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DR. PHELON'S LETTER.

Brief Notes on Various Matters of While in the North and East, wet

weather, interspersed with occasional hot spells, seems to be the order of the season, we are blessed with about the usual output. The reports of the incoming crops are above the average. During the whole summer, San Francisco has forchead the while, would mopping his forchead the while, would mopping his hot." But San Francisco has not the whole State, by any means, so we hear of valleys in the mountains, and table lands cut off by the ranges of towering peaks, from the breath of the towering peaks, from the breath of the Pacific Ocean, which have thermometers constantly impressing such assertions as 125 and 135 degrees upon their unsophisticated owners. "You pays your money and you takes your choice of the kind of weather you want.

of the kind of weather you want.
The squabble of politics is still intensifying, but the day of the nominating convention is close at hand, when the first round of this plug-ugly fight will give us some idea of what next. The earnestness which a San Franciscan contrives to throw into the trivialities of life, is one of the charming characteristics of this city. This is the reason we are the watering place without compare: the resort of moneyed without compare: the resort of moneyed parties from anywhere, who seek to be strictly en regle. When the returns of election and other times come in, everybody and his family go down to newspaper square to "get the returns" and see the illumination. Of course, we illuminate, we always do, on the slightest pretext. Then all the people and the children that have any wind in their lungs, shout and blow tin horns and leaffy the great rade, value likes. glorify the great god of noisy discord. It has been said by good judges that San Francisco is the American Paris. We believe the statement to be correct. On every hand are signs of the preparation for the Fall trade. Although we have no distinctive marking of the four

The Southern California Camp-Meet-Los Angeles. The secretary, J. D. Griffith, is at the hospital making a struggle for life. There is, however, no lack in the movement of the official balance-wheel at the convention. Many the speakers and psychics from all parts of the State are present, each and all striving to make it the success everybody desires it to be.

Capt. Walrond, of Denver, Colorado, since our last Progressive Thinker missive, and gave some account of the Spiritualist Temple to be built at Denver, in the near future, for the use of the whole cult of mystery dispensers, all its phases. Ten thousand dollars are already promised. It is to be of white marble in the Oriental style of architec ture. Its proposed location has been determined, but for the present that is the Captain's secret. The health and strength that he left Denver to search for, are slowly coming back. May there be no reversing of the lever of progress 'We notice that an organization has power in the Post Office Department of the government. There has been a great deal of smoke lately, over the decisious of the postal authorities. It seems under the rulings, as if there were one kind of law for one set of fellows, and another for the others. Is expect from his government? Our boast has always been, "one law for rich of poor," and neither thought nor creed were to be discriminated against. A postal league of the people can do no harm, by bringing the search-light of Truth to bear upon any ways that are crooked or dark, in the autocratic management of this department.

Mrs. Elizabeth Clark, a well-known medium of this city, had a birthday lately. She is the head of a local organization, called the "Sisterbood of the Western Links." Quite a number of the sisters and some of her other friends dropped in, in the evening, to see how the new burden was likely to be endured, and to assure her that she was growing younger. Henry Harrison Brown, the apostle of the I Am, publisher of the monthly "Now," and of three pamphlets of recent issue, dealing hypnotic suggestion, was also present, and neatly congratulated the heroine of the hour, in behalf of her many friends, present and absent, on

We understand that the inspirational artist, H. A. Streight, has through financial losses been unable to finish the home be was erecting on this coast as a shelter for his old age. He is still painting, however, and has some pictures on hand of California scenery that are said to be fine. If some of his many friends could help him to the sales of these, and others he is still creating, it would be a service to him, and those who use him as their instru-

A party of geological explorers from Berkeley University, have been at work at Mount Shasta. They have discovered the remains of the great cave bear, and of the giant sloth, and some other remains of supposed extinct animals, Perhaps after all, the ark might have ! on Mount Shasta, Instead of fount Ararat. I do not suppose the bronicler knew which one it was,

For many years, Americanized Euro-peaus who are ou this continent to stay, always, like Lot's wife, looked behind them for the best, both for raw rateribl-and manufactured product. In the blan of the universe, it was the wisest Then we may count the day well speut and best item to have the indomitable old Puritans settle blenk New England; But If through all the livelong day thus setting up among the first ludustries of the country a manufactory of bodles and brains. Both were needed bodies and brains. Both were needed,
If they could stand the block idlosers
crastes of the crags and peaks from
Maine to Connecticut, there could be
nothing for them unconquerable. The
"brain factories," Harvard, Yale,

Maria W. Sans

Brown and Bowdoin, have succeeded in dominating the whole of the scholastic thought of the nation. It is not now necessary to go to Oxford, or Edinburg for the highest scholarly finish. As brains lead, so other things follow, manifesting even on the material plane. As "Westward the Star of Empire has moved," the leaders have been New England born or they have furnished the funds. The increasing fertility of extensive areas has given us new methods, from the mower and reaper, to the most improved methods of irriga-tion. When California was reached we find the half has not been told. And now France, the land par excellence of the prune, comes this year to the farthest State west for its domestic

supplies of a native fruit. Next? As evidence that the church is neither moribund nor dead, two magnificent ed-ifices, one Protestant, the other of the Holy Catholic faith, were dedicated since my last letter. They were consecrated to God on the same day, in a city whose church edifices have seating capacity for ten times the number o church-goers. It is evidently the num-ber of churches and not church-goers they seek to increase.

The irregular guerillas, better known as the Salvation Army, have been enjoying a special demonstration on th account of the presence here of Booth Tucker. As Booth is the name the S. A conjure by, it is to be presumed he is some relation of Gen. William Booth who was undoubtedly a close com panion of Dowle, Torquemada and tha ilk, in their last incarnation. The most sensible thing we have heard of the old General is that he is a Spiritualist and has "spells" of talking with his wife who is in spirit life.

There are some questions that startle

us by their abruptness. As we were of a city-bound street car the other day and saw the cigarettes, cigars and piper of all varieties, the question flashed upon my mind, what did the world do without tobacco, previous to its discovery on the Western Continent in 1559, not quite three hundred years ago? Knowing what we know of its uses and effects now, on all planes of life, can we, at the present time, imagine a place or people, that has not some reminding odor of the fragrant(?) ing opened on Sunday, August 17, at clear, or the aged pipe? Have we any idea of how much the amity of nations at the present day, is due to the sooth-ing influences of the chief narcolic of the world? What did Adam do without It in the Garden of Eden? When he gracefully reclined on a stone lounge cushioned with heaped leaves, wearled with his day's "rasslin" with the animals, how could be plan, without a smoke, what he would do with that wall-eyed Mastodon; or .. tliat confilptious Ichthyosaurus, on the coming morrow. How did Abraham, Isaac and Jacob and the Twelve; or Moses and Anaron manage to soothe their diswho are seeking to know the good, in turbed mental perplexities when the abnormalities of the common conditions for the "coming race" presented themselves for everyday solution? A little later on, where did Hannibal or Alexander or Julius Caesar find refreshing for fagg. I brain and tired bodies with out toly ? Perhaps there was some secret medicament concealed in the incense from the temple altars, that par unto this generation, the secret? Did the ancestors miss anything, or are we supercharged with narcotic stimulation as a race?

> The present generation are deeply at date on them. We find the following model "going the rounds." It was a hot Sunday. A preacher in Michigan had been requested to cut it at both ends and omit the middle. His text was There was a certain rich man, name of Dives. There was a beggar named Lazarus who sat at his gate. Lazarus died and the angels carried him care fully away and laid him in Abraham's bosom. Dives died and the flyers that are not angels, toted him out, and dropped him in the hot place with an unfashionable name. He saw Lazarus sleeping in his new resting place. Naturally, he thought that he had done so much for himself, that Abraham might let the beggar bring him a drop of water on the tip of his finger. But Abraham would not. The sermon fol-lowed thus: Three persons, Dives, Laz arus and Abraham. It was a hot day almost as hot as this. Dives was hot he wanted to get out. So do we. Let us pray.

> We notice that the Paris surgeons have taken a step or two in advance of their confreres in the rest of the world. When they have a capital operation, like the opening of the pleural cavity, or the periodicidium, or the removal of the appendix caeci vermiformly, in sewing up the incision, they leave some of their paraphernalia inside. What the motive is; they have not yet deigned to explain to a waiting world. Perhaps it is to provide for invisible hands means to foreclose any disastrous sequelae. We know the Paris surgeons are ahead in the brilliancy of their cutting, as well as in the size of their death-roll of na tlents who fall to recover. The dare and dash of the operating table are all to the Paris surgeon. Results do not count. But how about the patient?
> W. P. PHELON, M. D. Sau Francisco, Cal.

AT SET OF SUN. Control & Control

If we sit down at set of sun and count the things that we have

And counting that we have
done,
And counting find
One self-denying act, one word
That cased the heart of him who heard
One glance most kind
That fell like sunshine where it went,

We've eased no heart by yea or nay; If through It all We've done no thing that we can trace

That brought the sunshine to a face; That helped a soul and nothing cost, Their count that day as worse than lost -Ella Wheeler Wilcox.

Originof Life: Rebuttal

Eld. H. W. B. Myrick Gives His Final Word on the Question.

In The Progressive Thinker, No. 654, Prof. Loveland cause. It hardly seems possible that an intelligent man had an article, a review of "Mathematical Argument." In would so argue. He cannot name a reputable physicist or

the abyss of geologically recorded time to the still more gression prove it. They most emphatically do not. An remote period when the earth was passing through physi- oak is greater than an acorn but not greater than the oak cal and chemical conditions which it will no more see, I before which produced the acorn. For every particle of should expect to be a witness of the evolution of protoplasm from non-living matter.'

Prof. Tyndall, in the famous Belfast Address, said: "I see in matter the promise and potency of every form of

Ernest Hacckel, of the University of Jena, said: "Life came into existence, not by supernatural creation, but by

spontaneous generation out of inorganic matter."

These are the three great names of modern scientific materialism. They hold that life arose out of that which had no life. Matter gave birth to life and mind. Matter, during certain supposed physical and chemical changes in remote ages of the past, produced protoplasm, living matter, by spontaneous generation.

Prof. Loveland espoused this idea in his article which I reviewed. Let me quote again. "The prima facie evidence declared that causative energy pertained to matter, and that mind was limited and controlled by matter.' Read again his entire article. The whole tenor of it opposes any such thing as life or mind causing the phenomena of creation, and asserts that matter is the cause. A "succession of forms appear," he tells us, not as the result of life acting intelligently, but because "in it (that is matter) exist atoms, molecules, tendencies, forces, which necessitate motion, which, with attraction and repulsion, doing before it produced the first effect or Beginning. create an endless succession of forms."

is the cause of things, even limiting and controlling mind and life in its operations. But after I had pricked that bubble he comes out in No. 666 and reverses himself upon the question at issue. He now says that life is eternal: that it not only had no origin but "is itself originator and cause." In No. 654 he had certain "tendencies, forces, which with attraction and repulsion caused forms to appear." Now it is life that originates and causes forms to appear. Alas! for those famous "atoms and molecules," for those erstwhile potent "attractions and repulsions." Prof. Loveland, who fondly paraded them as the creative forces of matter twelve weeks ago, now unceremoniously kicks them out of the way and tells us that it is life that originates and causes. Then "atoms, molecules, tenden- Very well so far. Myself, nor any ardent Theist, can ask cies and forces," he said, "necessitated motion (of the more of him up to this point. atoms I suppose) which (motion) with attraction and repulsion cause forms to appear." In other words, and intelligence? Intelligence exists, thought, reason, wisstripped of its absurd verbosity, atoms and molecules,

forms of life and intelligence to appear. This is rank materialism, and, ashamed of the statement, of its bad grammar and wretched poverty of reason, he deliberately. repudiates his first effort and promulgates an entirely new doctrine in his last. He ejects matter from the honored place of King Cause and crowns a new monarch, namely, Life. He simply reverses himself under pressure, and in so doing not only ingloriously gives up his former contention but surrenders the very citadel of scientific materialism. I congratulate the gentleman. Life, not matter, is the originator and cause. So says our valorous knight from Summerland, and, yielding to the clerical impulse, I

when put in motion by attraction and repulsion, cause

say, Amen! He still insists that an effect may be greater than its

that article he professed the baldest kind of materialism. scientific investigator in the world to sustain such an ab-What then is materialism? Let us see. Prof. Huxley said: "If it were given me to look beyond teaching this monstrosity of belief. He says growth, proquate cause. The germ is the initial cause, say, capable of expansion, and is re-enforced and strengthened by additional causes all along the way of growth. Let him produce a tree that had no tree back of it; a plant that never was preceded by another like plant: a man or beast, any living form in fact, which had not a living progenitor of the same kind from which it sprang. Let him do this and his cause is sustained and we will admit that effects transcend their causes.

> In his first article he said: "Cause is not any more first than positive is first or before negative." And in his last he said: "The assumption of a First Cause implies that cause existed prior to effect, hence the Beginning was the production of the first effect." In order to get rid of a first cause he asserts that cause is not first or before effect. But he have off his own head in the second paragraph by saying: "Forms begin and end." Sure enough, they do. Something causes them to begin and the cause exists before the "form" which it causes to begin. The "form" begins; it was caused to "begin;" hence cause exists before effect. But why argue? The assertion that cause is not before effect is the language of desperation, the incoherent muttering of one bewildered.

He sneeringly asks me what the Great First Cause was reate an endless succession of forms."

"The Infinite Intelligence was asleep," he remarks. Let us see. J. S. Loveland is a cause. He produces effects, such as moving a chair, eating bread, writing an article, etc. Before he does these things he thinks, plans, decides: then he acts. Well, I suppose the Great First Cause had as much sense as Prof. Loveland. If so it was probably thinking and deciding what to do before doing it. Somuch for his cheap wit. He is as unfortunate in his wit as in his logic.

Now let him consider this. Matter is eternal, had no beginning, he says. Also, he informs us, life had no beginning, always existed. Life, acting on matter, originates, causes "a succession of forms to appear." I understand this to be his new or present position. And that while matter and life are eternal, "forms begin and end."

But at this point we ask: Is not eternal life also eternal dom. It is here, always was here, so far as we know. Prof. Loveland himself says: "Something never emerges from nothing." Hence intelligence, reason, thought always existed. Life, which he says causes or originates. did not then blindly and mindlessly operate upon dead matter in causing "a succession of forms to appear." Intelligence was co-etaneous and co-eternal with life. The Great First Cause was not only living but intelligent. And now abideth these three, life, matter and intelligence,

Lam done. I shall say no more of the Professor's ragaries. I plead guilty to the charge of laughing at, and ridiculing him. But, Brother, I will not do it any more. And, honestly, I find in most of your articles much of value. I appreciate your worth in spite of the laugh. ELD. H. W. B. MYRICK. Gentryville, Mo.

the great trinity of cosmic forces and material.

It makes me shudder to see the vast

walk or drive through any of the large Has it ever occurred to you to wonder

spent yearly by relatives and friends on tombstones and monuments that are built to commemorate the virtues of

A man's character. while living depends upon his thoughts and actions in relation to not only his friends, but all humanity. So, in trying to think of something to show the world as a proof

were started in his name. The best monument that a man can have is some well-continued activity or institution that may be started so that the rest of mankind can be benefited by it-something that will educate or aid

view of commemorating the dead is shown by the many scholarships, small parks, hospitals and so forth that have been started with the idea of helping

so large a scale, if they look around a little, can easily find various smaller openings for aid in the charitable line among the working girls and the poor children, also individual cases that no one is unfortunate enough to escape.

Why, then, should a stone man's departure from this plane of consciousness to the next?—Margaret

IMPORTANT MATTERS

From the N. S. A. Home Office, Washington, D. C.

To the Editor, and Friends:—Again the N. S. A. sends greetings to you one and all, with sincere thanks for all kindness expressed towards it and its good work by the editors of the spiritual papers, and by the public at large. We appreciate all courtesies, and trust to merit them by our fidelity to the work and to the cause of Spiritualism. The sincere thanks of the N. S. A. and its officers are hereby extended to the managers of the various camps, who in to the work of the N. S. A., during the summer just past, and to all mediums and speakers who also contributed of their talent and influence at camps and otherwise, towards the work and objects of the National Spiritualists Association.

Sociation.

Since my last report in the papers, the Mediums' Relief Fund and the Mediums' Home have received the following contributions: A Friend in Illinois, Bond County, \$100; Stephen Carding, Bond County, \$100; Stephen Carding, Brif, Geo. A. Lovett, \$1; Mrs. Maria Dud-\$1; Geo. A. Lovett, \$1; Mrs. Maria Dud-\$1; Hines, \$5; E. J. Sweet, \$1; Fred F. Hines, \$5; E. J. Sweet, \$1; Fred F. Hines, \$5; E. J. Sweet, \$1; Fred F. Mrs. P. E. Dawn \$5; Solice Bruner, \$1; Mrs. P. E. Dawn, \$5; scance Terra Haute, Ind, per G. W. Kates, \$7; "Widow's Mite," 10 cents. The full amount received including these figures and former reports is \$538.20. This does not include the hundred dollars contributed by Dr. Spinney in sanita-rium service, nor the fifteen hundred dollars contributed jointly by the two benevolent members of the N. S. A. board, before mentioned, but the amount received by the contributions from the public at large. The work of paying a pension of twelve dollars a month each to four veteran mediums continues, and we desire to increase the list as soon as funds will allow.

MARY T. LONGLEY,

IMPORTANT NOTICE.

Kindly say to the Spiritualists of Illinois and neighboring states that all attempts made in Chicago to secure one fare for the round trip to Boston for the N. S. A. meeting, October 21, 22, 23, 24, have failed. The various railroad lines are watching each other so closely that each one is afraid of all the others, and in one or two recent instances the Passenger Association has compelled single lines to break faith with the public by withdrawing special rates after they had been advertised.

One and one-third fare is the best

now in sight for the trip, which can he had from large cities if purchasers ask ticket agent for certificate that will be endorsed by the secretary of the convention. Rates from Chicago to Boston, one way, inneteen and twenty-two dollars according to the route chosen. Should any number, who will pass through Chicago on the way to the convention wish to form a party here and go by one route, the undersigned will give any assistance in his power to further the play. Send him your name and the route you prefer to travel. In this way the party may, if large enough secure a coach to itself. New England, under Boston's lead, always sends a good-sized delegation to meetings of the N. S. A. It would be a fitting recognition of its action in the past for the West to do likewise this season. Everyone who mentions the matter so agrees, but I find no one who is now expecting to attend the convention. Can arrange for some time at Niagara Falls if desired. Send your name quickly, or not at all, to 4203 Evans avenue, Chicago.

GEO. B. WARNE, President III. S. S. A.

Grove Meeting at Glen Ellyn, Ill. The Unity Spiritual Society of Wheaton, Illinois, my home, held a very pleasant grove meeting in the beautiful grove at Glen Ellyn, Sunday, August 31. I presume none of the Chicago Spiritualists is aware that there is a beautiful grove and lake at Glen Ellyn, a little over twenty milces from Chicago. In this beautiful grove is a very good auditorium which seats one hundred or more people. If it was seated with chairs it would hold three or more hundred people. I know of no prettier spot anywhere. A beautiful little lake, with plenty of row boats, and a fine grove of several acres, and a spring not far from the auditorium, makes truly an ideal spot for a Sunday meeting, and longer if possible. As Dr. Warne and others said, "Why, I had no dea you had such a beautiful spot all ready for meetings.

Well, we have, and we had a fine meeting on Sunday. There was a good mostly from Chicago. There was unfortunately a large funeral that took several of our friends

The morning was devoted to short speeches by different ones, Dr. Warne, Mr. Herbert Arnold, Mrs. Kingsbury, Mrs. Ella Johnson Bloom and myself. I have conducted a great many meetings in my life, but I never conducted a meeting where there was more of the spirit manifest, and an upliftment, than this meeting. The afternoon was devoted largely to the giving of readings by the different mediums present. They were Mrs. Kayner, Mrs. Bloom, Mrs. Nora E. Hill, and myself. After the readings Dr. Warne gave a short the readings.

address, and I closed the meeting, Thus ended one of the most enjoyable days, and all left at a late hour, feeling they had been benefited.

they had been benefited.

Another season we shall hold more meetings, and have them arranged so they can be fully advertised, and I know many of the Chicago Spiritualists will attend. Our new electric line will give us then fine service, making it possible for all to come. Thanking all who came and those who took part, I am as ever, the friend of all.

G. H. BROOKS.

POVERTY AND CRIME:

The Cure-A Hint to the Opulent.

Poverty and civilization are paradoxical in a measure. Crime may be attributed to ignorance, but ignorance is not the cause per se; for there is less crime among the unenlightened or uncivilized than among their antitheses. Nor is poverty the sole cause of crime; for that, too, exists in greater degree among the aforenamed. It is therefore matther in their arimary state but may neither in their primary state, but may be both in the secondary-that is, amidst civilization.

Civilization should stand for prosperty and enlightenment. It does in principle and by contrast as a whole, but

cipic and by contrast as a whose, but there are greater contrasts to the con-trary amidst our very civilization than among countries or nations.

It is this contrast which makes crime. Poverty amidst prosperity incites to envy or jealousy and constitutes the tempter. The prosperous are not sub-ject to this temptation and therefore have no reasons to be dishonest or jeal-ous unless they are so by nature, which ous, unless they are so by nature, which is all the more to be deplored—if not

ondenmed.
Of course, there can be no apology offered for crime under any circumstances, but the truth can be told that may have the effect of diminishing it. We advocate the cure of disease by

removing the cause instead of combating the effect. Why not advocate the cure of crime by removing its cause? If envy or jealousy is the tause, and incited by the seeming paradox which poverty lends to civilization, why not suggest remedies to remove this cause? As the man with broad ideas and filled with inspiration feels cramped in a narrow community, and suffering to get out into larger fields of operation

where he can expand and give vent to his feelings, so the civilized human cu-tity feels the desire to indulge his wants—his higher tastes and needs and suffers when restricted or ground by poverty. As the inspired man becomes cynical or sarcastic when suppressed too long, so the man with a mind above the savage becomes discontented finally when refused the comforts he craves. Add disappointments to this, and he becomes embittered with life. Then noting the glaring contrasts between his own utter hopelessness of ever attaining a home of his own and the glittering extravagance of the opulent, he feels a pang that stirs his interior to anything but charity—the exterior expressions of which we denominate envy or jealousy. Shall we condemn or pity him for this?

Anarchism is the extreme of this condition, but that is no remedy for the evil. It is simply a demand for an ex-

would not benefit the real sufferers, who are anxious and willing to earn their homes if they were given the opportunity. It is these that constitute the big majority among civilization, and who need aid. The criminals among these are The criminals among these are

change of something for pothing. It

the weaker ones, who could not endure the suffering, became impatient in waiting or gave way to their discontent, thereby falling into intemperance or crime-often both. Ignorance, too, is to blame, but it is the ignorance of caste, of the higher sensibilities of civilization, of culture,

habits, tastes, ambitions and aspira-tions of the opulent. Remove this ignorance, and reform will be the result.
But how? That is for the opulent themselves to deside. They have the means and the knowledge at their command. mand. Without their ald it cannot be accomplished. A man cannot learn the ways of the rich without sojourning among them or be lifted to their plane through some sort of showing in that direction. The man with a home already manifests a certain dignity and higher sense of feeling. His desire to preserve it makes him an acceptable preserve it makes him an acceptable citizen in the offstart. He senses the need of protection and therein becomes himself a protector. And his incentive in that direction is a protection for the more wealthy and cultured, and an opponent of lawlessness, anarchy and

crime.
It is thus not only an act of charity on part of those who are enabled to pro-mote such a condition, but a duty they owe to themselves as a salvatory measure. The more aid they offer towards securing homes for the masses, the more friends they will have and the less crime will exist.

Equal rights is a very fine sentiment

to preach to voters, but until every without a sigh, it has no existence as a fact-even though his home be in a tenement, made comfortable and freed from the burden of a rental that is too heavy to carry in comparison to his income or family expense.

Of course, circumstances do not warrant every individual or family a "mansion," but every home-center could be made a "mansjon" in accordance with the principles of equal rights as they are promised for the future. And if man shall reap as he sows, perhaps the best way to secure a "mansion" in the next life is for those who have a number of them here, to aid some of their fellow-men, who need one, towards that end. The large property-holders certainly cannot occupy their earth-homes in the future, and it may be a gratification to them to have made some worthy or needy ones happy on this side of the veil.

ARTHUR F. MILTON.

Resentment seems to have been given us by nature for defense and for defense only; it is the safeguard of justice, and the security of innocence .-Adam Smith.

Make life a ministry of love, and it will always be worth living.—Browning. "How oft the sight of means to do ill deeds make ill deeds done.—King

John. There was a noble way, in former times of saying things simply, and yet saying them proudly.-Irving.

The road to ambition is too narrow for friendship, too crooked for love, too rugged for honesty and too dark for science.-Rosseau.

in temporal affairs must be sought for beneath the web of untoward circumstances; its roots are in the mental realm, while its branches and fruitage

Its Mental Cause and Means of

Cure.

The cause of poverty and insufficiency

develop in the more external influences. The casual observer looks to these external transient circumstantial conditions as the cause, not realizing that, at least in the majority of cases, these are but the external expression of in-

ternal facts. Too long have we been taught to ascribe these manifestations to the will of Delty—that it is God's purpose with us, etc.-forgetting the statement: "As a man thinketh, so is he." Poverty, then, may be regarded as

temporal degeneracy—a pathological economic and financial condition which has resulted, firstly, from a misguided education concerning man's natural rights, and secondly, from improperly organized mental factors, and an improper adaptation of means to ends. That this is so, let us call in evidence

the many distinguished men and women, many of whom are now looking upon the scenes of mortal life with purposes of fraternal helpfulness to mortals. How many have found the key to their success in life (no matter what line they pursued) in the old, old adage: "Where there is a will, there is a way?" The will, or purpose was first, then the way revealed itself to their inner perceptions or vision. And, fol-lowing carefully this revealed way, sucess finally crowned their efforts.

Before going further, let us look at success, YIZ, Necessity is the mother As long as the mind does not recog-

nize a necessity for improvement, and is content with the conditions that are, so long, probably, will circumstances continue to develop the same state of things generally; but, to recognize a necessity by aspiring to better environments, the inventions by which said to cradicate from the ushd the concepts

solde with the sing the little to dry's

terialize and present themselves for; well-being and an aspiration for better

adoption.

What, then, is the real source of success? Primarily, it is a definitely outlined purpose existing in the mind, and which has been formulated by the recognized necessity for improvement. This definitely outlined purpose would serve as a mould around which the improved temporal and spiritual con-

ditions materialize. Let us now consider a method by which the mind can come into proper relation with the relation with the conditions for im-provement, provided the desire for such improvement is created. The first essential to success is courage and selfreliance. Think often in your heart and soul: "I can, and I will!" Then relax the outward will, closel the physical eyes, especially if they divert you from the proper degree of concentration, and

mentally look into your environmentsthe web of circumstances that hold you where you are. Study the situation carefully with a view to finding the way out into the more destrable con-ditions and fields of action. Repeat this exercise daily, and the ways and means for success will be rewealed. While the full measure of success may not come as soon as you might, wish, it will come sooner or later, it you persovere. Then, by continued watchfulness and

care, the desired thirposals not only maintained, but is improved and idded to, and your well-being is con-

Besides finding the way, through the above methods, out of temporal embarrassments, etc., you will also unfold in your spiritual nid the dimmistic na-ture, if the windows of your soul that look out upon the angel side of life be kept uncurtained, and you watch at the same time for the coming and going of your spirit friends.

I set us not forged that we may have the helping hand of the bright ones in any worthy purpose. They understand and see through difficulties that control us, and know how to pilot our front us, and know how to pilot our bark safely. If they throw on the light of inspiration, behold we see our way more clearly.

In conclusion let me say: The primary cause of poverty is fatthe mind; and the cure must be applied in such way as betterment can be realized will may of poverty substituting concepts of Stowe in Chicago American. TO PART OF THE PAR

things.
MRS. M. THERESA ALLEN. Springfield, Mo.

Do Not Sacrifice Wealth Upon the Grave.

waste of money on all sides when I at the large amount of money that is

Think of the immense amount of good that could be accomplished if the money used in erecting these vain tributes were used in a wiser and more intelligent way.

of his worth, how much more and more far-reaching would be his memory if, instead of a helpless stone placed on his grave, some beneficial act

the llving. That there are many who take this

others. Those who cannot afford anything on

Death is merely the passage from one plane of consciousness to another. It does not mean cessation of life.

Bach one sees what he carries in his heart.-Goothe,

OGGULT MYSTERIES.

GAN THE FUTURE BE FORETOLD?

The recent growth and development is, no less remarkable than in their of navigation from the port of Boston thinking; the magnetic and steam is a fact of magnitude in nunicipal couriers match the intuitive philosophy progress and is reflected in the life of and religion. Man is constructing orthe city in many ways. Two years ago gans for the mind; the dynamic forces the Cunard Company added to the Bosof his being are forging facile engines, ton service the two palatial steamers, alike of penderous metal and the sub-the Saxona and Ivernia, so fine, so tilest fluid. Flame, lightning, intuition, splendidly equipped, that they imme- enthusiasm are become his readiest diately attracted a new following of porters and runners. Beed me, cries passenger traffic. Meantime other lines Body, querulously, and I'll feed thee. developed, or established themselves, and now Boston has a direct line of Mediterranean service. These increased bread for thyself. "I's of my good facilities suggest the need of wireless telegraphy, as in use in the port of New York, and recently a representative of a wireless telegraph company inspected the ground and prospects for establishing it. At the time of the exposition, in 1993 Chicago ways in some respects. This of my good facilities suggest the need of wireless telegraphy, as in use in the port of New formed all thine organs. I feed thy hand with art, and sustain thee in comfort all thy life long, in this little manusion, and the world to which I am a party in melling it for thee. But a 1893, Chicago was, in some respects, a party in making it for thee. But a much in advance of Boston as a city, worlding and hireling art thou, ever dis-Since that time, and notably within the last five years, the municipal progress has been so rapid and so vast as almost to have transformed it within are beggars, and receive its alms." these few years. The residence region fairly extends to Newton boulevard, to the west of the city, and great apartment hotels are now ready for occu pancy in regions where two years ago the land was wholly in forest or field. The extension of Boston's splendid local transit system has transformed the entire surrounding country. "Greater Boston" is already a fact, and already, the Boston of the nineteenth century literature be literature begins to seem myth-

AGE OF THE SEEING EYE.

In the early years of 1830-40 Mr. Emerson wrote to Mr. Alcott, saying: "But I was created a seeing eye and not a useful hand." It was the age of "seeing eye" and the recording—if not the useful—hand. But the days when people copied into their diaries the letters of their friends and spent the rest of the day commenting on them, or went home and wrote down all the conversation which they had heard, or participated in, at the house of a friend, have quite passed into oblivion. Mr. Alcott in his early period wrote in his diary:

seeing eye. Did most men possess this, the useful hand would be empowered now have a weather bureau. Whether with new dexterity also. Emerson sees It will vie with the latter institution in me, knows me, and, more than all accuracy remains to be seen. We find others, helps me—not by noisy praise, Mr. Maeterlinck saying: not by low appeals to interest and pas-sion, but by turning the eye of others to my stand in reason and the nature of things. Only men of like vision can He knows it to be there, living, actual, apprehend and counsel each other. A perfect, behind a kind of wall, around num whose purpose and act demand which he has never ceased to turn since but a day or an hour for their completion can do little by way of advising lim whose purposes require years for himself and known to a part of himself and known to a part of himself. their fulfillment. Only Emerson, of this self; only, that important and disquietage, knows me, of all that I have found. Ing knowledge is unable to travel, .Well, every one does not find one man, through the too narrow channels of his one very man, through and through.

fit phrase. His audience enlarges from week to week. I am glad the people come to hear these discourses, which serve to arouse the noble faculties and adapt the senses to something supersensual and permanent. But they will not understand aright. Better attain but glimpses, however, than remain in and the spiritual worlds; the higher the sluggish obscurity, sense-ridden and degree of spiritual development and adsense-beguiled. They seem to listen vancement, the less is the individual to him as marveling children to a limited and hampered and fettered by riddle-telling elder, anxious to fathom these two conditions. One may get a the puzzle that drops from his lips and certain analogy on it by realizing to pleasing their dull wits with his mystic lore. Need enough is there of some statement of the divine order and beauty of things, and especially in this city. All minds seem to be enveloped in the bewildering haze of sensualism.

"Ideas are not; spirit is not; brains and hands more all things. The world is a busy workshop, exchange, or inn; and whosoever plies most dexterously the organs that he hath, whether of man is not so remote as the next day is brain, hand, or belly, doth manfully his to the child. So by this analogy it is duty, and is an accepted member of the body social. Channing's ethics touch not these functions of the social porder; Brownson's reasonings stay not the rabid instincts of the populace; nor Graham's invectives stop the career of intemperance and debauchery, in high places and low. Emerson can scarce do more than please; for vain is the hope of undermining the foundations of men's belief in shows and shapes, while the philosophy of the speaker is itself deemed a beautiful show, and himself a skillful puzzler of men's brains.

"Not on those who hear these lectures will the principles which they announce take abiding effect. Another day another age, are to espouse and live in harmony and love with them."

RECOGNIZED GREATER FORCES. Mr. Alcott, however, was not so dreamy and lost in mysticism as not to plitude as that with which the past is recognize the greater forces that were displayed on the horizon, not only of in the air. A little later we find him our individual life, but also of the life writing:

"The ascendency of a spiritual philosophy in the finer and better minds, and particularly in the youth of our is crumbling away; the new powers fresh impulse to enterprise in our people-opened new and wider fields for their extension. Our social and geo-graphical position affords additional indisplay of the national character.

than the Southern ambition, is adding new territories to the arready over-grown republic. This great secular in-terest, thus called into vigorous exist-ouce, and furnished with new facilities by its broader field of action, is coming in conflict with existing social and po--new territories to the already overlitical institutions, and arraying the extreme sections of the country against each other. The struggle has begun. The base and wicked alliance between

contented with thy fodder and wages."
"Noblest of benefactors is the thinking soul; all men, in some sort and time VALUE OF THE PRESENT AGE.

It has been a fashion to lament over the past, and to ask with ill-concealed scorn what the latter-day life could offer to compare with the life of that golden age of genius in the middle years of the past century when that wonderful galaxy—Emerson, Longfel-low, Dr. Holmes, Lowell, and Whipple were in their prime? One does not need to deprecate the intellectual brilliancy of those days in order to recognize the value of the present.

The great activities, the intense energy, the splendid breadth of life at the present are in a degree the evolutionary results of the noble thought and great aspirations of a half century ago These are taking form in action and achievement.

FORETELLING THE FUTURE.

Not content with the problem play of "Monna Vanna," Maurice Mueterlinck has propounded in the Fortnightly for August another 'enigma in adding his questioning to that already in the air as to the scientific possibilities of fore-"It is much to have the vision of the telling the future. We shall probably soon have a bureau of the future, as we it will vie with the latter institution in

"One would say that man had always the feeling that a mere infirmity of his mind separates him from 'the future. senses, 'to his consciousness, which is Many are they who live and die alone, the only place where knowledge acknown only to their survivors of an quires a name and a useful strength, after century." and, so to speak, the freedom of the hu-NO TIME FOR MENTAL MIRROR.

At the present time people do not generally their time to any appreciable except their time to any appreciable extent in meditating as to how well—or every hand, penetrate to his brain. He how accurately—they are known or how accurately-they are known or marvels that an extraordinary accident recognized. Life is too full to pass it should have closed almost hermefically recognized. Life is too full to pass a should have closed amost netherally before a mental mirror. Again we find hir Olcott writing:

"Mr. Emerson lectured this week on politics—sound doctrines, I thought, in politics—sound doctrines, I thought, in the depths of a monstrate to take that over the depths of a monstrate to take that over the depths of a monstrate to take the control of the depths of a monstrate to take the control of the depths of a monstrate to take the control of the depths of a monstrate to take the control of the depths of a monstrate that begins a mental mirror.

The control of the future that begins which plunges into it entirely, even the control of the future that begins which plunges into it entirely, even the control of the future that begins which plunges into it entirely, even the second of the future that begins which plunges into it entirely, even the second of the future that begins which plunges into it entirely, even the second of the future that begins which plunges into it entirely, even the second of the future that begins which plunges into it entirely, even the second of the future that begins which plunges into it entirely, even the second of the future that begins which plunges into it entirely, even the second of the future that begins which plunges into it entirely. whelms it, entreats it, teases it, and caresses it with a thousand billows.

> TIME AND SPACE. Now the philosophers have taught that time and space are the two dimenhow much greater extent the infant or the child is bound by the conditions of space and time than is the man or the woman.

To the child the idea of the next year is, practically, an eternity; while the calmly and confidently makes his plans for the next year, or for five years or ten years later, with a matter-ofcourse assurance. The next year to the released from the physical world and and potent forces of the ethereal world. with his faculties responsive to the larger environment-it is not difficult to realize that he is increasingly free from these conditions that are so strong in their power of limitation over the moral life.

"It is," says Maurice Maeterlinck, "quite incomprehensible that we should not know the future. Probably a mere nothing, the displacement of a cerebral lobe, the resetting of Broca's convolu-tion in a different manner, the addition of a slender network of nerves to those which form our consciousness, any one of these would be enough to make the future unfold itself before us with the same clearness, the same majestic am-

of the species to which we belong. "A singular infirmity, a curlous limitation of our intellect, causes us not to know what is going to happen to us, when we are fully aware of what has day, is an omen of liope. A slient, grad-when we are fully aware of what has link, and yet perceptible amendment is befallen us. From the absolute point of taking place, and the final settlement of view to which our imagination succeeds the new is near and sure. The old order in rising, although it cannot live there, there is no reason why we should not with which modern science has see that which does not yet exist in its changed the civilized world have given relation to us must necessarily have its being already, and manifest itself somewhere. If not it would have to be said that, where time is concerned, we form the center of the world, that we are the contives and opportunity for a broader only witnesses for whom events wait contives and opportunity for a broader only witnesses for whom events wait for the evils which we cannot escape display of the national character. so that they may have the right to ap and for inevitable evils. The wiser the Northern genius is successfully pear and to count in the eternal history among us, for themselves, would lessen competing with nature, and, no less of causes and effects. It would be as the sum total of the latter; and the absurd to assert this for time as it others would meet them half-way, even would be for space, that other not quite its now they go to meet many certain

The latest progress in this new century is that of overcoming space. It is being overcome; it is almost annihilated. When on the Atlantic Coast we call up the friend in Chicago and speak with lilin any hour; when we freedom and slavery—the source of cable across 2,000 miles of water and national discord—must issue soon in receive a speedy reply; when wireless the dissolution of the prescut political telegraphy waits its message through confederacy. "The change in the business of men the electric motor is about to revolution.

ize all our preconceived ideas of dis-tance and journeyings we see how space is being dominated and is no longer to be one of the conditions that limit man's activities. To a degree over-coming space is also overcoming time. In an essay of Emerson's, written somewhere in the middle of the nineteenth century, he speaks of something as being worth "going fifty miles to see." Fifty miles at that time represented a greater space than 3,000 miles represents at the present. Regarding the condition of space Maeterlinck further

"Space is more familiar to us, because the accidents of our organism place us more directly in rolation with it and make it more concrete. We can move in it pretty freely; in a certain number of directions before and behind us. That is why no traveler would take it into his head to maintain that the towns which he has not yet visited will become real only at the moment when he sets his foot within their walls. Yet this is very nearly what we do when we persuade ourselves that an event which has not yet happened does not yet exist.'

THEORY OF TWOFOLD LIFE.

This brings us to the very point touched some months ago in this series of papers. The only explanation of certain phases of the phenomena of life is in the theory that life is twofold. That what we call life—in the sense of experiences and events and circumstances—is simply the result, the precipitation into the physical world, of the events and experiences that have already occurred to us on the spiritual side of life, and that they occur here because they have occurred there, Macterlinck says further (in his paper, entitled "The Fortelling of Future," in the Fortnightly for August): "But I do not intend, in the wake of so many others, to lose myself in the most insoluble of enigmas. Let us say no more about it, except this alone, that time is a mystery which we have arbitrarily divided into a past and a future, in order to try and understand something of it. In itself, it is almost certain that it is but an immense, eternal, motionless Present, in which all that takes place and all that will take place takes place immutably, in which To-morrow, save in the ephemeral mind of man, is indistinguishable

from Yesterday or To-day."

The question is raised by Mr. Maeter-linek as to whether the clairvoyant who foretells to one future events gets his knowledge from the subliminal consciousness of the person himself?

He railtage services of experiences the He relates a series of experiences that he had in Paris with all sorts and

"It is very astonishing that others can thus penetrate into the last refuge of our being, and there, better than our-selves, read thoughts and sentiments at times forgotten or rejected, but always long-lived, or as yet unformulated. It is really disconcerting that a stranger should see further than ourselves into our own hearts. That sheds a singular ight on the nature of our inner lives. It is vain for us to keep watch upon ourselves, to shut ourselves up with ourselves; our consciousness is not water-tight, it escapes, it does not be long to us, and though it requires special circumstances for another to install himself there and take possessions of the possess sion of it, nevertheless it is certain that, in normal life, our spiritual tribunal, our for interieur as the Frence have called it, with that profound intuition which we often discover in the etymology of words is a kind of forum, or spiritual market place, in which the majority of those who thre business there come and go at will, look about them and pick out the truths, in a very different fusition and much more freely than we would have to this day believed."

Mr. Maeterlinck reiterates that it is incredible that we should not know the has its finer organs of future. The truth is that it is even more than incredible, it is unpardoughly stupid, and the great desideratum is to so develop and unfold the spiritual facso develop and unfold the spiritual fac-dities that they will realize the experi-ences on the spiritual side—those which will, later on, precipitate them-selves into the mortal life, and that will be "knowing the future." That is to say, if we can read our spiritual past, we then know our earthly future, for that which has been, in the inner ex-perience, shall be, in the outer. perience, shall be, in the outer ex

REALITIES AND ILLUSION. Mr. Maeterlinck says: "I cannot think that we are not qualified to know beforehand the disturbances of the elements, the destiny of the planets, of the earth, of empires, peoples, and races. All this does not touch us directly, and we know it in the past thanks only to the artifices of history. But that which regards us, that which is within our reach, that which is to unfold itself within the little sphere of years, a secretion of our spiritual organism, that envelops us in time, even as the shell or the cocoon envelops the mollusc or the insect in space; that, together with all the external events relating to it, is probably recorded in that sphere. In any case, it would be much more natural that it were so recorded than comprehensible that it be not. There we have realities struggling with an illusion; and there is nothing to prevent us from believing that here as olsowhere, realities are what will happen to us, having already happened in the history that overhangs our own, the motionless and superhuman history of the universe. Illusion is the opaque veil woven with the ephemeral threads called yes terday, to-day and to-morrow, which we embroider on those realities. But it is not indispensible that our existence should continue the eternal dupe of that illusion. We may even ask ourselves whether our extraordinary unfitness for knowing a thing so simple, so incontestable, so perfect, and so necessary as the future, would not form one of the great est subjects for astonishment to an in-habitant of another star who should visit us.

"Moreover, we must not believe that the march of events would be completely upset if we knew it beforehand. First, only they would know the future or a part of the future, who would take the trouble to learn it: even as only they know the past, or a part of their own present, who have the courage and the intelligence to examine it. We should quickly accommodate ourselves to the lessons of this new science, eyen as are have accommodated ourselves to those of history. We should make allowance so incomprehensible form of the two-fold infinite mystery in which our whole life floats."

It is now they go to incert many tertain all disasters which are easily foretold. The amount of our vexations would be somewhat decreased, but less than we amount of our vexations would be somewhat decreased, but less than we hope; for already our reason is able to foresee a portion of our future, if not with the material evidence that we dream of, at least with a moral cer-tainty that is often satisfying; yet we observe that the majority of men de rive hardly any profit from this easy foreknowledge. Such men would ne-gleet the counsels of the future, even as they hear, without following it, the ad-

vice of the past"

HOS REOTHEATERS FAILED. incorporate to say the least, and it may possent itself as the next most needed advance in progress. Mr. W. G. Wells. Initiated this problem as to whether man can forecast the future in a lectific hil bondon last whater. The next the alex the depend for question is in the air; the demand for its solution will increase, and demands penetrate the unknown and reconstruct it for the higher use of men. The astrologers claim to forecast the

future, but their predictions result only in some degree of relation and similarity at the heet, and in total want of relation at the worst. For instance, a prominent minister, whose name would suredeby anlastrologer, two years ago, that his wife would die in the July of 1902. The date has passed and the lady has not even been ill. A gentleman of my acquaintance was told by two or three different astrologers and clairvoyants that he would die during the summer of 1901, or at least before 1902. At the time he was perfectly well, but later on he went abroad, was taken very ill in England, and for some weeks he lay critically ill in a hospital in Oxford, but he recovered.

The prophecies regarding the coronation of King Edward have been much discussed; but, after all, he was crowned. On the other hand, there are predictions of this order that are, approximately, at least, fulfilled. Two or three years ago a well-known Boston woman was told by an astrologer in December that her husband would die before June, and many details of his illness were given, which were actually fulfilled in February, when he died, after a brief and totally unexpected illness: Was this a coincidence? Who can tell. But that the power of the will can prevail over any tendencies and dominate them is absolutely true,

and will and prayer certainly constitute the motor forces of life.

There is, perhaps, no adequate real-ization on the part of humanity of the enormous extent to which the forces in the Unseen mingle with the forces of the Seen, and thus complete the magnetic battery of action. Life approaches perfection in just the degree to which perfection in just the degree to which it can intelligently and reverently availitself of this aid which is a divine provision. It is not only after death that the soul is to be with God. The soul that does not live with God, now and here, in the ordinary daily life, does not even live at all, in any true sense. "I am come that ye might have life," said Jesus, "and have it more abundantly."
It is only as one holds himself receptive to the divine currents that he has life and it rests with himself to have it degrees of the professed seers, and he "more abundantly" every day and hour. This constant communion with Jesus,

this living in constant receptivity to the divine energy, includes, too, the living in telepathic communion with those who have gone on into the Unseen world. The spirituality of life is conditioned on so developing our own spiritual powers by faith and prayer and communion with God that one is sensitive to the presence and responsive to the thought of friends who have been released from the physical life. Shall Phillips Brooks the friend and helper Philips Brooks, the friend and helper and wise coursilor when here, be less so now that he has entered into the next higher section of being? Shall the friend whom we loved, and who was at our side in visible presence yesterday, be less our friend to day because his presence is not visible to us? And why presence is not visible to us? And why is it not visible? Simply because the subtle silitit body is in a state of far higher helpration than the denser physical body, and the physical eye can only recognize objects up to a certain with a toric accepted. It is simply a scientific fact. Musicians and scientists know well that above a certain pitch the car cannot recognize sound; it because subjects of the car cannot recognize sound; it because subore. But as \$1 Paul asys comes silence. But as St. Paul says, "there is a natural body, and there is a spiritual body," and the spiritual body ing. Clairvoyance and clairaudience ing. Clairvoyance and clairaudience in a satural, when the spiritual faculties are sufficiently developed, as are the ordinary sight and hearing. Even when there is no clairvoyance and clairaudience in the way of succession. audience, in the way of supernormal development, the mind kept in harmonibus receptivity to the divine world may be telepathically in more or less constant communion with those in the Unseen:-Lillan Whiting in the Inter

Delphos Camp, Kans.

Ocean

The camp at Delphos, Kans., closed Aug. 25. Wet! oh, so wet! was the universal cry. This has been the poorest season in the record of this camp so far as regards the weather. Two wet Sunand eight rainy nights out of 17 days was very trying. Still, with all the clouds many bright lights flashed. Our speakers, Judge H. H. Benson, Judge E. E. Chesney and Rev. Bledsoe all gave us fine thoughts and presented by the oratorical skill of these masters It was most convincing.

Dr. Louis Schlesinger closed this the oth year with our camp with his best work having many scalps of the skeptics tied to his spiritual belt.

Mrs. Lillian Snow was with us the entire camp and by her kindly manner and her good work added to the list of

her former Triends many new ones. In the election of officers, Mr. Clarnce Ballow was chosen president; J. N. Reeves, vice-president; H. D. Dwight, Secretary; James Morgan, treasurer The society under the impetus of the new blood at the helm is bound to be progressive and all are looking forward to a happy and prosperous future.
H. D. DWIGHT.

> MOTHERLESS. Da 14/984

One by one the long dark shadows Take some form upon the wall; Dimly burns the theerless fire, Hushed as death the ashes fall.

A lonely child calls for her mother; Sorrow bows her little head. As the falling embers answer, Little girl your mother's dead.

Never wilkdier mamma listen To her footstepsethrough the hall; Never will she hide in closets When shears her mamma call. Who will tell her, little stories, Who will sing her little songs, Who will kiss away her pouting, As she folds herein her arms?

Her little heart is peating wildly, Burdened for with childish care, But with grief which has no ending Cept in figuren, only there. Motherless child, God help her now; Strange the world seems to her, But her mother hovers o'er her.
And will guide her safely through. Darker grows till ghostly shadows

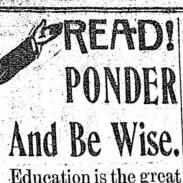
Formless now upon the wall, Round the house the night Winds whisper 's'
Softly, yet the askes fall.
How the little sad face brightens,
Bright as if with heavenly beaming,

Sleeping while her darling mother.

The supplied to the supplied t Porms and Cerentonies for the Use of Liberals. For sale at this office Rice 25 cents.

Scothes her sorrow in her dreaming.

-Anon.



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Maple Dell Camp, O.

The National Spiritual and Religious Association closed their fourteenth session August 31, 1002.

The camp has been an unusually successful one; harmony prevailed throughout the entire session.

The excursions from Cleveland were well patronized. Many visited the

well patronized." Many visited the camp who had never previously been on the grounds. The hotel was managed by a committee of ladles, Mrs. Davis, by a committee of ladles, Mrs. Davis, who de Mrs. Brown and Mrs. King their skill, serve the highest praise for the school The literary work, including the school department, was in charge of D. M. King and M. O. Danforth, the latter acting as chairman, supported by a corps of young speakers and mediums.

Maple Dell has already become the Young People's Camp, and its Tuture Young People's Camp, and its future success is now in their hands. The many visitors who contributed to the through the mental organism of Mrs. Magdalena instructions and entertainments will kine, a trance, clairvoyant and inspirational medium. The book contains 48 large pages, and will be please accept the sincere thanks of the sent postpaid for \$1.50; For sale at this only.

our socials and dances were well attended by refined and cultured people.

We have never yet had any use for detectives or policemen, as it has been our aim from the beginning of our camp work to make it strictly moral and spiritual. The union mass meeting held on the last two days of camp was a suron the last two days of camp was a sur-

prise to many. The Ohio Spiritualists Association One from the Theosophical Standwas represented by Albert W. Wadeworth, of Cleveland, and Mrs. Carrie F. Curran, of Toledo. They expressed their views regarding the necessity of a State and National Association. The call of this joint meeting was made for

the following purpose:

To bring the Spiritualists of Ohio
nearer into line with each other, to harmonize the various societies and bring them into unity of purpose, thus forming a fraternity of Spiritualists. To elevate the standard of our spiritual work upon a higher plane.

To agree upon a declaration of principles, that the people may know what tiples, that the people may know what pure Spiritualism is.

To hold inviolate the sacredness of CORA L. V. RICHMOND. pure Spiritualism is.

mediumship, so as to secure the best re sults thereby, and to discuss any sub-ject that would tenu toward elevating he human race. All agreed that some thing of this kind ought to be brough about, and yet no one was wise enough to devise a plan upon which all could agree to work.

This book contains a complete record of the busy life of this renowned medium, through whom from childhood hus come wisdom, consolation and the higher spiritual teachings from eminent spirits known in the history of this world. It is written in the best of style, printed from good faced type, and contains 17 chapters. Price, \$2.00, postpaid. The Ohio State representatives objected on the second motion of having a committee on declaration of princi ples, while this clause in the call was of INTERVIEWS WITH SPIRITS. the most importance to us. After some discussion the motion was withdrawn and dropped. The motion prevailed for a complete on organization, which rea committee on organization, which resulted in a proposition from the Ohio Spiritualists' Association simply to rent Maple Dell Park for two years, that they might demonstrate what could be done by them. This report was brought the model of the provided and forty-four propositions, the ological, moral, historical and speculative; each growth them. This report was brought them. This report was brought the provided and forty-four propositions, the ological, moral, historical and speculative; each they was the provided and forty-four propositions, the ological, moral, historical and speculative; each they was the provided and forty-four propositions, the ological, moral, historical and speculative; each they was the provided and forty-four propositions, the ological, moral, historical and speculative; each they might demonstrate what could be done by them. This report was brought the provided and forty-four propositions, the ological, moral, historical and speculative; each they might demonstrate what could be done by them. This report was brought the provided and forty-four propositions, the ological, moral historical and speculative; each they might demonstrate what could be done by them. This report was brought the provided and forty-four propositions are provided and forty-four propositions. before the meeting by Mr. Wadsworth on Sunday afternoon, read and re-read so as to make it plain to all. This proposition. did not receive a very strong support from the members of the National Spiritual and Religious Asso-

Another surprise came to the members and friends of Maple Dell on this last day of camp. The board of trustees held a meeting which resulted in securing pledges from those who are interested in our camp work to the extent as to enable the board to pay all indebtedness and bring the Camp Asso ciation into a more practical working The National Spiritual and Religious

Association was incorporated in 1890, under the laws of Ohlo, and not for profit, but for intellectual, scientific, ethical, spiritual and religious or educhtional culture, with power to organize and establish auxiliary or branch associations in other countles in the State of Ohio, and in other States by complyng with the laws thereof.
And as new forces are now coming to

Or a Night at the Vatican. And as new forces are now coming to our assistance and a brighter and more favorable outlook is in sight, we propose for pose to carry out the purposes for which this organization was formed. Therefore all persons holding stock, also all who have received certificates of ordination from the above association, will please report to Lucy King corresponding secretary, Box 45 Mantua, Ohlo.

D. M. KING, President of the National Spiritual and Religious Association.

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gressive Thinker), is certainly very interesting and suggestive throughout. It treats of the "Universal Bellef in the Invisible Helpers," the "Angel Story." "Work Among the Dead," "What Lies Beyond." The work is neatly bound in that he and the price is 55 cents. VEDANTA PHILOSOPHY.

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GONNEGTED WORLDS.

A Lady's Interesting and Instructive Experience with the "Psyche" Board.

(Continued from Number 667.)

"stop that practice."

However, she actually reduced it to a all a grain of truth in Walter's reasoning, though dictated by jealousy, and weakness of hugging things that once ties were blidling her to Randolph, and were in contact with her son's material Hermann willingly consented to await body. Did she not know that this body was itself only a garment of the real man, who now was enjoying that happiness to which all pure and progressive minds aspire during their earthly pligrimage? Why should she worship what adorned his material body? Still, a mother's love could not interfere with a friend's; did Walter not perceive the Fred and Grandmother, deprecating Jeanette knew the family too well to admit any doubt in this direction.

Suspicion kept adding to suspicion. Once Walter endeavored to arouse touched at such news, but she conjealousy in Jeanette by hinting at the fact that some young and beautiful low her, and must be forgotten. women were trying to ensuare him, but he met a miserable failure, for

bottom? Would be perhaps have be crefly for many years. Poor man! his come a different man with her as a had luck with womenkind was proverbwife? Human conceit is quick in an- inl among his friends on earth, and fol- a disturbed mind. He also named the swering such questions, and we can lowed him even across the border. easily guess Jeanette's answer. Once | Scarcely was he betrothed to gentle more her pity came to his aid, making Elma, when her bridegroom on earth her feel in duty bound to stay by him, who had deserted her for mercenary such as he was. But was he Walter? reasons, approached the realms where This question was not to be silenced money does not count. Elma's forgiv- Gertrude, sister of Jeanette's most in- arrived for a sitting. Upon seeing the unlism. In London it is preached from groes, quite a number of French, a few any more, and one day when he fur ing soul was in raptures. She deserted timate friend, Emma II. nished new reasons for doubt, she Hermann, claiming her lover once more, abruptly asked: "Who are you? and soon they went to housekeeping longed conversation with some jealous prise, stating that he recognized it as gists, and more than 40 periodicals in has been his purpose to illustrate the

"I swear."

remember, unknown to anybody but seems there crowded into a few days. yourself and me!"

"Alas," he said after some hesitation," we men do not so well remember certain things as women do. Besides, I have not got my earth-memories with me just now. I am not dead yet, but mostly living on earth, and am only in heaven when in your presence."

At this Jeanette threw the board aside in dismay. The duplicity and withstood that mysterious, urgent influence drawing her towards the board. That answer had only increased susbleion, and yet who should he be, if not Walter? Who should care to imper-thing that gave the lie to his claim. sonate him in order to court her affection? Only a few German friends, dwelling in adjoining spheres, might remember her friendly relations with to a German-American. But she could who might have had the slightest chance while on earth to learn anything of her girlhood days. The knowlthe other side, through Walter himself there is no escape. Our names are or his nearest kin, and if he was over written in the stars, side by side, and there, why should he not as well be the we belong together in all eternity." correspondent, changed though he be to his disadvantage?

Even that language problem seemed not past solution, viewed in that glimmer of superstition, yet lingering within the stoutest heart of the most pronounced skeptic. Such contemplations allayed Jeanette's suspicious once again and soon communication was reestablished, giving Walter another chance to plead for himself and re-

He certainly was a master of persuasion and knew how to captivate the average woman's heart; but Jeanette did dorsed his claim of having been for as Christians do, that some one else not belong to the average, and her af- given by God, saying that they must | will bear the burden of sin and error fections were not to be separated from do the same, however reluctantly, and committed through life, but they expect her moral consciousness. The glimpses it was the only course for her to take to have to answer in person for each she caught of frivolity, in spite of Wal- after all, she being destined to help and every indiscretion. Therefore there tek's carefulness, acted like a blight on Walter out of the moral mire he had can be no reason why they should inhir feelings and she longed for an end slipped into, mostly by the fault of that dulge in vicious or sinful acis. of doubt and struggle. He evidently bad wife of his whom he had never | On the contrary the orthodox believsensed it and conceived a plan to secure loved. her possession for good. Was this within the limits of a spirit's possibilities? 10 end of struggle between love and lay all "at the foot of the cross" in due even to her underclothing, had been ex-We do not know, we only relate simple duty; between warm impulse and re- time and have their vile hearts regene amined, as well as the room itself. We

to hold herself in readiness for a trip a superior guiding hand! Oh, for one answer for his sins. to the moon, where his parents resided unmistakable glimpse into the un- Womack, Mo. J. W. NATIONS. and had everything in readiness for known! "God had forgiven him;" so their reception. He would come to take had she, but what about his assertion. her during the night and would accept of having seen God face to face? She

but she had heard of mediums making to her-nay, blasphemous! Her conexcursions to other worlds during ception of the life-spring of countless gazing, the following clipping may the hands of her husband. It resemtrance, and concluded that this might glorious universes was too broad and prove of interest: be the meaning of Walter's mysterious exalted to admit of such a puny God;

suddenly heard an interior voice, pur- of individual immortality, and possible porting to come from her grandmother, intercourse between worlds, and nature. warning her in the most impressive thought she should feel satisfied, yet ferms not to fall asleep that night and she craved more light, more truth. future progress. She promised to watch and exalting influence of a life in

sphere where he belonged. This was indeed startling news for could she repulse him if it were indeed poor, unsuspecting Jeanette. She fought he himself? a hard fight against sleep that night and even some consecutive nights, until she was told by her son that the dan- seemed literally an open book to him, ger was over, and the original criminal even items inscribed in its, remotest sent off to his proper place. He cau-corners, forgotten by herself, were mentioned her, however, to keep her mind tioned by him, constantly startling and away from Walter, which was the mystifying her, as she was still too hardest thing for her to do; for try as green in occult knowledge to account she might, the impressions came on for such phenomena by higher laws of persistently though she summoned en | nature. ergy enough to keep them down. Her Walter evidently profited by these worn out nerves had scarcely rested a laws, without developing at the same few days, when a half-forgotten old time in moral and ethical directions. friend greeted her through the board. He also freely acknowledged his shortcongrainlating her about her narrow comings, maintaining that, love being

trying to advance claims of his own. In other lines. To counteract Jeanette's He had been a respectable man on doubts and scruples and to arrest the teen beautiful, soul-inspiring songs, earth, much older than Jeanette, and a cooling of her affections, was now the with Music, by C. Payson Longley. fine scholar. She highly appreclated principal aim he pursued. Meanwhile Price by mail, 15 cents. For sale at able phenomena obtained through Mme. his literary attainments, and their cor he discussed freely the "scheme" in this office. respondence, carried on for several which he was thwarted, and resented years, had been a mint of valuable in Jeanette's faint suspicion as to his formation for the eager young girl who power of carrying out such a monstrous | Bar. An absorbingly interesting volaccepted with slucero gratifude the plan, even it it were legitimate. fatherly care bestowed by him on her He stoutly claimed that similar things | wonderful psychic events in the au- which have been published in the Pol- B. Newcomb. Excellent in spiritual

tween man and woman might occasion-It was quite a trial of patience for ally turn into love, pure and simple, poor Jeanette, to be accused of making and she felt thoroughly startled at his fetishes of her son's former belongings, rather strange behavior one day-only by tenderly touching or kissing this or once-and then he seemed to regain his that souvenir of her only boy, and she self-command, never to betray himself revolted against his instruction to again. Now he approached once more, an advanced denizen of a higher world, and she could not help feeling gratified minimum, feeling that there was after and honored, so much the more as her latest experience had humbled her very much in spite of a clean conscience. But Jeanette would not bind that she ought to check that motherly herself by promise, as long as earthly

his chances in the next sphere. The following days brought her messages from Hermann, mostly of a literary character, spiced with philosophical remarks and adorned with poetry, some of it being reminiscences of verses he had devoted to her while on earth. There were also letters from difference? Had he never possessed a Walter's wild nature, and speaking of mother's love? He surely had, for his having been chased into the lower sphere whence he made escapades into the higher one, roaming through space in utmost despair. Jeanette's heart felt cluded that he was indeed too much be-

Meanwhile, some dear friends of long ago had found the avenue of the board, Jeanette turned from him in disgust, and by their communications she and wondered how the youth she loved learned that Elma, one of her sweetest so well could have evoluted into such a women friends, who had arrived but recently, was instantly betrotlied to Her-Was she herself to blame for it at the mann, who had loved her on earth se-"Walter B.," came the quick answer. when Hermann approached Jeanette. left alone with Jeanette. Could she Time, by the way, seems a different conception in yonder worlds from what "Give me some unmistakable proof it is here. That which might occupy of your identity! Tell me something you months according to our idea of time,

moon, when there were rumors of the and Elma's return to Hermann, With all claim on Hermann's future affection in spirit land, urging Elma to come back to Hermann, and giving the best silliness of Walter's answer was too advice she could afford. In fact, the remuch for her, and for a long time she union was perfected in almost no time. At this juncture, there came to Jeanette one day a correspondent claiming

Immediately there followed these

So Jeanette had no sooner learned

about Elma's housekeeping on the

words: "It is Walter again, indeed!" "Yes, it is I! Now I have caught up connection once more, and nothing will Walter, but none of them spoke Eug- drive me away! I have suffered lish, while her correspondent's fluency enough. I have undergone all the penin both English and German, pointed ance I can stand, and here I am, claiming your forgiveness. I watched my onnot think of anybody within the States portunity to face God, and on my knees obtained His pardon. He could not refuse me, considering that I erred by an excess of love. You must forgive after edge could only have been acquired on He has forgiven. You love me and

> There was no arguing with him about the characteristics of spiritual and material love; about the sanctity of marriage bonds, and the unnatural aspect of any but purely spiritual connections between inhabitants of different spheres. A purely spiritual bond would not satisfy Walter, and he maintained No, indeed. Spiritualists believe and all in his favor; that Jeanette was now

was by a solemn promise.

could not conceive of a God made after

neither to think of Walter, this being | Walter's company had become to her the only means to keep him at a dis- a source of doubt and distress, marring tance. She explained that he had crim- that peace and satisfaction that his reinal intentions towards her, wanting to appearance would have given her, had make sure of her at once by an elope- he come back to her loving and forgivment from earth, thus dragging her ing, with all the characteristics of his down to his own level and marring her former self, enhanced by the purifying over her that night and help in keeping higher sphere. As it was, she almost him away and send him to the lower wished he had kept aloof and spared her all this doubt and distraction; yet,

escape from disastrous courtship, and his ruling power, he was to be excused

onword on her that otal affinity be- doctors pronouncing such cases simply lustrated, \$1.25.

"heart failure." Again Jennette felt repulsed; this time by his frivolity displayed in talking of such grave matters, shortly after his apparent repentance and consecutive absolution. And when his clamor for new favors grew more and more passionate, and he tried again to approach her by those inexplicable electrifying kisses already referred to, she resolutely threw off the lufluence

by discarding the board.

When a few weeks later she was drawn to it again, there again came a message in her son's name, reproaching her with lack of charity; saying that Walter was to be pitled rather than scorned; that he was a noor sufferer, being deranged in his mind for many years and was longing for his impending dissolution which would free him from all that was repulsive to her, and fully restore his former individuality. What appeared to her deception and falsehood was nothing but the dreams of a wandering mind; just now, he having some lucid moments, his memory suggested some facts that would prove his identity, and so he begged him to be introduced to his mother. Of course, Jenaette was eager for such a proof. and gladly received him. She forthwith asked him a question uppermost in her mind for a long time; it was this: "Where did we meet the last time on

"We met at my mother's coffin." "Ah, yes; I never forgot that sad, silent, solemn meeting, but it was not our last one, after all."

"No, we met once more at the house of S-, in the small city of Sch-." "True, but we did not speak, and there were many friends: one of them. your special friend, has left earth before you,"

"You mean K.; he is here asking for a talk; he will corroborate some of my statements."

So friend K, was introduced, and sure enough verified all of Walter's assertions, emphasizing especially poor Walter's suffering, his ravings while in the straight-jacket; his heavenly excurslons and meetings with Jeanette; stories that were accounted for by his attendants as the well-known vagarles of asylum where Walter was confined, and gave the address of his brother T-, advising Jeanette to write to him

"of the moon." This was the time remarks and seemed impatient to be the portrait of his wife. | all languages disseminate its doctrine differences in the hypnotic state as they refuse to receive him now on the former footing, after such overwhelming testimony, and his protestations of aspir- her, because it recalled her appearance volumes. The immense popularity acing to pure angelhood as soon as he could get rid of his miserable body?

It was an easy matter always unfortunately, for even perfect strangers to enlist Jeanette's sympathies; so the old couple not getting along well together, relations were at last re-established, of the possibility of a new separation and even those mysterious kisses granted again. Walter claiming that it singular magnanimity Jeanette gave up greatly helped in loosening his soul from the worn-out, but tenacious body. Jeanette thus constituted herself as his deliverer.

It seemed a hopeless task, and she fervently hoped to accomplish it and live to see the day when Walter would approach her on the wings of a delivto be Fred, and impersonating her dear | ered soul, free from the shackles of boy pretty well until he said someearthly matter, and communicating with her on a purely spiritual plane. (To be concluded.)

Erroneous Charges.

It is many times charged by church people, and perhaps others, that Spiritualism tends to immorality; that women cease to be virtuous and men become libertines after embracing Spiritualism. It is more than intimated that they are then ready to indulge in the vices of the world without restraint. This very uncharitable and unjust charge has, time and again, been denied and refuted, but still many are found who seem to derive a pleasure in be- late Mrs. Larseu." lieving and speaking evil of those who may be chaste and pure.

Why should it be thought that Spiritunlists should more readily indulge in immorality than others? Does their religion allow them any greater freedom to do wrong than that of the churches? that the laws of the next sphere were teach that each individual will be "judged according to the deeds done in his undisputed bride, though bound to the body, whether they be good or claim possession of Jeanette's pliable Randolph, only he must not try again whether they be evil;" that "as we sow to shorten her earth life, pledged as he so shall we also reap." Each will have to atone for every sin-every evil Fred and the rest of the family en- | thought, in fact. They do not believe,

ers can, and doubtless many do, seek Poor bewildered Jeanette! She saw the pleasures of the world expecting to the sitting. Each article of apparel, pugnance based on her love of absolute | rated and go to heaven. The Spiritual- | saw the medium and the spirit side by One evening Walter asked Jeanette truth. Where was this truth? Oh, for ist cannot do this; he expects nobody to side, at the same time, in a strong

A Prophetic Jewel.

To the students of occult and spirit-Jeanette felt somewhat bewildered, the pattern of man; it seemed foolish | unlistic phenomena, and particularly to | ders, and a star (five-pointed) above her

and yet was there any proof against head fell into the basket beneath the fold in it, could have been simulated by That night while preparing for retir- similar assertions? Was man anyhow guillotine in expiation of her levity, the medium or in the room." ing, being in a highly sensitive state destined to sound the ocean of infinity? extravagance and folly, had in her posand a prey to exalted expectations, she She had found one principal truth, that session a stone of which the Paris tive, writes as follows: "I believe now fewelers were unable to tell the precise

"There appeared upon it below the surface and as if under water an outline of a picture containing human figures. Strange to relate, when first the gem was given to its afterward unfortunate possessor this outline was not clear, but after it had been some months in her possession it grew more

vivid. "One day the negro boy, Lamor, who was afterward instrumental, from revenge, in the downfall of the Du Barry. declared, looking at the jewel, that he could decipher the figure of a woman with disheveled hair leaning before a scaffold and surrounded by a crowd, while beside her stood the executioner: "A strange but authenticated circum-

stance is that the negro servant boy precisely described the guillotine. Dr. Guillotine had not then invented his had the horrors of the revolution begun. of the servant, Mme. Du Barry examined it, saw the kneeling woman, the angry crowd, the death knife falling,

to the floor." LEWIS R. HILLIER. Glowcester, Mass. "Longley's Beautiful Songs." Four-

and, with a cry of agony, fell senseless

"Death, Its Meaning and Results," intellectual- develo tent. It never bad happened numbers of times, the thor's experience. Cloth, 500 pages, il-

IMPORTANT MATTER FROM "OUR FOREIGN EXCHANGES

HARBINGER OF LIGHT, MEL- are from the editor's own pen, and the BOURNE: AUSTRALIA.

THE FOREIGN FIELD - SPIRIT Sobleski, and a request that we would PORTRAIT-THE PRINCESS KA-RADJA.

In the May number of the Revue des Etudes Psychiques appears a portrait and a memoir of this icelebrated medium, as also a fac-simile of two of her hearty congratulations upon the apdrawings, made under spirit duffuence. One of these is a complex design of a geometrical character, which experienced architects declare would be impossible of accomplishment for a skillful hand without a rule and compass; while the other is a portrait, which was immediately recognized as that of his deceased wife, by Mr. George Larsen, the 1st May last, an important article of Copenhagen. This was obtained by on "Spiritual Circles," quoted from the markable circumstances:

at ouce for Stockholm.

not a single mutual friend.

gave her baptismal name, of which we rest and oblivion, will not appear altowere all ignorant, and recalled to mind gether inexplicable. At the same time, many circumstances of their private such a cult, while not changing its inite airs upon the mandolin (the instru- nevertheless is subject in its external flugers). Then she asked Mr. Larsen to which it re-arises. In those periods at go to Copenhagen, mentioning a local- which religious worship prevailed, it ity with which we were all acquainted, where he would find a female named Christina, to whom she had done a wrong she wished to repair. Mr. Larsen afterwards found this female at the 'spot indicated, but had never heard speak of her before. I consider this fact as an excellent proof of the identity of a spirit, because it could not be explained by the theory of the subliminal consciousness, inasmuch as not one of us was aware of the existence of Christina, who was known only to the

Mr. George Larsen, finding himself recently at Berlin, wrote from thence to Mr. Hermann Gorouvell, editor of tive of many sittings, at which the Princess Karadja, the Countess von Moltke, Mrs. Frisk (of Stockholm), Mrs. Abend (the medium), and two relatives of hers were present. He says: "What I believed to be impossible has come to pass at Berlin. In the nesence of many witnesses, I have seen my deceased wife. I have seen her four times under conditions which precluded all possibility of fraud, or of hallucination. It appears to be so natural to me now, that I am astonished at my former

skepticism." The Princess Karadia writes to us as follows, on the subject of these sittings: "The witnesses were nine in number, who beheld Mrs. Larsen materialize. Three lamps were burning. We had undressed the medium before light. The medium is a little woman and very plain. Mrs. Larsen is tall, slight, and admirably beautiful. She showed herself clothed exactly as in my drawing (made a year before), with a tulle veil around her head and shoulthose who are interested in crystal- head. She left three yards of tulle in bled her bridal vell. It is absolutely "Marquise du Barry, whose lovely impossible that the tuile, without a

Mr. Larsen, in concluding his narraas firmly in the progress of Spiritualism as I believe in the incessant struggle to arrive at the truth. It is doubtful if any limits can be assigned to the human mind. Nature has always some fresh secret to unveil to us. Our horizon is continually expanding. The light is spreading on all questions-life, death, and the infilite. But we must

wait." This gentleman, as we have said, was a materialist, and yet when his wife departed from him, the instinct of immortality was strongerein him than his disbellef in an after lifenc He craved for some assurance of itigrom the Beyond, and he was fortunate enough to receive it. O si siciomnest

SPIRITUALISM IN POLAND.

We have to acknowledge the receipt from Warsaw of the first number of the first spiritual journal ever published in celebrated instrument of death, nor Poland. Its title is the 'Dziwy Zycia,' or "Wonders of Life," alid it is edited "Snatching the jewel from the hand by Witold Chlopicki, a gentleman who has been a frequent and esteemed contributor to the Spiritualistic publications of other continental countries. It is a handsomely printed paper of sixteenteen pages, small follo; and contains, among other articles, one describing Dr. Richard Hodgson's sittings with Mrs. Piper, in Boston, embellished Poebles, M. D. Doctor Peebles is a with portraits of both. In another, an trenchant and instructive writer and account is given of some of the remark- lecturer, and these three addresses on d'Esperance, of whom a portrait is Jubilee of Modern Spiritualism, are given, as also of Herr Arne Garborg. Well worthy of being preserved in this. By J. K. Wilson, of the Pennsylvania We notice, in another part of the "Drivy Lycla," the titles of no less ume, of decided value. A parrative of than seventeen books on Spiritualism . "Discovery of a Lost Trail." By Chas.

rest appear to be the work of Polish authors. There is evidently a demand for this kind of literature in the land of exchange with our new-born contemporary in Warsaw, is a gratifying proof that the Harbinger is known and esteemed even in a country so far distant from us as Russian Poland. We offer our confrere, M. Witold Chlopicki, our pearance of so promising an accession to the Spiritualistic press of Europe,

and our sincere wishes for the pros-

perity and ever-enlarging usefulness of

THE GROWTH OF SPIRITUALISM.

We find in "Il Vessillo Spiritista," of

so promising a periodical.

the Princess under the following re-Revista Moderna Politica e Letter-"On the death of his wife, Mr. Lar- view devoted to literature and politics. sen's grief was insupportable, and all It is signed "Achille Tanfani" and is the more so, because, up to that time, he nearly six columns in length. It conher. On the evening in which I re- accuracy; and after examining the cents. ceived the letter,' writes the Princess, facts, and weighing the statements and 'we had a sitting at my house, when my allegations of our opponents, without husband manifested himself, and I overlooking the fraudulent practices asked him if he could find Mrs. Larsen, which have been exposed in connection author says: "Various recent researches Much to my surprise, he told me that with it, Signor Tanfani sums up his in the field of hypnotism have rendered she was present, that she had inspired conclusions in these words: "Notwith- it necessary to remodel in part the her husband to write to me, and that standing the bad faith and simony of earlier edition of the work. I have she wished him to come here. I made false priests, the true cultivators of brought the history of hypnotism down this known to Mr. Larsen, who, without Spiritualism are such, and so many, to the present, and have throughout, I losing any time in writing to me, set out | that this consolatory science, based, as | trust, presented the subject in its presit is, upon an indisputable phenome. ent state. In accordance with a wish "Since last winter I have received the nonology, has followed its ascending which has been expressed by many; I gift of making mediumistic designs, my parabole, upon which, after such an ac- have especially developed a chapter on specialty being the portraiture of cumulation of authoritative testimony, the medical aspects of Hypnotism." spirits. On the day of Mr. Larson's ar- one 'cannot pronounce on a priori This is a work of over 400 pages, and is | The Quarantine Raised. rival in Stockholm, I had executed in grounds, the word impossible, without certainly very valuable, Price \$1.50. crayons a very beautiful female head, being guilty of imprudence, It has, I Hypnotism-Its Uses and Danwith so expressive a countenance that repeat, followed its ascending parabole, it could not be a creation of the fan- until its disciples, scattered over the tasy; for one felt instinctively that entire world, are now to be reckoned by Uses and Dangers. By James R. those winning features must have be tens of millions. Paris contains 40,000, Cocke, M. D. Dr. Cocke has hypnotized longed to a human being. I had scarce- Brussels 30,000. Entire villages in Bel- altogether about one thousand, three for further news and corroboration, ly linished the drawing when Mr. Lar- gium are peopled by Spiritualists. hundred and fifty people. The greater portrait on the table, Mr. Larsen ut- two pulpits. Berlin has become the Germans, and a few of the Northern Here Walter interrupted the pro- tered an exclamation of Joy and sur- centre of its most famous thaumatur- races, such as Danes, Russians, etc. It "He took a photograph from his (in reality there are something like occur in the various nationalities, and pocket, and showed it to me, remarking 200), in combination with a literature in that respect the work is very valuthat the drawing was much more like which comprises many thousands of able. Price \$1.50. during the latter days of her life, quired by the study of the occult sci. Its History and Present Developwhereas the photograph represented ences in an epoch so skeptical as our her in good health. He afterwards own, in which official science is daily wrote me that his father-in-law had diminishing the mass of old prejudices, burst into tears on beholding the draw- is perhaps a stranger phenomenon than the transcendental manifestations of "Some hundreds of persons in Swe-Spiritualism. But when it is considden and Denmark have become believ- ered that the human soul in every hisers since the event, for Mr. Larsen was torical period has always conserved the completely unknown to me, and we had same fund of sentimentalism, and the same tendency towards the marvelous, "During the sitting he received some this reversion to the cult of hitherto

most convincing messages. His wife neglected sciences, after long periods of was involved in mysticism. In our own, instead, it has taken a scientific direction, readily borrowing from science its methods of research, and even its terminology.". When will the press, both religious and | Price \$1.00.

secular, in English-speaking communitles which profess to pride themselves on their love of fair play, copy the example of foreign journals while dis-Anything more illogical, as well as un- and Education. By Alvan C. Halphide, of silence concerning it, it would be dif- | work treats of the Antecedents of Hypficult to imagine. Frauds and counter- notism; the Development of Hypthe "Eko" newspaper, a letter descrip- feit phenomena have been detected and notism; the Methods of Hypnotizing; exposed in connection with it, and therefore all the phenomena of Spiritualism are deceptions and delusions This is the stock argument. Why not say, "Cheques and banknotes are being continually forged, therefore all such documents must be regarded and rejected as having been issued by rogues and cheats, and every description of paper money is wholly unworthy of credit, and not to be accepted as cur- A. P. Sinnett. This work, too, is worthy

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ter the hidden secrets of your magnetic forces,-

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In this period from the prior from the prior flow has been sold for \$2, but the prior flow has been sold for \$2, but the prior flow has been sold for \$2, but the prior flow has been sold for \$2, but the prior flow has been sold for \$2, but the prior flow has been sold for \$2, but the prior flow has been sold for \$2, but the prior flow has been sold for \$2, but the prior flow has been sold for \$2, but the prior flow has been sold for \$2, but the prior flow has been sold for \$2, but the prior flow has been sold for \$2, but the prior flow has been sold for \$2, but the prior flow has been sold for \$2, but the prior flow has been sold for \$2, but the prior flow has been sold for \$2, but the prior flow has been sold for \$2, but the prior flow has been sold for \$2, but the prior flow has been sold for \$2, but the prior flow has been sold for \$2, but the prior flow has been sold for \$2, but the prior flow has been sold for \$2, but the prior flow has been sold for \$2, but the prior flow has been sold for \$2, but the prior flow has been sold for \$2, but the prior flow has been sold for \$2, but the prior flow has been sold for \$2, but the prior flow has been sold for \$2, but the prior flow has been sold for \$2, but the prior flow has been sold for \$2, but the prior flow has been sold for \$2, but the prior flow has been sold for \$2, but the prior flow has been sold for \$2, but the prior flow has been sold for \$2, but the prior flow has been sold for \$2, but the prior flow has been sold for \$2, but the prior flow has been sold for \$2, but the prior flow has been sold for \$2, but the prior flow has been sold for \$2, but the prior flow has been sold for \$2, but the prior flow has been sold for \$2, but the prior flow has been sold for \$2, but the prior flow has been sold for \$ work, the new method, "Treatment by Suggestion," is exhaustively considered. Every branch of the subject is discussed in a masterly manner. Every healer should have it. Every physician will find it invaluable. Every one who wishes to become proficient in hypnotism will find it a valuable auxiliary in the work. Price \$3.00.

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in Japan. Price. 81.

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SATURDAY, SEPTEMBER 13, 1902.

An Important Discovery.

That distinguished "Literary Detectlye," as Col. Ingersoll designated our friend Wm. H. Burr, Esq., of Washington, has made one of the most important literary discoveries of the age, and it is a vital blow to Christian assump-

The Christian era was first suggested by Dionysius the Little, in the 6th century. If was gradually adopted by the leading churchmen, but, says Kitto, in his "Cyclopedia of Biblical Literature," article "Chronology:"

"The use of the era did not become universal in Christendom until the fifteenth century."

All authorities agree in these statements. Now:

Jerome, also known as Hieronymus, is counted as one of the most volunilnous of the early Christian authors. He is reputed to have been born in the year 331, and died September 20, 420. His "Lives of Illustrious Men," it is chimed, was written in the year 302.

Among the numerous productions credited to this scholar was the revision of the old Italia Testament, and the substitution of the Latin Vulgate, from which came our English rendering.

first reliable knowledge of in 1467, in two volumes, and consisted of some of his epistles and small works. Like all the works of the Christian Fathers, it was represented these writings of Jerome were found in an old mounstery, as was alleged of Josephus, and of many classical authors. But Jerome grew into mammoth proportions, appearing in Italy, Germany and Gaul, until in 1684, when the edition, with notes, had swollen to twelve volumes.

The question arises: Were Jerome's works written prior to the alleged author's death, A. D. 420, or are they fabrientions of Benedictine monks in the 15th century, as many learned scholars believe? In Jerome's "Lives of Illus-

Apostles there is a very full description of his [Paul's] conversion. I will only say this, that after the passion of the second of Nero," etc.

This was written some two centuries before Dionysius, or any one else, had proposed noting time from the birth of "our Lord." Prior to that event all Grecian writers noted time by Olympiads; while Roman writers used the

piads; while Roman writers used the era of Rome.
Suppose a writer in the year 1600 had dated an event as occurring in the year XXV of American Independence; would we not have positive evidence that he did not write until after that date had become the property of the world?
As stated, critics have long suspected

the writings, professedly of Jerome, are monkish forgeries of the 15th century. and they have presented a long array of facts to demonstrate the truth of their claim. But it remained for our "literary detective" Burr to clinch the evidence. and put an end to argument. He has the floor, and we surrender the further discussion of the subject to his versatile

A Unique Poster. In the art of devising sensational

election posters the French Woman Suffrage League takes first prize in The picture is a fine production and Parisians stop by the hour together to gaze at it. The subject is, "Man and Woman,", both dropping their voting papers into the ballot box, which in France is grandly called the "electoral urn." The latter vessel, quite Greek in form, occupies the center of the picture. To the left stands man, to the right woman. Both extend a hand, toward the urn in question and are striking noble attitude. Woman gazes at man with a look showing her deep sense of responsibility, the reciprocated glance being one of brotherly confidence: Think, citizens and citizenesses, of the day when man and woman shall be brother and sister in the exercise of their common civil rights and go to the . ballot box together.

in the interest of the Home. Our confidence in the beneficent

effect of woman's enfranchisement lies in this: With woman home interests are paramount; with man business interests are paramount; the vices of hunot always the foes of business, but they are always the enemics allies of business, but never the allies of the home: hence we can trust the home in politics much more than we school and the church in politics will and depraved his morals. never permanently betray the best moral, virtuous, financial interests of humanity. We cannot say as much of business. Business is business: the cash code knows nothing of morals when at the ballot box. Hence woman suffrage can be trusted in all higher political

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments." By E. D. Habbitt, M. D., L.L. D. A.

Has Stirred Up the Preachers.

President Baer, of the Philadelphia & Reading Rallroad, has shocked the country with his remarkable letter ascribing the possession of the coal fields by himself and his associates to divine intention.

The letter is in reply to one written by W. F. Clark, of Wilkesbarre, Pa., in which he presented the side of the laborer from a Christian point of view. Here is the remarkable letter:

Mr. W. F. Clark, Wilkesbarre, Pa.: My Dear Mr. Clark-I have received your letter of the 16th inst.

I do not know who you are. I see that you are a religious man, but you are evidently blased in favor of the right of the workingman to control a business in which he has no other in-terest than to secure fair wages for the

I beg of you not to be discouraged, as the rights and interests of the laboring man will be protected and cared for, not by the labor agitators, but by the Christian men to whom God in his infinite wisdom has given the control of the property interests of the country, and upon the successful management of which so much depends.

Do not be discouraged, Pray earnestly that right may triumph, always remembering that the Lord God Omlipotent still reigns and that his reign is one of law and order, and not of violence and crime. Yours truly. GEORGE N. BAER, President.

The above was published in the Chicago American, and from the day of its publication, from every side there came a gale of caustic and astonished comments, and the difference seems to be that between the god of gold and the god of muscle; the god of the rich and the god of the poor; the god of the employer and the god of the employe. It looks as if each had a separate god. Mr. Baer evidently believes that his god has helped him to get control of the mines so that they will be properly managed, and is helping him to put up the price of hard coal at the expense of some other people's god, and the laborers who do the work for him are only human machines created by God in his wisdom for the use of a corporation of Christians, but others take issue with

Russel Sage says: "Well, I wouldn't be surprised if President Baer woke up some morning and found that God had given Mr. Morgan the mines and everything else in sight. However, I believe that the good of the people, and the manner in which they are worked is of vital importance to the miners."

W. Bourke Cockran made the follow ing strong comment:

"I don't believe that in creating coal mines or other sources of commodities God had in view the bestowal of them upon the present owners. I believe that all natural products were created by God for the benefit of the whole human Jerome's productions appeared at Rome | race. As coal, like all commodities, must be produced before it is distributed, whoever wantonly or unneces sarily causes the production to be sus pended or restricted is an enemy to God and man. The laborers are, of course, interested in the proper working of the mines by those who have charge of them.'

> Father Curran, of Wilkesbarre, in writing of Mr. Baer's so-called divine right of controlling property interests,

"If Mr. Baer claims the divine right (God bless the mark) of ruling his property, he must concede the divine right of the miners in working that property By way of generalities I would say this: That the earth is the Lord's and trious Men" occurs this expression:

"And because in the Acts of the man's use and benefit. Now, if a handful of American millionaires assume divine right to the Lord's earth, where do the people come in? There should be Lord in the year XXV, that is, in the no more nonsense about the labor difficulties in this coal region."

The Vedanta says there is no God but man. The living God is within you, and in this instance it looks like the

Hindu religion predominates.

Poor God; he is called all-wise, omnipotent, omniscent, omnipresent etc., and still he is both on the side of wrong and right. He placed the coal in the ground for the benefit of the people and placed a guard at the mine to prevent the people from getting it. He is on the side of the coal famine and the ones who produce it. He is on the side of the poorly paid miners who risk their lives in the earth to get the coal for the world, and on the side of the men who are made rich even by the present strike.

Oh, what a God! When will men's brains lead them into the light of a higher knowledge of the affairs of life with which they have to deal? Selfish ness is a human god. Ambition to pos sess and control is a human god. Gold is a human god. When truth, love and sympathy become gods there will be no strikes and no tyranny, no ownership of man by man, and man will be led to study self more, and his future possibilities along with the present.

The Chronicle, of this city, has the following, in part, to say of the matter: "No doubt Mr. Baer and many other men of his class sincerely believe they are upright Christians and benevolent philanthropists. They do not indulge in introspection. They are surrounded by people who never tell them the truth. They hear, day in and day out, that they are great, noble and upright men. As it is the weakness of humanity to accept as true all the pleasant and agreeable things that are said about it, they finally settle down to the conviction that they are really what their flatterers picture them. No one undeceives them. The hope for them lies in the possibility that someone may happen along who will wake them up. The Times-Herald comments upon this little note thus:

"One would have to be well acquainted with Mr. Baer to know whether this message were the cant of a conscious hypocrite or merely the symptom of a stupefying attack of selfrighteousness, but in either case it is a string of false ideas and false sentiment. "If the blasphemous reference to the

Delty had the significance which the writer imputes to It then not only the plous Baer but every successful Croesus would be among the Lord's anointed, no matter how unscrupulous his methods "The reference to law and order is witnessed.

equally unfortunate. Mr. Baer is an active member of one of the most persistent and offensive law-breaking organizations in the country. By its very existence it breaks the laws of the State of Pennsylvania and of the United: of Pennsylvania and of the United States. Though the disorderly striker should be suppressed, what is his infillence toward anarchy compared with that of the plutocrat, who is an animal architecture as ignorant and blind as architecture the most anazing thing about the message is the insensibility it reveals to the industrial and political reveals to the industrial and political received as the received as the insensibility it reveals to the industrial and political reveals to the industrial and political restricted as an animal restriction of the received be will be suppressed, what is his included seem that, in respect to the Ramish in his hands.

"I feel ten years older than I did vestered the pount is laughing in his hands.

"I feel ten years older than I did vestered that hat half the court is laughing. The doctors at the hospital do not include with him, even in intensely incide with him, even in linearity care in his helief that he saw a ghost reveals to the industrial and political reveals that their way back.

To a level-headed freethinker it would that he fell to the nor and in his hands.

"I feel ten years older than I did vestered to the man continued.

The doctors at the hospital do not the fact that he fell to the Ramish in his hands.

"I feel ten years older than I did vestered to the animal correct in his hugher.

The doctors at the hospital do not the fact that he fell to the Ramish in his hands.

"I feel ten years older than I did vestered years older

SCINTILLATIONS, FROM CALIFORNIA.

Will C. Hodge Presents Many Items of Especial Interest to Spiritualist Readers.

Uncle Sam's domain, and is freighted the remulader of my earthly life. with many good things for the spiritual

I have only missed one number, and ists, there are who make it a point to subscribe for any Spiritualist publica-

One man, when approached upon the subject excused himself by saying there were articles published with which he did not agree, while the majority pleaded poverty. Such people are in-deed poor, but their poverty of purso is nothing compared with their poverty of spirit, for there is no Spiritualist so paper, and the man who refuses because others disagree with himself, must either think that what be already knows is the limit of attainment, or his supposed truth must be on very shaky foundation.

Free thought is decidedly in the ascendant in San Diego, and no person who has anything to say and who can say it well, will lack a hearing upon almost any subject annunced.

Theosophy has a strong hold upon the in this section, and Katherine Tingley holds forth at Isis Theater the place is simply thronged. There is one feature of the service of the Theosophists which Spiritualists would do well to emulate, for they have at all times most excellent music.

Whatever one may think of Mrs Tingley and her cult, the fact remains that she has been a most potent factor in liberalizing the sentiment of the com-munity. Only once has the bigoted element tried to down her and this was by a concerted effort by prenchers of quently has been requested to send a the different denominations, whom she met with such a sweeping challenge of comparison between Christianity and ness of selling tricks to whomsoever her tenchings, that they not only did will buy, and for the purpose of disnot meet her challenge but have since let her entirely alone.

Spiritualism is fairly holding its own and is represented by two organized sothe leadership of Mrs. Clara A. Beck while Mr. Newcomb holds the guiding reins on National avenue. There are a number of very excellent workers a personal and extended interview with throwing away their money on dark scamong the local talent, including Col. Sylvestre & Co. has enlightened me ances and the numerous developing(?) Dryden, Mrs. Lily, M. Thiebaud, Mrs. mediums are Mrs. Elliott, and Mrs. not know me, and consequently re-Harder. The last mentioned has made garded me as another dupe to their prewonderful progress considering that tentions, as they were very anxious to two years ago she knew nothing of do business(?) with me. Calling their Spiritualism, and she now bids fair to attention to the fact that they had the make one of the best public message mediums in the field.

There is no cause for worriment because many of the old workers have passed, or are passing, away; new ones are constantly being brought in, and I apprehend the invisibles who first in-augurated the movement will not suffer it to decline for the want of cooperative instruments on the earthly side. Most of our local talent are just now at Los Angeles Camp, but the local societies will neither of them suspend tion might fail to explain, it was deduring the summer months.

I am speaking to good audiences every Sunday morning at National Hall, and for the month of September I will serve the First Society in LaFayette Hall. I have made the acquaintance of many very excellent and agreeable peo-ple in San Diego and do not for one mo-that if they could give a truthful and San Diego, Cal.

enjoyment.

mine in future.

and in their own."

Thus deluded by unwisdom.

fall downward into a foul hell.

tion, contrary to scriptural ordinance.

Who Are Spiritualists?

authors all over the world who have

The Progressive Thinker reaches me | ment regret returning to California, | satisfactory explanation they could with regularity in this sunny corner of which I intend to make my home for also demonstrate, they replied, "We do

Every land and clime has its drawbacks, and California is no exception; but there are few if any places where was amazed when trying to borrow to one can experience more satisfaction find HOW FEW among the Spiritual and enjoy more beauties than in San Diego County, with its wealth of sunshine, beautiful sea breezes, and great abundance of fruit and flowers.

Tent City, just across the bay on Coronado Beach, is just now the objective point of citizen and tourist, as the great hotel is closed for the summer season. In lieu of the hotel there are over seven hundred tents laid out with military precision, all of which are furnished with every convenience for living and poverty-stricken that he cannot afford are lighted by electricity. A pleasant two cents per week for a Spiritualist and commodious reading-room occupies a central position. There are halls for preaching and dancing, as one may ness to sell them; that is the way we choose to elect, and every form of get our living." amusement known with the exception of looping the loop and shooting the and the daily or nightly concerts of the replied, "Some people might consider i Tent City Band with their rendering of so," and when assured that I did so conhigh class music, the beautiful sunsets sider it they suddenly came to the con and invariably cool evenings, what clusion that "they did not care to do

> I nearly forgot mentioning Mrs Clark, one of the oldest and most suc cessful healers on the Coast, one who the business she can possibly attend to. | not demonstrate." "MEDIUMSHIP AND ITS LAWS," AND SYLVESTRE & CO.

It must be that the writer of this arfakir and trickster in modern Spiritual ceived warnings, advice, and quite fre two-cent stamp to Sylvestre & Co., of your city, who are engaged in the bustcrediting mediumship.

A late mail has brought me one of these letters containing much kindly meant advice, but bearing no date, and signed Walter Evans. For his benefit as well as others, and for the information of the numerous readers of The Progressive Thinker, I wish to say that concerning their claims and methods. Morrill, Mrs. Mullin, while among the Portunately for my purpose, they did expend the price of just one of their Bangs Sisters listed in their circular, and that their method of receiving the independent writing would be explained thinking the exposure of the trick well worth the money, I decided to invest. for my money as the so-called explanacided to agree upon a date when the explanation and the money should change hands. This appearing to be satisfactory to the firm, I casually redone?" and was met with the reply, would go out of business for lack of

also demonstrate, they replied, "We do not demonstrate. We are not mediums. We simply sell these tricks; this is our business and carried on like any other business."

Blow, bugle, blow, set the wild echoes flying, Blow, bugle; answer, echoes, dying, dying, dying.

Upon suggesting that "money talks." which fact was admitted by S. & Co., then made an offer of one hundred dol lars, the money to be deposited and to become theirs whenever they would demonstrate the Bangs Sisters' methods, insisting they could do this if they

could explain the trick. Again the reply, "We do not demon

Upon calling their attention to the strate." fact that according to their own state ment they were fitting out tricksters to prey upon the general public, they re-plied: "It is none of our business what they do with these tricks; it is our busi

Upon being asked why their business was not as reprehensible as that of any chutes. Add to this a beautiful beach fake medium in the United States, the more can a weary mortal desire in the business with me on any terms what way of amusement and rest.

I know another party who offered these people one thousand dollars to demonstrate the Bangs Sisters' methhas never advertised, but who has all ods, and with the same result, "We do

> I will just say in passing that my own offer of one hundred dollars still holds good for an indefinite period and to all comers.

> It is evident that all the suckers are not caught by the so-called fake mediums; very many are caught by the net of Sylvestre & Co.

Almost simultaneous with the

pearance of Mr. Evans' letter, Hudson Tuttle's book, "Mediumship and Its Laws," was handed me for perusal. I have read it with great satisfaction, and know of no work on the subject that is so plain, and which covers the entire ground in so few words as does this book. Well written as all his works are, and so plain that all can understand it, it contains information that every investigator should know. There are scores of people, worse than schemes affoat, who would do well favorite seances in the purchasing and reading of this book, thereby saving themselves much future pain and many

shekels. proposition that one who is honest and true in his mediumship, and who gives his entire time to the work, should not for the small sum of ten dollars, and receive fair compensation and take money for his services. I do agree with the general proposition that commercial mediumship as largely practiced to-day with my address, and in due time a is detrimental to the general public, to typewritten explanation would be for mediums themselves and to Spiritual warded. Upon suggesting that with ism. He makes a plea against using sideration, and for the establishment of the home circle which all true Spiritualists can endorse. Could the instruction which this book affords be faithfully carried out. Spiritualism would shine with a new lustre, looking for light in marked, "You will show me how it is darkness would cease, and the fakir

Shocking and Horrifying.

obstinacy of Mr. Baer is peculiar to a few extreme individualists of the let And now comes the young King of world knows that such property interests as this man's are laden with public his very pious and intensely Romish lated by the Philadelphia (Pa.) Teleobligations, whose fulfillment is not a mother, who has exercised all her will graph, has the impress of truth. It apmatter of his will but of the public's. His message will merely intensify the demand for the public control of

Bhagavad Gita, which is said by some literary critics to be the most sublime scriptural production known:
"Held in bondage by a hundred ties of expectation, given over to lust and anger, they strive to obtain by unlawful apostles and the patron saints of the their tasks before the day shift came to means hoards of wealth for sensual provinces of Spain. It has always been work. No one worked harder than Mc-"This to-day by me hath been won, donga, to expose the relics of St. James, and endurance. that purpose I shall gain; this wealth is the patron saint of Spain, with great mine already, and also this shall be ceremony and pomp, but while there "'I have slain this enemy and others recently Alfonso was not only indifferalso shall I slay. I am the Lord, I am ent to the honor, but actually refused hind some big engine boilers to get the the enjoyer, I am perfect, powerful, to remain through the pontifical mass. happy am wealthy, well born; what other is there like unto me? I will sac-He even questioned the authenticity of the relics in the presence of the arch-bishops and other prelates, who were so rifice, I will give alms, I will rejoice, amused that they forgot to rebuke him. His words amounted to blasphemy, for "Bewildered by numerous thoughts, His words amounted to blasphemy, for enmeshed in the web of delusion, ad the thoughtless boy declared that sensilicted to the gratification of desire, they ble men no longer believed in the stories of the miracles and that they were in-"Self-sufficing, obstinate, filled with the pride and intoxication of wealth, vented by the priests to humbug the they perform lip-sacrifices for ostentapeasants. His mother would have fainted from horror had she heard his "Given over to egotism, power, insowords. At another place, when a venlence, lust and wrath, these malicious erable archbishop lifted to his gaze one ones hate Me in the bodies of others of the most revered relics in all the kingdom and began to explain its wonderful history the young king sneered We often wonder if the people who and turned his badk in a most insolent are always holding Spiritualism up to and irreverent martner. How he could ployes summoned a patrol wagon and Fidicule even have the capacity to un have acquired these heretical ideas is a sent him to the Medico-Chirurgical Hosderstand what they are talking about; mystery, for during all the years of his pital. At the hospital it required a half childhood and youth he has been under hour's hard work to restore the man to the tutelage of the ablest priests at consciousness. When McGlone opened his eyes he Flammarion, W. T. Stead, Prof. New-mother, although it is notorious that the told a strange story to Dr. Widmeyer bold, of the University of Pennsylvania; Spanish army is alled with agnostics and the other physicians. He says that Prof. James, of Harvard; Dr. Richard and French atheism is fashionable when he went behind the bollers to get

turn, and that makes any man a Spir inexpressible sorroweat the Vatican, for near him itualist in principle. That is the real Leo XIII is the godfather of the young In search basic principle of Spiritualism, and we king and Cardinal Rampolla baptized McGlone suddenly turned towards one might continue to name professors and him. Private advices say that half the that he says froze the blood in his crown of thorus. accepted the philosophy as the only excourt is laughing and the other haif is velus. In the glare that came from the planation of the phenomena they have weeping, while his royal mother is half-open door stood a man who had witnessed.

The phenomena they have a supplied with anxiety and grief; been instantly killed some time ago.

Emplement ammunitiment ammunitiment Genuine Ghost

Spontaneous spirit manifestations are Spain, just freed from the authority of becoming very frequent. A late one, reand wits to make him thoroughly and pears from the account given, that in slavishly subservient to the Church in the glare of a furnace at the Baldwin monopolics."

Here is the way they dispose of all Here is the monopolics in a manner that utterly shocks his independence in a manner that utterly shocks his o'clock this morning. According to Methe Baers in the Chicago American by plained in the Chicago Americ all things-he comes on the stage of Locomotive Works. James McGlone, a

according to the newspaper reports, the men were busy in the machine shop this most serious offense committed during morning when the spirit is said to have his travels has been his skepticism con- appeared. The men had been working cerning sacred relics of the holy all night, and were eager to finish upthe custom, when the king visits Caba- Glone, who is noted for his strength

> "Where's that big monkey wrench?" It was the foreman of the gang of men who spoke, and McGlone went betool. Back of the boilers were the furpaces, their tongues of fire leaping out over the iron bars and plates that were lying upon the floor.

Above the roar of the furnaces the workmen suddenly heard a loud cry. Thinking that McGlone had met with some terrible accident, they ran behind the boilers. Stretched at full length upon the

ground was the man who only a few moments before had been the personification of strength and activity. As the workmen bent over McGlone he half raised himself and, pointing towards one of the furnaces, yelled out: "Oh, Tom! Tom!"
With a gasp he then fell over in a

dead faint. Not knowing what to make of Mc-Glone's strange behavior, the other em-

Hodgson, of Oxford, Rev. Minot J. Say, among the military officers by whom he age and Dr. James H. Hyslop, profess has been surrounded. These reports come over him—a sensation that he have created a profound sensation could never find words to explain. It among loyals Catholics and will cause seemed as if some one was standing In searching for the monkey wrench, of the furnaces, only to behold a sight

Spiritualism has acquired numerous and it is said that if she know all he "He just stood there and looked at me distinguished converts within the past has said and done, she would snatch with an awful sad, faraway look in his few years and can well afford to be him from the courtlers and hurry him eyes," the bronworker declared to the held up to ridicule by those who "have off to a mountaint to reclaim his soul physicians. McGlone says that the

They faint on hill or field or river: Our echoes roll from soul to soul,

O love, they die in yon rich sky,

The splendor falls on castle walls

And snowy summits old in story:

The long light shakes across the lakes, And the wild cataract leaps in glory.

O hark, O hear! how thin and clear,

O sweet and far from cliff and scar

And thinner, clearer, farther going!

The horns of Elfland faintly blowing!

Blow, let us hear the purple glens replying:

Blow, bugle; answer, echoes, dying, dying, dying.

And grow forever and forever. Blow, bugle, blow, set the wild echoes flying, And answer, echoes, answer, dying, dying, dying. —Alfred Tennyson.

The Splendor Falls On Castle Walls.

Indiana Cirl Professes to Have Seen a Remarkable Vision.

"While in a trance for a period of thirty hours, Miss Myrtle Dohner, daughter of a wealthy farmer, claims to have experienced a remarkable tranheavenly domain. In a statement given to Rev. W. S. Tracy, pastor of Zion's Church, she says she was first ushered into a heaven where Christ sat upon a practically controlled by suggestion throne in magnificent splendor, sur- arising from previous beliefs or ideas rounded by hundreds of angels waving held in the mind. There is at least a palms. There were also many others, partial hypnosis, self-induced or otherall robed in spotless white, and myriads of children graced the scene. Christ subjective faculties are caused to see beckened unto her, and the entire populathings that correspond to one's norlace of the brilliant realm sang praises to the Lord.

world. All was black and in a lake of mind. fire. Satan's subjects were writhing in In p pain and begging for mercy. Satan subjective trance visions, it may be smiled in derision at the suffering ones stated that, by proper suggestion given, and asked Miss Dohner to follow him, the person in this trance but a guide interposed. "Miss Dohner is one of ten who

passed into a trance at a revival meeting in Salem Church. While in this do not perceive the incongruity of the state she spoke the names of three per-situation—all seems real and actual sons, declaring they had just become Christians. The three joined the church at that hour, but the girl was four miles from the scene where the conversion was recorded."-Chronicle. Now and then the reading world is

interested and surprised with accounts of experiences similar in character to have transpired from time to time are known to all, as experienced in the through all the ages past of man's his-Christian people alone, but to Pagans dormant condition, in part or in full. and to wild men of the woods; to East The coequal and complementary action Indian, to African, and to North Ameri- of the objective faculties are necessary

the explanation of the mystery, that the normality in mental action. The objecincidents in these psychological trances tive faculties being dormant, in sleep, are always colored by the beliefs and while the subjective faculties are active previous thoughts of the entranced, and awake, these may run unreined gestive of, or correlated to, his peculiar notions or beliefs; the African's experience bears a similar relation to his be liefs; and so, too, the Christian's experi ence in trance condition partakes of the nature of his or her notions and thoughts as held in normal condition. If these are colored by orthodox teachings, the trance experience will partake of the same general characteristics; and this was evidently the case with the Miss Dohner, aforementioned, who de-Mishawaka lady mentioned.

The orthodox notions concerning heaven, hell, etc., without doubt had been impressed upon her mind by pulpit teachings and otherwise, and her imagination had made pictures of those places and scenes, which were duly infixed in her memory.

It is not for a moment to be supposed that these apparent scenes and incidents in her trance condition were acher trance condition, they appeared to actual realities, although to the psy-

As a matter of fact, as before stated.

trance visions of this character partake of the subjects' previous conceptions and beliefs. The Catholic devotee's trance visions correspond to Catholic notions; the Protestant will have Protestant visions. Swedenborg believed in a heaven and a hell, and he saw them in the spirit world; further, he was strongly opposed to certain sects, and he found the members of those sects were in hell. In his trance state, all this appeared as a reality to

An interesting instance in illustration is related by the French author and mesmerist, Cahagnet. He mesmerized a peasant and directed him to visit heaven and report what he saw. The peasant reported that he saw a great white throne, on which was seated an exceedingly large man, who was dressed in clothes of a superior cut, make and material, and was surrounded by an immense throng of people all Though some may be spirits above, gorgeously dressed. He was sure he had seen God on his throne. Of course this was simply his peasant

iden of God and heaven. Cahagnet, Each one is a mother's wee dove, however, convinced him he was mis-taken, for the Bible taught that no one could see God and live.

He was then sent to heaven a second time, and reported that it was merely a conclave of leading spirits he had conclave of leading suggested to seen—Cahagnet having suggested to

him that this was the case. Not very long ago a Chicago lady had a vision, an account of which was written for and published in The Progressive Thinker, in which she saw

All such things are purely subjective trance occurrences. Of course, to the percipient they bear the appearance of objective realities, but they are all based upon and partako of the percipient's previous religious beliefs and notions. As before stated, if the percipient want their dead friends to return." To a level-headed freethinker it would that he fell to the floor and hid his face Catholic; if Protestant, is will be character; and so, also, of Mohamme-dan, Buddhlst, African or American In-

church and Sunday-school training. It For sale at this offen very instructive and variable work. It about the message is the message in the message in the message is the message in the message is the message in the message in the message is the message in the message in the message is the message in the message in the message is the message in the message in the message in the message is the message in the message in the message in the message is the message in the me

perienced such a vision.

In no case is it reliable that such subjective trance visions are to be accepted as true objective realities. While some of them may be pictures of reali ties sometimes, they are ordinarily vis-ions resulting from imagined or fancied realities, the offspring of the percipient's beliefs, without other basis in fact, and having no other basis of exstence.

It is to be noted that in all these cases of subjective trance visions, the normal objective faculties are practically dormant, while the subjective faculties are abnormally active, and these latter are wise, in which state the uncontrolled mally held beliefs, or, in some stages of hypnosis, the visions are in accord with "Next she was led into a different the suggestions of another person's

In proof of the unreliability of such be made to see and hold conversation with pigs or other animals; and with the objective faculties dormant, they

And yet, whole systems of philosophy and religion, as the Orientalism of India, and Swedenborgianism in the West, have been built upon the basis of such subjective visions.

The queer pranks and antics cut-up by the subjective faculties, when not governed by the balance wheel of the normal objective senses and mentality, Such trances are not peculiar to state the objective faculties are in a to the perfect and normal action of the It is a matter of peculiar import, and subjective faculties; without this cothe fact has an important bearing on working, the result is one-sided ab-The Indian's trance experience is sug- and unbridled, at the will or whim of fancy or imagination, into all sorts of incongruous unrealities that, to it, ap-

pear veritable realities. It is undoubtedly true, proven so by many actual instances and experiments, that persons in a certain stage of hypnosis, self-induced or otherwise. become in some degree, more or less, clairaudient and clairvoyant. Such seems to have been the experience of clared, though four miles distant, that three young ladies whom she named had just become Christians. The three

had just become only that hour.

Joined the church at that hour.

One vital lesson to be derived from these incidents is this, that such trance experiences cannot be relied upon as statements of actual objective factsbut are to be taken as merely subjective experiences which may widely vary from the real truth of things. tual concrete facts-though, to her, in They are psychological effects, and not chologised they seem real.

JAS. C. UNDERHILL.

Hammond, Ind.

THOSE LITTLE RINGLETS OF HAIR. Only a few little ringlets of hair,

All clipped when my children were When my heart was well loaded with care:

Just a few little curls, that is all, and yet they are ever so dear and fair As I look in their case on the wall. Only a few little curls, did I say?

Not so, for their sweet mem'ries are there: The same tender kisses forever will

stay; And those eyes that so sleepily stare, Though all have grown up and away, Come back with those ringlets of

Some scattered about everywhere. All gone from my presence, my love Grown deeper with age is still there; When watching those ringlets of hair. Still heaves this old bosom the same;

Still beam those dear faces as fair; Still thrills with emotion this frame; Again my sweet baby is bare; sense those dear boneless gums: a

Returns with each ringlet of hair. It seems but a dream, a dream of some

sweet. Some precious occurrence out there, blessed Savior," and on his head was a Where angels and fairles in blissful retreat Bright mansions for mothers prepare.

Or like a bright vision of hope, fair and When I gaze at those ringlets of hair. DR. T. WILKINS.

"The Romance of Jude. A Story of the Life and Times of the Nazarene and His People." Through the mediumship Protestant; the Swedenborgian in of Mrs. M. T. Longley. An intensely interesting book. Neatly bound in cloth dan, Buddhist, African or American Indian. The vision of the Chicago lady "The Spiritualism of Nature." By simply denotes the results of her Prof. W. M. Lockwood. Price 15 cents.

The Abolition of Death. =

My text you may find in the twenty-first chapter of the meaning and a victory into human life such as it had not Book of Reveletion, the fourth verse,—"And death shall known from the beginning of the world until then.

Towards the last of his life the late Colonel Ingersoll said-I quote his thought, not his language-if we could only be certain of continued personal existence, then the funeral of a friend would become a triumphal procession, a harvest home, accompanied, not by tears and heartbreak, but by songs of triumph.

But what has the attitude of men been towards the fact of death? It has been the one thing that has made the cup of every joy bitter. It has burdened the heart, it has blinded the eyes with tears, it has clouded the brightness of the fairest days, and made the hopes of life seem vanity

Perhaps you have noticed, as you have read the "Arabian Nights," how the stories, nearly all of them, close— And so they lived until he came who is "the destroyer of delights and the sunderer of companies." This was their way of looking at death.

In the Old Testament the prevailing idea is that death

The old Greeks held a similar idea. They did, indeed, believe in Hades; but it was not the crown and triumph of deliverance for mankind. believe in Hades; but it was not the crown and triumph of life, something to be attained. It was something to be hated and shunned. For when Ulysses, in the story as Homer tells it, goes down into the underworld and meets that for humanity death was to be no more, the spirit of Achilles, he tries to comfort him by telling him of the great fame which he still enjoys up here under the stars. But Achilles says, Do not try to comfort making.

This was the hope that sprung up in the hearts of the carly disciples. They believed that Jesus was alive, and the meant that for humanity death was to be no more, the spirit of Achilles, he tries to comfort him by telling him of the great fame which he still enjoys up here under the stars. But Achilles says, Do not try to comfort makes death after.

But suppose we can believe that this separation is only learned here, but that life is such a natural continuity, friends go to Europe, to Australia, to the East, if we know they still live and remember and love us. We could put they still live and remember and love us. We could put they still live and remember and love us. We could put they still live and remember and love us. We could put they still live and remember and love us they still live and remember to have the late of the could here, but they still live and remember to have the live of the try of the stars. But Achilles says, Do not try to comfort him by telling the provided here, but that the temporary, only for a little while. We can be live they of the try of the live of the provided here, but that the temporary only for a little while. We can be live to have live they still live and remember to have the live of the live of the live of the provided here, the live of the l

church was believed to have some power over it, it was meet the Lord triumphant in the air.

going out into blank nothingness. Suppose we may beather the lieve that there is nothing in the fact of death that empires with a power not possessed by the emperors them- his heart as he went forth on his missionary journeys. It touches us in any material way of change; suppose we may selves. Death has been the king of terrors, the one last dread, the end of everything fair and sweet and good.

was this belief that made maidens and young men, full of believe that, when we pass into the shadow, it is only to the hope and joy of life, meet the lions in the arena with come out into the light again, and to find that we are dread, the end of everything fair and sweet and good.
Longfellow, you know, tells us,

"The air is full of farewells to the dying, And mournings for the dead; The heart of Rachel, for her children crying, Will not be comforted."

And in spite of the fact that people claim to believe, or think they believe, death is not robbed of his terrors, the fact of death is not abolished.

Let me read you a snatch from a letter received within the last few days. I do it because it is so typical of the early church. feelings of the human heart: "For months, ages, it seems, my whole being has been overwhelmed by this sorrow. You know it is not. Look upon those who claim to be though we who think we are more enlightened and No other thought occupies my heart night or day. Time,

change, nothing brings relief." I am aware that there are philosophical thinkers who, feeling compelled to give up any real belief in a future life, try to comfort themselves with the thought that the see them cast down and without any cheering hope. The destiny of man is not so very hard after all. And yet those who dare face the fact speak of it in words like And, friends, if we propose to be quite honest and frank condition for good or evil, for joy or sorrow, forever. these. This is a saying of Mr. John Fiske: "If the with ourselves, we must admit this one fact, that there world's long-cherished beliefs are to fall, in God's name let never, since the dawn of Christianity, were so many peothough every little while we are told in some newspaper family." them fall, but save us from the intellectual hypocrisy that ple doubting concerning the future life as there are now; paragraph that that is a thing of the past, and that, if any goes about pretending that we are none the poorer." That is his attitude towards the fact of death.

I wish to give you the word of one other famous writer. Years ago a book was published entitled "Theism;" the name of the author was not given, but rather the pen name, "Physicus." At the close of what he regards as a people who say, We must be honest with ourselves inscientific demonstration that there is no God and no futellectually; and, being such, we see no adequate reason death, in this world and in all worlds; that there is no such facts in the following words:

'new faith' is a desirable substitute for the waning splendor of 'the old,' I am not ashamed to confess that with evidence. this virtual negation of God the universe to me has lost its soul of loveliness; and, although from henceforth the prethe words that 'the night cometh when no man can work,' creed which once was mine, and the lonely mystery of eximpossible to avoid the sharpest pang of which my nature is susceptible."

And then he goes on to close with the quotation of the terrific oracle to Oedipus:

"Mayest thou ne'er know the truth of what thou art." I have a friend, a lawyer of much more than usual ability. Two or three years ago he was talking to me on this subject, and he expressed himself substantially after this fashion: "Here I am, walking a narrow plank that reaches out into the mist. I cannot see its end. I can the belief that the body itself had risen. only go on, step by step, into the darkness, and almost any day, I do not know when, I must step over the end into-nobody knows what." And he added, "I do not what Saint Paul indicated when, nearly two thousand years ago, he spoke of the condition of the world as,

through fear of death, being perpetually in bondage? the natural strated. be abolished, practically, for you and for me? There has

period in the history of the world, and see if I be not right are told.

conflict with the authorities, on a Friday afternoon, he is be touched or heard or seen; and it is demonstrated that thrust outside the walls of the city and hung upon a tree. such form of matter exists. We have learned enough

Do you remember these two, on their way to Emmaus, intangible and inaudible forces are unspeakably mightier how they said to the casual stranger who joined them in and grander than all with which our senses ordinarily their walk, "We trusted that this had been he who was to bring us into contact. have redeemed Israel?" But the trust was gone; they were Suppose, then, that have redeemed Israel?" But the trust was gone; they were crushed and scattered. But by and by, the daring whisper goes forth from lip to lip, and kindling hope from heart to ably more real—thrilling, throbbing with a life of which heart, that the Master has been seen; and that means to we can only dimly conceive as yet—and suppose that, must be forever fied in bondage to associations which have is the end of all things—at any rate, the end of everything those who could receive it that he had broken the bondage when we go away from the presence of the sun and the established themselves here. I believe that many things that appeals to human hope or human cheer. The writer of the Book of Ecclesiastes says, "Whatever thy hand findeth to do, do it with thy might; for there is no work, Jewish history only two persons had ever gone to heaven, Another thing that seems bitterer, perhaps, even than different the bonds which hold us together when nor device, nor wisdom, nor knowledge in the grave Enoch and Elijah; the rest were in Sheol, the underworld; this is the separation from friends, the parting with those we are released will be the real ones, the ones that are whither thou goest." If they had any belief in an underand when Jesus broke loose from the bondage of death, he
eround life it was colorless and undesirable.

This made an open way for others to follow him, became "the by their going or our own; it is being separated from first fruits of them that slept," the promise of victory and somebody dearer to us than all the world. This is what indicates another fear to which I have heard many a soul

a smile. It was this belief that made people eager to show ourselves. their faith by martyrdom. They cared nothing for death; I do not believe, friends, that there is anything in the it was a fact put behind them, no longer having about it fact of death that changes us any more than going to sleep any touch of fear.

body means only the triumph and glory of the spirit all take the next step in an ever-advancing and ever-rising the sooner, and you have an army of men without fear; career of progress, and that we are just ourselves over and conquest for such is easy. That was the belief of the

people. They are the best people there are, or as good ing a man of straw. as there are. They are readers, thinkers, persons acquainted with philosophy and science, who have studied as good on the other side of death as he is on this side. history, looked into ecclesiastical tradition. They are Suppose we can believe, what is absolutely demonstrated "And forasmuch as I am far from being able to agree misrcad the facts, the number of these people is growing. evitable results, beneficent results, wisely ordered results, with those who affirm that the twilight doctrine of the It would have to be not merely a popular rumor but a fact. For, friends, let us not delude ourselves with the idea

carried through successfully unless there were in its favor disorder and breach into his perfect universe. yet when at times I think, as think at times I must, of the better evidence than we have for the resurrection of the appalling contrast between the hallowed glory of that body of Jesus. There is no first-hand testimony of anybody of Jesus. There is no first-hand testimony of any-body to that fact; and we know perfectly well that, if we made ourselves, freed from certain burdens and disabiliistence as now I find it—at such times I shall ever feel it had the testimony of a hundred or a thousand to a similar ties, with the opportunity still to go up or down as we fact as taking place to-day, it would weigh with us very

Here, then, we are. Such I must say, in all candor and honesty; but let me balance that by saying something else. then the greatest horror that has ever been connected I cannot prove it to you scientifically as yet; but I believe with death, that fear of "something after death" of which with my whole soul that Jesus was seen alive after the Hamlet speaks, is taken away and we are free, in a free crucifixion, and that out of that seeing sprang the great conviction which made the church triumphant over the empire of Rome. Out of that seeing might easily arise

Why do I believe it? I cannot go into any prolonged exposition of this faith this morning. I can simply say to you that, if I can believe that anybody since that time, like it." This is the attitude of thousands of people to— who has been called dead, has been again, then it is so spiritualized, so wise, so noble in that other realm that day towards this great fact of death. Is it not true still, perfectly easy for me to believe that Jesus may have been the old ties and friendships of this life will become as seen; and if there be any reason for believing a fact like nothing to him. And so I find in many another soul the this, then death shall be no more, for the natural fact of fear that the loved in the other life may outgrow us. and the natural immortality of man would be thereby demon-

I propose for the time left me this morning to touch been one period in human history when for a time death upon a few of those things which constitute the burden, the history of Christianity. I do not know anything like things which, if we can accept, would abolish it, and give things which, if we can accept, would abolish it, and give things which, if we can accept, would abolish it, and give things which, if we can accept, would abolish it, and give things which, if we can accept, would abolish it, and give things which, if we can accept, would abolish it, and give things which, if we can accept, would abolish it, and give things which, if we can accept, would abolish it, and give things which, if we can accept, would abolish it, and give things which, if we can accept, would abolish it, and give things which, if we can accept, would abolish it, and give the opposite to this is the sum, the grandest soul in history, was not, for his greatness or his nobility and his spirituality, separated from people. He was not separated from the poor, the lowly, even from the sinful. He was brought close to the history?" He had, as he believed, a knowledge—not a faith mothing that is not entirely reasonable and consonant with merely—a knowledge that abolished death and put a all our scientific knowledge of the universe.

There are case of isopposed intellectual greatness.

known from the beginning of the world until then.

And this was a victory which was shared by thousands of early Christian believers. And I ask you to review that

An Easter Sermon.

For what was it they believed? They had expected the universe. By "spiritual" what do I mean? It is very which even the great soul of Lowell could put into verse coming of the Jewish Messiah. Jesus came, unannounced, difficult to tell or to make clear. Science, however, talks seems to me unfounded. You will remember that he says and at last propounded the belief that he was the one that about the "ether?" a form of matter intangible, invisible, the ages had been expecting. But by and by, coming in inaudible, and yet more wonderful than anything that can And he died, and the hopes of the disciples died with him, about this material universe to know that the invisible and

makes death bitter.

by any considerations like that. And he goes on to explain that he would rather be a servant of a taskmaster, the lips of Jesus himself, before this present generation eyes once more, clasp their hands once more, hear the engaged in the most menial of occupations here on the shall have passed away, within twenty-five or thirty years.

ny touch of fear. last night and waking up this morning. Why should Do you wonder they conquered Rome? Put into the there be? It is only tradition and an unfounded idea that hearts of several thousands of enthusiastic people a hope, it can have any such effect. I believe that death is only a belief in the immortal life, a belief that the death of the another kind of birth; that we graduate from this life,

There is another terror that has haunted the imagina Has it persisted? Is it the belief of the church to-day? tions of the world concerning this fact of death; and, Christians of the olden type, and to believe that this liberated from some of the old superstitions have out-Easter morning celebrates the victory of the Master over grown it, and though we sometimes fancy, thinking the death. Look at them, I say; and when a friend is taken whole world is like that little part of it which we are and they are not the ignorant people, they are not the bad minister takes the trouble to preach against it, he is fight-

ture, he records the feeling that he has in view of these for belief in a life after death. This is the attitude of thing as arbitrary reward or arbitrary punishment, but thousands of people in the modern world; and if I do not that throughout the universe there are only results, in-

scientifically investigated and verified by overwhelming that, even if we believe in continued existence, it makes no difference how we live here. We make ourselves; and in And let us admit freely one other fact. If a person asks making ourselves we make our hells and our heavens in me whether I think there is satisfactory evidence that the this world and in all worlds, and not only now, but for cept to work while it is day will doubtless but gain an body of Jesus was raised from the dead, I must be frank evermore. A broken law must mean the result of a broken intensified force from the terribly intensified meaning of and say I do not. No case in a modern court could be law; and God himself cannot help it without introducing a friend.

If we may believe that, when we have passed through please, but with better opportunities for knowing the truth, for seeing clearly our situation, and so with larger inducements for going up and on—if we may believe this, universe, with a loving God and Father and Helper and Friend to watch over us and lead us in whatever world we may find ourselves.

There is another fear connected with death. I find it in many a heart. Tennyson gives expression to it in than one passage in his "In Memoriam." He wonders as to whether his friend Hallam will outgrow him, become fear that the loved in the other life may outgrow us, and that, when we get there, we shall have lagged so far behind that there can be no real re-establishment of the old sweet relations that made the past so dear.

I believe, friends, and it seems to me inevitable in the was practically abolished. I refer to the first few years of the sting, the terror of death, and to outline a theory of nature of the soul, that precisely the opposite to this is

period in the history of the world, and see if I be not right when I say that it was this great belief in a Power that had conquered death which made the young church master of Rome and master of the world.

Ing, lifting sympathy and care. And so I believe it true that those we have loved on the other side will not outstand the playsical universe of ours is immersed grow us, but, as they become mightier in spiritual statute, will only come closer and closer to us. So the theory ing, lifting sympathy and care. And so I believe it true concerning his own little girl who died:

By Rev. Minot 3. Savage.

"Immortal? I feel it, I know it, Who doubts it of such as she? But that is the pang's very secret,-Immortal, away from me.

No, friends, let not that fear haunt us. Immortal, not way from us, but ever nearer, closer, in a bondage of love hat never can be broken.

Then there are people who fear that there will be no opportunity to reorganize conditions over there, that they

give expression. They say, We have studied, labored, learned here, but that life over there is so different from to make us into fitness for the life on which there we shall

And so every duty well done, every kindly word spoken, green earth, than to be the king of all the dead. This was to appear. Then those who had died before he came were to be brought forth from the grave; and those that remained alive were suddenly to be transformed, to be the terror of mankind; and, because the put off the mortal and put on the immortal body, and church was believed to have some power over it, it was conscious to the first that the case of that word—all these things are only accumulating going out into blank nothingness. Suppose we may be carried on and help us to enter, with advantage, on that every lesson learned, every sympathetic touch that binds us to somebody in sorrow and trouble, every action which be carried on and help us to enter, with advantage, on that

next stage in our career.

I have said, friends, that this is what I believe. I cannot enter upon the task of offering you evidence for it this morning. I believe that evidence, at any rate looking that way, evidence accumulating and increasing day by telegraphy, are simply laws of an unday, week by week, year by year, is coming more and more to underlie and buttress these beliefs; that this is the theory of human life that is by and by to take possession of the intelligent beliefs of men.

I cannot think that this great universe, rising under the impulse of infinite lifting and guidance for millions of years, is by and by to be snuffed out, is by and by to plunge over an abyss into eternal darkness and night. I cannot believe that the end of all our knowledge is to be that "there is nothing in it." I cannot believe that, as John Fiske says, we are to be put to a "permanent intellectual confusion." I believe that this is the prologue to a great drama, a drama illustrating infinite wisdom and infinite power and infinite love; that this is the prologue; that we are seeing here the rising of the curtain; and that what we are seeing here the rising of the curtain; and that what we call death is only a lowering of the curtain for the time that precedes the first great act; and that this is to go on unfolding in beauty and wender and glory forevermore.

Now at the end may I read to you two or three words, familiar to you because they are so wonderful and beautiful and strong, which fitly crown that to which I have tried to give expression?

"There shall never be one lost good! What was, shall

There shall never be one lost good! What was, shall live as before;

The evil is null, is naught, is silence implying sound; What was good shall be good, with for evil so much good

the earth the broken arcs; in the heaven, a perfect

If we may cherish the great beliefs I have tried to sugest this morning, then we may walk through life, not as those impelled by an evil force from behind-walk through life not dreading to grow old, walk through life believing that old age, is not decay, but only ripening. We may walk through life until we come to what was the great Terror, and look him in the face and find that he is

"Fear death?-to feel the fog in my throat, The mist in my face, When the snows begin, and the blasts denote

I am nearing the place, The power of the night, the press of the storm,

The post of the foe; Where he stands, the Arch Fear in a visible form,

Yet the strong man must go;

For the journey is done and the summit attained,
And the barriers fall,
Though a battle's to fight ere the guerdon be gained,
The reward of it all.

I was ever a fighter, so—one fight more.

The best and the last!

would hate that death bandaged my eyes, and forebore And bade me creep past.
No! let me taste the whole of it, fare like my peers

The heroes of old, Bear the brunt, in a minute pay glad life's arrears

Of pain, darkness, and cold.

For sudden the worst turns the best to the brave, The black minute's at end,

And the elements' rage, the fiend-voices that rave, Shall dwindle, shall blend, Shall change, shall become first a peace out of pain,
Then a life, then thy breast,
O thou soul of my soul! I shall clasp thee again,

And with God be the rest!" Father, in this great trust let us work, let us wait, let us

lowly, even from the sinful. He was brought close to them in that infinite, divine pity and sympathy that would lift and lead and lielp.

There are cases of supposed intellectual greatness.

MRS. MENDENHALL

Who Was Not Exposed at Chesterfield Camp.

To the Editor:-Having learned tofiny through Mr. Macomber, of Anderson, Ind.; that you had written him for the facts as regards the alleged "expose" of Mrs. Mendenhall, medium, by one Mrs. G. W. Klunard, of Anderson, Not a word of truth in the statement.

The facts in the facts of the cabinet as half-dozen times in fair view of all, and would be passing out of the cabinet as half-dozen times in fair view of all, and was recognized by two gentlemen pressure of Mrs. Mendenhall, medium, by one and the beautiful little girl in white dress.

Three gentlemen appeared, one a tall doubt, sensed the intent and darked in the other means, one aged and large, the other means of a lightning flesh and Mrs. Kinnell and the other means of the cabinet as half-dozen times in fair view of all, and was recognized by two gentlemen pressure of the cabinet as half-dozen times in fair view of all, and was recognized by two gentlemen pressure of the cabinet as half-dozen times in fair view of all, and was recognized by two gentlemen pressure of the cabinet as half-dozen times in fair view of all, and was recognized by two gentlemen pressure of the cabinet as half-dozen times in fair view of all, and was recognized by two gentlemen pressure of the cabinet as half-dozen times in fair view of all, and would be passing out of the cabinet as half-dozen times in fair view of all, and would be passing out of the cabinet as half-dozen times in fair view of all, and would be passing out of the cabinet as half-dozen times in fair view of all, and would be passing out of the cabinet as half-dozen times in fair view of all, and would be passing out of the cabinet as half-dozen times in fair view of all, and would be passing out of the cabinet as half-dozen times in fair view of all, and would be passing out of the cabinet as half-dozen times in fair view of all, and would be passing out of the cabinet as half-dozen times in fair view of all, and would be passing out of the cabinet as half-dozen times in fair view of all, and would be passing out of the cabinet as half-dozen time Ind., I concluded to send you a clipping Ind. I concluded to send you a cupping there was not a tambourine nor a ben diam-size; an three recognized by their from the Anderson Morning Herald, within the cabinet or sennee room. All friends present. Nearly all the lady served to close the the first paper in which was printed the rattling and ringing, if any, was in spirits were recognized; the little girl the sensational lie, since which time her own cranium where the brains was not known or to stated, yet so place of entrance. many office lewspapers have copied, each enlarging on the subject so much as to render it difficult to know whether or not any two of them refer to the same falsehood. You can print such portions of the clipping as you think best, or the entire article if need being the world be a woman. Not a man as after or both the article, and if a service or or both the article, and if an interval of the control of the clipping as you then best, or the entire article if need being as will best show the dammable charges as mall child. Mrs. Kinnard, the would-be exposer.

M

such thing. She never in her life collected her fees for seances; nor were they collected by anyone else until mostly of pure white, or from dark to after the close of a successful scance, jet black. Frequently two forms were and then by a gentleman, Mr. J. A. Cunseen instantaneously, one in white, the ningham, of Marion, Ind. Nor was the other in dark or black. Often one

There was not a tambourine nor a bell dium-size; all three recognized by their

one and collected 50 cents, making \$10 About a dozen of these were ladies, nard hung to the spirit until the light versed for five minutes in an affectionin all."

ranging in age from grandmas to young was turned on. Then it was seen that ate and familiar way.

The fact is, Mrs. Mendenhall did no ladles, embracing as many sizes and the spirit was none other than the me-

did not grab the spirit, nor any one else. She did, however, attempt to grab a was not immediately broken up; but spirit who had presented itself some continued quietly for the time specified. and was closed with a lengthy talk and press benediction by an Indian spirit control (Mattle Home), through the vocal orbackward, dematerialized in the quickness of a lightning flash, and Mrs. Kinnard got hold of the curtain which served to close the cabinet front or

gans of the medium, she being in a deep trance during the entire senuce, knowing nothing that occurred. Suffice It to say the senuce was a grand success, and no one in camp or out of it knew anything of an "expose" until next day when the Anderson Morning

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.. GENERAL SURVEY ..

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

non-appearance of YOUR article.

must make speed equal to about four a strenuous life, and trust that the good | igator would not only read it, but heed compositors. That means rapid work, people will give us their charity for its' teachings. I thought it would be and it is essential that all copy, to in- seeming shortcomings and realize that | timely to give the result of my own insure insertion in the paper, all other re- we are doing our utmost to carry the vestigation." gulrements being favorable, should be good news and be your devoted assowritten plainly with ink on white ciates and friends. September will be geles, Cal.: "I am at a loss to know. paper, or with a typewriter, and only on | busily occupied at Minneapolis, Minn., | whether to accept Prof. Loveland's one side of the paper.

the General Survey will in all cases be Pa. We have a little open time for the preciating. He writes under the headadjusted to the space we have to occu- East during November. For the year ing, 'Is Mediumship Dangerous?' 'It py, and in order to do that they will 1903, we desire to tour in a Southern is ignorantly assuming that somebody less; otherwise many items would be Pacific Coast, returning via the North- this world and its workings and destiny item is cut down to ten lines, and ten vania aveune, S. E., Washington, D. C." lines to two lines, as occasion may re-

respondent writes so and so, without literature than the law, was a diligent into the waste basket.

this office, for they will not be returned if we have not space to use them.

address to the items you send in; other above quotation. The inference is that City for Flint; from Flint to Qwasso, splendld great fir trees, some of them wise they may be east into the waste Mr. Marsh was led to investigate the and Saturday afternoon I came to this

Chlengo.

North Collins, N. Y., last Friday, Satur-Lily Dale was a great success.

Lillian Whiting, the well-known authoress, claims she has had communications with Kate Field's spirit. "Recently," she said, "I gave the Boston Public Library a collection of autograph letters and can penetrate and expose the evils who said: 'Why, I can't get along withwhich had belonged to Kate Field: Sud- and false teachings of Spiritism more out The Progressive Thinker,' and with ing to talk on. This he could not andenly, one day, before the collection perfectly." As a rule, Swedenborglans a great deal of enthusiasm he said: 'It's swer, as he had not settled definitely on had been sent, I heard Kate's voice say in the West feel very kindly towards | the best Spiritualistic paper printed in any subject as yet. "He was, then inas plainly as if she was in the room: 'Lillian, give the Poe letter to Mr. Sted- lieve its fundamental truths, and are in | real knowledge." Mrs. Mullens thinks | Socialism his interrogator would take man (Edmund Clarence Stedman, the no wise antagonistic to it. poet).' I heard no physical voice, but the impression was as vivid as if some one had actually spoken, I did. A curious thing happened. Not long afterward I received a letter from Mr. Steddid you happen to send it? It is just Poe's manuscripts.' I had no knowledge

The Evansville (Ind.) Courier says: public until Sunday, October 5, when of labor." their new pastor, the Rev. A. Scott Bledsoe, who was here during last

and Michigan street." Philadelphia, Pa.

It will meet every Wednesday there- general manager, Lawrence Climer, the dead, and this has been so satisfacafter, in the Van Buren Opera House, Millersport; secretary, Hattle G. Web- | tory that objectors are few." corner of Madison street and California ster. Columbus: treasurer. Dr. W. S. avenue. Good music and singing. Come Clemens, Columbus. Directors, David the issue of August 30, signed 'Free and meet with us and have a good time. C. Climer. Columbus: George Shore. All are invited and will be made wel- Shawnee; W. J. Workman, 'Pleasant-

note the progress of H. W. B. Myrick. Baker, Newark; W. S. Clemens, Colum- of millions of the human race have He is growing because he has dared to bus; John C. Hayes, Jeffersonville; been slaughtered at the beliest of those step quietly and softly into the spiritual Samuel Cly, Lancaster; G. W. Carter, warring Gods. About twenty-five years fields to investigate. Thus he casts a Linscott, and Rev. A. P. Conant, Cocertain light-perhaps a side light-yet lumbus." the rays shed from his orthodox lamp | D. W. Hard writes: "I have an old can never eclipse the grander and friend who has been honored with the nobler light thrown out from the minds office of justice and notary public for wars of the Gods in all ages of the huof such men as Mr. Tuttle, J. S. Love- forty years; also a member of the State man history, as it is so vividly porare unable to master the adverse ele- in occult mysteries: He says that for brough, she might have written a ment of our early training. Would years he has been apprised of the death flarger, more forceful and sarcastic he, at this stage of his present concep- of a friend or relative in a singular book. Let this modern free thinker tion of the eternal duration of the hu- manner. When seated in his office, man soul, gladly bring Spiritualism often at the midnight hour, he hears far down to the level, and into the power in the distance the faint bark of a dog;

Mrs. H. R. Edwards writes from yet could he discover any dog in con-Omaha, Neb .: "We closed our meetings nection with the sound, but the next here last Sunday evening. They have news would apprise him of the death of been well attended by carnest and at- a friend. Another old friend, respected the spiritual gift. Many people pride descriptive works but prefers the intel-tentive audiences. The venerable and for his sterling qualities, with a pleas- themselves on giving their services, lectual part of the work, as much of the veteran Spiritualist, Mr. Horace Dwel- ant home and surroundings, died three ley, gave some very interesting experi- years ago. Long before his sickness he ences in Spiritualism at our last meet- made, his will, arranging his property ity becomes a disease. Has not the im- sons, yet she believes that descriptive ing. He has been a Spiritualist, for for the best interests of his family. He | mutable law been stated-equivalent in | work is something useful to bonest Afty-four years, and an old resident of bore his sickness with cheerful pa- return for services rendered. All desire seekers after evidence. She is an all-Omaha. I intend to go from here to tience. Before he died he said to his to be honest and free in their dealings, around woman. She can give descrip-Butte, Mont; Seattle, Spokane, Port- wife that a spirit told him that he and when they can realize this subtile inve work if necessary, her lectures are land, Oregon, and San Francisco. Then would be called home with the angels starting to return home, I will go to Los in a certain month, and in a certain Angeles, Salt Lake, Denver and Ohl year, all of which came true." cago. I will be pleased to hear from so- The officers of the Wheeling, W. Va., cieties en route. I give lectures, tests Spiritualist Society, Henry Brunhaus,

and platform phenomena." our wanderings in The Progressive clety of Wheeling, W. Va., do cheerfully question, Is Mediumship Demoraliz clety for the purpose of supplementing Hughes. A tasty, beautiful and appropriate, have been asking us what we make the following statement: Where-ing? seems almost absurd, though it something to the camp-meeting promany friends who look for us to report of the First Progressive Spiritual Sohave been dolbg that no letters appear as, Mr. A. W. Kalser came among us does require answering occasionally, gram, and also to assist with funds to riago ceremony, marriage certificate. lately from us. We have been too busy representing 'himself' to be a trumpet Is Christianity, per se, demoralizing be-1 carry on their work. to write for the papers, and of course medium, and we individually had a cause good Christians are every year could not to our friends personally. Our sitting with him under what we contime is all taken with traveling, hold sider strict test conditions, and we moralizing because a number will de meeting. It has been gotten up within "Meatless Dishes," Very useful

CONTRIBUTORS.—Each contributor | Hors. We eatch our business correis alone responsible for any assertions spondence at whatever odd times we or statements he may make. The editor can obtain. We are daily pressed to detected with the trumpet in his hands allows this freedom of expression, be make social visits and write personal making the manifestations, at Marietta, lieving that the cause of truth can be letters. We do all we can but the last Ohio. We are glad to give both sides best subserved thereby. Many of the two requests are almost impossible desentiments uttered in an article may be mands upon us, and we trust our ments to be true, then the reader can diametrically opposed to his belief, yet friends will pardon omissions. During that is no reason why they should be July we held twenty-eight meetings by suppressed; yet we wish it distinctly appointment and took part in several understood that our space is inade- social gatherings. We were engaged at quate to publish everything that comes five camp-meetings during August, and (Cal.) camp-meeting. We looked for to hand, however much we might desire | gave thirty-eight lectures, took part in to do so. That must account for the eight extra meetings, besides the attendance we gave to conferences and WRITE PLAINLY .- We would like social meetings. Many friends visited to impress upon the minds of our corre- and met us at camps and held our unspondents that The Progressive Thinker occupied time. The missionary efforts the's 'Mediumship and Its Laws,' and for the Unity society of Milwaukee, is set up on a Linotype machine that and demands are exhaustive. We lead only wish every Spiritualist and invest-

ITEMS .- Bear in mind that items for Kalb, Ill., Massillon, Ohio, and Erie, bent of my mind prevents me from ap-A writer in the New York Tribune

Take due notice, that all items for an obituary notice of the late Luther R. this page must be accompanied by the Marsh in the Tribune of August 16, in full name and address of the writer. It | which the writer says: 'For many years | have lived on the earth-I will not say will not do to say that Secretary or Cor- Mr. Marsh, whose tastes were more for acons to avoid all disputatious quesgiving the full name and address of the student of the writings of Emanuel writer. The items of those who do not Swedenborg, and he was led to undercomply with this request will be cast take the investigation of the phenomena of modern Spiritualism.' I do not Keep copies of your poems sent to wish to appear hypersensitive, but I the beautiful weather in this State for in California, and Oregon and Washingbehalf of all New Church people (com- ago) at Benton Harbor and St. Joe. I tions they are now acquiring. monly called Swedenborgians), the ap- left Benton Harbor Monday forenoon New Era Camp-Meeting Association parent concatenation of ideas in the for Reed City. Wednesday I left Reed has pretty grounds covered with phenomena of modern Spiritualism by delightful little town. I find in all the Dr. Juliet H. Severance would like to the reading of Swedenborg. There is places I have been many who are seek. people. The workers there were Rev. make engagements to lecture the com- also an idea abroad that a close affinity ing the truth. There are many olding fall and winter. Will respond to exists between the Swedenborgians and time Spiritualists here, and many more | Scattle, Rev. H. S. Lake, Rev. C. C. calls to officiate at funerals at any Spiritualists. This is an utterly false who have come into the thought only a Love of Portland, and your correspondpoint. Address 6127 Drexel avenue, conception. There is no imputation, ex- short time ago. They are abundantly ent. Mrs. Ladd Finnecan was the princept that of evil living, that New able to support a Spiritualistic church. Prof. W. M. Lockwood lectured at Church people resent more earnestly. own their own building, etc. They day and Sunday. His class work at ism and all its works more severely. I intelligent people, and only the best Socialists, and several of them gave may add that there is no church organ- speakers would satisfy them. I am de- complete lectures on the subject. It so ization that intelligent Spiritists fear so lighted to find so many people reaching happened that these were about the lem, because they know that the New

Church understands better than any

done by Mrs. Dr. H. R. Edwards at at Chesnning. Omaha, Neb.: "In her tests which follow her lectures, she clearly describes Ohio: "I am indebted to my son in man in which he exclaimed: But how friends who have passed to spirit life, Michigan for the blessed privilege of what I need to go with my collection of whom she been dead for ten years, and to me naturally, as my ancestors were of the value the letter would be to him. scribed so perfectly that I instantly Mather of being a tyrant and murderer I have had other communications with recognized him. She answers correctly of innocent men and women, for which "The Evansville Society of Spiritualists many personal friends who will regret where I was born. They were followers have decided on account of the hot her departure from our city. She leaves of John Murray, when to be a Uni-

Bledsoe, will occupy the gulpit. Rev. says: "The Spiritualists of Ohio have poor slaves sent on their way to free-March, pleased the congregation so well Summerland, Millersport, after about ences prepared me for the glorious light be perfectly proper to introduce any that they extended the pastorate to one month of services. Those in at- that shone upon the world from Hydessoe was formerly a pastor of the tendance report many interesting ville in 1848. When I saw innocent Christian Church for twelve years, but events. The grounds where the meet- children at their play controlled to has been advocating the truths of spirit J. S. Woolley, of this city, and if the since passed the door called death, I return for the last few years. He is a present plans are carried out will be had no doubts. I have drained the cup polished speaker and a fine test me- greatly improved before the meeting in of sorrow and disappointment to its dium, and has been a recognized 1903. A new auditorium is to be con- very dregs, but the angel messengers of worker in the ranks of Spiritualists for structed at a cost of \$3,000 and it is pro- love have ever comforted me. When a number of years. The Evansville So- posed to have it completed in time for the priests sent forth the note of warnclety of Spiritualists have arranged to the next session. It will be 70x100 feet, have free meetings, which will be held and the funds are to be raised on the every Sunday, beginning October 5, at stock plan. Mr. Woolley says that there in the Devil was abroad, the children were admonished and called in from play, but many accepted the new However. I arose to speak one day and stock plan. Mr. Woolley says that there is the complete in this control of delegates are to be raised on the from play, but many accepted the new in the complete their church, corner of Third avenue will be no trouble in securing the neces- light in our valley. Death and resary funds. The association increased movals have decimated the little hand. Mrs. Georgia Gladys Cooley's engage- its membership during the meeting just | yet their holy influence is still felt. A ments for September are: 1st to 9th, closed, making the total about fifty. It different class of people, more orthodox, Ottumwa, Iowa; 10th to 15th, Hayes is also proposed to construct eight or have taken their places, but the leaven ville, Iown; 16th to 25th, Mt. Piensant ten new cottages during the year, and is working for good. Spiritualists and Park, Clinton, Iowa; Sunday, 28th, a new library with seance room will be Free Thinkers can stand shoulder to Lima, Ohio. After October 1st she can added in the near future. The associa- shoulder with them, help build their he addressed care general delivery, tion elected the following officers for churches, while our funerals are well the ensuing year: Honorary president, attended. As we have no official speak-The Spiritual Research will open its Hon. S. J. Woolley, Milo; president, Dr. er, it is customary for any of the The Spiritual Research will open its Hon. S. J. Wood Columbus; vice-presi- friends on such occasions to express dination of Rev. J. H. Lucas, of Port- fested in Toronto. The meetings of the tember 10, 1902, beginning at 2 o'clock. dent, Mattie E. Clemens, Columbus; in their own manner their eulogies on land, as a minister of the gospel of Toronto Spiritualist Association are ville; Mrs. E. W. Lawrence, New Cas-N. Lightenus writes: "I am glad to tle; John F. Grove, Columbus; John F. | many thousands of years, and hundreds

and control of the average orthodox it comes gradually nearer until under his window it gives full tone. Never

president, send the following endorse-G. W. Kates and wife write: "Our ment of Mr. Kalser: "We, the officers reciprocity."

When writing for this paper use a pen or typewriter.

tions which came through him were I where selfishliess dominates, where genulne and of such a character that one's spiritual birthright is sacrificed was overwhelmingly convincing to us for personal ends, in which greed, lust of his honesty in his phenomenal power, or injustice takes the leading role. and we cheerfully recommend him to any Spiritualist or honest investigator of the truth as an honest gentleman as far as we know." The above endorsement of Mr. Kaiser shows that he did as a guide towards a haven of safety." honest work at Wheeling, but it does not in any way refute the statement | Hall, Indiana avenue and Thirty-first made in the communication of C. H. Toler, who says that he (Kalser) was ments to be true, then the reader can | nie Spaulding, and Edgar W. Emerson.

Last week Moses Hull passed through the city on his way to Los Angeles him at the denot, and he looked for us at 40 Loomis, hence the "look" of each out the camp, and many good wishes was in vain.

Will C. Hodge writes from San Diego, Cal.: "I have been reading Hudson Tut-

A. K. Venning writes from Los An-La Crosse and Milwaukee, Wis., De words seriously or as a joke, that the sphere which contains beings who know says: "My attention has been called to | more than man on the earth? And one other question: What does Prof. Loveland think becomes of those beings who Are they all dead, or do they gradually degenerate and become useless idiots?"

Mrs. C. H. Mullins writes from Chetake any Spiritualistic paper. Howother the laws of the spiritual world, ever, I met one old-time Spiritualist that the National and State organiza-D. W. Hard writes from Wadsworth,

and gives names in full. My father, reading your paper. Spiritualism comes of whom she knew nothing, she de- among those who accused Cotton any question which is presented to her. George Burroughs was executed. My She has made hosts of converts to the father and mother were among the cause of Spiritualism here, and gained early pioneers of the Styx Valley, weather not to open their church to the here the first of the week for new fields versalist was the synonym of all that was bad in the eyes of the churches. A The Dispatch, of Columbus, Ohio, strong Abolitionist, he often saw many closed their annual camp-meeting at dom. So you see my parental influ-

S. Hartman writes: "The article in Thinker,' suits me exactly, only he might have added that the curse of 'Godism' has afflicted humanity for ago Mrs. Lois Waisbrooker wrote a book entitled, "The Curse of Godism." We venture to say that had she been acquainted with the full history of the procure that excellent work."

"Addle Rogers writes: "There is a great deal said now against mediums ter hard to decide. 10 and healers making charges for their Sister Sheldon so far recovered as to services. I fully believe in reciprocity; without it the law is only half fulfilled. How few people appreciate or put a proper estimate on the importance of passing notice. She does some platform fully expecting nothing in return. This one idea alone destroys love, and charerror, they will hasten to correct it. beautifully worded and always instruc-Nothing that has yet been given forth | tive, her presence is impressive and she to the world has been more beneficial is a born organizer. She easily gets to humanity than the voice of the spirit, into the graces of the young people and the spiritualized word of God, and why nover falls to interest them in Spiritnot place upon it a high standard of valism and kindred reform matters.

ersing meetings and talking with vis solemnly certify that the manifesta bauch it, may also be asked. I know the last three months, after it was I Price 10 cents.

many and of many who were morally ascertained that I was coming to the benefited by the development of mediumship, and of sone who were infured by it. But such may be possible, First Spiritualist Temple, Lakeside street. Conference at 3 p. m. Dr. J. M. Temple will lecture, and Mrs. Lucille de Loux will give messages.

Lorenzo Worthen writes approvingly of the good work done at Sunapee Lake Camp, N. H., by J. Frank Baxter, Fan-This ends the twenty-fifth annual Sunanee Lake Camp-Meeting. Mr. Worthen says: "The camp this season has been a successful one in every way. Harmony and good will prevailed throughwere expressed for its future success."

Charles V. Schmidt announces that Mrs. Mattle E. Hull has been engaged Wis., for the month of October.

Some Eminently Sensible Suggestions.

I reached the coast July 5, my first objective point being the New Era Camp-Meeting. This was my first trip generally have to be abridged more or route to California and along the of some other world knows more about to the West, and as it was raining for the first several days after reaching crowded out. Sometimes a thirty-line ern route. Address us at 600 Pennsyl- than ourselves.' Does Prof. Loveland this place, my first impressions were think that there is no other world or | rather adverse to the country. Indeed I had nearly made up my mind to return to Kansas as soon as my campmeeting work was done; but everybody told me I would change my mind after I had been here awhile. I am not certain but they were right. Indeed my tions-a few thousand of years ago? mind may change the after I have had a little more experience in the matter. But then the winter is coming on, which is said to be very disagreeable. saning, Mich.: "I have been enjoying By that time, however, I expect to be must beg a short space to repudiate, on one week; spent last Sunday (a week ton may thus lose none of their reputa-

six feet through at the roots, and the campers are a very earnest class of Copeland of Burleigh, Irene Smith of cipal test medium. I cannot say that there was complete harmony in the There is no people who condemn Spirit- need an excellent speaker. They are meeting. About all the speakers were much as the Church of the New Jerusa- out for our truth. I am surprised to first lectures given, and it began to be find so many Spiritualists who do not feared that Spiritualism would be tabooed in the meetings. Indeed when it came time for your correspondent to lecture he was asked what he was go-Spiritualism; In fact, many of them be | the United States. It contains more | formed that if he was going to talk on some pains to be absent. I had no in-M. A. Artterback writes of the work | tions should organize the Spiritualists | tention to talk on Socialism, but this challenge was to me almost an insult; it was equivalent to a dictation, and if ever I feel like doing a thing it is when I am told not to do it. I merely hint that such talk was impertinent, and that until the suggestion was made I had no intention of talking out of my regular line, something pertinent to intercourse with the spirit world, and that probably I should ignore his banter and take up some of the Bible

evidences of Spiritualism. He was there and heard me. Yet, I do not think that so much Socialism (politics, they call it) and so little Spiritualism is the proper way to open up a camp-meeting. Spiritualism should ignore no reform, as all reforms are more or less related, and it would relevant subject in your lectures, but when we get nearly or quite a week's | date of the annual meeting to the third time at a camp-meeting without a men- Wednesday in February; empowering tion of Spiritualism, people are liable to the official board to fill vacancies therebecome restive and pounce onto all the on until the next election; providing lecturers indiscriminately. Poor Tray for individual members with full votfinds himself in bad company.

and your correspondent all the speakers | ment of ten dollars. Other matters of were reincarnationists, and you may be much importance will be considered, some one gave reincarnation as the represented. Friendly visitors invited subject of the lecture. I handled the to be present. subject as gingerly as I could, and found I had the sympathy of those I opposed, notwithstanding our adverse views on the subject.

The bad weather at the commencement made the meeting small to start in, but interest increased as the weather grew better. One of the pleas-Spiritualism, which service was performed by your correspondent. Financially the meeting was a success.

In the interim preceding the Etna and absurdity of the creeds and teach-(Wash.) Camp-Meeting, I spoke two lings of the so-called Christian or ortho-Sundays in Portland, once at Bro. Love's meeting in East Portland, and once at Bro. Lucas' meeting. The New Era Camp-Meeting opened

about the 10th. Bro. Mills, president of Washington State Spiritualist Association, was to assist me ir this meeting. but he was taken down sick, and could not come. Sister Frances A. Sheldon, of Tacoma, got the camp-meeting, but she immediately took sick, so that the people were compelled to accept my land and Prof. Lockwood. Most of us Assembly and various offices of trust, trayed in the New Bible given through services altogether. It is not often I die hard, or slowly, at least, since we who tells me the following experience the mediumship of Dr. J. B. New- get a camp-meeting in that kind of a green the mediumship of Dr. J. B. New- get a camp-meeting in that kind of a green transfer the adverse electric properties. of my opportunity. I rather think I was easy on them, as they have spoken for my services next year, which I promised to give to them, provided I could be on the coast next year, a mat-

assist about the closing up of the meet-ing. On this occasion, I feel that I descriptive work, only isatisfies an idle curiosity of an unthinking class of per-At the close of the camp she organ-

The people of New Etna deserve great

coast. Eina is nine miles from the nearest town, in the heart of a wilderness, and before the camp-meeting could be had the woods was divested of its undergrowth-a big job, I assure you, but they came out clear of all expenses and had something left over for next year. There are but few old Spiritualists in this neighborhood. The most of them never heard a lecture till they heard me. This is the home of Honry B. Allen, one of the best physi- live Cure for Hay-Fever cal mediums in the world. It is through | and Asthma. In the his ministrations that a large society | short time since its discovery this remarkable botanhas been raised here. His excellent cal product has come into general use in the ho spitale Wife is the conductor of the Children's of Europe and America as an unfailing specific cure Progressive Lyceum, which is thriving and pleasing all who witness its

any society. I found a noble set of Mrs. M. A. Scott, Crosby, Mich., writes March 6th, young men and women at Villa Ridge, 1902, that Himalya completely cured her after afteen Ill.; not so many as at this place. I wish they could become acquainted the New York World, July 28rd, that Himalya cured with each other. The young men here him of Asthma of thirty years' standing. Mr. Alfred have one bad habit I wish they could | C. Lowis, editor of the Farmer's Magazine, Washingfree themselves from. That is using ton D.C. was also cured, although he could not lie down tobacco-smoking often in the presence of ladies. They are so accustomed to the habit that it does not in any way appear vulgar to them. If they should quit the use of the weed a few years, it would look entirely different from what it does now. The Villa Ridge, Ill. young men do not use tobacco in any form, and I am afraid that if they were to be thrown together the Etna girls would all marry the Villa Ridge boys, and as the Villa Ridge girls are too refined to accept of a tobacco user, they would be left husbandless.

I am lecturing at present in the country near where the camp-meeting was held. Bro. Henry Allen and I start soon up the Sound on a combined lecturing and demonstrating tour. I have also promised some work to the State Spiritualist Association of Oregon, which I shall try to accomplish as soon | STUDIES IN THE OUTLYING FIELDS OF as relieved from work in this State. Etna, Wash. D. W. HULL

ANNUAL CONVENTION

Of the Illinois Equal Suffrage Association

The annual convention of the Illinois Equal Suffrage Association will be held All questions which arise on that subject are at Jacksonville, Ill., October 9 and 10, answered. Price, 50 cents.

The president of the Association will open the meeting in Conservatory Hall of the Presbyterian Academy the morning of October 9th; all the officers of the Association are expected to be in

Mrs. Catharine Waugh McCulloch, of Evansion, will preside the first evening. Mrs. Edward C. Lambert, of Jacksonville, will welcome the delegates and visitors; Mrs. Julia Mills Dunn, of Moline, Mrs. Clara Peters, of Watseka, and Mrs. Elmina Springer, of Chicago, will speak on various features of suffrage work.

Mrs. Carrie Chapman Catt, president of the National American Woman Suffrage Association, and Rev. Olympia Brown, of Wisconsin, will address the evening meeting, October 10.

The Woman's Republican Club of Jacksonville Invited the Association to come to their city for the annual convention and have charge of all local arrangements. Mrs. Henry T. Carriel and Mrs. A. A. Adams, special committee. Delegates from local associations and fraternal delegates will report to Mrs. Belle P. Drury, commietee on credentials. All the meetings of the session are open to the public and a large attendance is desired.

ELIZABETH F. LONG. President S. Grace Nichols, Secretary.

The Illinois State Spiritualist Association. The annual meeting of the Illinois

State Spiritualists Association for the transaction of business only, will be held at 4203 Evans Ave., Chicago, at seven o'clock Tuesday, October 14,

The following amendments to its constitution will be considered: Changing ing privileges; establishing life mem-With the exception of Bro. G. C. Love | berships with voting rights, upon pay-

> DR. GEO. B. WARNE, President. ELLA JOHNSON BLOOM,

Our Cause in Toronto, Canada. Great interest in the philosophy and ant features of the meeting was the or- phenomena of Spiritualism is maniland, as a minister of the gospel of Toronto Spiritualist Association are. well attended, and the thinking and reasoning classes are freely asserting their opinions as to the pagan origin dox churches.

> While the philosophy of Spiritualism is in sympathy with and endorses the moral teachings of the orthodox churches, also in "doing unto others as you wish to be done by," it goes still further and throws down the monster barriers of prejudice, and opens gateways to the human mind giving free entrance to new and broader truths, spiritual, scientific and social. Spiritualism knows no fear or cowering under the tyranny of man-made

> grandeur of the divine motto, "The world is my country; to do good is my religion." Mrs. J. A. Murtha, platform test medlum, has just closed a four months' engagement with our association, and has

creeds, but rejoices in the liberty and

given excellent satisfaction. She returns here for the months of October and November. She will serve the .Toledo. Ohio, society for the month of should give Mrs. Sheldon more than a September; has some open dates, and would be pleased to hear from any soclety desiring her services. She may be addressed during September at 419 Twelfth street, Toledo, Ohio. Mrs. Loe F. Prior serves our association during the month of September.

N. A. ST. CLAIR, Sec'y-Treas, Toronto, Canada.

"Social Upbuilding, Including Co-operative Systems and the happiness and Funt blement of Humanity." By E. D. Babiltt, LL. D., M. D. This comprises the last part of Human Culture and Oure. Paper cover, 15 cents. For sale "Wedding Chimes." By Delpha Pearl

etc., with choice matter in poetry and prose. Specially designed for the use hanged for murder? Is any gift de credit for the success of this camp, of the Spiritualist and Liberal ministry.

ASTHMA. FREE. The Airi-Plant is Nature's Post

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NOTE .- The Questions and Answers spondents, that to give all equal hearspondents, that to give all equal near ing 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 as the games. All depends on the spirit of the games, All depends on the spirit of the games. All depends on the spirit of the games. All depends on the spirit of the games. sertive, which of all things is to be dept the players. If it is social enjoyment recated. Correspondents often weary with walting for the appearance of their questions and write letters of in-The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal

NOTICE .- No attention will be given anonymous letters. Pull name and address must be given, or the letters will grown out of card-playing. not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially let-ters of inquiry requesting private anpary courtesy of correspondents is ex. ing that it drew him away.

Spiritualists in the states of Maryland, Virginia and Delaware. No statistics have been gathered and an estimate

(ico. L. Nixon: The colored light pro-(ico. L. Nixon: The colored light produced by pressure on the eye-ball is caused by irritation of the cells of the optic nerve.

Mrs. L. Hecker: Q. Why, when

two persons are in animated conversa-tion does one become somnolent? A. It is indicative of sensitiveness of the one feeling sleepiness and may be ise of success. the effect of the hypnotic power of the

other person, unconsciously exerted. The relation between such individuals has been termed positive and negative, really explains nothing.

date of this world-event is quite indeterminable, but is placed at least 1200 be held each evening, at which noted wears B. O. To make this name and mediums and speakers will be present. that of Christ less similar, some writers A grand lyceum entertainment, one return to the Greek spelling Krishna. But if this be followed with one name it should with the other, even more essen-tial with that of Christ as distinctively Greek. The life history of Chrishna as mission to daily sessions. told in the sacred books of India, is almost a repetition of those more than a will be at Berkely Hotel, a most beauhis blood as a propitiatory offering," from the cross. He was humbly born. He performed miracles, as healing lep-rooming houses are plenty in Boston. ers, restoring sight to the blind, raising Reception to all at hotel, Monday, Octhe dead, casting out devils, etc. He was virgin-born, like all the ancient gods; the mother and babe were visited by shepherds, wise men and an angelic advance, to secure certificate tickets to the National Spiritualists Convention in favored of women, all nations shall have cause to exult." A tyrant ruler a third for round trip. Holders of these favored of women, all nations have cause to exult." A tyrant ruler a third for round trip. Houses of the first, (Causa, not Herod) had all the first, tickets must be at convention Friday, October 24, to have them signed by specific agent from the railroad ofchild escape by the infraculous parting fice who will be there that day. The N. of the waters of the River Jaurna; S. A. secretary must sign the tickets, of the waters of the River Jaurna; Chrishna as he matures retires to the desert; he is baptized in the holy Ganges; is transfigured at Madura to prove his divinity to his disciples when he said, "present or absent I shall al-

ways be with you." He had one favorite disciple. Women of the magdalen character anointed him. He taught in parables. His doctrine of peace, and moral sayings society shall have exclusive jurisdic-were similar if not identical. In all over three hundred parallels have been which it is located; but additional charpointed out, making the two characters shall only be granted by the board ters identical in everything but in date -in such localities-after thorough inof birth. Christ is a reproduction of vestigation and careful review of the Chrishna, and the cross on which both facts-afford ample evidence that the are said to have perished is as sacred to cause will be benefited thereby."

the Hindu as the Christian. After the By-Laws-Offered by National Spiritcrucifixion he passed three days in hell unlists Association Board. Amend Arthat he might suffer for the spirits confined in darkness. After his resurrectively words State Agents, in second line; also fined in darkness. After his resurrec-tion and before he ascended to heaven, he taught the most elevating morality. "He taught," says Max Muller, "the equality of all men, and the brother-hood of the human race," "self-denial, chastity, temperance, the control of passions, to bear injustice from others, to suffer death quietly, and without hate of your persecutor, to grieve not over one's own misfortunes, but for those of others," were cardinal doctrines. Hardy, Wesleyau missionary, admits that "every shade of vice, by pocrisy, anger, pride, suspicion, greed-ness, gossiping and cruelty to animals is guarded against by special precept."

Charles VI., of France (1803). Charles VI., of France (1825).

however, is not true, for cards were however, is not true, for cards were mentioned as being in use in 1340, in a mentioned as being in use in 1340, in a mentioned Remard is Controlair.

The claimed on good anthority that the same was brought to Europe by the Saracens in 1370. Another claim is that Edward I. (1377) learned to play white restriction were while residing in Syria. It is only cer tain that the game is of Eastern origin and was brought to Europe by the re-turning Crusaders. The term "deck" is an old English form. There is no doubt that cards leads all other games in the variety of games and combinations and the enchanting mystery which sur-rounds them. Something of the old bellefs and superstitions of savages regarding the printed word is yet held in have called forth such a host of re- regard to them, and they are used to foretell the future, with the assiduity

> sufficient stimulant without overtaxing, that allows of conversation as well as the play,
> If used for gambling, another name for robbery, the good becomes evil and

and recreation, cards furnish just the

only evil. Ruritan hatred of everything that gave enjoyment is responsible for a great deal of the evils which have

The deacon may whip his son for being eaught with eards in his pocket, but that son will continue the game in the barn garret, and perhaps later in the guarded dive of a saloon. Better have allowed social games with his sisters in ters of inquiry requesting private answers, and while I freely give what allowed social games with his sisters in the parior, than made it a sin so alluring that it down him away

G. L. Blair: It is not possible to give with any accuracy the number of spiritualists in the states of Maryland, Viscolinia and Delevage. No statistics 'A. Whatever this "condenser," as it

would be nothing more than a random was named by its spirit designers, may have been, it appears from the pub-H. Brown: Q. Is the spirit affected by the physical deformities of its earth life?

A. The infirmities of the body are temporarily reflected on the spirit after its departure, but in time these are east off as the spirit advances.

Isshed descriptions to have been quite incomprehensible, and not along lines of the known laws of magnetism or electricity. The maker—Mr. Koons—departed without leaving any definite plan, and its value probably was given by the surroundings—the phase of manifestations which it was designed to assist in presentation. It may be taken lished descriptions to have been quite sist in presentation. It may be taken for granted that if assistance of this is kind became at any time desirable, it the would be revealed. In fact I am informed by several correspondents that they are at work on somewhat similar "batteries" and one in the furtherance of telepathy or sending thought waves to a distance has already given prom-

N. S. A. CONVENTION.

The annual convention of the N. S. A. will open at Berkely Hall, Boston, M. According to Hindu myth, he was streets, Tuesday, October 21, at 10 a. m. the eighth Avaior, or reincarnation of The business sessions will be held God, and the savior of mankind. The morning and afternoon, October 21, 22, 23 and 24. Grand entertainments will evening. Twenty-five cents admission to the evening meetings will be charged to help defray expenses. Delegates are admitted free upon their cards. No ad-

The headquarters of the convention thousand years after recorded of tiful, commodious and comfortable hothousand years litter recorded to the most exalted poem in the Sansket sacred language, and regarded as the most holy of all the holy books, records the wonderful moral teachings of this incarnation of God for the purpose of saving mankind. He came to atone for compulsion to anyone as to hotel, or the purpose of the world by "noming out." the sins of the world by "pouring out rooming house; delegates and visitors his blood as a propitiatory offering," who wish can take rooms and meals away from the hotel; restaurants and

tober 20, at 8 p. m.

Railroad rates can be secured by asking your railroad agent, a few days in cial ticket agent from the railroad but her signature will not suffice; each ticket must be countersigned by the railroad agent.

The following important amendments

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Constitution-Offered by the Trustees of the First Spiritualists' Association of Washington, D. C. Amend Section 3, Article VI, to read as follows: "No local

amend all other sections in By-Laws by striking out the same words wherever

they occur.

Amend Article IX of By-Laws by striking out entire Section I and make Section II read Section I, and Section III read Section II. Amend By-Laws by striking out Ar-

MARY T. LONGLEY, Secretary N. S. A.

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CRITICAL COMMENT

Qu Some Dogmas of Spiritualism.

Dogmatism should not exist in connection with Spiritualism, yet dogmatic views do exist with many who claim affiliation with Spiritualism, while holding to theoretical views that have never been proven except in the imagination of the believer, who seems more a student of material than spiritnal law, and the latter provides for eternal progression, and does not contain any retrogressive clauses.

The more common differences in the beliefs of Spiritualists are with regard to evolution, and relucarnation or successive embodiment, and it is quite as-tonishing how tenaciously some of the recognized great exponders of Spirit, ualism cling to these fallacles. In all the arguments I have heard, and the articles and sermons I have

read in support of these theories, they have all had the appearance of simple assertion based upon the assumption that it was necessary for the perfection of that which had previously been imperfect, but those wise teachers do not explain just when or how the disembodied spirit of an animal loses its identity and becomes embodied in a hu-man child, nor how and when the disembodied spirit of that human being gives up its place in spirit world, loses its identity and all previously attained growth and knowledge and takes lodgment within another new material form for the stated purpose of improve ment upon the previous embodiment period, with no recollection of where or what that period or its conditions were, which thus makes it possible that the new embodiment may be less perfect than the former, which in order bered, just as the artist who paints a pleture and later wishes to paint another upon the same subject for purposes of improvement, he must either have his first picture before him, or at least a complete and accurate memory of it, else how is he to know he is deal ing with a subject previously handled or that he is trying to improve upon anything of previous existence, no record of which exists in provable form.

There is no time either in the here or bereafter when mankind will know all, for that position belongs only to the Supreme Ruler. I-think, however, it is undisputed, by Spiritualists, at least, that there is greater knowledge among the inhabitants of spirit world than those who inhabit this material world and it is therefore probable that the un-biased opinions of those who have been in spirit world a long time, and whose correct life both here and there makes information from them more reliable when received through a sensitive who is pure, unright, honest and unselfish. than the theories of a mortal who deals in "ifs" and "becauses," or the opin-ions of the inhabitants of the lower spiritual spheres, given through one whose life and habits are such as to attract only the spirits who have not progressed beyond their previous worldly

and deceitful condition.

It has been my experience to receive evidence upon the subject in question through many kinds of instrumentality, and from many spirits in various spheres or conditions, and it is good common sense to accept the views from the higher conditions of spirit fife through a clean, impartial instrument, rather than those of the lower spheres through unclean, selfish instrumentality. The higher class evidence is that reincarnation or successive embodiment exists only in theory, which is provenby the demonstrable fact that growth education, perfection and progression not attained while in the body, is obtained in the spririt spheres, which therefore obliterates all necessity for returning to perfect in material form that which has already been done in spiritual form, and which latter is the There must be an incentive or reason for all things, and nature's laws provide for continuous progression, and

not retrogression. If it were necessary for spirits to return to material conditions to complete their growth and education, they would not be allowed to complete or even add

to them in spirit world. The same wind never blows past us but once, the same glass of water is never drank but once, the same bark never belongs to but one tree, and one individualized spirit never becomes another. To those who are clinging to the fallacies mentioned, I can only say as was said to me by a spirit who, when in the body, was a veritable crank upon the subject. He said: "There is neither a starting nor stopping point to it, nor any necessity for it, so let the nonsense alone and use your brains for more worthy subjects."

Or in the language of one, who, when in the body, was second to no statesman in the world: "During my fifty years in spirit world I have made a thosough study of these questions, and I find no necessity for believing them. I know they are false; let them alone."
C. I. CRITCHETT.

CLINTON, IA.

Mt. Pleasant Park Camp-Meeting,

August 24 witnessed the closing, of one of the most successful camp-meetings the Mississippi Valley Spiritualists Association has ever held. While the attendance was not quite as great, perhaps, as in some past years, it was surprisingly good when bad weather and other untavorable conditions affecting-all camps are taken into consideration. A handsome balance in our treasury after all running expenses were paid, evidences the improved and improving state of the association's affairs. There is always in every camp a dis-

gruntled element that incessantly pre-dicts failure and disaster, and accuses the management not only of all sorts of mismanagement, but of all the failings ciency and immorality, but intelligen people are beginning to recognize the carmarks peculiar to this spaces of the genus home, and to pay little attention to the mouthings.

Mt. Pleasant Park Camp is on the up-grade, all assertions and predictions to the contrary notwithstending.

to the contrary notwithstanding. The local organization of Clinton, the Philo-sophical Society of Spiritualists, furnished this year a number of new members' for the association-members who would be a credit to any organization, and who are with us to stay, and help work out the salvation of Spirit-ualism in this "neck o' woods."

With an efficient corps of officers; with our indebtedness less than \$500, and growing less every year; with the most beautiful camp-grounds in all the West, we have every reason to feel confident of future successes beyond any fident of future successes beyond any fident of realized. The officers realized for thing yet realized. The reck, elected are Prof. W. F. Peck, elected are Prof. W. F. Peck, cleeted are Prof. W. F. With an efficient corps of officers trustees and mediums who de-the speakers and mediums who de-lighted our nudlences in valled ways

were Hon, H. D. Barrett, Prof. W. F. pendent slate-writing and tests are as great as her lectures. A. Scott Bledsoe, president of the Na-

Peck, Miss Lizzle Harlaw, Mrs. Georgia G. Cooley, Dr. Julie Haseverance, Mrs. Jennie Hagan. Engwit. Mrs. Maggie Waite, Mrs. Albright, Max. Hoffmann, and last but the least of talent of which W. Kates, an array of talent of which we are justly proud Alost excellent yocal music was furnished during the entire season by Frof. and Mrs. Paul Zumbach, of St. Paul, Minn., accompanied by their beautiful and talented daughter, Miss Carrie, and assisted by

daughter, Miss Carrie, and assisted by Mr. and Mrs. Kuby, Prof. Peck, Miss Grace Hawtin, Miss Bicklehaupt, Dr. Friedman and others.

Prof. Zumbach and Wife and daughter have been with us during the past four camp seasons, singing their way into our hearts until We look forward each year to their coming as 3 neceseach year to their coming as a neces

sary part of camp life.
The same may be said of Prof. Adolf Wiese, of Chaton, and his fine orchestra: Prof. Wiese is truly the musi-clan par excellence in his line; has been here three seasons, and we shall hope

to have him with us next year. Saturday, August 23, Mrs. Clara L. Stewart, president of the Wisconsin State Association, addressed a large au dience in behalf of the Morris Pratt In stitute, and met with a hearty and sub stantial response to her plea for the education of our coming public workers, through the establishment and maintenance of the Morris Pratt Institute. With head and heart and enthusiasm in her work, Mrs. Stewart is certainly the right woman in the right place.
The Ladies' Auxiliary to the M. V. S.

A., the Woman's Union, is officered for the coming yest? by Mrs. Emma J. Knowles, Clinton, In., president; Mrs. M. L. Woods, St. Louis, Mo., vice-pres-ident; Retta P. Davenport, Chicago, secretary; Christine Cooper, Clinton, Ia, treasurer; Elizabeth Harding, Clinton, Ia.; Mrs. R. E. Rowantree, Clinton, Ia.; Mrs. R. M. Stanton, New Sharon,

The good work done by the Union during the camp-meeting just closed, added much to the social enjoyment of visitors and members, and supplied a great deal of pleasant entertainment for all, besides contributing handsome ly to the finances of the association 'A Trip Around the World," on Aug. 11; Woman's Day, Aug. 13, with several tea parties during the month, were some of the features of the Woman's

Union work.
The harmony that has prevailed among the members of the Union for several years is the subject of much favorable comment and congratulation, and furnishes a key to the secret of good work accomplished. ...

Our newly appointed superintendent of grounds, J. O. Blodgett, is an old and respected Spiritualist a resident of Mt. Pleasant Park, and a man calculated to fill the important office of superintendent with credit toothe association, and satisfaction to the public generally. · The retiring superintendent, L. Rose, declined to serve longer. He

the kindest remembrance of many Feeling that the blessings of th spirit world attend our efforts for the advancement of muthims embodied in Spiritualism, we go forward hopefully and confidently too the accomplishment of another year's work which will culminate in a still more specessful camp

takes with him to his new field of labor

Ottawa Camp, Kans.

meeting in the summer of 1903: EMMAJ. KNOWLES.

Ottawa (Kans), Spiritualists closed ten days session August 31. It was one of the grandest, county mentings ever held in Kansas. Visitors gathered from all points, far and near to shake hands all points, far and near to shake hands with friends and receive right plessings from the spirit world. The association was fortunate to obtain the gifted and talented speakers and mediums they was fortunate to obtain the gifted and talented speakers and mediums they did. Rarfect harmony prevailed. The eady been done in did. Earfect harmony prevailed. The which latter is the dition to be gained. Lull, each with force and logic entwined their pure thoughts around each toward Moore. An address before the one. Mrs. Seaman, Bledsoe's, inspira-Ohicago Vegetarian Society. Price 25 tional lectures are grand. Her inde- cents.

tional State Spiritualist Association.

Topoka, Kans., was our leading speak-

er. His easy manner and masterly logic won the hearts of his hearers. The mediums did some good work. Mrs. Lull's platform tests are excellent. Mrs. Inez Wagner's ballot readings were more popular than ever. From 25 to 30 tests were given each evening, and all recognized. Her trumpet seauces are remarkable. Mrs. Bartell's materializing seauces were unquestionable and always crowded. W. W. Aber was there for one evening only, giving one of his noted seances to a large crowd. Our cause is rapidly growing, and a deep interest is manifested. The heart quickened as farewells were spoken and all hoped for a reunion at beautiful Forest Park next year. They had reelection of officers, for the ensuing year, retaining W. H. Henderson for president. With this zealous worker to the

front, success is assured.
MISS MAY COOK. Spring Hill, Kans.

Vicksburg Camp, Mich.

The nineteenth annual camp-meeting has passed into lastory, and it may be recorded us one of the most successful meetings that has ever been held in Fraser's grove. Everything has been in perfect harmony from start to finish and all who came into our midst as message bearers have been enabled to give us the highest and best truths as they received them from the fountain

of life divine. Dr. Julia Walton, of Jackson, came to our camp Tuesday forenoon just in time to assist in the morning conference and make ready for the afternoon lecture. This is Dr. Walton's first visit to our camp and we find her a woman of great culture and refinement, receiving only

the highest and best inspiration, Thursday was Woman's Day, and everything took on a touch of yellow, denoting greater wisdom which all are seeking. A conference was held at ten O'clock, at which time the "enfran-chisement of women" was energetically discussed by both men and women. showing that the management of Vicks

burg camp believe in equal rights.
At 2 o'clock essays were read and speeches made by Mrs. Walton, Mr. Burdick, Mrs. Klauser and Miss Fuller. A good social time was enjoyed in the evening with music, recitations and

Rev. B. F. Austin arrived Friday and delivered an address in the afternoon, in his usual energetic and enthusiastic manner, which inspires his hearers to be up and at work at furthering the cause which brings light and life into

Mr. Austin also gave talks on "The Power of Thought" which were very

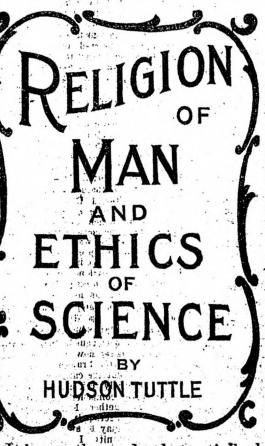
Saturday forenoon was devoted to conference. Afternoon, lecture by Mr. Austin, and in the evening Joseph King gave a seance for camp benefit, which was well attended. The fourth and last Sunday was like

all the others, a perfect day. Nature dld her best toward making the meeting a success, and a large audience was in attendance at the morning lecture by Dr. Walton, whose ideas are always of sire to live a true spiritual life. There was an increased attendance in

the afternoon. Rev. B. F. Austin was at his best, choosing for his subject, "Jesus and Spiritualism." He said that he has a better understanding of the teachings of Jesus since he has come into the beautiful fruths of Spiritualism. Many remained for the evening ism. Many remained for the evening meeting to hear the closing address of

Vicksburg, Mich.

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son Tuttle, as our ninth Premium Book It is one of the best books that ever emanated most important niche in the list of premiums sent out by this office.

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this gifted man phenomena of the spirit world. In dreams, cerebral physiology, psychic touching upon the various physical dreams, distinct sight in dreams, actual manifestations the author cites many facts, premonitory dreams and diving absolutely authenticated instances, and tion of the future, etc. 487 pages, clots the state of his book are as weirdly fas-bound. Price \$2.00.

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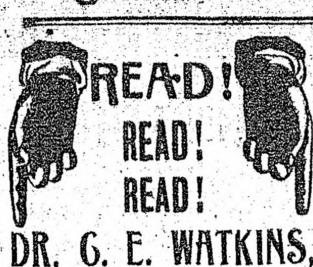
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LAKE BRADY, O.

The New Lake Brady Spiritual

Many of your readers are no doubt aware that the old Lake Brady camp is dead, and it is hoped, its sorrows are buried with it. I am told that enough prolonged life by removing the suggesof earthly means and labor of twelve years were sunk in its enterprise to have made one of the best spiritual camps in the country. This seems sad to all lovers interested in Spiritual

The undertaking seems to have been too much for its management. Of this, however, I can not unerringly speak. But out of the ashes of the old the new shall rise, and from the errors there made, lessons shall have been learned to make failure of this new enterprise

Having been a frequent visitor to this new site I consider it far superior to the old, being roomier, having about 14 acres in its boundary all of which is to be used for a spiritual camp ground. One-half of this is cleared ground. while the other half is a thick growth of maple wood, the whole lying on a hill side and directly opposite the old To win the world we must go right into cular showing styles and prices. I camp-a most denghtful spot; The part | the world. Establish little missions | guarantee to fit your eyes and please that is cleared is to be cut up into lots here and there, where not so many you. Address for cottages, while in the center of the lovely lectures shall be given, as plain woods is to be built an auditorium truths taught-what is right and what about where the tent is now. The old is wrong, and why it is right or wrong. camp had but a huge shed set down in | Establish Houses of Helpfulness-where one corner in a hole to answer for a lec- the brotherhood-of-man idea shall be Dear Brother Poole, ture hall, while there were something exemplified in living reality. Do the like 50 acres of ground which could not | works that Jesus did as he did them. be paid for, at a big price. Besides, the spiritual part of the enterprise was the smallest part of it, the rest being used for a summer resort, picnics and a roustabout place for everybody, not at | vation Army- Work for the advanceall suited and in keeping or in harmony ment of Spiritualism as the churches with spiritual work, so that neither was | work for their growth, and then you successful. The old grounds have now been leased by outsiders and much improved, they having put up a fine large | my brother, then you will see the greattheatre where something is going on every evening, improved the bathing fa- | ised Millennium! cilities, put up electric lights, a fine new steamer for the lake, improved the hotel, together with many other things necessary for a first-class summer resort. I speak of this as being rather a help to the spiritual campers who, when wishing diversity of thought, and tire at times from the routine of camp life have but to step across the road and find plenty of amusement to gladden the earthly desires of this life, or may stop at this fine hotel. I must say that strictly temperance privileges prevail and good order is the rule.

The campers' cottages on, the ol ground number about 40 or 50, in good condition, and will mostly be moved to the new grounds when ready.

I have been asked to say that this 14 neres of new territory will cost \$2,000 if paid for by October 1, this year. Of this amount \$1,500 is in sight, partly in cash and balance in subscription, while from bouquets that many had placed on By Dr Paul Carus. An excellent study the balance, \$500, is as sure to materialize as that we are alive. This is cer-

The present mangement has adopted | was perfect, the attendance large, and | For sale at this office. the safest method of doing business on Mrs. Carpenter's lectures were all that earth and that is, no more debts, pay- one could desire. Mrs. Carpenter gave as-you-go-plan. Past experiences have messages after each lecture. proved disastrous. So after October, when this new site shall become the property of the Lake Brady Spiritual the management, as they had no funds Association, I am told a nice fat little sum is promised from somewhere, I am and a balance left in the treasury. The "Cosmian Hymn Book." A collection not to give name (this being a philan-money is all subscribed with which to of original and relected hymns, for libthropic secret), and will be judiciously purchase the grounds, which will be eral and ethical societies, for schools spent in building an auditorium and

beautifying the grounds. So, Mr. Editor and kind readers, by next year or a little later, the friends for the future prosperity of Lake Brady tions of poetry and music, embodying of Lake Brady camp will find that camp is brighter than ever before. Spiritualism here is not dead nor dying. MARY as has been rumored, but more alive Cuyahoga Falls, Ohio,

than ever. O, no; there are too many warm material hearts and generous souls here for it to die. There is no death to truth.

generously given from out their purse, and also to those who have lent a helping hand to further this new enterprise. It also extends a hearty wel-come to all to come and see the new camp next year, where good talent and cheer have held forth this year and

The success of the camp is due mostly to its present board, Mr. and Mrs. Holle, Mr. and Mrs. Keck, Mr. and Mrs. Hawn, and Mrs. Dlebolt. Everyone connected with the camp is joyful and

happy at its fine prospects. May their efforts and anticipations be more than realized. All success to the New Lake Brady Spiritual Camp. H. L. TOBIEN.

Cleveland, Ohio.

PURE SPIRITUALISM.

When Spiritualism shall shine as the silver stars, or manifest its glory as the bright shining of the sun; will be just when men and women "so love the world" as did the Nazarene—when they will, as he did, give their very lives for of the mourning friends from the opthe world!

Give their lives and their labors as freely for the spread of the truths of Spiritualism as do the Christians to-day for the spread of their half-truths! or the spread of their half-truths! looking all causes and effects, they Consider the following and give all would feel how little of existence was credit to the bravery of a woman. this mortal life, for there would be a Twenty-five years ago the first Presby- | thousand fold compensation. There was terian mission was established in a large assembly of sympathizing Alaska. Some one was needed there to friends, and a great profusion of take charge of affairs of course. A flowers. The remains were deposited woman, "on five days' notice, accepted in the cemetery where rests his ancesthis post, where she was willing to re- lors, a lovely place among the "Beaumain alone, the only white woman in the country," where were but few white men indeed, and she "heroically served Christ as minister, teacher, magistrate,

Think of it a moment, the one only white woman in bleak and distant Alaska, shouldering that task within five days, for the love of her faith, and then with all reverence cry, "Glory to

Mrs. McFarland!" Spiritualists claim to have more of the truth than any other people. Personally, I do not believe its truth to differ in any degree from that taught by Jesus the carpenter, but'I do not believe the Christian Church of to-day is teaching the truth he did. But there must be something yet wrong with sweet Spiritualism, for it does not seem to warm up the heart of humanity to doxy do for those who accept them. woman, who twenty-five years ago time: would have buried herself in the frozen, unknown depth of Alaska, that they might carry the truth of life, love and religion to the Indians of that region? We, unlike the denominations, have no | p. m. J. Q. Adams, President. trained teachers of the faith! There are beautiful speakers and orators, men and women; but we sit under the charm of their rhotoric for entertainment must be a genuine basis to Spiritual- others. Plenty of good music. ism, and I think it should be the duty. of every confessed Spiritualist to know exactly what they do believe, and why they believe it, and be able to give a reason for the faith, or hope or belief

that is in them!.. Spiritualism has conquered death, eliminating death has in simple reality tion that life can be destroyed. Life is prolonged, trials made lighter to bear, loneliness is abolished, even solitary confinement may be made companionable, health is benefited, and present happiness made permanent as we realize that the Now is wisdom, and wisdom is not found by preaching of the good in the Future. Are these blessjoy and blessing and good tidings in Spiritualism for you and for me, there must be the same gladness in it for every one on earth, saint, sinner and

To see Spiritualism shine as the stars over all the world, its truths must be told to all the world, just as ardent Christians have told what they considof help to mankind, and usefulness to satisfactory. Cordially thine, this part of the universe from the Salmay see what Spiritualism can do for the world! And then, oh my sister and ness and glory of the Scripture-prom-

RALPH DOUGLAS. San Antonio, Texas.

Lake Brady Camp, O.

On Wednesday, Aug. 27, D. A. Her-Lake Brady for this season. There was ways have good results.

chicken supper from 4 to 6, which was office. Price \$1. largely attended and netted them a neat little sum. At 8 the same evening, Mrs. memorial Day, with appropriate services. Mrs. Carpenter read the beautiful poem, "There Is No Death," and made an opening address. After others had made some remarks belitting the occasion, Mrs. Curpenter - gave messages the stand.

of the Lake Brady Camp. The weather | For sale at this office.

The camp has had a very successful season, much beyond the expectation of to start with. Every bill has been paid done by October 1. Quite a number of and the home; compiled by L. K. Washlots have already been selected on burn. This volume meets a public which to build cottages. The outlook want. It comprises 258 choice selec-MARY D. BETTES.

PASSED TO SPIRIT LIFE.

[Obligaries to the extent of ten lines only will be inserted free. All in excess The present management desires to of ten lines will be charged at the rate express its thanks to all who have so of fifteen cents per line. About seven words constitute one line.

Mrs. C. P. Nash, wife of Rev. C. P. Nash, Universalist, passed to the higher life, very suddenly, of neuralgin of the Dr. J. M. Peebles Sie Famous Physiheart, on the morning of the 2d inst. She became a pronounced Spiritualist there will be more next. So come and in 1900, and adhered firmly to that bring your friends, and hear the truth faith to the end of her earth life. She as given from the higher forces. Was one of the early subscribers to The I have forgotten to state that the Progressive Thinker when that paper camp is now accessible by trolley car was established, and has an unexpired line from Cleveland, Kent, Akron and subscription still standing to her credit many smaller towns, besides the Cleve- She prized the paper very highly, and lived rejoicingly from day to day under the inspiration of its teachings. She lived 71 years, 7 months and 10 days on earth; and leaves a husband, three children, twelve grandchildren, and one great grand child as earthly survivors. strength to all. great grand child as earthly survivors. Her home had been for nine years past in Holly, Mich.

Waldo Bassett departed for a higher life, at' Cripple Greek, Col., where he had taken up his residence in hopes of regaining his health. The remains weve brought to the home of his parents, Mr. and Mrs. Orlado Bassett, Milan, Ohio, where the funeral was held August 20. The family one and all are Spiritualists. He was instructed in the When Shall We See Its Shining Progressive Lyceum, and became an honored member of the community. His devoted wife was sustained during his distressing sickness by the presence of spirit friends, and they materially assisted her in alleviating his suffer-

> Hudson Tuttle was called to officiate. pressive sense of the great injustice, and cruelty that seemed to have been wrought by the death of the departed, to the mountain summit, where, overtiful Hills of Milan," of which Mrs. Page-Edison's sister-has sung. ***

Departed for a higher life, at her. home in Elyria, Ohio, August 18, Mrs. Mary Arnold, wife of George Arnold. This will cost you nothing, and if they find they The funeral was held at the home, August 21, Mrs. Emma Rood Tuttle giving a beautiful service in reading, and Hudson Tuttle the discourse; Mr. Arnold is well known as proprietor of the Elvila and Birmingham Planing Mills, and has for his long life been devoted to the belief which now sustains him with its staff of assurance.

SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so this office. the degree that the half-truths of ortho- that inquirers may not be mislead. We want new notices of all meetings being Where is the Spiritualist, man or held here in public halls at the present

First Spiritual Science Church, 77 Thirty-first street, America Hall. Me- fled and Explained. By Andrew Jack dlums' conference at 8 p. m. Lecture: son Davis. We have a few copies of .Don't you see where the trouble is?" followed by tests and messages, at 8 this work by the celebrated seer.

Church of the Spirit, Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 8, n. m. Lecture by Dr. J. O. M. Hewitt at rather than instruction. There is and 8 p. m. Messages by H. F. Coates and honor. The results of years of deep

> The Progressive Society holds services at 183 E. North avenue, corner Burling street, every Sunday at 3 and 8 p. m. Lectures delivered in English scientists, general readers and students and German by Mrs. Hilbert, assisted by Mrs. Schwann and other good speakers. Tests and good music at all serv-

The Spiritual Research meets every Wednesday afternoon at 2 o'clock, in Van Buren Opera House, corner of Madison street and California avenue. Good music and singing. All are invited to attend.

First Spiritualist Temple, Lakeside comprehensive view of the subject; Hall, Indiana avenue and Thirty-first street. Conference at 3 p. m. Dr. J. M. ings not worth handing on? If there is Temple will lecture, and Mrs. Lucille de student and especially by every Spir-Loux will give messages.

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"Our Bible: Who Wrote It? When? rick gave his last trumpet seance at | Where? How? Is It Infallible? A Voice from the Higher Criticism. A the usual good attendance, for they al- | Few Thoughts on Other Bibles." By Moses Hull. Of especial value and in-On Thursday, the ladies served a terest to Spiritualists. For sale at this

"Poems of Progress." By Lizzie cesses, or How the Spirit Body Grows." Carpenter held a seauce for the benefit Doten. In this volume, this peerless By Michael Frienday. Price 10 cents. of the Lake Brady camp, which was a poet of Spiritualism may be read in her | For sale at this office. success in every way. Saturday, was varied moods, "from grave to gay, from lively to severe." It is a book to be trensured and richly enjoyed by all who spiritualists. The volume is tastily untrammeled thinker. Spiritualists who printed and bound. Price 31.

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