body. These we call 'personating spirits.' They can not manifest to a person who is absent from the seance, but their investigations and who understands the law of spirit return but if the door is opened by a dishonest thought, if fictitious names are written, or names of living persons are given, it sometimes occurs that a personating spirit will assume the name written upon the slip of paper, announce himself to the medium's guides as an honest spirit, present himself to the medium, demand attention, and thus give to the seer what he is searching for—dishonesty. I have reliable information that Sunday night there were at least forty fictitious ballots upon the table, some person showing their high order of intelligence, even called upon a dog. In such an atmosphere, under such conditions, what can one expect save that lower forces will manifest to them. A number of fictitious ballots were rapidly selected after the two personating spirits had responded, as any number of people can testify. The forces concentrated every energy to have them laid aside that intelligent and loving spirits, who were anxiously awaiting an opportunity to communicate, might be allowed to do so. Let the person who wishes to honestly investigate prepare himself for this investigation by endeavoring to learn something about the law that governs spirit return. This he may do by a study of the philosophy. I am more than sorry that I can not at this time hold another meeting, but on account of sickness in my home, must return at once. Will, however, be back to Ottumwa in all probability, one year from date. Spiritualism is to me a science, a truth, a religion. Though I have to fight every inch of the way, I shall remain in the work, because I know it is knowledge beyond all price, and I want others to share this knowledge with me. "MRS. MAUD L. FREITAG."

GOD—CONSTITUTION.

Important Thoughts on the Subject.

DENUNCIATION OF THE ATTEMPT TO INTRODUCE RELIGIOUS BELIEF INTO THE CONSTITUTION—LETTERS TO THE NEW YORK SUN.

The Rev. James M. Boddy says in his letter in the Sun to-day on "God and the Constitution": "Now, unless a man has mental myopia, he should know that a Constitutional recognition of Deity does not necessarily imply the recognition of the church. Nor does the recognition of the Deity imply a recognition of the creeds of the Christian church. I presume the reverend gentleman cannot imagine himself as suffering from 'mental myopia' in the slightest degree, and his line of reasoning might 'deceive even the very elect,' providing they were as ill-informed as he seems to be concerning the actual words these Constitution thinkers wish to insert therein, which are bracketed ones: "We, the people of the United States [acknowledging Almighty God as the source of all power and authority in civil government, the Lord Jesus Christ as the ruler of nations, and His revealed will as supreme authority in civil affairs. One of its advocates made what he called a clear statement of the parties in this debate agree substantially in these two things: First, that the Constitution is a secular document; and second, that the facts in our life are Christian; but the one party claims that a secular Constitution is right, and that it ought to remain so, and that all the facts in our national life should be brought down to it, viz., abolish Government chaplains, pray in Congress, Bible in the schools, etc. The other party contend that every Christian feature shall be maintained, and ask that the Constitution be amended so as to secure all such features." The chairman of the committee brought this out even plainer by asking one of the Christian speakers what he meant by the revealed will of Jesus Christ. The speaker answered: "The Bible." Then this colloquy occurred: "The Chairman—'Then you wish the Constitution to recognize the Bible as supreme authority in civil affairs, do you not?' "The amendment was opposed by the president of the American Secular Union and Free Thought Federation, some individual freethinkers and by Spiritualists, the Seventh Day Adventists and a Jewish rabbi and a Unitarian preacher. It was their common agreement that the amendment not only put religion as a universal matter in the Constitution, but it also put in a definite religion—the Christianity of Jesus Christ. By acknowledging Christ as the supreme ruler of nations it threw out of court entirely the Jews and the Freethinkers. "The Rev. Mr. Boddy is very ill informed in this matter is not surprising, for very few newspapers have reported these hearings or printed the proposed amendments. E. M. MACDONALD, New York, July 24.

AN ASSURANCE.

A pardon is given to the soul who repents; The return of his children God never re-sents, But beckons them to Him, to share in His love, And dwell safe from harm, in the mansions above. He never will send from his care for a day, His children, whose weakness has led them astray; He will gather them home from the uttermost parts Of the world, to bind up their poor, broken hearts! He will show them new ways to atone for the past, That they may rejoice in His kingdom at last! But thrice blest are they who live for Right's sake, So that they shall have no atonement to make. HELEN M. SWAN, Roseburgh, Mich.

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Christian Against Heathen.

The Christian nations are horrified at the atrocities in China. The Emperor of Germany said: "I shall not rest till China is subdued and all bloody deeds avenged," and the cry for vengeance and the destruction of China is going up from all "Christian nations." The Christians should not forget that recent bloodshed in China was not caused by the government but by the Boxers who are in rebellion against the government. We should not forget that for several years there has been a great deal of talk in Europe about selling up China and parceling out her territory among Christian nations. The Christian missionaries have for years advocated that policy. The proposed method of "Christianizing China" has excited the people of that country and they are now trying to eject the foreigners from the country. Christian nations should not forget that they sometimes have rebellions and atrocities at home. The German nation shed rivers of blood and Russia horrified the world because of the atrocities perpetrated on the Hebrews; the streets of Paris a generation ago were glutted with blood shed by mobs and the guillotine; Christian England has spilled rivers of blood and she is now engaged in wholesale killing of the Christian Boers for territory and gold mines. In the United States we mob Chinamen, and burn negroes at the stake, and in New Orleans a few years ago, lawlessly shot to death a lot of Italians. At Hazelton, Pa., at Homestead, at Buffalo in Idaho and at other places working men were shot down like dogs for striking for better wages. Confucius, the great Chinese prophet, said: "Do not unto others what you would not have them do unto you," and Jesus said: "Love one another, turn neither to the right nor to the left, and hate them as ye love the Lord." Christian nations should not forget that they have invented the compass and printing and gave the world many inventions. If she were to send her missionaries to the Christian countries and threaten to slice up their territory and destroy their institutions, and plant Confucianism where Christianity now exists, I would expect to see "Christian Boxers" lustily John Chinamen out of the country with neatness and dispatch and kill him if he hesitated long as to the order of his going. It would not be a bad idea for "Christian nations" to first cast the blame of their own evils and then they might see more clearly how to extract it from the eyes of the "heathen China." R. A. DAGUE.

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About the Size of It.

A Presbyterian organ—has made a grand discovery, and if it would act in harmony therewith good would follow. It says:
"The chief reason why people do not go to church is because they have no interest in Christ or the life to come. People would rather go to see Jesus perform one miracle than to save ten thousand souls. Not only did the contemporaries of Paul's day fail to attract toward him, they drove him out of their cities. Present it in whatever way you will, religion has no attractions for the irreligious. There have been times when, and there are yet places where the pressure of public opinion forces unspiritual persons to attend church, but there never was a time when, and there will never be a place where, such persons may be expected to attend of their own will."
Jesus taught his followers to take no thought for the morrow. The consequence was, his disciples were beggars and subsisted on the toll of others. Tramps are not popular in this age, so the boss tramp has fallen into disfavor. And "the life to come," consisting of eternally glorifying the occupant of a throne, with no intellectual employment, is not very attractive to the educated.

The feats of the prestidigitator are miracles to the ignorant; but they cease to be such to those who know Nature never changes its course at the caprice of any man. Romancers lie, true science never.

Yes, there were persons too intellectual in Paul's day to welcome his insane visions following a sunstroke as gospel truths, and as they saw him leading the rabble away from productive labor into mendicancy, so they treated him as the police in prosperous cities of today are in the habit of doing to Mormon elders, and drove him out of town.
True, religion has no attraction for those who know the falsity of its teachers. People may attend church under the pressure of public opinion, but they have no respect for its follies. Though dragooned to listen to diatribes against evil and sin, and to hear of the plaudits for an earth-born God, in private they ridicule the dream and the dreamers, and have no respect for their shallow faith.

Hypothetical.
Suppose, if such a preposterous idea is supposable, that instead of Christian missionaries to China it had been Spiritualists, or Agnostics, or in fact any faith other than Christian, as Jew or Mohammedan, is any one so foolish as to believe the American government, as now administered, would trouble itself to send its fleets, its armies, and its munitions of war for the protection of its heretical subjects? Would not the powers that be declare in a moment: "If the propagandists of such sentiments engage in the task of trying to convert distant people to their views they must do so at their own peril? This government was not founded in the interest of any religion, but to advance the material prosperity of the entire population."
But this self-evident postulate does not seem to apply when the dominant religion is antagonized.

A few years ago we were threatened with a Turkish war. In a revolt of Christians against the constituted authority some missionary property was destroyed belonging to foreigners. Immediately the whole Christian world was in a tumult, and wanted their respective governments to suppress the Turk and wipe out the cause of the war of nations. The clergy were the loudest in condemning officials, some even demanding the impeachment of the national executive for not blocking Turkish ports and making reprisals.
Well, it does make a difference whose ox is gored, as we see in many relations of life, but eternal justice may not make the same distinction as does the sectarian who fancies all the world may be made for his special pleasure.

Woman Is Victor There.

There are regions, says an exchange, where women rule and they seem to do so very satisfactorily. Among the Nalars, on the Malabar coast of India, woman's power is autocratic and absolute. These husbands are indeed "of no importance," being mere incidents in the social organization, and are won and divorced at will. Woman frames and administers the laws under which men live, and through her is the descent of property, which he may earn, but not own. The rice field is the scene of his activity, and if he shows himself to be indolent and frugal and capable of maintaining a family some Nalar maid will ask him to become her husband.

Getting at the Facts.
It is very just to mention the fact that the Baptists, as a denomination, have always favored the divorce of church and state. They experienced the persecuting spirit of the other evangelical churches in the early settlement of New England, and from this fact, perhaps, they have been more tolerant of others than any other orthodox denomination. Adoniram Judson, their first missionary to Burmah, throughout his long service, so conducted himself as to gain the confidence and esteem of those among whom he labored.

Rev. R. S. McArthur, in the Calvary pulpit of Chicago, on the 22d ult., with the text, "Why do the Heathen Rage?" was so just in regard to our Chinese troubles, we are anxious to place him on record by copying a few extracts from that discourse. He said, after declaring those who confine themselves to preaching the gospel, and stand aloof from civil functions as in no way responsible for these revolts, but—
"Those missionaries who combine civil authority with their religious instruction are partly responsible for the condition of things in China. More than 300 years ago in Japan the Roman church persecuted the Japanese who refused to accept their doctrine. At this moment similar things are at work in China. Bishops of theirs have titles which excite the jealousy of the Chinese."

"Some missionaries actually sit as justices in civil cases and impose fines, and other temporal penalties. They surround themselves with all the dignity of kings, rulers, and the native heathen do not distinguish between the ecclesiastical and civil rule."

"The result is an anti-foreign feeling. An anti-foreign spirit has been developed, and no one can help but see that the first attack is made upon the missionaries who have assumed to exercise civil power."

"I was in China five years ago this month, and many of the conditions I examined on the spot. I also have the testimony of missionaries on the ground at this moment. They declare the bishops secure the release of their converts when brought before the courts, and that the authority of the French consul is often invoked to emphasize the demands of the priests and bishops."

"The same thing is going on in the Philippines at the present time. These things lead to war. The war with Japan put an end, for the time being, to a contemplated uprising of Boxers. Only missionaries who confine themselves strictly to their religious duties can do any good. Those who do not so confine themselves only provoke uprisings on the part of the jealous Asiatic."

Agreeing with this position of Rev. McArthur is a statement of Rev. Dr. Halsey, secretary of the Presbyterian Board of Foreign Missions, who on the same day declared:

"The missionary has had his share in fomenting this trouble and must bear his share of the blame. Some of the missionaries have been politicians as well as Christians, and their grasping, selfish attitude has helped to bring about the present condition."
"The whole Roman Catholic propaganda is political as well as religious. This has been prominently exemplified only recently in the Philippines, where all the influence of that great church of ages was used for self-aggrandizement. So it is in Peru, Chile, and Brazil. There missions are simply monasteries of the middle ages over again."

"In China the Roman Catholics have suffered first because they meddled with Chinese politics. Minister Wu said: 'You would not tolerate a band of Chinese missionaries coming to New York and preaching Confucianism and meddling with the government.'"

Bounteous Earth.

How is this, from that old Pagan, Pliny, the Naturalist, who was a very voluminous author near 1900 years ago, and perished in the volcanic eruption of Vesuvius, in the year 79 when Pompeii was buried in ashes. He knew nothing about the Christian religion; but he thought and wrote like a modern philosopher, though he was clearly agnostic:

"The waters deluge man with rain, oppress him with hail and drown him with inundations; the air rushes in storms, prepares the tempest and lights up the volcano, but the Earth, gentle and indulgent, ever subservient to the wants of man, spreads his walk with flowers and his table with plenty, renews himself in every good creature to her care, and although she produces the poison she still supplies the antidote; though constantly teased more to furnish the luxuries of man than his necessities, yet even to the last, she continues her kind indulgence, and when life is over she plausibly covers his remains in her bosom."

Pliny's idea of God fits into present thought. He said:

"God is what Nature is. God cannot do what Nature cannot do. He cannot think, feel, make, or create anything, nor raise the dead to life, nor cause one who has lived never to have lived at all, or make twice ten anything else than twenty."

Had Pliny lived to-day, and been in possession of modern facts, he would have been a very zealous Spiritualist.

Who Is the Barbarian?

Said Emperor William on the 28th ult., addressing a body of his troops just starting for China:

"If you close with the enemy, remember this: Spare nobody. Make no prisoners. Use your weapons so that for a thousand years hence no Chinaman will dare look askance at any German."

That may be the Christian way of acting, but, verily, it has the ring of the savage, as related in Numbers 31:17, 18, who credits the direction to "the Lord," "Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him; but all the women children that have not known man keep alive for yourselves."

Tears for the Man.

—Humanity justly weeps as it reads of the barbarities cruelly inflicted on the objects of Chinese hate who unwisely intruded themselves on a people who had no sympathy for their teaching. The tear is for the man or the woman, not for the propagandist of a creed or a system of religion which of itself is only the reflection of an ignorant and rugged age, no way advanced beyond that of the China of to-day.

We shudder at the thought of missionaries being stripped of their clothing, chained to stakes, jabbed by sharp-pointed sticks, slowly strangled, melted lead poured down their throats, the body writhing in agony, then cut to pieces with knives, the parts consigned to the flames. We are half inclined to deny relationship as human beings with such brutal assassins. But we must not forget this action is the product of a species of insanity paralleled by burning the negro on a Southern plantation for some real or imagined wrong.

The Chinese savagism is no greater than that practiced by Christians on other Christians with slightly varied views during the latter part of the Middle Ages whose innumerable instruments of torture are still preserved in the great museums.

The unfortunate and learned Hypatia, a philosopher and a teacher of mathematics, torn from her chariot on the way to her academy in which she taught, stripped of her clothing, pelted with clubs, murdered, the flesh scraped from her bones by Christian monks, acting under direction of Bishop Cyril, now canonized a saint, always rises before us as we think of the orgies of human devils on their defenceless victims.

We have no apology for Chinese lunatics any more than for Christians acting under similar impulse. Our hatred is for the act and not the low grade of civilization which will tolerate such aggressions. We find the germ of such aggressions against the race in all the prevailing religions, liable to lead to scenes of slaughter at any moment. While they exist violence and bloodshed will continue daily occurrences.

Savage man invented his gods, and fashioned them in wood and stone. He clothed them with the attributes of the tyrant and the oppressor. These were changed in process of ages to a huge man in the low grade of civilization which will tolerate such aggressions. We find the germ of such aggressions against the race in all the prevailing religions, liable to lead to scenes of slaughter at any moment. While they exist violence and bloodshed will continue daily occurrences.

When Pagan and Christian shall rise above the childhood notions of a monster being, representing the vices and passions of his race, and shall formulate a creed in strict harmony with the incalculations of Nature, then wars and violence, and bloodshed will cease. The Gods are only the reflection of the people who worship them; jealous, revengeful, cruel, tyrannical, repentant, as are their makers; merciful, kind and loving as civilization advances. Civilize the world and a barbarian God will give place to a civilized one. Then wars will cease and the nations of the earth can thereafter dwell together in peace and harmony.

Danger from Priests.

From this until November the party press will limit its labors to the supreme task of convincing the dear people that on the election of its candidate for the Presidency depends the safety of the Republic; that all other questions should be subordinated to assuring the defeat of the opposition candidate, and the elevation of its own. An old fellow at our elbow, very zealous in 1840 for the election of "Tippecanoe and Tyler, too," was told by his employer:

"Young man, you have a greater interest in, and may be more affected by the election of a constable than in the election of a President."
Sixty years of subsequent observation has convinced him his then aged friend was correct. Parties come and go, each in turn playing its part in the drama of life, each zealous to convince the voter that his party is right, and all other parties are wrong; but the government continues to move forward and will regardless of the party in power. Danger comes from the intriguing, hypocritical and demagogical clergy, ever cunningly striving to undermine the foundations of a free government, by substituting a theocracy, with themselves as special agents, in place of that established by the people.

By Letter from India.

In a private letter from J. A. Balfour, Esq., Bombay, India, of date June 23, he writes:

"We are having a very hot time here during the last few days. The long expected monsoons were much delayed. We generally have the first burst of the rain for the season from the 10th to the 12th of June; but have had nothing to date. It is hoped next month will make up for the want of rain this month, else what a fearful time we shall have."

"As you know, the famine is simply terrible throughout India. Thousands are dying. About 80 per cent of the cattle have been destroyed for want of food and water—simply died. It will take years to repair the damage already done by the pestilence."

"And as usual every man is getting in his deadly work. Its ravages are horrible among the famine-stricken men, women and children—poor, emaciated, tottering skeletons, dropping and dying along the roadsides, in spite of all the efforts of the government to help them. Their corpses are frequently eaten by wild beasts."

"The mortality at Godbra (?) when the cholera was at its height, was terrible—1,500 bodies were burned on one 'work' in four days! Think of that, at one station alone!"

Do hope we shall have a good, rainy season this year. It will mean life to millions of poor humanity."

Later advices by cablegram show 6,281,000 sufferers are now on the relief list, and that rain has fallen in some districts, but is greatly needed in others.—Editor.

It Is the Old Method Revived.

Rev. C. H. Parkhurst, in a late pamphlet entitled "Guarding the Cross with Krupp Guns," is very severe against what he claims is a new policy for spreading Christianity. In this the elder is mistaken. It is the old policy revived. All the countries of Europe outside of Rome were subordinated to the domination of the Pope by various methods, and history takes us up behind the scenes and presents a frightful view of the triumphs of the cross in its armed aggression on older religions which it designated as Pagan.

An Angel of Light—Dire Predictions.

The death of Charlotte Mulligan, a philanthropic woman of Buffalo, says the Chicago Tribune, was recently announced. Though comparatively unknown to public fame her death will be mourned by thousands whom she had helped. For many years Miss Mulligan had worked among criminals, discharged convicts, tramps, and disreputable men of various kinds with extraordinary success. She was a woman of rare executive ability and possessed remarkable capacity for controlling and governing persons belonging to these classes. She began her philanthropic career in her seventeenth year by conducting a Sunday school for boys, but of late years devoted her time to men of the class above described, for whom she founded a home, at first upon a small scale, but gradually enlarging it until it became one of the largest charitable institutions in Buffalo, and known all over the country among "the submerged tenth." It is said that she has helped over 100,000 homeless and disreputable men, reforming many of them and helping to give them a start in life. She is known as "Miss Mulligan's men," and are proud of the appellation. Her work has not been limited to charity. For twenty years she had been the musical critic of the Buffalo Courier and exercised a wide influence upon art as well as music. She also took a strong interest in the advancement of woman and founded the Twentieth Century Club in her city. But the work of her life in which she was most interested was the rescue of the unfortunates and criminals among men, and in this noble work she was wonderfully successful, while shrinking from publicity and deprecating the world's applause. Death has ended her philanthropic work and her place will be hard to fill, for the combination of qualities which she brought to that work is rare. Surely upon her grave-stone should be inscribed, "She hath done what she could."

We have always claimed that it is only by an angelic world, that can approach closely to the angel world. Belief in this or that cult or sect sinks into utter insignificance when compared with the noble work of Charlotte Mulligan. It seems pitiable to see so much preaching, so much forensic effort, and so much expenditure of capital to promote this or that cult or sect, while there is so little effort in the direction of humanitarian work. It is far better to raise one sinful soul into the light than it is to give birth to a new sect or cult. God, who created the world by this way, can the world be redeemed and the masses placed on a higher plane. There is work to do in order to save our country from the ruinous prophecy made by Lord Macaulay in 1857. When writing to Henry S. Randall he said:

"You are surprised to learn that I have not a high opinion of Mr. Jefferson, and am a poor man. I never saw a line, and that I never in Parliament, in conversation or even on the hustings—a place where it is the fashion to court the populace—uttered a word indicating an opinion that the supreme authority in a state ought to be entrusted to the majority of citizens told by the head; in other words, to the poorest and most ignorant part of society. I have long been convinced that institutions purely democratic must sooner or later, destroy liberty or civilization or both."

"You may think that your country enjoys an exemption from these evils. I will frankly own to you that I am of a very different opinion. Your fate I believe to be settled, though it is deferred by a physical cause. As long as you have a boundless extent of fertile and uncultivated land, your laboring population will be far more at ease than the laboring population of the Old World, and while that is the case, the Jeffersonian policy may continue to exist without causing any fatal calamity. But the time will come when New England will be as thickly populated as old England. Wages will be as low and will fluctuate as much with you as with us. You will have your Manchester and Birmingham, and these Manchester and Birmingham hundreds of thousands of artisans will assuredly be sometimes out of work. Then your institutions will be fairly brought to the test. Distress everywhere makes the laborer mutinous and discontented, and inclines him to listen with eagerness to agitators who tell him that it is a monstrous iniquity that one man should have a million acres and the rest of the world be poor. In bad years there is plenty of grumbling here, and sometimes a little rioting. But it matters little. For here the sufferers are not the rulers. The supreme power is in the hands of a class, numerous indeed, but select; of an educated class which is and knows itself to be deeply interested in the security of property and maintenance of order. Accordingly the malcontents are firmly and vigorously restrained. The time is not yet over without robbing the wealthy to relieve the indigent. The springs of national prosperity soon begin to flow again; work is plenty, wages rise, and all is tranquillity and cheerfulness."

"I have seen England pass three or four times through such critical seasons as I have described, and in such seasons the United States will have to pass in the course of the next century, if not in this. How will you pass through them? I heartily wish you a good deliverance. But my reason and my wishes are at war, and I cannot help foreboding the worst."

It is quite plain that your Government will never be able to restrain a discontented and angry majority. For with you the majority is the Government, and has the rich, who are always a minority, absolutely at its mercy. The day will come when, in the state of New York, a multitude of people, none of whom has had more than half a breakfast, expects to have more than half a dinner, will choose a legislature, and the question will be, what sort of a legislature will be chosen? On one side is a statesman teaching patience, respect for vested rights, strict observance of public faith. On the other is a demagogue ranting about tyrants, capitalists, and usurers, and asking why anybody should be permitted to drink champagne and ride in a carriage while thousands of honest folks are in want of necessities. Which of the two candidates is likely to be preferred by a workingman who hears his children cry for more bread?

"I seriously apprehend that you will in some such season of adversity as I have described do things which will prevent prosperity from returning, and you will not like people who should in a year of scarcity devour all the seed corn, and thus make the next year not of scarcity, but of absolute famine. There will be, I fear, spoliation. The spoliation will increase the distress. The distress will produce fresh spoliation. There is nothing to stop you. Your Constitution is all sail and no anchor."

"As I said before, when a society has entered on this downward progress, either civilization or liberty must perish. Either some Caesar or Napoleon will seize the reins of government with a strong hand or your Republic will be as fearfully plundered and laid waste by barbarians in the twentieth century as the Roman Empire was in the fifth. With this difference, that the Huns and Vandals who ravaged the Roman Empire came from without, and that your Huns and Vandals will have engendered within your own country by your own institutions."

THE BEAUTY OF SPIRIT RELIGION.

Spiritualism is so many-sided in its nature as to make the most attractive and truly beautiful religion that ever was vouchsafed to man. It stands for everything that is pure, good, and true in life; and emphasizes in particular the necessity of self-improvement in all departments of man's nature. Its teachings may be misapplied by the thoughtless, while the evil-minded may abuse the liberty it gives them to license for their acts, yet in itself its inherent principles of right, of justice, of integrity, of purity and nobility of purpose, make it stand forth as preeminently the most beautiful religious truth the world has ever known. It has always been a factor in the religious experiences of the race, and its phenomena have been at the root of every expression of religion the world has ever known. Only fifty-two years in its modern expression, yet it has signally blessed humanity among all nations of the earth.

It has proved that death is but change, and that conscious life goes on and on in the world of souls, unfolding as does the leaf from the bud, until it is face to face with truth and ready to do its predestined work. It has dried the tears of the mourners and soothed the pain of the afflicted. It has opened the gates of light and love that sorrowing mortals may behold the glories of the life beyond into which their dear ones have graduated. It has given the balm of healing to those who were without hope, and has taught mankind that the ills of the body can be conquered by the power of the soul. It has verily given all

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California a Graveyard of Spiritual Papers.

The Medium, of Los Angeles, in the issue of June 15, announces its suspension for an indefinite period, to enable the editors, Mr. and Mrs. Carlson, to recuperate their health. They are suffering from nervous prostration, consequent upon over-exertion and insufficient material support. This is the case with too many who are laboring for the good of humanity. We hope that our neighbors will resume the publication of their excellent periodical in the near future, under more favorable circumstances.—Religio Philosophical Journal.

We deeply regret that the Medium has been compelled to suspend publication; but as we have said before, California has proved a veritable graveyard for Spiritualist papers. The list of those which have expired in that state is far too long to be enumerated in our columns. There have been several first-class papers devoted to Spiritualism started in California, notably the Carrier Dove and Golden Gate. They could not be sustained, and went calmly down to the graveyard where many other like enterprises had preceded them. Ernest S. Green widely announced his effort in the realm of the occult and spiritual, yet his paper passed away prematurely, proving a dismal failure.

All these multifarious efforts were commendable in so far as an ardent desire existed to promote the cause of Spiritualism; but that alone is insufficient to sustain a Spiritualist paper. The angels, advanced spirits, can do but little to sustain an enterprise of any kind on the material side of life; yet we venture to say that spirit messages have had much to do in starting so many papers in California, which have met with an untimely death. It is a fact patent to every close observer, that it is difficult to sustain first-class reformatory papers in California. The Rocky mountains seem to shut them out from the East, and there they cannot get any foothold. While these barriers yield to Eastern publications which flood the Pacific coast, there is absolutely but a very little returning current. However good an occult or Spiritualist publication in California may be it can get no foothold in the East, hence its support must be meager. It is needless to conceal facts that experience has taught Spiritualists in California, that no Spiritualist paper can be a success there financially.

Startling Phenomena.

Music Without Instruments, and Independent Messages Given—The Dawn of a New Era.

To the Editor:—Enclosed you will find a copy of one of the many messages given independently through the mediumship of Mr. Oscar Ward, the young man mentioned in my former letter, who gave his consent very reluctantly, he does not care to be brought into notice. But as I am aware that he is one of the finest mediums in the country, I and a few others are urging him to make a practice of his gift. These messages are wholly the work of the spirits and are dropped in his presence. Music without instruments that can be heard as far as a piano, and voices that talk from one to two hours; in fact every known phase of mediumship has been improved upon in this young man. Spiritualists should investigate this medium's rare power, as I predict his time will be in demand ere long. He depends upon his labor for a living, and is not master of his own time, and can rarely be induced to hold a seance. The voices have been heard in the light with the medium in full view, and the seances for music take place in a perfectly bare room with sealed doors and windows locked. There is not the slightest chance for fraud, and messages are given in the departed one's familiar hand-writing. Sealed questions are also answered with seals unbroken, answers being inside the sealed envelope. Some of these men of science might do well to look into these manifestations. The guides say there is no limit to the manifestations that will occur when the development is where they desire to bring it. At times several voices speak at once. Music, voices, raps, bell-ringing and table-moving have all occurred at the same time. People here are not aware of the wonderful things that are occurring in their midst. A message on the spirit body is very instructive and places the description in such plain terms that all may understand who read. Poems of a beautiful nature are also among the messages. We few Spiritualists here are satisfied that we have the straightest way of communing with the other world that has yet been found. MRS. A. M. PENNEFEATHER. New Canton, Ill.

Spiritualism is so many-sided in its nature as to make the most attractive and truly beautiful religion that ever was vouchsafed to man. It stands for everything that is pure, good, and true in life; and emphasizes in particular the necessity of self-improvement in all departments of man's nature. Its teachings may be misapplied by the thoughtless, while the evil-minded may abuse the liberty it gives them to license for their acts, yet in itself its inherent principles of right, of justice, of integrity, of purity and nobility of purpose, make it stand forth as preeminently the most beautiful religious truth the world has ever known. It has always been a factor in the religious experiences of the race, and its phenomena have been at the root of every expression of religion the world has ever known. Only fifty-two years in its modern expression, yet it has signally blessed humanity among all nations of the earth.

It has proved that death is but change, and that conscious life goes on and on in the world of souls, unfolding as does the leaf from the bud, until it is face to face with truth and ready to do its predestined work. It has dried the tears of the mourners and soothed the pain of the afflicted. It has opened the gates of light and love that sorrowing mortals may behold the glories of the life beyond into which their dear ones have graduated. It has given the balm of healing to those who were without hope, and has taught mankind that the ills of the body can be conquered by the power of the soul. It has verily given all

The foregoing is a copy of one of many original messages that come independently of the medium, Oscar Ward, being printed on various kinds of paper. MRS. PENNEFEATHER.

Misled by a False Faith.

A late writer, of course bearing a large old-time orthodox stripe, hearing so much about a played-out hell, thus inquires, and remarks:
"What has become of the diabolical characters recently deceased if hell has been, as it is asserted, abolished? Nowhere in gospel or epistle is there such crime laid to Satan himself as the diabolical paper publishes every morning. A man has recently executed in one of our states who had committed more cruelties against women and children in one year than all the like wrongs told of the devil in the whole Bible. 'If hell has been closed,' the writer says, 'we would like to ask where that man went, so that we can go somewhere else.'"

That writer is laboring under the grand mistake taught by the church, that wrong is eternal, and as such deserves eternal torture. Were he to look upon vice as an outgrowth of the mortal condition only, ending with the physical body of which it is a constituent, the disordered spirit entering its new sphere of being and of action, disincumbered of all the incentives to lie; steal or murder to gratify the needs or the passions of mortality, he would take a different view of the subject than that indicated in the extract. As we understand it, death is a birth into a new life. When freed from the body the disentrained spirit does not rest in the tomb, but is welcomed into what with us is an invisible world, by a multitude of those who have entered the new life in advance of him, who take the new arrival in charge and lead him forward to higher and still higher planes of being, ever advancing, never retrograding, with worthy examples and beneficent enticements all around him. Thus circumstance we apprehend the writer, so anxious for a hell to punish wrong, will be content to dwell with the late reprobate who swung from the scaffold to glory, now filled with remorse because he had been falsely taught that "hell" was the key which unlocked the heavenly portals, while doubt and unbelief were the broad roads to endless woe and undying pains.

To Write a Bible.

Rev. A. M. Ribbany has startled Mendenhall, Mich., by announcing that he will withdraw from the Congregational church and write a Bible to suit himself.—News Item.

The Word Bible is the Latin for book.

Its sacredness and its inspiration are fanciful. God inspires every author as much as he did those who wrote the Gospels, or the Prophets, or the Pentateuch. If Rev. Ribbany is educated, as his ambition to write a book would suggest, he has as good a right to assume to be inspired of God as had Moses or any other man. Living in a code of laws for the guidance of courts, accumulated wisdom of possibly a thousand years, certainly not three thousand and more years, as claimed by churchmen, we may expect a pretty good production at his hands, unless he has the swell head, like a Justice of the Peace we knew in the long ago, in which he insisted he could write in one day a code of laws for the guidance of courts superior to all the compilations then extant.

Our Bible: Who Wrote It? When? Where? How? Is It Infallible? A Voice from The Higher Criticism. A few thoughts on other Bibles.

By Moses Hall. Of especial value and interest to Spiritualists. For sale at this office. Price \$1.
We are trying our best to establish libraries in every Spiritualist family of the United States, hence we are offering Seven talismanic books as a premium. These 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 \$2.35, when ordered in connection with a year's subscription to The Progressive Thinker. Read our premium announcement carefully.

The Progressive Thinker and Its Premiums.

To the Editor:—I notice that my time is most out, and I enclose the money for another year. You are making a splendid spiritual paper and publishing house, and I am glad to give you credit for all. I am glad, too, of the harmony among our spiritual editors, and I hope and think it will continue. It is wrong for some to say that our cause is growing dark for the private circle and the general activity of our angel friends are making the beams bright, and all the earth, too.
You are making such a splendid offer in premiums that I must improve this chance, with thanks. I not only send my spiritual papers to various parties (and I take several of them), but I want to circulate as many books as possible, and give books to some. "Cheap books" for "the million" is my desire. The papers and books are the right hands of angel friends to enlighten this world! Enclosed I send you the three dollars and thirty-five cents (\$3.35) for your seven premium books and for your paper another year. A HAMMOND. Hot Springs, Ark.

ONE OF THE "GRANDEST BENEFITS."

To the Editor:—Enclosed you will find money order for \$1.25 for The Progressive Thinker one year and Vol. 3 of the Encyclopedia of Death, and Life in the Spirit World. This will make three volumes of that work, which I consider worth ten times the price. If you are not giving your readers one of the grandest benefits, I don't know who is. Every Spiritualist should know so grand a paper, let him be ever so poor. Lexington, Wash. F. W. SCOTT.

BOOK REVIEW.

Echoes from Shadow-Land. Agnes Proctor. The Alliance Publishing Co., New York. 75 cents.
The author received these really poetic effusions clairvoyantly, from one claiming to be the spirit of Adah Isance Menken, known as the author of "Inferella." These poems are certainly strikingly characteristic of that author's style and peculiarities of thought, in poetic diction and quality.

W E are trying our best to establish libraries in every Spiritualist family of the United States, hence we are offering Seven talismanic books as a premium. These 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 \$2.35, when ordered in connection with a year's subscription to The Progressive Thinker. Read our premium announcement carefully.

INVOCATION.

Our infinite Father and Mother in all love and sweet-
ness filling the world with its varied blessings, giving us
light and shadow, the glory of the morning and the peace
of the twilight, the solemn and sacred rest of night, we
turn our faces toward the morning's gladness and lift our
hearts in thanksgiving. We turn them toward the peace
that cometh in the twilight, and feel that goodness fills
our lives. We stand beneath the solemn arch of night
and lift our faces heavenward with the sense that Thou
art everlasting in thy love and that beyond the shadows of
our world and its strange changes, its light, its glory, its
darkness and its drear, the worlds of thy magnificence and
truth stand in the light that hath not shadow upon the land
or sea; that there in the Eternal City waiting for the souls
of men is that sweet radiance that comes from perfect love
and from the law that lifts the soul upon its journey
thither.

We ask to-night that we who watch in the by-paths may
sense the hills, the foothills that are near; and we who
climb the foothills toward the level plain may sense the
mountains that are just a bit afar; and we who have
gained the rugged cliffs and stand halfway amid the
mountain heights may sense the peaks and have the
strength and courage left to climb, knowing that when we
reach the top we still shall see the everlasting hills of God
above our happy eyes; and all the pasture lands of peace
and all the meadows, all the plains of love. Oh, make our
hearts courageous and our spirits brave until their
muffled beat shall be to us the sound of courage, and the
shadows that are on our paths the banners floating in the
land of truth. And make us all to feel that life in its vic-
issitudes and joy is but the school wherein we learn, is
but the school wherein, as athletes grow, we learn the
skill of strength and brawn and power, and when we dare
to climb and rise above the level of to-day we can ascend
to higher, holier things.

Fill every heart with courage and with peace, and give us
those examples of great love, of sacrifice of self, of gen-
erous deeds, of noble lives of holy ones' as the Christ's
hath been; and lead us through the plains and valleys
across the bridges that are set for us until at last we stand
within the City Beautiful, everlasting in the heavens and
not made with hands. Amen.

The subject of my evening lecture is, "He That Loseth
His Life Shall Find It Again."

There are two mysteries that confront the world. One
is the strange mystery of life and the other the strange
mystery of death. And what is death, and what is life?
Some one will tell you that life is the active vital ex-
pression of existence, the partaking of the world's activi-
ties, the by-path in all this central existence; and they will
tell you with equal brevity that death is the end of this
active life, that when we die we cease to act and we are
placed in the earth and that is the end; that is death, and
they are satisfied with the answer. They have told it all
to you according to their opinion. But find the student and
ask of him the meaning of those words. He stands
before you with the deepest perplexity in his heart when
he holds a flower, as I hold these roses to-night in my
hand. He looks into the petals, he finds the wonderful
fragrance, the light and the color, and he says, "This is
life, but what is it?" It is the painted glory of the sun-
light; it is the kiss of the breeze; it is the whisper of the
wind; it is the tears of the tempest; it is the light of the
day and the shadows of the night; it is all of these blended
into color and fragrance. And as he looks at them he
asks the question, "Why is the one the blending of all
colors into the purity of whiteness and the other the sug-

gestion of the red rose of June?" Each is a part of life.
Each of these flowers is a scientific problem. They are in
existence and they are life. They are something more;
they are the strange mystery of death, for their stems have
been severed from the nourishing roots that lifted them
above the earth, and they are dying now. But they will
never cease; they will always have their place in nature,
in life and in death.

We may turn anywhere, it is the same story. You and
I are living and dying every moment; each inhalation of
our breath gives us life and each exhalation carries out
something that has been ours never to belong to us again.
Each day we have a new beginning and a new ending of
life. The sun has never set upon the same life twice.
We are living more each hour and we are dying more.
This is a part of the great solemn story of the endless
waves of the sea of life that forever kiss the sandy shores
of death.

And is life to be especially asked for, and is death to be
especially shunned? Do you feel that the ocean with its
active crest rising and falling under the skies to-night, far
on the Pacific coast is more than the great shining rocks
that are there under the moonlight? No. And is life
more than death, and is death more than life? Let us fol-
low the question a little way and let us take it with its
broader, sweeter spiritual sense.

There are men and women who move among us in their
daily walks who have died, who have passed through the
shadows of the agonies of great griefs, who have passed
them without a sign, without a word and who, through
the ashes of buried hopes and buried loves, have risen tri-
umphantly into that higher existence which makes them in-
vulnerable to the narrow shafts of sin. There are brave
hearts that sing the song of courage into our weaker ones
and make us hear the notes of hope. It brings a picture
to us of one who journeys out into the wide world with the
purpose of aiding himself. He begins his life by looking
about, see what he may do to benefit his own personal
existence. He does not stop to think of others but he
thinks of self, to gain this to-day, to gather more to-mor-
row. He steps upon the lives of his fellow-men; he
crushes the bleeding hearts of women; he reaches over a
trembling child to seize something, in what he calls his
splendid strength of life; he goes on and the world says,
"See him, how successful he is, how much he has gained."
That man is living, I am proud to see him succeed so.
He is winning fame, the world will know him. He is a
great light. How much he is doing." And he runs on
scarcely looking to the right or left. His strong eager
hands grasp whatever they will; they hold it in such a grip
that it is his. The weak perish in his path, and the
strong who meet him wrestle with him, and with panting
breath of success he hurries on to see what next shall be
his. He gathers glory, shining, bright. He wins fame
and renown. Look about you, these are his large build-
ings, yonder are his warehouses, and listen to the whirr
of machinery that tells you of his triumphant march through
the land.

Another man stands out on fancy's magic screen. He
sees a weary girl who is breasting hard against the tide of
adversity. He knows that if he stops to help, his own
success will be delayed; but he cannot pass her by and so
he puts into the frail little hands that which means so
much to him and gives her hope and courage. He speeds
along hearing only the echo of her whispered words of
thanks. The world says he has begun with a mistake; he
is full of sentiment and folly and he will be sure to run
astray.

Again he stops; old age comes in his way. He cannot
leave it; he knows that he, too, will one day be old and

feeble, so he waits to give a word of encouragement and
of cheer, while the world laughs at his philosophy. He
journeys on. Once more he is confronted by the great
heart-hunger of humanity, and from what he has he
stops to give to others less fortunate than himself; and
while he is giving to others and they are forgetting his
name, the sounds come wafted back to him, the echoes of
the great man's life; and he looks with admiration and
with calm eyes upon the prosperity of his neighbor. His
prayer is for strength and his word is for courage, and by
and by there comes a time when right stands upon one
side with folded hands, and a great temptation with out-
stretched arms upon the other. She looks upon him with
her waning face. She whispers to him the words of her
endeavor. He stops, he trembles, he sways, when all
at once the thought of the real meaning of life comes to
him and he says: No, he who gives his life shall find it
again, and I shall find mine in that path of rectitude and
virtue which leads down through the shadows of Geth-
semane and up upon the hills where trembling, bleeding
feet have trod.

Time passes and the gliding years cover the history of
our two travelers, and when one day they meet, age has
placed his hand upon the man of success; his
brow is marked with deep wrinkles; the clear shrewdness
of his eyes is still there, and passing back and forth he
watches what belongs to him. The other man whose
brow is placid with the consciousness of efforts in behalf
of others, with the power that comes from the vanquish-
ing of his own temptations, with the knowledge that death
has been conquered, that greed and hate are forever slain,
slowly approaches the great man of the world and taking
his hand would give him congratulation. But the other
bids him stop, and says to him: "You have lived a life of
simple, holy deeds. You have sought, through the paths
of unselfishness, through the death of your own ambi-
tions, the path to eternal life. I have been selfish and
held my place in the world. Take my hand and walk with
me through the tomb that I have found."

And lo, the man that the world has called a king of life
leads his brother into the dark vaults where the tombs of
a soul's mistakes are. He points to this one where gen-
erosity was buried; to that one where morality faded and
sank into the arms of death; to this one where truth was
laid aside; and among these funeral piles and with these
tombs around him, with the mocking faces of the skeletons
of memory, the mistakes of past experience floating
by him, he stands naked and unfolded before this one who
would be his friend. The world calls his life successful
and grand; it is filled with dead men's bones; it has the
smell of the tomb and the mouldy dust and decay of
avarice. He who seeks too much of life finds death. The
Dead Sea fruit that his eager boats had brought back
from the blackened, stagnant pool of time was about him,
bitter and full of slime. The heights of his own ambi-
tion have been rather the roads leading down; and
the man whom the world calls finds life in the depths
of his own follies. He who finds his life through ave-
nues of this kind takes the straight road to death. For it
has been truly said, "It is not all of life to live, nor all of
death to die."

A man who forgets his moral obligations is dead; a man
who forgets the purity of the soul he has in charge is
dead; a man who forgets to reverence the high and holy
things is dead. For him must be in the long line of fu-
turity a resurrection and a birth, for God is good and his
children who die in the darkness and shadow of their en-
vironment must be reborn through the pain of their own
consciousness, unfolded from the womb of agony and re-
morse into life's higher and better comprehensions; and

the man who forsakes jealousy and hate, who sacrifices his
own seeming interests for the good of others, lives. He
cannot die. He who loves his brother so well that he
would give his life for him, finds rather than loses it, and
his failures are the arteries of triumph through which his
white soul walks into the avenues of God's reward.

Seek not in this world to gain all its glitter and its
glory, but rather seek with patience, tender souls to cheer,
broken hearts to comfort, some life to uplift, some
trembling hand to place in your strong one, some one that
you can point to the stars above and whisper in their de-
spairing ears the words of hope and benediction.

Life is a never-ending mystery; death is as great, but I
never confound that silent change from this physical in-
heritance to that life beyond as death. We are given the
heritage to that life when we are given existence, and we
bear it with us safely in our hands through this world and
into worlds beyond. The only death that can possibly
come to us is the death of error and of sin, and the resur-
rection from this must be in God's good time. If not in
this world, then in those other worlds that wait for us.

After the man who had been the world's life had passed
through the long vaults and amidst the gleaming skele-
tons of his life, he turned to his friend and said: "This is
my empty cellar of despair. This is my grave, yet where
the world thinks me living. What have you to show?"
The other answered: "Very little indeed. I have only
the white hands of a neighbor that are lifted in prayer. I
have only the blessings of an old man that fall from
trembling lips. I have only the kind words of the poor
and simple, and these I prize."

The men stood looking at each other, when suddenly a
light illumined all the place and the glory of God seemed
upon them, and the man found by his side instead of the
hand of a feeble girl the strong arm of an angel of light;
and instead of the trembling words of an old man a cho-
rus of voices singing "Peace on earth, good will to men,"
and instead of the prayers and thanksgiving of old and
feeble women the symphony of the choir invisible saying,
"Greater is he who giveth his life for his friend than all
others; and he who gives his life gains it, and he who loses
finds, and he who places his hopes in the hands of others
and trusts in the infinite Lord, walks calmly through the
shadows into the light that fadeeth not."

And lo! where he thought the dark stream rolled be-
tween him and his soul's desire the bridge of gold was
built, set with the sacred gems that glisten forever on
the finger of time; and his trembling feet walked across it
into the garden of Paradise, into the Eden of Peace.
For unselfishness is the world's redemption, and love is
the crown that shall lift the souls from out the shadow
into the light; and though the thorns may pierce, its eter-
nal glory is set with the white light of tenderness of
purity. God is good and loves his children who under-
stand him and who are near to him.

My brothers and my sisters, forget to be selfish and
learn to be generous. Know that when your hearts have
reached that place where you can stand at the white altar
and lay them tenderly upon it, surrendering into that in-
finite hand what you love most, you gain it and you can-
not lose. Eternal light shines through the gates of the
City Beautiful and it touches the brow of the unselfish
and the brave, and God's children are known by the two
marks on the forehead.

The man of pleasure should more properly be termed
the man of pain.—Colton.

True happiness consists not in the multitude of friends,
but in the worth and choice.—Ben Jonson.

WORDS OF PRAISE.

"The Arcana of Spiritual-
ism."

The volume bearing the above title is

a rich store of spiritual treasure.

From its opening sentence, to its closing

paragraph, it is filled with bright

and sparkling thought.

Its tone is clear, harmonious and free

from the jar and jolt of personal prej-
udice. Its logic is sound, its reasoning

forceful and comprehensive, its diction

lovely, pure and sublime. A broad, deep

view of spirituality shines on every

page.

It is a spiritual chart with every

shoal and reef constructed by false re-
ligions laid bare to the mental eyes of

the readers.

It sheds unerring light upon material-
istic science, and weighs its unyielding

dogmas by the just balance of natural

laws, and exposes the pitfalls in all

man-made creeds.

It conducts the young and inexperi-
enced student in safety through the

narrow defiles of the dark mountains of
false theology. Its ever-increasing light

dispels the mist and clouds of doubt and
fear which hang in dark folds along the

path from the cradle to the grave.

Its comprehensive and clearly defined

philosophy embraces all the vital prin-
ciples, the potent energies and spiritual

forces which have evolved the race of im-
mortal man from the lower levels of the

pre-silurian age, conducting it
through the intervening stages of devel-
opment, till crowned with immortal life.

"The Arcana of Spiritualism" is like a
silver cord bedecked with rubies and
sapphires—it stretches across the vast
continent of human experiences, and
unites in bonds of eternal relation all
the family of mankind.

It presents a well-founded hope, based
upon the immutable laws of the uni-
verse, culminating in the complete em-
ancipation of a soul and spirit from all the
evil effects of the misapplication of the
laws of mortal existence and spiritual
development.

Its recorded facts disarm cruel or-
thodoxy of its oft-repeated boast, "The
soul that sinneth, it shall die," and ex-
tends the scepter of clemency and jus-
tice to every erring son and daughter
of suffering mankind who will turn to
the light, and walk in the path of purity
and peace.

Its radiant light dispels the awful
gloom of the solitary grave, which has
been made dense and gruesome by the
founders, and advocates of a false re-
ligion. Like a herald of spiritual life
and liberty, it stands between the two
worlds proclaiming eternal progress,
and ultimate emancipation to all.

It sets forth in clearly defined out-
lines the exalted intelligences, in the
planes of immortal life, who are pro-
tecting their pure and noble impulses
upon the thought centers of deluded
mortals, who are blindly led by spiri-
tually blind guides, whose teaching of
time-honored errors is inducing the
people to still reject the only true light
which shines in the mental and moral
darkness of the present hour.

The subject matter of "The Arcana of
Spiritualism" is as fascinating as the
purest and most exalted romance in the
broad field of literature. Yet the the-
sis and the theme is fraught with the
most serious and weighty subjects per-
taining to our eternal interests.

A volume complete, unique, and high-
ly instructive, written in such style that
the tolling millions who have not the
advantage of literary culture, can trace
with pleasure and profit the inspired
thoughts as they flow from the trench-

ant pen of the venerable sage of Berlin
Heights.

"The Arcana of Spiritualism" in its
vast scope and compass, is an encyclo-
pedia of reliable information, of great
value to all who desire to know their
true relation to the realm of spirit.

It begins to unfold its treasures by
presenting the "Evolution of Spiritual-
ism," which are not the mere opinions
of men, but the testimony of demon-
strated facts.

"Matter and Force. Their Relation to
Spirit." This is not an essay, written
to support some sect, or to sustain a cer-
tain class of individuals who like para-
sites feed upon the flock—but reason,
logic and fact fully demonstrated, is the
trinity that presides over this depart-
ment.

"Spiritual atmosphere of the Uni-
verse" is not the dream of an erratic
writer, who revolves around one idea,
with mental vision bounded by mate-
rialistic prejudice, nor one who views
all things through the obscure medium
of ancient manuscripts, bearing the
trade-mark Sinai and Patmos, but a
grand display of spirit power, manifest-
ed through the mentality of an ardent
student in the spirit plane of pure
thought.

"Animal Magnetism, Hypnotism—
Mesmerism." These mysterious sub-
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ements, and presented to the sage or the
toller for daily bread in such clear-cut
terms, as to be of practical value to all.

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Laws." Equips the philosopher or the
rustic with ample means to meet all
carping objectors with a full, and fair
answer for the hope that is in the soul
of the Spiritualist.

"Philosophy of Death," more beau-
tiful in its relation to mortal existence,
and immortal destiny, than the loftiest
flight of inspired thought written by
seer or apostle within the scope of the
"infallible" (?) word.

"Mediumship, Its Laws, Phenomena
and Civilization." This is a valuable de-
velopment in the book, and of greater
benefit to benighted and oppressed hu-
manity than all the written dissertations
of the "Fathers" who claimed im-
mediate association with the "Divine
Mind," who planned, and executed the
"scheme of salvation by faith."

"Heaven and Hell, the Supposed
Abodes of the Departed." Let the stu-
dent of orthodox theology gather all the
infallible (?) promises, commands, aids
and props scattered through the Bible
from Genesis to Revelation, and view
them from the standpoint of spiritual
truth—the eternal principle which un-
derlies this valuable work, and they
pale and shrink into idle tales when com-
pared with the natural legitimate
abiding place of those who have passed
from the mortal to the spiritual plane of
existence.

"The Spirit's Home." This portion of
the book is pregnant with the springs
of life. It is the "earnest of the spirit." A
glimpse of real life in the future. A
prospect of a never-ending, and ever-
unfolding source of peace, joy and spiri-
tual progression, where the famishing
souls of men and women may bask in
the sunlight of wisdom, love and power;
where the effects of error and the de-
formities of a lifeless system of vain re-
ligious efforts are outgrown; where ig-
norance and sin are eradicated from the
soul and spirit, where, in the oncoming
ages humanity will be clothed in the
beautiful garments of righteousness,
peace and good will to all the vast fam-
ily of mankind.

"The Old Religion of Pain; Spiritual-
ism the Religion of Joy." A grand, con-
cise, and harmonious summing up of
this most comprehensive theme—"The
Arcana of Spiritualism." It takes the
readers from their round of drudgery in

the Egypt of orthodoxy, where "bricks
are made without straw," takes them
from under the rod of the oppressor,
who "adds to the daily task" greater
burdens; it brings them into the light,
liberties and blessings of the spiritual
home, abounding in eternal actualities.
More real than our most valued interest
here.

This book should be read with care,
and digested by the mental powers, its
spirit absorbed by the burdened soul,
and acted upon in the daily life of all
who read its glowing pages.

The neophyte will find rich and
wholesome food that will strengthen ev-
ery fibre of his yearning soul.
The sage and philosopher can ponder
his weighty principles, and rejoice in the
rich heritage of his helpmate in immor-
tality. The bereaved and stricken souls
can be assured, that "the broken strands
of earth-life will be united there, and
that loved ones await their home-com-
ing."

With sincere desire that this valuable
work may shed its radiance within the
home of every Spiritualist in the land,
we bid it good-speed upon its sacred
mission, as the harbinger of wisdom,
love and power.

C. F. COLLE.

Dowagiac, Mich.

This beautiful and most excellent
book, "The Arcana of Spiritualism,"
may be procured of Hudson Tuttle,
Berlin Heights, Ohio. Price \$1.50.

Briggs Park, Mich.

We had an enthusiastic crowd again
to-day. Mrs. R. W. Barton, of Roches-
ter, was the speaker of the morning.
The subject of her discourse was "The
Class-rooms of Eternity." The ques-
tion was ably handled and all who
heard her were instructed. At the close
of her lecture, she gave a number of
spirit messages, and descriptions which
were all recognized.

At the afternoon service, Mrs. Lee
Norle Claman, of Chicago, began her
engagement with the camp. She con-
ducts her services in a different manner
from what the majority of the mediums
do. She gives her descriptions before
her lecture. This is out of the ordinary,
as the rest of our workers usually give
the lecture first. She won her way into
the hearts of her audience with little
trouble. Her descriptions were all good
and were recognized.

In answering the questions by raps on the table on
the rostrum, they were given so loud and
distinctly they could be easily
heard at a distance of thirty feet.

The evening service consisted of de-
scriptions and messages entirely. This
meeting was the best attended of any
meeting of the day. In fact they all
were at our camp. The mediums
who took part in the service were Mrs.
Blake, Mrs. Claman, Mrs. Payne, Dr.
Knowles, Mrs. Coffman, Mrs. Fritz,
Mrs. Barton, Mr. Ripley, Mrs. Carpen-
ter, Mrs. Ferris, and Mr. Carpenter.

This portion of our service is what
proves our position and gives us the
right to say "We know." Others say
that they "believe," but we say "We
know!"

Mr. Mitchell arrived on the grounds,
and will remain with us for a while.
He is of too great renown to need com-
ment, as a materializing medium.

Mr. King is also here from Benton
Harbor, and Mr. Cain, of our own city.
THOS. J. HAYNES, Sec'y.

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

"Astral Worship," by J. H. Hill, M.
D. For sale at this office. Price, \$1.

Will C. Hodge at Lake Brady, O.

Mr. Hodge opened with a poem, the
idea of which was that the most beau-
tiful story for mortals to read is found
in the blush of roses, and other phenom-
ena of nature. Holy Scripture is traced
in the rocks as well as in the suns and
planetary systems.

Mr. Hodge said in part: "Heaven will
be no heaven unless I meet my mother
there. In 1848 certain sounds were
heard in Hydeville, N. Y., called the
Rochester knockings. The discovery
was afterwards made that they were
the result of an intelligence, and those
spirits said that they once lived mortal
bodies, and although dead they were
never more alive. Immortality then be-
came a proven fact, and although per-
secution followed, Spiritualism persisted
and we now have phenomena enough to
fill a hundred bibles."

"In my thirty-two years' experience,
I have never seen an honest person in-
vestigate Spiritualism without becom-
ing a convert. Spiritualism was not of
one man, it was the work of God, and
from the invisible side of life as soon
as the world was ready to receive it.
The Salem witchcraft was a Spiritual-
istic manifestation. Spiritualism is
the basis of every religion in the world.
The Bible is filled with it. I want to
say to my hearers that you are going to
see your departed friends in the light.
I have already had these mani-
festations. The genius of Modern Spiritu-
alism is the genius of the future. There
is no good thing that Modern Spiritu-
alism destroys, and truth will always re-
main truth. Anything that will not
stand investigation will have to fall.
We teach that the best thing any hu-
man being can do is to think."

"Is it reasonable that people who
lived 2,000 years ago should form a code
of ethics and morals that would answer
of one time, and be of no use to us to-
day? If so, then we are damned, but think
and accept, if it agrees with your sense of right and jus-
tice. We have no particular hell to put
you in if you reject our theories. We
never persecute any human being. I
heard a man say that he had investi-
gated Spiritualism and was convinced
that there was nothing in it. I found
that he had attended just three seances.
Think of one getting a full knowledge
of chemistry or astronomy in just three
sessions!"

Christianity is the philosophy of life
in its entirety here and beyond. It is
philosophy. It is fact. It is here to
stay in spite of all that may be said
against it. It is based on actual knowl-
edge. We know there are frauds.
There are black sheep among our peo-
ple as well as among others, but our
work is to get rid of the frauds, and
the tendency of Spiritualism, when
understood, is to make people better.
Spiritualism is the best thing that
ever came to this work-a-day world
of ours. The knowledge that comes of
our continuance beyond the grave is
worth more than all the creeds. God is
beneficent and good. "We have not fallen
from Eden, but are on the up-grade.
If we have a creed it is that of Inger-
sol." The place to be happy is here, the
time to be happy is now, and the way to
be happy is to make others happy."

Modern Spiritualism allows you to
lead just good a life as you choose,
either good or bad, but you yourself
must pay the bill, and you will reap
whatever you sow. Heaven is a condi-
tion and not a place. We are going to
the one we make ourselves, and the
other we wait for. Wait before passing
your judgment on Spiritualism, until
the blossoming time comes. The beautiful
worldly life must come up through the
mud and slime."

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This book is heartily commended to stu-
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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 this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The simple and direct answers 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.

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

HUDSON TUTTLE.

The Arcana of Spiritualism.

Now that all subscribers to the Arcana of Spiritualism have at last received the book, I ask their pardon for the delay which has been as annoying to me as possibly to them. The publication was entirely in the hands of the English house, and further than forwarding subscriptions to me no voice. The book was larger than at first anticipated, and hence the cost greater. Subscribers received their books at the stated price, but the orders cannot now be filled for less than \$1.50 postpaid, for the muslin bound, or \$2.50 for full morocco, cloth. A small consignment has been imported, to avoid too long delay in forwarding orders.

I take this opportunity to thank the many friends who not only sent their subscriptions, but have since the reception of the book sent what is most valuable, words of their appreciation of its pages, and fraternal greeting. It is quite impossible for me to write, as my heart desires, personally to each and every one.

HUDSON TUTTLE.

A. H. Frank: Q. In a recent publication on vegetarianism, the following, and it has been puzzling me very much:

"Do animals have rights? If no, what is the excuse for the existence of our humane societies? Why prevent pounding, beating, laceration or mutilation of lower animal life? Why call flagellation and persecution of our brother creatures inhuman? On the other hand, if they do have rights, by what law? Is there any standard of right to living beings other than the law of justice? Not that is known to ethics. They must not inevitably come to the conclusion that all animals have equal rights to life, liberty, and the pursuit of happiness, and that ultimately man will recognize that his more lowly brother animals must be his companions in life and not his clothing and fodder?"

A. To admit that all animals have equal rights with man to life, liberty and the pursuit of happiness, commits to the most absurd conclusions. The microbe which breeds fever in the veins, or destroys the tissue of the lungs, must not be destroyed, but go on in "life, liberty and pursuit of happiness." The wild animals that destroy the products of cultivation, the insect pests against which perpetual warfare must be waged to save the fruits and grains, all have a right to the law of justice. Man must not resent the attack of the mosquito, who has a right to its natural diet of blood! The writer in his sympathy for lower beings, forgets the fundamental law which overrides all palliative conceptions of morality. The highest law known in the realm of living beings is that those who make the best use of their environments have the right of existence over those who do not. This is true of the races of man, and the race making the best use of the earth, has the right to deal against all inferior races. The Indian had no right to hold 3,000 acres, for his miserable support by the chase, against the Anglo-Saxon, who for all the advantages of his superior cultivation requires not half a score. The race that uses the land to best advantage has the right to the land.

If this be true of the races of mankind, it has far greater force applied to the supremacy of man over the lower animals. If the doctrines quoted were practiced, the multiplication of animals would extinguish the human race. Mankind in its infancy had a desperate struggle against the animals of the wild. Armed only with a club or stone, he fought for existence against the huge bear, the terrible lion, and smote the huge mastodon. He was physically weakest of all, but more crafty than the wolf, or the tiger, and his art outwitted the strength of the lion. He fought his way to supremacy. He had no choice. He must kill or be killed, feed or be fed upon.

This diet was mixed: wild fruits, grains he learned to cultivate, and the products of the chase.

Briefly such was his early estate. With the increase of knowledge, and growing density of population, the products of agriculture more and more supplied the demands for food, and domestic animals the place of those of the chase.

These domestic animals are truly creatures of his creation, and are not found in the wild state. He has through ages cultivated the wild stock until he has modified it to suit his purposes. Now, aside from all questions of justice, right, morals or sentiment, man, to exist, must be lord of the world. The condition of India shows the result where, by superstition, this law is ignored. These animals are sacred because the doctrine of reincarnation declares that these animals are embodied spirits—perhaps relatives of friends—and thus at least 20,000 people a year perish by bite of poisonous serpents, or feed on beasts of prey.

The wild animals, when they interfere with man must be destroyed. The domestic animals are well fed and cared for during their lives and perhaps the sum of enjoyment is greater for them than for the wild races.

In this discussion all turns on the meaning of Right. That which must be right, which is of the order of the world, must be right, whatever be our conceptions of its morality.

That which gives the best results, and for generations has been observed to be of greater benefit to all, has been called right.

While the necessity for the destruction of animals exists, that man may have a place, there should be no cruelty, and as little pain as possible. Man's supremacy does not imply the right to inflict unnecessary pain. The best interests of all are subserved by humane treatment.

When man becomes spiritualized, he will shrink from such a food, with meat and more aversion, but this does not enter into this question.

Mrs. Mary Brewerton: Such automatic movements when sitting in a circle are of common occurrence, and cease to be incongruous when there is perfect yielding to the control.

Student: Q. Why is the term "Modern Spiritualism" used in distinction from Spiritualism?

A. Spiritualism is as old as mankind, but there is a marked distinction in what is known as "modern." "In the olden times a spirit appeared as a ghost, an intangible being that came uncalled and left the affrighted spectator a subject of ridicule. Spirits were lawless and came as warnings or without purpose.

"Modern Spiritualism came as a reaction against materialism, and the single idea which gave it birth was that ghosts or spirits were individualized entities subject to law. It is distinguished from the ancient by its sweeping claim that all spiritual phenomena and the evolution and existence of spirits is by the operation of fixed and ascertainable laws. The men have investigated spirit phenomena in all its phases and have become satisfied that behind all the mystery there is the fact of spirit being and return.

"When the new Spiritualism was instituted fifty years ago, on March 31, intelligent answers were first received from ghosts or spirits. That day we celebrate as the advent of the new conception of the spirit world and spiritual existence. We have the means to communicate with the spirits at will by methods conforming to well fixed laws. We claim that the spirit is evolved as the last term of a long line of beings, the protoplasmic monad being the first. Death is only a transition to a higher plane. We are able to comply with the conditions which allow the spiritual beings to communicate with us in an orderly and legitimate manner. There are demands made by all religions of to-day or the past to have faith, to believe. The demand made by Spiritualism is to know."

The Deloit Outrage.

That marriage-annulment case in Quebec—the annulment by the ecclesiastical court of the marriage of one Deloit to Miss Cote—while marriage the priests now declare is null after the wedding ceremony, Deloit (three children) because the couple were not married by a priest—should not be forgotten, because Rome boasts that she alone "keeps the marriage tie sacred." A writer in the Montreal Witness says:

"I always supposed that the civil code of this province expressed the laws relating to marriage performed within the province, but the Deloit case apparently ignores that code as if it never existed. Clause 128 orders that 'marriage must be solemnized openly by a competent officer recognized by law.' Clause 129 states that 'all priests, rectors, ministers and other officers authorized by law to keep registers of acts of civil status are competent to solemnize marriage.' and clause 134 recognizes the validity of marriage licenses where bans are not called. So far, the Deloit marriage was no doubt in full accord with the code, for the Rev. Mr. Barnes is a competent officer, and he married the parties without any opposition, presumably under authority of a license granted by one commissioner to issue such documents. After living with his wife for a sufficient length of time to become the father of three children, Deloit seeks to have his marriage annulled on the plea that both himself and his wife were Roman Catholics when Mr. Barnes, a Protestant minister, married them, and consequently no real marriage was solemnized.

"One cannot understand in a free British country the Church of Rome saying to one of its members, and that a woman, 'Even though you are legally married in accordance with the laws of the country, even though you have borne three children to your husband, even though to annul your marriage is to degrade you to the lowest depths of a woman's degradation, we annul your marriage as if it never existed; we brand your children as illegitimate, and we brand you as an unmarried mother.' Under what laws of God or man has the Roman Catholic Church in the Province of Quebec received power to issue such a cruel, audacious, and I, according to my light, would say, disloyal judgment? And under what law has any Canadian judge the liberty of passing on a case justly brought before him to the barbaric cruelty of such a court? If such laws exist, let them be made known in the cause of humanity, to say nothing of religion, in order that members of the Catholic Church may avoid marriages celebrated by Protestant clergy, and that such clergy may be saved the shame of being unconscious participants in acts of ultimate cruelty to wards innocent people, that in the nature of things, as men, their souls would revolt from.

"Is there any act, law or agreement which places the Church of Rome in the Province of Quebec, and I, according to my light, would say, disloyal judgment? And under what law has any Canadian judge the liberty of passing on a case justly brought before him to the barbaric cruelty of such a court? If such laws exist, let them be made known in the cause of humanity, to say nothing of religion, in order that members of the Catholic Church may avoid marriages celebrated by Protestant clergy, and that such clergy may be saved the shame of being unconscious participants in acts of ultimate cruelty to wards innocent people, that in the nature of things, as men, their souls would revolt from.

"The Church is given power by law to regulate their own discipline of members, to appoint, depose and deprive officers, but they are given these powers on two distinct provisos—first, that they shall not interfere with the rights, etc., of other religious communities, and secondly, that nothing they shall do be contrary to any law or statute, now or hereafter in force in this province; in other words, they are righteously and wisely bound by the laws of the province. If the Church of Rome is not so bound the sooner it is bound the better. If only, as this Deloit case demands, in the interests of conjugal morality and common humanity.—Citizen, Boston.

Belvidere Seminary.

The fall term of this Home School for Youth of both sexes will begin September 24. Location healthy and beautiful. Adults prepared for college or business by experienced and liberal teachers. Its art departments include music, painting, mechanical drawing and literature. Its government is based on the Golden Rule; its motto is "Be therefore, as you would be loved; it is therefore, that his own spirit is greater than he that taketh a city"; hence, in principle, its management is opposed to war, capital punishment and injustice in all the relations of life. Spiritualists and all progressive people are cordially invited to co-operate with its principals in their efforts to sustain a liberal and harmonious institution for the intellectual, moral and spiritual education of their children. Terms moderate. For circulars address Seminary, Belvidere, Ill. 5521.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, \$1.50. For sale at this office.

THE CAMP-MEETINGS.



Ashley Camp, O.

This camp begins July 20, and ends August 19, 1900. For programmes address H. Baxter, Ashley, Ohio.

Maple Dell Camp, O.

The National Spiritual and Religious Camp Association will hold its twelfth annual session, commencing July 22, ending September 1. For full particulars and programme, enclose stamp and address Lucy King, corresponding secretary, Mantua, Ohio.

Lake Pleasant Camp, Mass.

This camp opens July 29. The circulars are now ready and can be had upon application. In writing for them please enclose stamp for return postage. Address Albert P. Blinn, Clerk, 603 Tremont street, Boston, Mass.

Columbus Camp, O.

This camp will open July 1, and close August 27. Send for programmes to Dr. W. D. Noyes, secretary, 189 N. Cleveland avenue, Columbus, Ohio.

Chesterfield Camp, Ind.

The camp-meeting of the Indiana Association of Spiritualists will open at Chesterfield, Ind., July 18, and close August 26, 1900. For programmes and further information address Flora Hardin, secretary, Anderson, Indiana.

Delphos Camp, Ind.

The twenty-second annual camp-meeting of the First Society of State Spiritualists and Liberals will be held at Delphos, Kans., from August 10 to August 26 inclusive. For further particulars or information write to President J. N. Blanchard, Delphos, Kansas; M. J. Mah, vice-president, Stinson, Kansas; or E. S. Bishop, secretary, Glasco, Kansas.

Cassadaga Camp, N. Y.

This favorite place of resort offers an attractive programme for the coming season. The camp opens July 13 and closes August 26. Write to the secretary, A. E. Gaston, Mendville, Pa., for programmes.

Onset Camp-Meeting.

Commences July 15, and closes August 26, 1900. For further particulars address Secretary, Onset, Mass.

Vicksburg Camp.

The seventeenth annual camp-meeting of Vicksburg, Mich., will be held in Fraser's Grove, commencing August 3, and closing August 26, 1900. For further information address Jeannette Fraser, Manager, Vicksburg, Kalamazoo county, Mich.

Lake Brady.

The camp grounds will be open for parties June 1, extending through summer. The camp-meeting opens July 1, closing September 1. Anyone wishing a Lake Brady program will please write Geo. N. Abbott, Lake Brady, via Kent, Ohio, or E. R. Kidd, Canton, Ohio.

Mount Pleasant Park, Ia.

The eighteenth annual camp-meeting of the Mississippi Valley Spiritualists' Association will be held at Mt. Pleasant Park, Clinton, Iowa, from July 29 to August 26, 1900. All who are desirous should write to the secretary, Stella A. Fisk, 18 N. 11th street, Keokuk, Iowa. Those wishing to rent tents, etc., should write to John Nelson, Mt. Pleasant Park, Clinton, Iowa.

The Ottawa Camp.

The Ottawa, Kansas, Spiritualist camp-meeting, from August 8 to August 13 inclusive. H. W. Henderson, president, Lawrence, Kans.; Ezra Carpenter, secretary, Wellsville, Kans.

Freeville Camp, N. Y.

Opens July 29 and closes August 12. B. L. Robinson, president, Freeville, N. Y.

Grand Ledge, Mich.

Grand Ledge Spiritualist Camp-Meeting commences July 29 and closes August 29. For further particulars and full programmes, write to M. F. Phares or Geo. H. Sheets, Grand Ledge, Mich.

Briggs Park Camp, Mich.

Briggs Park Camp opens July 1 and closes August 19, 1900, at Grand Rapids, Mich. Program cheerfully mailed to any address on request. Post card to Thos J. Haynes, secretary, 389 Western avenue, Muskegon, Mich.

Camp-Meeting at Deep Lake.

The Illinois State Spiritualist Camp-meeting opens its second season, at Deep Lake, 1½ miles from Lake Villa, Ill., on Wisconsin Central railroad, commencing July 10 and closing September 1. Those who intend to camp with us please let us know in time so that we can make preparations for you. Address G. V. Cordingley, President, 3300 Wabash avenue, Chicago, Ill.

Island Lake, Mich.

Island Lake Camp, Island Lake, Michigan, commences Thursday, July 19, and closes September 3. For further information address the secretary, Ella B. Brown, 203 Twenty-first street, Detroit, Mich.

Verona Park Camp.

Opens June 15 and closes August 26. For programmes address Albert P. Smith, president, Bangor, Maine.

Lake Helen, Fla.

The Southern Cassadaga Camp, Lake Helen, Florida, will open the first Sunday in February, 1901. Emma J. Huff, corresponding secretary.

Niantic Camp.

The Connecticut Spiritualist Camp-Meeting Association, at Niantic campgrounds, Niantic, Conn.; season of 1900, commencing June 25 and continuing until September 8, inclusive. For programmes address Mary A. Hatch, secretary, South Windham, Conn.

Los Angeles, Cal., Camp.

Arrangements have been made to hold a camp-meeting at Sycamore Grove, Los Angeles, Calif., September 2 to 20, inclusive. Address Elton T. Brown, secretary, 841½ So. Spring street, Los Angeles, Cal.

Colorado Camp.

Canyon Camp, opens at 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 third annual Lake Sunapee Spiritualist Camp-meeting will be held at Blodgett's Landing, N. H., for four weeks, commencing Sunday, July 29, and closing Sunday, August 26, 1900. 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. For information or programme 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, 1900, inclusive. For programmes address J. D. Richmond, secretary, St. Johns, Mich., or G. P. Ottmar, Riley, Mich.

Nebraska State Camp.

The Nebraska State Spiritualist Association will hold its second annual camp at the Crete Chautauqua Grounds, Crete, Neb., from August 10 till August 26 inclusive. Crete is about 20 miles from Lincoln. The grounds are very conveniently and pleasantly situated and every effort will be put forth to make the meeting a success. Further particulars may be obtained of James Campbell, president, Havelock, Neb.

Freeville Camp, N. Y.

The Central New York Spiritualist Association, Freeville, N. Y., fifth annual camp, opens Saturday, July 28, closes Sunday, August 12. B. L. Robinson, president.

Summerland, Cal.

The tenth annual camp-meeting of the Spiritualists of Summerland, Cal., conducted by the Summerland Spiritualist Association, will commence August 28, 1900, M. A. Spring, president; W. P. Allen, secretary.

Lake Brady, O.

Lake Brady still continues to be the center of attraction for all interested in spirit communion throughout the Western Reserve. However, we hear good reports from our sister camp, Maple Dell, situated at Mantua, O.

The social features of Lake Brady during the season so far have been above the average. A literary or musical entertainment and two public dances each week besides an occasional camp dance.

The delightful open air concerts given each evening by the orchestra add greatly to the general enjoyment. The orchestra is under the management of the famous Haines family, the present leader being Miss Ella Haines, who is an old-time favorite. She is a beautiful, spirituelle-looking child, and while playing seems inspired. Indeed, the phenomenal rapidity with which she has mastered the violin would indicate assistance from the higher powers.

The Mothers' Meeting, address by Mrs. McCaslin was highly appreciated and many wish a repetition of it.

Lake Brady is well supplied with musical talent. The exact reverse of my mind, I believe all the time that he was innocent. There certainly could be no mind-reading about that, for had it been the disclosures would have been the opposite of what they were. Remember that the medium through whom this was gotten, was not a resident of this country when the crime was committed and knew nothing of it.

One more instance I desire to give you, with which I will close. On the 28th day of October, 1899, I lost by death one of the dearest little wives God ever gave to man. Her taking off was rather sudden. I was then an infidel, a believer in nothing supernatural or hereafter. I stood at her bedside as she breathed her last, the doctor on one side of me and the nurse on the opposite side of the bed.

She had been unconscious for more than a day and her eyes were closed, but just as she was gasping her last breath, a most wonderful expression came over her features as of wonder or surprise. I called the doctor's attention to it at the time and said: "Doctor, what does she see? What does she see? Look at that expression."

But the doctor shook his head, saying, "I don't know."

At one of our circles the spirit of my mother came to me through "Blossom," of course, and I asked her, "Mother, have you met Emma, my wife, in the spirit land?" and she replied, "Yes, we are constantly together. I stood at her bedside when she passed out. My arms were laden with flowers, and when she looked up and saw me, she looked surprised. Do you remember that look?"

No one present in that circle knew anything about that occurrence.

To an investigator as I am, such evidences are simply paralyzing, and particularly so when unaccompanied with any mercenary motives, as money formed no part of the consideration, and was no feature of the circle, only a small home gathering of friends, earnestly seeking the truth.

Onset, Mass.

I just thought we would wait a breeze from Onset to our friends in Chicago, and say to them that Onset is delightful, that the weather is perfect, that the nights are cool, and the days just right to make it an ideal place to spend your vacation. The management is all right, and we are doing the best philosophy and phenomena to the public, and it is appreciated by those attending the meetings. We have had lectures by Dr. G. A. Fuller, Prof. W. P. Peck, Mrs. Henrietta Kimball, Mrs. Sarah A. Byrnes, Mrs. Carrie E. T. Taylor, Dr. N. F. Ravlin, Prof. E. H. Briggs and Mrs. Ida P. A. Whitlock. Mediums so far Dr. J. P. Schlesinger and Mrs. Edna L. Webster. All have done a grand work. Each one has a peculiarity unto themselves. Dr. N. F. Ravlin has awakened the people; he is so earnest and his lecture upon how he became a Spiritualist was one that touched the hearts of all who heard him. Prof. Griggs' lecture was an intellectual feast, and one could well afford to sit long at the table. We have many noted ones doing the best of the month of August will be enjoyed by those having the privilege of attending the meetings.

Mr. A. J. Maxham is the singer of the camp and he is enjoyed by all who listen to him.

The large steamy chimneys in every Sunday and brings large crowds and were the excursionists most every day upon the water in the Steamer Genevieve.

Our conference meetings are quite a success, and are of profit to all.

There are many mediums upon the grounds—Mrs. C. B. Bliss, Mrs. Allbright, Mrs. Ritchie, Mrs. E. I. Webster and so many that it is a very easy matter for one to have an opportunity to learn as to the continuity of life.

There is a new medium, one of the most noted ones, doing the best of the month of August will be enjoyed by those having the privilege of attending the meetings.

The book store is open, and anyone wishing to procure a copy of our epiphany for a year for "The Progressive Thinker" can have this opportunity at the camp. We hope the friends will respond.

HOME CIRCLE.

Striking Experiences of an Attorney-at-Law.

To the Editor:—I occasionally see mention made in your paper of the "Home Circle," with encouraging editorials for their extension and inviting statements of the experiences of others, and herewith avail myself of that invitation to give you some of the experiences we have enjoyed in our home circle in this city.

Until very recently we have been meeting weekly at the beautiful home of Brother Markley, where six or eight, and not to exceed ten congenial friends form our circle, with the assistance of our little medium friend, Mrs. Lucie Wagner, of this city, whose control is "Blossom," and whose revelations and phenomena are something wonderful. She generally gives full names, and her descriptions of spirit friends are so exact and minute in detail that we rarely ever fail to recognize them, and we feel very fortunate indeed, and greatly favored in having her most valuable assistance. She is constantly rapidly developing into one of the finest mediums in the West, and gives promise of a great future.

At our sittings we have raps in abundance, table tipping, and table raising clear of the floor, and messages and communications from the spirit friends of nearly every member of the circle, some of which I will give here.

One of our friends was committed in this city one of the most atrocious murders that history has ever recorded. An old lady by the name of Matson, living alone, was brutally and foully murdered in her home, in a most cruel manner, by some unknown person. Shortly thereafter a young man, the name of Frank Neville, was arrested charged with the crime. In connection with other attorneys I defended him, and the first trial resulted in a hung jury, but at his second trial he was convicted, and shortly thereafter committed suicide in jail.

To the time of sitting in this circle I had always believed in, and stoutly maintained his innocence, believing he was the victim of a conspiracy and was offered up as a sacrifice to appease the clamoring of an outraged community, that must needs have a victim.

On the evening I speak of, however, "Blossom," the medium's control, turning to me said: "Judge, here comes a colored man to you who is in great distress. His head is bowed so low I can't see his eyes." I told her to get his name, and she replied: "He says his name is Neville, Frank Neville." I then said: "Frank, I always believed, and yet that you were innocent of the crime with which you were charged, but I want to ask you this straight forward question, 'Did you kill Mrs. Watson?'" And much to my surprise and consternation, and against my own belief, his answer was "Yes." I then said, "What did you kill her for?"

He replied, "Money."

I again asked, "Did you get any money?" and he said, "Not very much." But I further insisted, asking him, "How much? Was it as much as ten dollars?"

To which he replied, "No, I only got five dollars."

I respectfully refer this instance to Dr. Hudson, who claims in his "Law of Psychic Phenomena" that clairvoyance is nothing more than telepathy, or mind-reading. Yet these disclosures were the exact reverse of my mind, I believe all the time that he was innocent. There certainly could be no mind-reading about that, for had it been the disclosures would have been the opposite of what they were. Remember that the medium through whom this was gotten, was not a resident of this country when the crime was committed and knew nothing of it.

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Topeka, Kan. J. S. ENSMINGER.

"After Her Death, The Story of a Summer." By Lillian Whiting. No mind that long spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, \$1.

"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 Arts, and author of other important volumes on Health, Social Science, Religion, etc.—Price, cloth, 75 cents. For sale at this office.

"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.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., L.L.D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to \$1.00; paper, 50 cents. For sale at this office.

