prophecy relative to the shocks which have driven Constantinople and the ad-



YES! NO!

Snags Manifested in Spirit But our everyday life teems with yes—no" answers. Politically, almost Return.

A Critical Review by a Comprehensive Thinker.

An Address Delivered BY CHARLES DAWBARN, To the Spiritualists of the United States.

vestigator than the contradictions by intelligences that communicate through different mediums. This is the "snag" that has troubled a gentleman well known in political life, and accorded high honors in his State. He has been an investigator for thirty years, yet a letter I have just received from him is full of the woe of uncertainty and doubt. I will allow him to speak for himself, and then I will attempt an explanation of some of the problems that have troubled his honest soul:

'Sometimes I have thought I was a breaking war spiritual papers, without breaking war spiritual papers, without bish. What was lage is there in it, anyway, to one who believes in conscious existence after death, as I do—not from cumstances under which they are almost spiritualistic teachings, nor from the sure to come are worthy a little careful Bible, but from nature, and the reason—thought. ableness of things. I said Spiritualism If the investigator be a thoughtful was so contradictory. Is it not? Sometimes answer all the following usually has but one man—one mind questions ves and no.

Was there such a person as Jesus, as described in the Bible? Yes. No. Did through the same medium. But if he Jesus have an earthly father? Yes. changes his pope, that is, his medium, hell? Yes. No. Do animals have souls or individual spirits that live after death? Yes. No. Are there marriages of the two sexes in the Spirit-world? Yes. No. Are there any accidents in heaven? Yes. No. Is the doctrine of reincarnation true? Yes. No. Do spirits from other planets visit earth? Yes. No. Is the earth? Spirit earth? Yes. No. Is the earth? Yes are not education to the individual spirits and if found, they may be a found in that a spirit can find two brains and two brains and if found, they may be a found in the same and the presumption that it is. He assumes that not only is the intelligence the one he claims to be, which may or may not be true, but he also assumes that as a spirit he knows a great deal more than he did as a mortal. Yet Yes. No. Is the earth a solid body? lege of seeing a spirit use first one and Yes. No. Is it a hollow globe? Yes. then the other of two mediums, both of Are there genuine spirit materializations? Yes. No. is it proper to adbeing clairvoyant and clairaudient. His tions? Yes. No. Is it proper to administer medicines to sick people? Yes. No. Is the spirit of the genuine John largely adapted to the class of self-seek-Pierpont influencing Mrs. Longley?

am not, to-day, after thirty years of exbeings. . . Spiritual phenomena may never i discussed money goes, make harmonial philosophers."

letter with many paragraphs equally as ounlesson.

with as the above. Of course the disheartened writer has read the explana- without my having to point them out tions repeatedly given in "answers to see the great number of questions," by the controls of prominent that he would run against in such a case mediums, yet he remains unsatisfied and as this. But much more is involved unconvinced. I will venture to offer than appears on the surface. Was that him one more reply from a different spirit wise or foolish? Was he refined standpoint, as I have been a fellow-suf- or coarse in his own personality? Plenty ferer with the writer of that letter, and of chance for a "yes-no," either way, have even had painful experiences not If he was one thing in the one case and

mathematics. But the mathematician of life as much as to the spirit. Not long to-day is doubtful whether there is not ago our surgeons operated successfully a fourth dimension in space that may af- upon a young man who had never fect what he has believed to be his laughed in his life, nor shown any distruthful conception of natural law. And position to acquire knowledge. if that be settled in the affirmative, there bony skull had closed sutures, and the might be a fifth or a fiftieth dimension brain was unable to exhibit the intelliknown to superior intelligence, with a gence of humanity. That was another broader outlook upon nature; so the extreme case, and so is that of the idiot, search for absolute truth must ever be whose skull is without a forehead. But

hopeless to the mortal. tion that is the desired haven of rest for tions he finds. We now know that a the troubled soul of the writer of this slight pressure upon one spot will deletter, then that is unattainable in stroy memory for nouns. At another, it mortal. Unless the spirit understand political spirit, if the medium's brain earth-life. It is true a theologian is verbs that vanish. These are physical this, he will honestly try to answer finds spiritual repose by accepting the manifestations. But we must enter the questions that are unanswerable from pope as his mental lord and master. larger field of psychics before we can his standpoint as control. He cannot That may comfort him till the pope fully realize the difficulty a returning reach them clairvoyantly, and the psydies; but then he discovers, unless his spirit finds in giving us "yes, yes," indiscoverability has become shriveled stead of "yes—no." from want of use, that another man and Watch the hypnotist play with the another mind is wearing the tiara. The memory of his unfortunate subject. At ceive that some of the many questions pope and his college of cardinals may an unspoken suggestion the poor wretch concerning material interests that are pope and his college of cardinals may an unspoken suggestion the poor wretch make believe" infallibility for a gen- forgets his name. He says "yes," when

that fact becomes a "yes-no" in the world's history. Allow some man to play authority, and contradictions seem to cease for the time being.

every law is an alteration or repeal of some previous law, and is, of course, "no" to the former legislator's "yes." Our judges delight to contradict one another, from the bottom to the court of last resort. Why does not the present complainant pitch into his waste-basket such a lot of "yes-noes?" Even science knows no better way of reaching truth than to cry "no" to every the her public gatherings. And even her settled facts are still contradicted. The Rev. Perhaps there is nothing that Jasper, of Richmond, still teaches his occasions more perplexity to the in-people that "the suu do move." But people that "the suu do move." But amidst it all, we want to keep in mind that there will be very little contradiction if we seek answers from but one mind. Under such conditions an investigator of modern Spiritualism can conclude that the game isn't worth the candle, and retire to his ignorance, if he so choose. Or, with a higher manhood, he may perceive that, like the key to the hieroglyphs of Egypt or Central America, true knowledge can only be gained by a perseverance that will accept one grain of wheat as ample reward for a search through a bushel of Spiritualist, and then I would run onto chaff. The philosopher will expect the so many contradictions that I would de- "yes-no" at every turn, and from that cide that I had better investigate a fact will determine the direction of his little more. I am now nearly ready to search. But the ordinary investigator throw eway all spiritual papers, without will have to face very many of these "yes-nocs," and had better make up his mind to accept them good-naturedly during his search for truth. The cir-

one experience to deal with, if his communication be with an honest spirit and Is the moon inhabited? Yes. No. whom he was able to control. Through knowledge was very superficial, and ers who visit a public medium. The other medium was the wife of a pro-Yes. No. other medium was the wife of a pro-"In other words, whatever spirits fessional gentleman, whose mediumship

have taught on every conceivable sub- had never been used, save for her husject has been flatly contradicted by band and a very few friends. This lady other spirits. With such experiences, I when entranced was able to assist her husband in his studies. But she never perience, sure that the cause of the phenomena is the spirits of departed human clairvoyant or clairaudient. And she matters. serve a good purpose in convincing Through the first medium the spirit hard-headed materialists that if a man could tell you anything transpiring at die he shall live again, but it is doubtful the home of the other. But with the if it teaches anything useful beyond second, he was blind and deaf to all out-that. . I do not think I have ever side. Through the one, he could often known any one benefited by Spiritual- recall that which he had said through ism, while I do know of several who the other. But through the second. were greatly damaged both morally and never. Through the one he was always physically. . . The harmonial phil- relined and dignified; through the osophy does not, so far as my experience other, somewhat coarse. I am aware that this was a marked case, but it is Such are a few extracts from a long from marked cases that we best learn

the opposite in another, which was the It has been said that we can have no real nature of the spirit controlling? Conception of absolute truth outside pure But this conundrum applies to earthall such cases mean that the spirit man But if it be freedom from contradic- must manifest according to the condi-

is influence successfully to make his fellow-man do as he wishes. It has been called the "Holy Ghost" by the revivalist, and it is the "Devil" who helps difficulties that have so beset us. But the successful separation of the different minds who act as spirit control, or else of the ignorance of natural law governing such intercourse by both spirits and mortals.

Naturally, the honest investigator, of means that the subject is saying "yes," instead of "no." It is the power back of the winning candidate at the polls, and the salesman is a failure who lacks the gift. Those who have tried the experiment know how easily a passive nedium becomes the victim of a power-

conscious suggestion." Hypnotism is

ful will. Men laugh as they tell you how their will determined what was said at some particular seance. Yet such sitters, not recognizing the power of their own unconscious will, amongst the firmest believers in utterances made when they believed themselves passive. They take little heed of the enduring and lasting effect of will-power on the brain of a medium. So he will of a previous sitter may be dominating and manufacturing a "yes-no, when they are hoping for unadulterated

The sitter as an individual, and the ircle as a whole, are positive factors in the result of a seance. But there are three factors to every communication from the world of spirits. The medium and the sitter count for two, but the third is popularly supposed to be the source from which must come the expected truth. That is the spirit. But if that spirit be unable to protect his medium from a positive sitter, then that fact constitutes a dangerous weakness in his control. He has to the level of a psychologized mortal. He now becomes "yes—no," according to whatever may be the dominant influence at the time. I have seen a control sobbing with indignation because she previous sitter, and had actually uttered a falsehood. Surely this should be a sufficient explanation of many a "yes—no" of both mortal and spirit. And it

dealt with by an investigator who aims at the truth We now enter another field—that of the actual knowledge possessed by a spirit. Of course we ask no questions of either mortal or spirit, unless we suppose we may receive an intelligent answer. We do not seek knowledge either of idiots or fools. But unless a man have gained information during his Jesus have an earthly father? Yes. changes his pope, that is, his medium, earth-life, there is nothing in the No. Were there such persons as the his conception of spirit infallibility, or change we call death to ontitle him to a hell? Yes. No. Do animals have souls dom that a spirit can find two brains man. And death is not education to the deal more than he did as a mortal. Yet there is abundant proof of the mintations that bar the way of a returning spirit. To sense any detail of our material life, that spirit must be able to use some mortal brain, with all its limitations. If the medium be clairvoyant, then the spirit is able to exhibit clairvoyant power, and not otherwise. And the wisest spirit is limited to the capacity of the brain he is using. This fact alone accounts for many of the "yes-noes" received in answer to our questions. The vibrations of matter that permit our existence are impossible to the spirit. Yet we expect truthful answers when we demand: "Is the earth a solid body? Is it a hollow globe? Is the moon inhabited?" meaning, of course, by beings we could see and hear. "Is it proper to administer medicine to sick people?" etc., etc. The honest spirit who hopes to answer such questions must use the psychic powers of his medium. That is to say, he looks out clairvoyantly, and is limited to the clairvoyant power of his medium. Now, how many investigators have ever tried to determine the length and breadth of the clairvoyant power? Yet its necessary limitation is almost on the surface. spirit eye deals with the things that vibrate on the spirit level. If it look at the North Pole, it can only see the spirit of that pole. And if living beings be there who belong to our earth-life, then the clairvoyant eye and often overpower him entirely. Of could not see them. Such a statement may seem to contradict the experience both the investigator and the medium. But that is because the psychometric power which inheres to tions that are down to the level of the earth-life. Therein is the distinction between clairvoyance and psychometry. And we should notice that even the finest clairvoyance can necessarily reach but the lower vibrations of spiritlife. The control who is trying to answer such questions as put by the string that can repeat the vibrations. complainant in this case, is for the time not only less than spirit, but has most of the limitations of the mortal. Pure

be used successfully. The thoughtful reader will now perput to controls by sitters may sometimes eration or two, but the pages of history he means "no." It is "yes—no" with be answered more or less successfully if unroll the lie, and leave the mummified him all the time. And if told to say they can be reached psychometrically. fact for the honest explorer. And then "no" for a week, he says it obediently. It is from this faculty that correct an heartened; but plenty are ready to take

chometric power cannot, in many cases,

Such facts permit the thinker to adverse to questions concerning stocks, his place, with a full supply of "yesvance another step into the field of "unmines, and ordinary business, must noes" ready for their customers. come. I do not suppose that many spir to-day a recognized law of nature. The its draw any line to determine what planations are not based upon fraud by world is full of it. It is the unnoticed faculty or power of the mortal they are either mortal or spirit. I claim that in factor in almost every case where man using. But all the same, we must dis-almost all cases the "yes-no" is the re

the successful sensualist. It always there are "yes-noes" of another class, that also demand their explanation. And these also deal with the actual knowledge possessed by the spirit in judgment or experience, there is any control. It is not a simple question that way of avoiding, or at least lessening we have to answer here. We must re-the number of "yes—noes" to which he member that there are few mediums finds himself exposed. Against the rare that can be controlled by more than one cases of pure fraud from the invisible spirit. From this fact comes what wo he can only keep his wits sharpened as may call "friendly personation" by the in the life of to-day. But ignorance spirit. That is to say, the control speaks for another spirit, but usually without deeming it necessary to ex-complainant knows full well that the plain the situation to the sitter. In such family circle, and the circle composed cases, the control is giving the mortal of friends to which no stranger is adthe knowledge and experience of an mitted, are more favorable to a "yes, other spirit, but without using his no," than the public circle, or than the name. It is personation by permission.
But if at another time that control anBut even under such conditions I have swer similar questions without aid, we known a whole series of "yes-noes" to

No control can be assumed to have

questions asked by various sitters. expect that the spirit has no limitations. such contradictions are through the same medium at different sittings, there is a very important residuum based only factors present he will be one step upon the limitation that every spirit further from his "yes-no." must experience in acquiring exact knowledge of material affairs that are fection and infallibility for which his the earth's crust than the normal, this sobbing with indignation because she had been unable to tell the truth to a pose an Esquimaux to enter the Spirit- that he carries within his own brain world. His relatives discover that he is the elements of more contradictions to not dead, and open up communication the square inch than he now dreams, with him. Like the American citizen, As his sensitiveness develops he will yield in those places where it is most likely to no" of both mortal and spirit. And it is a fact that must be accepted and vantage out of his visit, and ask him to manner of unwelcome conditions, that point out a seal or whale for them to capture. It is obvious that the spirit must be dependent upon the psychoinetric power, either of the medium, or of the Brahman who for centuries has a most reported to have occurred along the Mississippi last Wednesday, nor for the medium, or of the medium of the medium, or of the medium, or of the medium, or of the medium of the medium, or of the medium some of the questionors. But suppose cultivated spirit-life, divides developthey enter the mental field and ask the ment into three degrees. They are visitor to holp them to invent some improvement upon their lance or their the second, and they are rare indeed kyak. What can there be in the Spirit- who attain the third. But the first step world to have given that spirit any ex-perience in such matters? Would it not for the almighty dollar. And the second be like calling a counsel of wise Es- tramples the sensual out of sight. No. Were there such persons as the his conception of spirit infallibility, or scriptural Adam and Eve? Yes. No. oven consistency, will soon receive a second death to ontitle him to a quimaux to suggest improvements for college degree. The loss of his mortal brain does not turn the fool into a wise Northerners would not have either lowed to know of their inner life, we do knowledge or experience to justify their giving advice. Where any good results follow such demands, must it not be that some one of the mortals was inspired to a better use of his own brain: Here again we see that honest-minded visitors might give that woful "yesclass of spirits naturally attracted to the average sitter when he visits the mis- almighty dollar to some overworked cellaneous circle. The mortal at such

times invites "yes-no," and of course receives it. Now let us suppose a reliable medium and an intelligent, truth-seeking investigator. We may well ask whether such a sitter must remain amidst "yesno" influences? This is the reply: The medium, the sitter and tho spirit are alike subject to the eternal law of vibrations. The brain of the mortal sensitive will respond to the actual conditions, whether the sitter and the spirit desire it or no. At so many vibrations per second I see with my mortal oye, and hear with my mortal ear. Change these vibrations, and only the spirit eye and ear can respond. In other words, the me- and grumble thereat, are safer in the dium cannot be both normal and abnormal at the same time. But upon the coudition of the medium depends the truthful sight, hearing and expression of the spirit. He must either bring that mortal brain to vibrations suitable to his use, or his own intelligence will be clouded. In other words, we shall have yes-no," in the accustomed manner Herein is the trouble for that spirit You and I, as sitters, can and often do proof to them of immortality, and dewield as direct influence upon the vibrations of the medium's brain as the spirit course that means more "ves-noes But such influences are usually wielded unconsciously. It is thought that almost in a moment can change the vibrations of a mortal brain. You think anger he spirit of the mortal can sense vibra and immediately the brain throbs, the heart shows excitement, and the whole body is affected. You need not say a echo your vibration. Remember that if a dozen pianos are in a room, and you strike but one note upon one instrument the like note will respond from every So the spirit is almost compelled to respond to your tone. Every mortal is an power, like electricity, must have its life, the vibrations of his brain are norwire, to be available for the use of the mally at that level. That might favor a

were responsive, but on all other themes there would be the usual "yesno." And if that sitter be sitting by for spiritual knowledge, the confusion becomes only the more confounded. The wonder is that anything but "yesno" can ever be evolved from spirit intercourse, as attempted in ignorance or contempt of natural law. As a matter ves -no" with be answered more or less successfully if of course, the earnest and intelligent

The reader will notice that these exsult either of the different minds who

Naturally, the honest investigator, of whom the present complainant is a type. will now demand to know if, in my have, as a result, another instance of follow a slight discord between two the "yes-no." for he is very likely to of the members when on their way to contradict what had been said previously. the gathering. And on another occasion, when we had had a silent meeting, the control explained that under the existthe broad knowledge demanded by the ing inharmony between two membersunknown to the rest-answers to quesdo not call upon any mortal to evince tions and all communications would universal knowledge, yet we seem to have been uncertain. So if the complainant's fearsome contradictions are But though we may thus explain the to be measurably avoided, he must him-'yes-no" of many contradictions, where | self | become a medium, and | by so much

> But he will still, be far from the perknow that they have had most of our present astronomical knowledge without having to invent a telescope. In other words, they have been able to reach a contradictions.

leave his shop and his office, pay his medium, and receive that which the Brahman thinks cheap at forty years of patient effort. But neither the use of a law of nature, nor even the knowledge of its existence, is to be obtained in that way. He goes fishing for a "yes," but with a hook that can only catch a "no." And then he declares modern Spiritualism to be a humbur. The dollar worshiper is own brother to a 'yes-no." In other words, he is living for the material. A Faraday, when offerred a lucrative position, replied: "I have no time to make money." How that makes the average American laugh. So those who find that there is a "ves-no" when they visit a medium old church pew. It is all "yes-no" there; but their grandmother believed

But the impatient American sneers at

it, and there is nothing disturbing about it. They want truth without being willing to pay the price for it. There are tens of thousands of others who find a great blessing in spirit return. They are good, honest souls, who don't aim high. The "yes-no" does not trouble them. Spirit return is stroys the fear of death. They get many a lift over a bog without troubling whether is be psychometry or spirit clairvoyance. They give warm greeting to an old friend. And if next time the

conditions prevent his personal appearance they don't find out the substitution. They have discovered the untruth of theology, and the truth of a natural life, to follow this. And if that discovery does not always produce all the outward word, yet the brain of the sensitive will effect that we might desire, we may charitably remember that it takes more than a generation of freedom to do away with the effects of a thousand generations of slavery. For the noble souls who aspire to the

highest possible development of their own manhood, spirit return is the greatclair voyance cannot reach the material daily life. For instance, if the sitter be bring to earth. They recognize the gram to the Globe-Democrat says:

North Pole, and the psychometric a politician mingling in active political power, like electricity, must have its life, the vibrations of his brain are norof bewailing the contradiction they search for the cause. If it be born of

cannot now be avoided, they keep more whence the next report of a great hor-closely to the realm where the honest ror or physical upheaval will come. -no" can do but little harm. But The verification of Prof. Falb's predicthe side of a scientist, or one longing they know that it is in manhood to tions regarding earthquakes has given for spiritual knowledge, the confusion demand and receive from nature a truth him almost the authority of a prophet of and not a lie. Such men may have to evil. He seems to have been able to bide patiently their time, but they would scorn to take refuge in a church pew, or clasp hands with any form of belief that denies the twin truths of human immortality and spirit return. CHARLES DAWBARN.

San Leandro, Cal.

PROPHECY.

Scientific Predictions Made.

Calamities to Come.

EARTHQUAKES—THE INFLUENCE OF THE MOON-PREDICTED HORRORS!

From one to three distinct earthquake shocks were felt near 7 o'clock Wednesday morning at several points on the Mississippi from Alton to Memphis, and it is not improbable that the seismic disturbance extended beyond those limits. In view of the rather confident pre-dictions of earthquake calamity for the last half of this year, the said predictions being credited to Prof. Falb of time, since the relative position of the moon with respect to the earth perhaps is the leading factor in the vaticinations referred to, and certainly is regarded as an important one. The moon was full about fifteen hours

quake shocks were felt. That is the position in which she is nearest to the moon had been at the apogeal point of her orbit only seven and one-half hours previous to the time of full, and at the time of the earthquakes her distance from us, (in miles) much exceeded the average, (The near coincidence of apogee with full occurs once in a little less than nine years.) The theory is control the conditions on the mortal less than nine years.) The theory is side. When he and the spirit are the that when the moon is nearest to the earth at the time of new overfull, then pulling along the line of solar attraction, there must be a bigger strain on corresponding with the observed maximum height of the ocean tides under that condition. Hence the argument i that the crust then is most likely to the Mississippi last Wednesday, nor for the other shock stated to have been felt in Utah a few hours later. The disturbing force of the moon was less than the average, instead of being much greater, so that the occurrence of the shock near the time of full moon was only a coinci-

been predicted by the authority named. The moon will be at her least distance from the earth about midnight of the 28th of this month, and new the first 'yes, yes" by an inner road, free from day of August. The most "critical "however, are stated to be Aug. 30 and Sept. 29, on which days the moon no" without intending the least fraud. I the woes of the average investigator of have purposely avoided speaking of the class of spirits naturally attracted to the leave his show and below the shall bring with it the content and the shall be shall be shall bring with it the content and the shall be shall shape of serious disturbance of the earth's crust. If the prophecy were true, this would be no laughing matter, since it is claimed to be probable that it will include the disappearance of New York City under a tidal wave, and not impossible that Florida and California will become islands as the result of a submarine earthquake. This chapter of predicted horrors

Perhaps this statement of the case

would not be complete without the statement that, according to the same distinguished authority, Nov. 18, 1899, will bring us into collision with the comet of 1866, involving us in "fireworks and darkness," and that there is no scientific warrant for such a prediction. No doubt the comet will reappear then, but no astronomical computer can tell to within several hundred thousand miles what will be its least distance from the earth. As the uncertainty on this point "makes all the difference in the world" (and to the world), the portent may be dismissed as not well grounded, though it would be idle to deny that such a collision may occur, and with the most serious consequences. Yet it may be stated that such collision with the nucleus of the comet is widely improbable, and that there is no strong reason to apprehend great damage to our earth or its inhabitants from a passage through the tail of the comet. As proof that one prediction is not warranted by our knowledge of the fact carries with it doubt in regard to the rest, the good people of New York may count on being able to keep on envying the growth of Chicago not only after the coming 30th August, but subsequent to Nov. 18, 1899, though the prophecy of destruc-tion for the later date is supported by certain fanciful deductions made by exlieut. Totten. The above is from the Chicago Tri-

bune, which seems to think that the danger predicted will not happen to any great extent. Now, what do the peo-ple across the Atlantic think of Prof.

throughout the world seems to have brought society to the verge of hysteria. the cares and troubles of this life that No one seems exactly to know from predict, with the most startling accurcy, all the seismic disturbances which have recently wrought devastation throughout the East. He was only one day behind time on his prophecy regarding the earthquakes in Greece, and he was two hours ahead of time on his

acent cities of Turkey to the depths of despair. So absolute is the belief now placed in the infallibility of this German professor's predictions that in several places where he has announced that seismic disturbances may soon be felt, the people are placing their houses in order, and, so far as possible, arranging their affairs so that they may flee to other places in advance of the expected disasters. The time is now near at hand when, if Prof. Falb's predictions continue to come true, a great tidal wave, created by a submarine earthquake, will sweep over New York, and practically wipe the American metropolis from existence. One might fancy, from the tenor of his vaticinations, that Prof. Falb was a very truculent sort of a person, with the disposition of a pessi-Vienna, it may be of some interest to mist and the inclinations of an anarch-know the position of the moon at the ist, but the fact is that he is nothing of the sort. He is a pleasant-mannered man, perhaps 40 years of age, with a bionde beard, blue eyes and the tendency to wear spectacles during his waking hours, which is the characteristic of almost every learned German. To a representative of this cable service, who met him the other day on one of previous to the time when the earththe little steamers plying between earth, if the ellipticity of her orbit be not taken into the account. But the predictions were based clearly on mathematical propositions.

> tastrophes. Prof. Falb having always proved correct in his scientific prophecies up to date, those he makes in reference to

> asserted that it was his desire to benefit

his fellowman by giving him timely

warning, so that he might avert as far

as possible the horrors of inevitable ca-

Camp-Meeting at Eik Grove Kansas.

TO THE EDITOR:-I have just returned from a Spiritualist camp-meeting at Elk Grove, Kansas. This grove is owned by W. P. Sailing, a most enthusiastic Spiritualist. Early last spring, Mr. Sailing began talking about having a camp-meeting at his place. He was derided and laughed at by his neighbors, and told that he could not get a dozen people together. But he was assured by his spirit guides that it would be a success. The result was most flattering to him, and was all that could be asked. The meeting commenced Saturday, July 14. On last Sunday there were not less than 1,000 people in at-

tendance. We had upon the platform Dr. Jos. De Buchananne, who, in my opinion, has will cause some to be less apprehensive few equals, and no superiors. He was in regard to the calamities said to have ibly assisted by Mrs. L. A. Hooker, of Eureka, Kansas; Mr. Bonney, of Cherryvaie, Kansas, and Roscoe Stephens, of Oklahoma City.

As platform test mediums we had Mrs. Della Bryan, late of of Washington, D. C., who, for accuracy of description, I have never seen equaled. Miss Ella Cuttler, of Joblin, Mo., also

did some excellent work in that phase. Dr. Eastman, of Winfield, Kansas, who as a personating medium and healer, was a success. A. L. Concannon, materializing medium, gave perfect satisfaction.

To W. P. Sailing and his wife, assisted by their spirit friends and guides,

is due the origin and success of this enterprise. The camp is situated four miles from Derry Station, on the Frisco road, fifty miles east of Wichita. Mr. Sailing furnished free transport-

ation from and to the station for all who came by rail, and free pasture and oats for horses. He paid the lecturers and mediums himself. The result was most pleasing and satisfactory to Mr. Sailing and all who attended.

He also organized an association known as the Elk Grove Association of Spiritualists and Liberals, under the laws of the State of Kansas, and by authority of the Kansas State Spiritual Association, with W. P. Sailing as president and all the usual officers, and decided to hold another camp at the same place next year.

The following persons were ordained as ministers and mediums by Dr. De Buchananne: B. A. C. Stephens, of Oklahoma City; A. L. Concannon, Mrs. Della Bryan, Mrs. L. A. Hooker, and Mrs.

Ella Cuttler.

Take it all in all, we had a most enjoyable time, and laid the foundation for S. M. TUCKER.

Wichita, Kansas. Onset (Mass.) Camp-meeting.

The rostrum last week at this campground was graced by the presence of Mrs. J. B. H. Jackson and Mrs. Cad-wallader and Messrs. E. W. Emerson; J. W. Kinyon and Geo. W. Colby, Each and all gave their best efforts and were duly appreciated. A young woman, of Providence, R. I., Mrs. Mary S. Pepper, has created quite a furor as a platform test medium. The oldest in the cause seem to think her phenomenal. She in tends making a western tour next fall. You will then be able to pass your judgment personally. The following is an impromptu acrostic, by your humble servant, written in the presence of the lady who requested me to write something in her daughters album, and without writing a copy, or making any erasures, I did so:

May good angels e'er surround thee, And filial love be thine; Your thoughts be of thy mother. Place her cares entwined in thine, And if she passes o'er before thee Remembering all the good she down Keeping her memory pure and holy, E'en from dawn to setting sun, Resolving all vice to surely shun.

M. H. PRINCE

"Here comes somebody else. It's a young

man. I can't see him plainly just yet; he is

tall-yes-tall, and quite light complexioned.

He looks ugly. He looks sly; looks as if he

were a raid he would be seen. He has a roll of something in his hand. Oh; I see now—it

them, and seems as if he were in a hurry.

Bhe started quickly toward the door.

"He went in there, but he isn't there now!

They returned to Alma's room. Mrs. Mil-

"Will you try to find it?" asked Mrs.

stairs, and directly to the door of Mrs. Adams'

stopped to the desk and placed her hand on

with it! He certainly did!"

Mrs. Millis continued:

dreadful deed.

she asked.

Adams.

morning.

Emmons.

was recalled by Mrs. Millis' words.

"Did be need the money for his own use?"

"He did not take it for that—it was to

"Help is coming coming from a long way

off-surely, at a moment when least expected.

With these words Mrs. Millis left Mrs.

In the evening Mrs. Adams called Mrs. An-

"I don't see how Mrs. Millis could have

"I feel she has the right of it, but how can

"We cannot, on that evidence," said Mr.

"Oh, does it seem as if there could be s

"You need not reproach yourself, dear Mrs.

Adams. I am inclined to think some evil in

fluence would have followed her for a time,

wherever we might have gone, on account of

Mr. Vane and Mr. Ledyard. Mr. Vane is

Detective Sayles.

"But I feel as if we are helpless!"

and upstairs to his own room.

we prove it?" said Mrs. Andrus.

Adams, opening the door as she spoke.

Ledyard's room.

office.

BY EMMA MINER, Author of "Bars and Thresholds," "Led," and other stories.

Unseen Intelligences.

It was with a heavy heart that Mrs. Adams the bills in as quick as he can, and went about her accustomed duties. Mr. Emaway. I'm going to follow him, too!" mons retired to his room with his soul full of

sorrow and bitterness.

Neither could sleep that night, thinking of the suffering of Alma and Mrs. Andrus.

As for the mysterious disappearance of the bills. Mrs. Adams found herself frequently asking how they could come in Alma's bureau; but she never for a moment thought her

In the midst of her tossings and wakeful hours, she had a thought which might prove of help; in pursuance of which, she made her those in the drawer, too, under some clothes." way early Sunday morning out to Laureldale to see Mrs. Millis.

Meanwhile she was mentally congratulating walted a moment before replying:

herself that the affair had not yet become the "No—he got those in some other place. I property of the press.

Arriving at Mrs. Millis' house, she awaited place." her entrance with anxiety. There was no need for her to say to Mrs. Mills that she was in trouble; her sad, pale face gave ample token of it. Mrs. Millis said at once

44I will help you if I can; but, first of all, my mind left clear in the matter; don't give go in there, but that's where he got them. If Even as she was saying this, she began to them." me any special clues."

pass into a semi-conscious state, and slowly Mrs. Adams opened the door; Mrs. Millis uttered these words:

"I see that a lady, a young lady, is in great the very spot where Mrs. Adams remembered trouble, and one-two-three-fout-people placing the money. -no-three-are suffering with her and for her. The trouble involves some others who hurt out there; I see blood-I feel pain, and do not seem, friendly to her. Why, it seems in the midst of it, that young man came in as if I have met these people, some of them, and got the money, and hurried right upstairs but I don't know where to place them just now."

Mrs. Adams remained silent. Mrs. Millis continued:

"The trouble began-yes, and still is-in your own house, among your family. What a large family you have! Oh, I see; you keep boarders, or lodgers."

"Yes, that is true," assented Mrs. Adams. "Now, let me look farther. I just wish I could get inside your house,"

"Then I wish you would go. I think, per-

haps, you might help me."

All this time Mrs. Millis was pacing the mean to use it for anything else."

floor in a half-distracted state, conscious, yet in These words confirmed her suspicions, but forced to say what she had said.

'I must go!" she finally said. "Shall I go meight with other people, or in a court of justified.

back with you now?"

have to leave you for a little while, but you can stay as long as you like, if it will make no difference. "Not a bit; I don't know what I want after Follow the matter closely yourself, and if I

I get there, but I must go to make something can advise you I will." clearer." They returned at once. As they entered

the hall, Mrs. Millis said quietly: "There is one particular room where I want

to go for a while. You need not lead me; and related to them the occurrence of the although I have never been in this house before, I think I can find it, if I may go where I

Mrs. Adams stepped behind her, and said: Mrs. Adams. "It was too late for it to get please.

possession of her. She walked straight to thing clairvoyantly," she argued. Alma's room. She began to walk the floor. wringing her hands and crying. In the midst of it she suddenly turned to the bureau and opened the upper drawer.

"Oh, how dreadful! Alma never put them there—she never did!" she exclaimed in great God who cares anything about us if He could from his mind. excitement. Mrs. Adams dared not speak.

Oh—here comes a woman. What a hand- hadn't come here you wouldn't have gotten in excitement. some woman! A large, tall, dark, handsome into such trouble; and I meant to be so helpwoman! But she's a wicked woman! Dread- ful to vou!" said Mrs. Adams, weeping in fully wicked! She goes right up to this sympathy with Mrs. Andrus. drawer; she puts in one-two things; one is a small purse, and one is a box. Oh, if only I could get that box open, I would find something bright and shining in it, I know I should!"

Mrs. Adams' suspicions began to be aroused; not a man to yield lightly when he has a purbut then came another thought: was it possipose of revenge. In other places we might ble or probable that Mrs. Millis was catching have been without friends. Here we have you this thought from her? Oh, if she could only and Mr. Emmons," said Mrs. Andrus, thankknow fully pressing Mrs. Adams' hands.

Mrs. Millis had been standing, looking into the drawer, without touching anything.

Now she has gone!" she exclaimed. "I'm going to follow her!"

Mrs. Millis crossed the hallway and went directly up to the door of Mrs. Echo's room. Mrs. Adams did not interfere with her. She paused there, and then whispered:

She has gone in there and locked the door. She is in there now!"

Mrs. Adams nodded affirmatively. "I must go back to that room again," whis-

pered Mrs. Millis... They returned to Alma's room; and Mrs were opening it.

ness for several days. He brightened a little cles. at the sight of his old friend, Carroll White.

grasped his caller's hand.

"Is it? Then, I guess, it is about time I the world ails you?"

"I'll tell you by and by, after I hear all about yourself. Never a word have I heard the street occurred, she had come down hur-message, viz.: "Be a Broom." since the day you tumbled down in that unlucky fit at the store. Hope you are all right fact which was not discovered until later on;

"Yes, fairly so: I don't feel just right, but I sha'n't complain."

"What ailed you?" asked Mr. Emmons. "I had had a headache for nearly a week, and that morning I felt dizzy. Last thing I know about, I remember walking near Miss plied Mrs. Andrus. Grlmes' counter, and then I fell. Never had a fit before. I went up home, and mother Emmons, who caught a glimpse of her as she nursed me up, and I feel fairly well now.

Shall go into my old place in a few days."

is money—bills. He looks anxious about "That's good!" said Mr. Emmons heartily. Mr. White was several years Mr. Emmons' Now he goes up to that same drawer and tucks senior. He was a floor-walker in Marcella's. the bills in as quick as he can, and hurries As he was acquainted with Alma and Mr. Ledyard, and was usually reserved about other people's private affairs, Mr. Emmons guess we will keep on and work this case up. hastened through the long corridor, turned to told him of the recent trouble. He made no Now, I want to step down town a few mothe right, and stopped before the door of Mr. inquiries, and no reply. He sat apparently ments. Meanwhile, Mrs. Adams, I want you staring into space.

"For Heaven's sake, man, do say some thing! What are you staring at so stupidly?" lis continued her description of the young asked Mr. Emmons.

"He is a very light-complexioned man. He think of something. When you spoke of Mrs. Adams finding those articles with the took something out of a trunk after he came in here—yes, two somethings—and he put firm tag on them, it seemed for a moment as if I ought to know something about them. I "Did he take the bilis out of his trunk?" must think for a moment-don't interrupt had better remain together here." asked Mrs. Adams anxiously. Mrs. Millis me!"

Mr. Emmons remained duiet, while Mr. Carroll walked the floor restlessly. He kept should have to go down stairs to find the putting his hands thoughtfully to his head, and at last explained:

"I ought to remember something. Seems as though it happened just before I fell in Mrs. Millis walked out first, went down that fit!"

Mr. Emmons had no idea what he could mean, and felt afraid he would disturb him if he questioned him, so he remained silent. At last Mr. Carroll threw himself in his chair.

"It's of no use just now, Emmons. I can't think. I am going home, and to bed. Perhaps I can dream it out. I am sure something he paled and shrank a little as he recognized will all come back to me, and I am equally him. sure it has something to do with this case."

"Then good night, and good luck to you. "There was some trouble, somebody was God knows, we need somebody's help!" and the door closed behind Mr. Carroll White, lying on the table. who hastened to his rooms, all the while trying to find that elusive something in his mem-

Mrs. Adams instantly remembered that Mr. "I ought to know; I must remember!" he Ledvard was the last one to pay, and she had said, over and over again. He retired, and seen him step out just as the accident ocfinally slept. He awoke with a start. He curred. She had forgotten it until the fact felt, rather than saw, a presence by his bedside. The voice muttered, "Ledyard! Led-It all seemed very plain to her now. He yard!" Then came an indistinct murmur of must have returned, and then have done that something he could not understand.

He was wide awake enough now. He arose, looked about, could find nothing, see nothing, burn awhile, while he sat with a pale face, store." make trouble for somebody. He did not down which drops of perspiration were stream-

himself. He tried the door the third time to now; but, was it before she left?" ack with you now?"

"Yes; you can go back with me; I may if it came to trial."

"Yes you can go back with me; I may if it came to trial."

"Yes you can go back with me; I may if it came to trial."

"Yes you can go back with me; I may if it came to trial." sense!" he exclaimed. "Of course, I must In fact, it was because of my suspicions in represent the superior in the press, in taking these truths up and spreading have been dreaming. It was because Emmons gard to her honesty that I discharged her," he and I had been talking of Ledyard that I replied. dreamed it. No one could get in here."

He was too thoroughly wide awake to try to go to sleep again just then. He took up a paper and began to read.

The hours passed. Daylight came. He took his breakfast and was about to saunter down town. Suddenly there flashed across drus and Mr. Emmons into her private parlor, his mind something which he had witnessed just before his illness at Marcella's. He remembered seeing Mr. Ledyard take from a known anything of the circumstances," said to his pocket. This purse had been examined counter a peculiar-looking purse and slip it inand commented upon by several of the clerks into the evening papers, and there is nothing as being something of a novelty. He saw him in this morning's papers—so far as I have Again this semi-conscious condition took seen. It seems as if she must have seen some-from a pile of peculiar design. He followed him instantly, intending to call him to account for his act, but before he could reach him, that strange dizziness came over him and he fell. He remained unconscious several hours, and when he recovered the affair had passed

let such things happen? Perhaps, if you he had been searching. He sprang to his feet astonished.

"That's it, I do believe!" he exclaimed. "I'll go to Emmons this moment, and see if it could have anything to do with this matter of which he was telling me."

Arriving at the store he learned Mr. Emmons was absent. He decided to go to Mr. this paper. Every advanced thinker should Emmons' room. He found him there, and subscribe for it; in fact the whole world learned that Alma was too ill to have a hear- would be greatly improved if it could be ing, and the trial would be delayed.

Mr. White related the circumstance of seeing Mr. Ledyard take the purse and handkerchief from their respective counters, because he believed it would have a bearing on Alma's

"Truly, it seems so; still, I have begun to After a hasty consultation with Mrs. Anhave a feeling that help will come at the last drus and Mrs. Adams, Mr. Emmons decided moment, just as Mrs. Millis said," said Mr. to employ a detective, hoping the affair might be cleared up and settled before it should Mr. Emmons could hardly believe his own words, as he walked slowly out of the room come to trial. He engaged Mr. Sayles.

Together they went over the story with Mr. Sayles. They exhibited the purse and handkerchief said to belong to the Marcella firm. and of which Alma could give no account. She had also affirmed she had never seen Mrs. Echo's watch to her knowledge, but admitted she might at some time have seen her purse in Millis seated herself with her back to the door. Suddenly she turned as if someone few moments when a caller was announced for nation as to how any of these articles could Mr. Emmons had been in his room only a Mrs. Echo's hands, but could make no explahim. He did not feel in a mood to see any have come into her possession.

one; but he opened his door to see an old fel" Then Mr. Emmons called upon Mr. White low-clerk who had been absent from the bust to tell his story concerning the Marcella arti-

"Well, well, Carroll, this is an unexpected Mr. Sayles asked Mrs. Andrus several question given to me while I was engaged in washing pleasure!" exclaimed Mr. Emmons, as he tions as to their habits about the doors of their my dishes, May 21 last. I both saw and rooms.

Mrs. Andrus replied that she had taken uncame, for of all the dumpy-looking fellows usual care for several days; and said that on tried to put it aside until I had completed the I've seen this many a day, your face was the the day in question Alma's door had been dish-washing and milk-skimming duties: but worst when you opened the door! What in locked all day, she going through Mrs. An- was told they couldn't wait, and the spirit drus' room into the hall.

riedly, and had forgotten to lock her door-a soon after the crime Mrs. Echo announced her

"Who is this Mrs. Echo? Is she friendly to you?" asked Mr. Sayles.

"No; quite the contrary. I cannot explain all now; but she is an enemy, decidedly," re-"She is coming into the hall now," said Mr.

passed the window near him.

Mr. Sayles sprang to the hall door, opened it, and admitted Mrs. Echo himself. He wanted a chance to see her face to face.

Mrs. Echo walked leisurely in, thinking it might be a new lodger. "So that is Mrs. Echo, is it? Well, I

to send for Mr. Vane and Mr. Ledyard, and take them into your parlor. If they get here before I do, keep their attention occupied by small talk until I come. I shall bring an offi-"I don't know, Emmons. I am trying to cer with me, and I want to place him in your office until he is needed. I want you, Mr. White, to go into another room where you will not be seen by Vane or Ledyard; keep within my call. You two ladies, with Mr. Emmons,

Mrs. Adams sent the desired message to Mr. Vane and Mr. Ledyard at once. They responded by coming up at once, but, although they made no delay, Mr. Sayles had already arrived with an officer, who disappeared in an adjoining room.

Mr. Sayles was seated by a table, upon which were lying the disputed articles said to belong to the Marcella firm. Mrs. Andrus and Mrs. Adams sat side by side on a sofa. Mr. Emmons sat near Mr. Sayles, his face

wearing an ill-concealed look of anxiety. Mr. Sayles glanced quickly at Mr. Vane's face as he entered the room, and noticed that

"Will you give these articles your attention a moment, Mr. Vane?" said Mr. Sayles, quietly indicating the purse and handkerchief Mr. Vane advanced and took up the purse

with trembling hands. "Can you identify these?" asked Mr. Sayler.

"Yes. "As what?" questioned Mr. Sayles. "As articles belonging to the Marcella firm."

"Are you quite positive?"

"Oh, yes," replied Mr. Vane, gathering courage at the sound of his own voice, "they are the same as mysteriously disappeared just hear nothing more. He allowed the gas to before Alma Andrus was discharged from the "Are you sure they disappeared befor

"I certainly heard a voice," he insisted to think. The exact date is not important just

"Oh! You discharged her, did you? That

is all, Mr. Vane, thank you. Mr. Vane retreated thankfully to a chair, casting a sneering glance at the two ladies seated upon the sofa.

"Now, Mr. Ledyard." Mr. Ledyard advanced quickly toward the

"What can you say about these?" "They belong to Marcella fast enough; could swear to them anywhere."

"When do you remember seeing them last?" "Day before Alma Andrus left the store." "Sure?"

"Yes, sir; no doubt about it." "Have you seen them since that day?"

"Not until to-day; am positive I have not." "That is all. Be seated a few moments." Mr. Ledyard dropped into a chair, wonder ing what it all meant .

Mr. Sayles stepped to the door leading into the back parlor, opened it, and admitted Mr. This, then, was the missing link for which White. Mr. Vane and Mr. Ledyard looked

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Be a Broom.

The following lines I copy by request of several neighbors and friends who desired Before expressing an opinion on the case, them for publication. The title lines were heard the words, and was told to get paper and pencil and write. As I was in haste I She also stated that when the accident in lowly task, and seated myself for the spirit

> Be a broom, used every day, Sweep the cobwebs far away, Be a broom where'er you go, To the world your labors show.

Be a broom in darkest hours, Let mortals see your latent powers; Raise the dust, and clear the way; Lend a hand, and brush away.

Be a broom, and be a gleaner Be at work, an earnest cleaner, Be a faithful, loving friend, Never shirk till life shall end.

Be a broom, in homes so lowly, Be a helper sure, if slowly, Watch and wait, much time thou has Ere the race of life is past.

When the broom you well can ply: Then the mist-like clouds will fly; If, with ready helping brain, You truly strive for others' gain.

Then be a teacher and a broom: Come to the front, there still is room, Let thy whole life a lesson be-And trusty guide o'er life's rough sea.

Brushing-gathering, as you go, Ail around your labors show: Give from out your bounteous store. 'Twill oft return to you four score.

Be a broom for others' good; Be a helper as you should: Aid the angels from on high; Pull the beam from out thine eye.

So by helping, as you travel, Push aside all dust and gravel, You will gather strength and love Which fits you for the home above.

Be a broom, no trouble borrow; Be a broom in scenes of sorrow: Raise the weary, broken-hearted-Point them to their friends departed-Who have gained the promised prize

That awaits us in the skies. Up! Let not thy courage fail; Spirit hands will raise the veil. Then work you clear, and more clearly,

Joined in hand with those loved dearly, Sweep superstition and her crew Far-far away from mortal view. Be a broom where'er you go;

Be a sweeper here below: Be a broom, should foes assail; Be a broom-but not to fail.

EVA E. SMITH.

Read and Reflect.

"Are you sure they disappeared before Alma Andrus left the store? Take time to think. The exact date is not important just now; but, was it before she left?"

"I am positive it was just before she left."

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ALEXANDER SPENCER

ALEXANDER SPENCER.

Election of Officers.

TO THE EDITOR:-At the annual meeting of

the North-Western Spiritualists' Association, held this day, on the camp grounds at Twin City Park, the following officers were elected for the ensuing year: President, J. W. Watson, of Minneapolis:

1st vice president, R. U. D. Evans, St. Paul: 2d vice-president, Mrs. E. Cora Haskins, Minneapolis; 3d vice-president, M. T. C. Flower. St. Paul; 4th vice-president, Mrs. E. A. Sauer, St. Paul; 5th vice-president. O. B. Underhill, St. Paul; secretary, Wm. A. Peter son, St. Paul; treasurer, O. J. Johnson, St. Paul: representatives to the National Conven-The Other World and This: A Compendium tion at Washington-Wm. H. Bach, Mr. and

> The camp is progressing finely, and will close on the 29th inst. A goodly number has been in attendance, and the camp is a success. The weather has been propitious, only one light shower having fallen during the entire time, the only drawback being the intense heat which has visited this section recently. St. Paul, Minn.

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who will respond to all questions, as far as possible, that may be submitted. It is desirable that the questions in the main be in relation to Spir itualism, its phenomena and philosophy, and cognate subjects. The questions should be sent direct to him on a postal or by letter, and which will, in turn, receive attention. Mr. Tuttle has consented to act in this capacity until Jan. 1st, 1895. Address him at Berlin Heights, Ohio.

Dr. W. J. Lippard, Hays City, Kan.: (1.) A person having a small degree of sensitiveness naturally, can that degree be increased sufficiently to enable independent slate-writing? The degree possessed readily spells out messages on the spelling-board. (2.) How may one know who his control is, or does each medium select the spiritual intelligence they desire for a control? (3.) What is the difference be-tween controls, guides and guardian angels?

(1.) Sensitiveness may be increased by cultivation, but it would be better to follow in the direction indicated by the results already obtained as receiving writing by the planchette, for sensitiveness increases with use. whatever be the method.

(2.) The rule is the "control" selects the medium, instead of the medium the control. A spirit desirous of communicating cannot do so through one sensitive as well as another, and hence makes a choice, taking one most in sympathy, and impressible. The more the spirit uses this particular medium, the more readily and correctly can it communicate.

By earnest concentration of thought on some particular one, the medium may call such spirit to him, and thus make selection.

(3.) The terms "control," "guides" and "guardian angels," are somewhat loosely employed and have the same meaning.

The knowledge that there are guardian angels watching over us is most exalting, and by allying us with the unseen forces of nature gives us superhuman strength.

pendent slate-writing. I have no success with number of THE PROGRESSIVE THINKER, cer- in all worlds, in its influence. His first ad- at the source of the Ohio, it is not the fault worth while to continue my sittings?

The questioner has manifested remarkable perseverance, and ought to be successful. would have been already. It is not advisable become clairvoyant by means of a circle or a soul, and, setting it before him, asked if it ing to the Union Society. Business, connected to sit for any particular kind of manifestation. It is far better to allow that to be determined by the spirits who communicate, who will do so after the manner they find most available. After such a protracted effort without success. it would be well to change the method. Arrange to have a few select and sympathetic triends who will agree to meet regularly, and allow the manifestations to take the form they please. Perhaps it will be found that valuable results will be gained, other than the desired slate-writing, which may follow.

grabbed and held, can it dematerialize at once ing to see whether they are not, or can not and get back to the medium and away from command, a majority in order that they may delight her audiences, and the many mediums that we have visited within nine months, is the grabbing investigator?

seized, it would melt into air and leave noth, world that majorities have a right to exercise moving the sting from death, by giving certiing in the hands which sought to retain it, in everything. Yet if one were to propose to and the fact that it could be retained would be put any one of these well-meaning persons absolute evidence against the genuineness of under the absolute control of another well-meaning persons under the absolute control of another well-meaning p the manifestation.

standing of the questions asked by this corre- he should give in charity and for what particspondent, the circumstances which call them ular objects, how much wealth he should acout must be known, and as these are con-cumulate and at what point the fruits of his tained in the accompanying letter, it is repro- industry should pass over to the state, we duced in part:

with us, and myself, held seances and devel- wants, with the aid of those who agree with Station, Ohio, and it has been a success. Bro. oped, we supposed, the power of communicat him in opinion, to settle these points for Sprague is a whole host, both as a speaker must not expect to get rich by this labor, only ing with our relatives and friends through the others; but he has never seriously considered and test medium. We have people here from in the consciousness of having done some medium of pencil and paper. I, who lost my what it would be like to part with his own lib. all over the country, who claim this will be a good for their fellowmen. husband less than a year ago, was the first to erty. Ordinary human beings require somewrite, and I have received answers to my thing more than an assurance of another perquestions on various subjects. The writing son's good intentions before they are willing and all know his inspiration maketh glad the work. We only need earnest workers to prewas entirely different from any style of my to make a surrender to him of any large meas- soul. Our camp extends to August 13th, and sent its claims to the public, to produce reown, and I waited for the power to push the ure of their freedom of action; and we im we kindly invite all who love a spiritual feast sults that shall prove co-operation to be the pencil, which seldom failed me, before writ agine that many of those who to day advocate to come and enjoy one with us. We have panacea for all the ills besetting us as a peoing. My daughter received communications an indefinite increase in the power of the state lowered our expenses to suit the hard times. much more rapidly than I did, and the gen- do so under a fond impression that their partleman in question received many communi-ticular views and schemes, humanitarian or A. M. was truly interesting, as it brought out Lily Dale, where it was most pleasant to once cations from a sister and brothers who died other, will always prevail. They, with the much thought about spirit control, by the old again greet the friends who are laboring in the some time ago. We were all very much in- help of others like-minded, want to govern the veterans of the cause. Bro. Dennis is a man same cause—that of promoting the interests terested until my daughter received the start- world for its good. Well, what tyranny ever well qualified to bring out all the good points, of Spiritualism-on the shores of Cassadaga ling announcement, purporting to come from professed less? Good intentions are excellent and make every one feel at home and happy Lake. We found it an embryo city—people her father, that her brother, from whom we things to have, but when they make alliance in these conference meetings. had not heard for some months, had died in with the policeman's truncheon they become March of heart trouble. We wrote and found committed to many devious lines of policy, that he was never in better health.

such falsehood from a father and husband? the Popular Science Monthly for August. Both myself and friend also received communications from my supposed dead son.

"It has caused us to fear that we have deceived ourselves, or some bad influence has been at work."

cle was led, by its wonderful success, into the camp-meeting at Liberal, Mo., the date of the to musical ability or as a speaker and test memistake of holding its seances too often, and commencement, by mistake, was placed at dium. His good wife is also a dear, good protracted. Of course, the father and hus. August 13th, when it should have been Au- soul, who is ever doing all possible to make band never gave false communications, which gust 18th, closing September 3d. must have come from some spiritual source. The members of the circle had some mischiev. We have a good corps of both speakers and tings to all who desire. ous friend on the other side, ready to take the mediums engaged, and we anticipate a large opportunity afforded by the weakening of gathering of Spiritualists on that occasion. magnetic force by protracted sittings, and to assume the name of the father, thus gaining attention. The confidence of the circle having been shaken, it will be difficult to escape says, sketches, poems, etc. Cloth \$1. the influence of this spirit who has been able

to introduce himself.

that the circles should be placed, in this case not oftener than one week apart, and fixed as to date, and during the seance the minds of the members concentrated on the one they desire to communicate with. If met with kindness, the misleading spirit will give the reamembers, may be led to the light!

This perplexing result should not disturb the belief in the communications, which should is not in circles, but is eternally forward. each be received on its own intrinsic merits.

Axa T. Loyal: I am easily controlled, without any particular phase, and have made little advance. How can I improve?

appears insatiate. The power to converse into the endless. with spirit friends is, indeed, desirable; and, the part of the latter.

Mediums often boast that they read nothing; are forbidden to read by their "control." That ought to condemn such control! The Rushton instructed us regarding spirit-life, other noble workers, Thos. M. and Julia R. purpose of life is the full and complete form- showing how our five senses here merge into Locke, and Samuel Wheeler of the Second Asation of the individual soul, and mediumship may be a means whereby this may be accome consciousness develops there. As time re their every day lives. plished. If it does not, if the medium be sults from the sequence of perceptions, the

Where the control, as in this case, goes on in the same rut, without making advancement, out to improve himself. In the ratio of that nighted. improvement will be the advance in the manispiritual beings to come to you for the one spiritual truth. We were sorry to see her Pennsylvania town. if you do not convince them; for with your characterized him as the "Isaiah of Spiritual.

writing, only hear scratching on the slate, and tain drugs are said to have been used to in. dress on the "Phenomena and Philosophy of of the devotees at the shrine of our holy reraps in different parts of the room. Is it duce trance. What kind shall I take to in Spiritualism" was fine, and Sunday's discourse duce clairvoyance?

The Mania for Regulation. Under the guise of Socialism and humani-

H. E. Martin: If a materialized form is air. The well-meaning everywhere are long-Spiritualistic ministry. meaning person, who should prescribe for him his comings and goings, decide for him what Mrs. C. D. W.: To give a full under causes he should support, how much money greatly fear that well-meaning person number "My daughter, a gentleman friend staying one would make strong objections. True, he and quickly assume all the odious characteris- campers appeared to be happy. "Can you explain why we should receive ties of tyranny.—From the Editor's Table, in

Catalpa Park Camp-Meeting—A Correction.

It is plainly discernible that this little cir. the first circulars sent out of the spiritual him most cheerfully to any camp meeting, as

G. H. WALSEB, Pres.

Lake Brady Camp-Meeting.

J. Clegg Wright's lectures this week have been masterpieces of science and philosophy, expressed with his usual vigor and eloquence. He is as godless as ever, but holds us to the perpetual expression of force in the ongoings sons for his misstatements and be induced to of nature in the physical and the spiritual depart; or better, by instruction given by the world. While indulging in the hypothesis that matter and spirit are co-eternal, he dwelt

with delight on the thought that our progress Each has his own consciousness, which he

In his next lecture, after reading a little | Since the middle of February we have been at times, a priceless treasure. But to become gem of a poem composed by Mrs. Wright, en constantly at work in the lecture field. The simply a medium—that is, impressible to spirit titled "The Phantom Boat," he submitted to third Sunday in that month we officiated at influence-without having the individual char- the control of George Rushton, and spoke en. the ordination of Mrs. Rachel Walcott, at acter improved, is not desirable; so many are tirely in the trance strate. The disembodied Baltimore, for which service we were roundly controlled, and never get beyond the first Rushton, temporarily incarnated in Wright's scored by the Catholic World of that city. phase. They attract and are in sympathy organism, told us his early experiences in Strange to say, we have lived in spite of the with a circle of spirits like themselves, who spirit-life. The first being he saw was a wo. anathema, and are still on deck ready to fight cannot teach, and the mediums depend on man more beautiful than Zenobia, Cleopatra, Romanism to the bitter end, or any end with these poorly-qualified "guides" to lead them! or Phryne, alighting from a little boat. From which it finds it necessary to close its career. The control cannot rise far above the medium, her unrolled a complete panorama of her earth except in rare cases of absolute passivity on life as connected with him. From him unrolled a similar panorama. The identification est workers and warm friends. Frank C. was complete, and he found that the beautiful woman was his mother. From this point, Mr. he said my father, too, was with us, holding me constantly at work. nothing can be gained by continuing. There to a deep moral sense, and ever engaged, as must be a change. The medium must strike in earth life, in bringing light to the be

Mrs. Twing told us lovely stories on sole purpose of guiding you to spiritual ex- leave us. Then came Lyman C. Howe, with was, to my mind, a still better effort, the

with eternal life, and that its life will become spirit in our ranks. more blessed through immortal ages, the soul at once enter on its heritage.

Sunday afternoon Hon. O. P. Keliogg or-

MAPLE DELL CAMP.

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Maple Dell Camp, July 22, 1894. Mecca of Spiritualism in the near future. Bro.

Monday, July 23—The conference at 10

The remainder of the day was devoted to

visiting and getting acquainted, and all the

In the evening we had a promiscuous circle was inclement, yet the spirits were with us Hicks. and Bro. Perkins gave some of the best psychic readings we have ever heard. He is a To the Editor:—Please announce that in here by spirit influence. We can recommend campers happy. She is also a grand, good Everything is now ready for the meeting. | medium upon the platform, and gives fine sit-

July 24—Bro. D. M. King has a large class in psychic work, which we are sure will do good in bringing out mediums whose psychic forces are so balanced as to be developed Wayside Jottings. By Mattie E. Hull. Est in that direction. We know of no teacher in

chic lessons more fully before the camp closes. The people are looking, every train, for Mrs. Gilmore and H. Pettibone. Come at once.

FROM LILY DALE.

Letter From H. D. Barrett.

Our signature ought, perhaps, to be changed shares with no one else, and sails along in an to "Wanderer" or "Pilgrim," judging from endless sea. But he does not go alone. He the nomadic habits formed in our journeyings has companions. Whatever our condition up and down the country. No very startling here, savage or civilized, bond or free, to experiences have fallen to our lot, but we hope This question is repeatedly asked, and the gether we go on an eternal ocean that has no that some of the seed sown by the wayside desire for mediumship and its improvement north, no south, no bound, and onward we go may grow and bear fit fruit for the tree of

March was pleasantly passed in the city of brotherly love, where we found a host of earn-Morrill, Capt. Kieffer, B. B. Hill, Mrs. M. E. Cadwallader, of the First Society, and those

We shall not forget the earnest work done them to assist him, he is in every way the become simultaneous. Before leaving, Mr. ern orators, for the First Association during diplomatic channels. Rushton said that Mrs. Hyzer was present the same month in Philadelphia. He is a and brought greetings. Then, addressing me, credit to our cause, and should be kept con-

The latter part of March was spent in Gir. visit with Mrs. Kate Nellis, her son, Mr. Dan cover, price 25 cents, postage 5 cents. Nellis, and Mr. E. R. Allen, who are worthy festations. Improve yourself, and desire the Wednesday, and every story illustrated a deep representatives of our cause in that quiet

April found us in the city of Allegheny, cellence. After this has been accomplished, his spare form, his quiet humor, his spiritual where we delivered fifteen addresses before you may awaken the astonishment of others, atmosphere, and his inspiration. Mr. Kellogg large and sympathetic audiences. Pittsburg had secured for the same month our gifted advance a more intelligent order of spirits will ism." The characterization is just, but Howe brother, Rev. F. A. Wiggin, of Salem, Mass., sees a light that Isalah never saw. The Jew's with whom we passed many pleasant hours. exclusiveness is exchanged for a beneficence These two cities have a host of devoted week for the past thirteen months for inde-

Early in May, flying visits were made to If the questioner had carefully read the antheme of the controlling spirit being "The New Castle, Pa., and Lily Dale, N. Y., from swer to which he refers, he would have learned Destiny of Man." He illustrated his positions which place we journeyed to Cincinnati, where that none are recommended. If you cannot by supposing a God, and that this God made two weeks were pleasantly passed, ministersitting by yourself, you had better remain would consent to be born, under the conditions with the N. S. A., called us to Washington, without other than the physical perceptions. placed by different religious beliefs. The D. C., thence we went to Willimantic, Conn., Mediumship in any phase, unless the medium poor soul shrinks with horror from the horri- where we delivered three addresses to the is led up to its heights by experience and cul- ble conditions imposed by Calvinistic theology faithful workers in that busy city of Southern ture, is not such a desirable quality as many and prefers not to come into existence accord. New England. This seciety is one of the regard it. He who seeks to hold communion ing to Materialism or Agnosticism. But most earnest supporters of the National Assowith the dead, should prepare himself for that when God says that he will make a progressive ciation, and the people are thoroughly alive to office which, if there be one holy and sacred, world, prepare it for man, and endow the soul the importance of maintaining a co-operative

The last Sunday in May found us in Lynn, joyfully consents to be born, so that it may Mass. The month of June was most pleasantly passed in Maine, journeying from place to place, talking organization, and arousing tarianism, the spirit of compulsion is in the dained Mrs. Grenamyer, of Cincinnati, to the an interest in Spiritualism in the minds of many who had never, up to then, given it any Maggie Gaule, of Baltimore, continues to attention. Nowhere, in the twenty-five States begin to wield that compulsive power which is on the grounds are doing effective work in the harvest so ready for the sickle in the If a genuine materialized form should be one of the strange delusions of the modern affording comfort to the bereaved, and in reciety went down. In this town, audiences of from 150 to 300 persons greeted us on four different occasions. This is only an index of other towns of like character in Maine. A speaker or medium, who is earnest, and willing to sacrifice time and strength for the good of the cause, can awaken a great interest We have just wound up the exercises of the among the people of that State in this philos-

opening day at Maple Dell Camp, at Mantua ophy of philosophies, science of sciences, and religion of religions of ours. Workers must

We might say that every State visited has Lyman C. Howe will be with us next Sunday, shown an interest in the N. S. A. and its

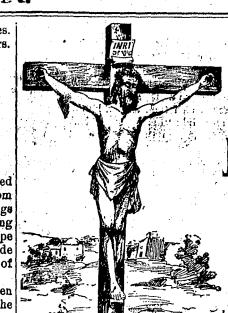
> July found us en route for our home at bustling to and fro, preparing for the coming camp.

Time glided swiftly by and, on the 20th, the bells rang out merrily and the people filed to our auditorium to listen to able addresses in the seance-room, and although the weather by Mrs. Carrie E. S. Twing and Rev. W. W.

Up to date our attendance is from one-third to seventy per cent larger than on correspondhost in camp, and, no doubt, was brought ing days of last year. May the same happy augury be over us during the entire season, so that we may feel, when the curtain goes down on the camp season of '94, that it has been so prolific of good results that by its work the grand cause of Spiritualism, the uplifting of humanity, has received an impetus that will send it forward into the glorious future that awaits it, a shining light to guide humanity in its upward march.

H. D. BARRETT. More anon. Lily Dale, N. Y., July 24th, 1894.

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BATURDAY, AUGUST 4, 1894

A fossil, in general acceptation, relates to organic remains, whether vegetable or animla, which are found embedded in rocks, or are dug from the gums, are fossils, the remains of a \$1.50. their origin millions of years ago.

But the word fossil has a still larger signification. It applies appropriately on the Lord's day, by which Christian to antique manners, customs, ideas which have survived the ages, and are reflected on modern times. There are bath-loving and God-fearing citizens of fossil religions, fossil politics, fossil this community to bring to bear all politicians, fossil preachers, fossil states-men, and we should be very reluctant Sunday in the fossils are found in even. to deny that fossils are found in every is a combination of fossils.

The countryman, plodding his weary way to mill, with a grist on his shoulder and a stone in the mouth of his bag to balance the grain in the other end, is a familiar example. He met a more progressive neighbor who suggested the removal of the stone, and the division proposed change was made and the journey to the mill was resumed. A train of thought was set in motion: "Really, the load does not seem more than half as heavy as before, and I feel

for many generations. This age is disposed to be iconoclastic. the last few years on old institutions, finds the criminal and pauper class come | Ercildoune and the wizards of the North | Still under our direct gaze the snake beold habits, old ideas. The scientists are sifting out the fossils of a Gothic age and are substituting modern ways and modern thought in their place. The purgatorial fires by priestly intercession which it has been my good fortune to public schools are powerful aids in push. may escape all punishment. The dying see, remain the still inexplicable subject into a large glass, whence it was drunk as we understand it, could be attached. ing forward the new order of things. But the church remains a fossil. It to his many crimes, conceives himself and the far East, much of which was clings to the past, and idolizes it. It secure for heavenly bliss. As the spent in investigating the Hindoo mysexhausts all its arts and wealth and education in perpetuating the old fossils. for such services, the more who believe amination I became thoroughly con-The rejected stone must be rolled back in their efficacy, the greater his per vinced that the high caste fakirs or mainto the bag, hell must be kept aflame. the devil must continue to act his part: and sinners must burn in quenchless Putting God's Law at Defiance fires: for God is good, and heaven is a | Can any one tell why the clergy are paradise of bliss; so their opposites, so anxious that legal measures shall be Devil, hell, damnation, must be re-

An Amendment Proposed.

A movement is projected in the State of Pennsylvania, to importune the Legislature at its next session to modify the long night, than there are who habthe puritanical laws in regard to Sabbath-breaking. Many branches of industry, notably the pumping of oil wells, are almost ruinously prejudicially affected by stopping the pumping on Sunday; for they soon fill with salt to life and health. water, and a long period of active pumping is required to displace it and get the oil flowing again. This is only one of the thousand illustrations of the impractical workings of Sunday laws. If the good God wishes all the machinery of modern civilization to rest, he should hold in abeyance the workings of his own laws.

Kansas Liberals.

Freethinkers hold a convention at Lawrence, Kansas, commencing on the 6th of September next, and continuing four days. It is expected there will be a large number of Liberals in attendance from that and adjoining States. Success to it, and to every movement whose object is the emancipation of the mind from the thralls of error.

Honora a Latin name, signifies the

Jesus Christ an Anarchist.

prominent clergymen of Denver, Colorado, owns up like a little man. In his Sunday service on the 14th ult he was reported as saying: "I am an anarchist." But he did not stop there. He went right on and said:

"Jesus Christ was not only an anarchist, but was killed by the representatives of the law, the church and State for daring to practice humanity. Jesus Christ was an anarchist and a socialist but I never heard of his being a deputy sheriff."

Rev. Reed deserves well of his countrymen. He comes out flat-footed for anarchy, and he has his Jesus Christ on of the so-called infidel writers have insisted all along that Jesus, as presented Great Trees Grown in Five Minin the New Testament, was certainly an anarchist, and they have repudiated him and his teachings because of their anarchial tendency. The preachers mainly have tried to make it appear that all true government was based on his teaching, and for that reason they have labored for many years to crown him king, and force him, as such, into our National Constitution. But here is an honest Christian, who tells the truth about himself and the God he worships. What is anarchy? The Imperial Dictionary defines it: "A want of government; a state of society where there is no law or supreme power. Confusion in

chaos is to matter—confusion, disorder. "Jesus Christ was an anarchist," and "I am an anarchist," says the pulpit-pounder, Rev. Myron Reed, D.D., of Denver, Colorado. Will all other pulpit-pounders say amon?

Speedy Action Desired.

That pesky Col. Ingersoll is responsible for the trouble now. Without consulting the W. C. T. U. the great Agnostic gave an address in an "open theater," as the "whereas" sets forth, in Washington, D. C., a few Sundays ago, to a crowded house, with an admission earth. Petrified wood, bones, shells, fee to seats varying in price from \$1 to flora and fauna which may have had named organization set forth its grievances in a lengthy preamble, claiming he "lectured in an open theater for gain sentiment was insulted and shocked." They then

"Resolved, That we appeal to the Sab-

walk of life. In short, the world itself the Senate committee to report back the are suspended in the air without the bill, with a recommendation for its

Probably there were more persons in heard and approved of it, than there are members of the W. C. T. U. in Wash-dancing magicians are apparently fused ington. These Sunday zealots evidently into one, and, again, this one is separmembers of the W. C. T. U. in Washof the grain into two equal parts, thus that he had a crowded house, all paying mysterious land by travelers, some of saving the burden of the stone. The generously to hear him "kick hell," as whom have spent years in endeavoring idea struck the fossil favorably. The only the Colonel can, while the pews in to elucidate these mysteries. all the churches were nearly vacant. We repeat, it is too bad.

than neighbor Jones. They would the benefittof parochial schools, They tion. Said he:

priest expects generous compensation teries, and from my long and close excuniary reward.

employed to compel one day of rest for about enforcing by law long rest at lakirs are to be met with all over the night, which a merciful providence has expressly provided for that purpose; to six. There are many times more people who violate the natural law, and toil through itually labor on Sunday. To date, we have never heard even a suggestion the necessary juggling apparatus. At that a penalty shall be laid on those who put God's law at defiance, though all know its infringement is destructive

Larceny. taking and carrying away of the per- or three rupees. They are to be met with almost anywhere in Indian cities, sonal chattels of another."

A Does not the stealing of railroad trains other personal property?

wish to live to see the last noble in France hanged with a rope made from the a Nizam, and such special occasions as hide of the last priest. The great here- the visit of the Prince of Wales to India, tic always expressed himself vigorously I have had the good fortune to be preswhen he was showing up the wickedness ent at all of these occasions, and I con- European or American magician. Re of the church and its principal defenders.

An honest confession is good for the soul. Rev. Myron Reed, one of the most A CHAPTER of HINDOO MYSTICISM. The Yoghi and Occult Forces.

saw performed?"

WONDERFUL YOGHIS.

Strange Stories of the Incomprehensible Achievements of Indian Magicians.

an anarchial platform with him. Many Evidence of Various Witnesses.

utes. Water Turned Into Snakes, Human Bodies Floated in Air.

MIRACULOUS FEATS OF LEVITATION-AND TO CROWN ALL, THE MARVEL OUS TRICK BY WHICH THE FAKIR CLIMBS ON INVISIBLE LADDERS.

TO THE EDITOR:-India is famed for the wonderful powers of the Yoghis, and at the present time great interest is taken therein in this country. Last week we published a long account from general." It is to government what the New York World which was read with great interest by all. This week we give another installment from the New York Herald, which will excite no less interest. As is well-known, the mysteries of the Yoghis, those marvelous religious magicians who dwell in the fastnesses of Northern India, have been a fascinating subject for investigation ever since travelers from the West be gan to penetrate into that ancient land of the occult. The stories told of the powers of these weird and wonderful people would pass all human credulity were they not youched for over and over again by those whose word as to their own impressions and sensations cannot be doubted. The feats performed by the Yoghis

cannot be classed as tricks and rise into the realm of the supernatural, if such a thing as the supernatural exists. Trees thirty and forty feet in height, are made to spring in a moment from a seed. A rope is thrown into the air and is apparently fixed without any means of support, and on this rope the magicians climb into the sky and out of sight. Live snakes are developed with the pass of a hand from clear water, and dark rooms are suddenly illuminated without They bagged the immediate action of any apparent source of light. Bodies slightest means of support, and, again, live men are buried fast in the earth apparently lifeless and after a lapse of attendance on the Colonel's lecture, who weeks are exhumed and resuscitated. Before the very eyes of spectators three

as whom have spent years in endeavoring cloth, naked.

Dr. Henry Heinrich Hensoldt, a Gorlad the boy held out his hands as though audience.

The henry Heinrich Hensoldt, a Gorlad the boy held out his hands as though audience.

"The body tipped neither to the right can be outlined of them in mere descrip-

the weary wight resumed his tiresome As the State has to punish crime and journey, just as his ancestors had done

As the State has to punish crime and into the subject, and his rolation of the building he saw produced a profound in-slightest doubt that it was a live, genutation of the subject, and his rolation of the subject has a rolat the Government to see what system of pression throughout Europe. The tales education best promotes good morals told by the Crusaders rivaled those told and industrions habits. If statistics are of the achievements of the great Merlin. Great inroads have been made during the same in England as in America, it, And from the exploits of Thomas of very largely from those educated in we may catch glimpses of powers that gan to turn back to the green mass of parochial schools, where the pupils are are very probably but the reflective potaught the priests have power to for- tency of the Thibetan esoterics. Such give sins. Even those experiencing of the more wonderful of these exploits Catholic, if so fortunate as to have a of my lasting wonder and admiration.

gicians of Northern India, the Yoghis, have beyond doubt discovered natural laws of which we of the West are still ignorant. My observation satisfies me hat they have succeeded in overcoming forces of nature that to us seem simply insurmountable.

"The jugglers of India may be East, traveling in parties of from three They are arrayed in breech clouts and have an air of pitiable poverty and misery. Each party generally includes one or two women, whose flowtunity being offered for evasions and

changes.
"They all seem to have the same stock Larceny is defined as "The felonious any one of their tricks in private for two in the plazas, open squares and around the hotels. They content themselves come under this definition as fully as the with the sword and basket trick, the stealing of a horse and carriage, or any duck trick, the mango trick and the manipulation of cobras. All these tricks

fess that after thirty years' professional ally the most marvelous phenomena plosion which burst the young man's experience as a magician, in the course which I have been privileged to observe knob kerry in pieces, and he fell to the

East and West, I am still unable to ar- I described in an article in the North rive at a satisfactory explanation of the American Review two years ago.

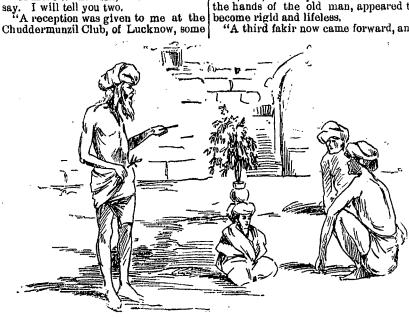
AN INEXPLICABLE MYSTERY.

THE GREAT FAKIRS. "My first experience in levitation "These fakirs—the term does not imply a reflection upon their personality Prince of Wales to Calcutta in 1875. or their methods—are very dignified The feat was performed in the Maidan "These fakirs-the term does not immen of patriarchal appearance, with or Great Plaza, and the old fakir who ascetic faces and long, gray beards. All was the master magician did his work the skillful ones I have seen were quite not merely in the daylight, but out in advanced in years, and were said to have the open plaza. Around him was an spent their lives in study and seclusion. audience of 50,000, including the native It is easy to believe their story that it is princes and begums gathered by the only after a lifetime of contemplation score, arrayed in their silks and jewels, and study that they are admitted into with a magnificence to which our westthe higher circles of the esoteric broth-erhood whose seat is in the monasteries "After a salaam to the prince the old of Thibet and in the mountain recesses man took three swords with straight, The celebrated whirling illusion I first took off the bandages and bade us note of Northern Hindoostan. They are crossbarred hilts, and buried them,

quiet, suave and secretive, and seem to points upward, about six inches in the attach a deep religious significance to ground. The points, as I afterward inthe manifestations of their power. formed myself, were exceedingly sharp. There is nothing improbable in the Ayonnger takir, whose black beard was theory that they are initiated into a parted in what we now call the English knowledge whose secrets have been suc- fashion, although it originated in Hindessfully preserved for centuries."

docstan, then appeared, and at a gesture
"What," said I, "do you account the from his master, stretched himself out most marvelous trick which you ever upon the ground at full length, with his feet together, and his hands close to his "A mere trick? Ah, that is hard to sides, and, after a pass or two made by ay. I will tell you two. the hands of the old man, appeared to

"A third fakir now came forward, and



THE MANGO TREE-SEE NEXT WEEK'S PAPER.

forgot that the clergymen preach for hire on their sacred day. The gist of Col. Ingersoll's offending lay in the fact hotels, but are, save for the breech the second fakir retired, and the old "As the old man advanced toward the from it, turned and salaamed to the

man scientist, spent five years in India for this specific purpose, and Harry poured perfectly clear water. The body tipped neither to the right poured perfectly clear water. The nor to the left, but seemed to be balkelar, the magician, and his friend in water was held in the boy's hand with anced with mathematical accuracy. Want Money to Perpetuate Crime.

Cardinal Vaughn, the Archbishop of Westminster. was appointed by the Crimer of the last water apparently, under the influence of the last water apparently, under the influence of the hilt of the first sword, and, releasing the court of the last water apparently, under the influence of the hilt of the first sword, and, releasing the court of the last water apparently. rested with the apparently lighter Westminster, was appointed by the fifteen years. I had an interesting talk a pass from the magician, began to it from the earth, after some exertion, burden." And then: "My father always put a stone in the mouth of the bag, so did my grandfather. They were wiser than I. They knew more of the burden always for a division of the public moneys for a burden by the bag of England, at their with Kellar the other evening, and he turn a deep green, and a moment later with Kellar the other evening, and he turn a deep green, and a moment later with Kellar the other evening and he turn a deep green, and a moment later with Kellar the other evening and he turn a deep green, and a moment later by to jellify. Then, to our astonishment, from this mass of green jelly in the boy's were likewise taken from under the bag, so did my grandfather. They were wiser than I. They knew more to anything that the properties of the marvelous nature of the magnetian, height the body with the body in the body with the body were likewise taken from under the body which, there in broad daylight the formation of the snake consumed the and under the eyes of all the spectators, never have practiced the habit if it was not correct. Here is a stone the size of the discarded one. It shall take the place of the former." The story tells us the bowlder was soon in place and their religion?

AN ANCIENT MYSTERY.

"You know that these strange performances of the Hindoo magicians have been told in Europe for centuries. Marco and their religions?

The story tells us the bowlder was soon in place and their religions?

An ancient Mystery.

"You know that these strange performances of the Hindoo magicians have been told in Europe for centuries. Marco and with a been told in Europe for centuries. Marco and their religions?

Polo was among the first to go deeply old magician and held up to the view of the strange performances of the Hindoo magicians have been told in Europe for centuries. Marco and their religions?

Polo was among the first to go deeply old magician and held up to the view of the strange performances of the Hindoo magicians have been told in Europe for centuries. Marco and three wights are the strange performances of the Hindoo magicians have been told in Europe for centuries. Marco and three wights are the strange performances of the Hindoo magician and held up to the view of the strange performances of the Hindoo magician and held up to the view of the strange performances of the Hindoo magicians have been told in Europe for centuries. Marco and three wights are the strange performances of the Hindoo magicians have been told in Europe for centuries. Marco and three wights are the strange performances of the Hindoo magicians have been to wright the snake began to wright the bow's hand. When the snake began to wright the bow's hand. When the snake began to wright the bow's hand. When the snake began to wright the bow's hand. When the snake began to wright the bow's hand. When the snake began to wright the bow's hand. When the snake began to wright the bow's hand. When the snake began to wright the bow

ine snake. "The magician made a low salaam to our applause, and turning to the boy, curled the live snake again in his hands. ing slowly disappeared, and left the perfectly clear water again in the boy's walls and ceilings to which the mechanhand. The boy poured the water back ical appliances of the magician's craft, water itself contained nothing. All this, be performed. But this would be, of rods, or any of the paraphernalia which usually accompanies the magician. Of course, at some stage of the proceeding it must have been a substitution, but when it was done and where the snake came from, or the green jelly, either, for that matter, it was far beyond my wit, as well as that of every one else

present to explain. But this was really mild compared with the sensation which the magician the people, and yet do not say one word divided into two classes. The low caste gave us immediately afterward. The old man was accompanied by a young woman with a babe flung round her in a sort of a girdle. The woman was intro duced apparently to do some simple juggling. Her repeated failures seemed includes one or two women, whose flow-ing robes assist in the concealment of of wrath, and suddenly seizing the baby the necessary juggling apparatus. At none of their seances that I have ever seen or heard of did the audience completely surround the performant completely surround the performance comple pletely surround the performers, oppor give still further vent to his anger, he with her own conjurer, the witch doctor caught up the sack, and raising it high in question. over his head, dashed it upon the floor. It came down with a veritable sickening the natives, the intricacies of which my in trade, and to be willing to explain thud, which even my nerves could not knowledge of the Zulu language did not withstand. The Indian woman screamed enable me to penetrate, the conjurer, in terror, and several of the officers who at first seemed reluctant to give his leaped up to restrain the madman. The

Mark is of Roman origin, signifying globe a dozen times or more, and penethology the hammer.

Mark is of Roman origin, signifying globe a dozen times or more, and penethology the which I have circumnavigated the were feats of levitation, or the annihilation of gravity, the whirling illusions the hammer.

The witch doctor turned to the high the whites were visible, the lids were shut, and a red, putty-like substance was gate its claims honestly, will not be con-

years ago, at which, as a special feature | taking hold of the feet of his prostrate of the occasion, one of these high caste companion, whose head was lifted by magicians was present. He was like the master, the two laid the stiffened most of them-an old man with a dark | body upon the points of the swords face and long, flowing beard. He which appeared to support it without brought out a young Indian assistant penetrating the flesh. The point of one and, placing four tumblers on the floor, of the swords was immediately under laid over these a board, and on the the nape of the man's neck, that of the board stood his little assistant. You second rested midway between the should understand that the high caste shoulders, and that of the third was at

few passes of the master's hand the inanimate youth was himself again.

"By the use of metal shields it is per feetly conceivable that the aged fakir could have laid the rigid body of his subject upon the sword points and kept it there without the assistance of anything marvelous. In a closed room with off by the magician to show that the the feat of levitation, as described, could

IN SOUTH AFRICA, TOO.

"But while I am speaking of this subject I may tell you of what I considered a still more wonderful feat which I witnessed in South Africa during the Zulu war In Dunn's reservation '00 miles north from Durban, in Natal, I saw a witch doctor levitate the form of a young Zulu by waving a tuft of grass about his head, amid surroundings calculated to impress themselves deeply upon the most prosaic imagination. was evening, and the witch doctor, who belonged to the class described more than once by Rider Haggard with great pearance as the high-caste fakirs had been pleasing. A number of fakirs had gathered about our camp fire, and I had

'After considerable solicitations from consent to an exhibition of his powers Indian turned with a cool smile, and before me, took a knob kerry or club, lifting up the sack, opened it, and drew and fastened it at the end of a thong of from it two live doves, which fluttered rawhide about two feet long. A young out and perched upon his shoulder. native, tall and athletic, whose eyes ap-Then turning, he walked to another peared to be fixed upon those of the part of the room, and produced the conjurer with an apprehensive steadare readily understood by the practised part of the room, and produced the conjurer with an apprehensive stead-infant, entirely unharmed. The whole fastness, took his own knob kerry, and Voltaire is said to have expressed the wish to live to see the last noble in rance hanged with a rope made from the rance hanged with a rope made from the last noble in a Nizam, and such special constitution of the last range. "These, however, were merely won-whirl their knob kerrys about their derful tricks, only far more wonderful heads. When the clubs passed in their

shadow and away from there, he waved mouth. with a swift motion, exactly similar to that with the clubs, the bunch of grass around the head of the young Zulu, who lay as if dead in the firelight. In a moment the grass seemed to ignite, although the witch doctor was not standing within twenty feet of the fire, and burned slowly, crackling audibly. Approaching more closely the native in the trance, the conjuror waved the flaming grass gently over his figure. To my intense amazement the recumbent body slowly rose from the ground and floated upward in the air to the height of about three feet, remaining in suspension and moving up and down, acgrass were slower or faster. As the grass burned out and dropped to the ground, the body returned to its position on the ground, and after a few passes from the hands of the witch doctor, the young Zulu leaped to his feet, apparently none the worse for his wonderful experience.

"I mention this merely to show that these feats are possible outside of India. saw in the Chandee Choke, the Cheap-the result. With horrible contortions side of Calcutta. We were escorted to a and the appearance of great agony, long, empty rcom, which was ap-which, the old fakir assured us, was parently a was no back door, and only two windows, which looked into the street ently as well is every event for a hadron There was no one present when we arrived, and we examined the room carefully, testing the walls, ceiling and floor for secret doors, traps, wires, etc., and came to the conclusion that in these respects all was as it should be. We then drew a chalk line one-third of the way down the room from the door beyond which we were to remain as audience, while four fakirs who appeared at that told by Colonel Julius Medley, who was moment from the street were to give us an exhibition of their magical powers in the other two-thirds of the apartment, which was, so far as we could find out, absolutely without means of communication with the adjoining buildings or with the open air.

A STRANGE FEAT.

"The old fakir took a chafing-dish and set it about ten feet from the chalkline on his side, casting upon its glowing coals a white powder, which gave out a strong scent of tuberoses, very agreeable to the senses. A fine white vapor arose from the burning powder and filled the corners of the ceiling, draping the dull paneling with a flying wreath or two, but still permitting a clear view of the end wall. At a point some six or eight feet beyond the chaing dish, the old man and his three assistants began dancing slowly; they gave utterance to no sound, but whirled faster and faster, with a rhythmic motion, their robes flowing out on either side, and blending the four forms into a composite group, of which the tall master was the central figure. Suddenly, to our great astonishment, we became aware that there was only one form visible, that of the old man. The swift whirl of his dance was gradually relaxed, and in a minute or two he became motionless, salaamed. advanced in front of the chating-dish bowed again, and pointed with a dignified gesture to the rear of the apart-

We all looked eagerly in the direction of his gesture; there was not a living creature, nor indeed an object of any man, who was standing some distance kind visible beyond the line except himself. With another salaam he returned to his original position in the rear of the chasing dish, and began with reverse motion the dance of a moment before. Holding out his arms on each side of him as if the better to balance himself, he now sang in a low, monotonous tone a chant, the words of which impressed themselves on my memory, and sounded

Ai ya or ekto do!

'In some inexplicable way the nous drone of this chant, which fell not unmusically from his lips, seemed to join with the vapors which curled about The Camp at Chesterfield, Ind. the scene to bewitch our fancies, or at all events to produce a condition of dreamy delight. If this was hypnotism, so be it; but whether or not the existfelt my senses more completely at my command, and with my eyes fixed intently on his whirling figure I became aware that he seemed to be throwing from himself portions of his body, one arm here, another there, a leg here, and so on, the illusion being perfect, if illnsion it was, and the end of the room where he had begun to dance alone becoming gradually filled with figures like hisown, only younger, each whirling with the same chant, in the same direction. Suddenly the dance died away, the chant was hushed, and when we looked again there was but one performer visiole, the old fakir, who advanced in front of the chafing dish and asked for backsheesh. He received it liberally, and we again made an examination of the room, but could discover no explanation of the disappearance of his companions. "I do not tell these things simply to excite awe and wonder, or to tell a big tale. I frankly confess that they are be-

yond my powers of penetration, and for that matter, I believe, beyond the powers confessedly of any one who has ever witnessed them." In many respects the feats of temporary interment, or hibernation, may be accounted among the most wonderful performed by the Yoghis. Professor

Kellar relates an incident of his own ex-

perience which took place some years "I was one of a party of Englishmen present at a grand fete in Secunderabad at the palace of Sir Saler Jung, the Nizam of Secunderabad. An old man, nied by his wife, a pretty little woman, pany one of the young men was tightly

eyes. His master told him to gaze fixedly at the disc. and as he did so the others of the band of fakirs began droning a chant, the words of which were:-

Ram, ram, amaram, amaram, amaram,

to sleep under the drowsy hum of this incantation. He soon became to all appearance dead; the blood seemed to than anything ever achieved by any swift flight, a flash struck from one to leave the extremities, and his limbs with Spiritualism. Any reasonable the other, and then there came an ex- stiffened. His tongue was now turned person who desires to investigate its plosion which burst the young man's back until it filled the epiglottis; a few claims can soon become convinced of its passes were made over his face by the

handful of stalks. Standing in the used to close his eyes, ears, nostrils and

"Dr. Crawford, of the army, who was present, then made a careful examination of the man's condition. All the usual tests for death were applied, a mirror was held over his mouth, and to all intents and purposes he was pronounced dead. Dr. Crawford went even to the extent of what might be called cruelty, although the subject was undoubtedly unconscious, and stuck a large bodkin through the palm of the man's hands, through the tips of his ears, his cheeks. the ends of his fingers, his thighs, his arms and other parts of his body.

cording as the passes of the burning but a yellowish ichor followed the point coal of glowing charcoal and placed it on the upturned palm of his subject's hand, causing the flesh to sizzle and an unpleasant odor to arise, but there was no sign of feeling. This condition continued for thirty minutes, at the end of which the master fakir made passes over the body with his hands, removed vacant storeroom. There only an appearance, his assistant reently as well is ever, except for a badly burned hand."

> of Cashmere who was buried alive in the presence of Runjeet Singh. The man was tied in a sealed bag, which in turn was placed in a sealed box, and the box in a sealed room. He came out alive. Another remarkable story was afterward a general in the Indian army.
> A group of fakirs of the high caste visited his quarters and offered to give an exhibition. The old man had, with out assistance, thrown himself into a trance while sitting on the ground. His assistants then took hold of the end of his tongue and pushed it back until it closed the epiglottis. They then lay him upon his back and swathed his body in bandages. The assistant fakirs next filled the eyes, ears, mouth and nostrils of their apparently unconscious master with red paste and bandaged his neck

One of the best authenticated tales of

voluntary interment was that of a native

All this took place in the presence of Colonel Medley and his staff. The entire body of the old man was then apparently protected from the atmosphere, as well as from the ants, which in the East attack every living thing that is helpless: it was for this purpose of protection that the red paste had been put in the cavities of the face and head The Colonel and his staff inspected the body of the old man and signified their willingness that the ceremony should proceed. In the meanwhile four of Colonel Medley's soldiers had dug a grave ten feet deep in the enclosed yard of the barracks, and the old fakir's assistants lifted the body and gently placed it in a box shouthed with metal which was then hermetically sealed under the Colonel's eye. The box was lowered into the tomb, the earth was filled in, the surface was leveled, and millet seed was sown over the grave. The assistants then departed under a solemn promise to return in forty days. DEvery moment, day and night, of the forty succeeding days, an armed guard was kept on watch above the fakir's grave, so that no human agency could tamper with the tomb or the box. At the end of the specified time the fakirs returned and in the presence of Colonel Medley and his staff the tomb was opened. The body of the fakir was removed from the box, not differing in appearance in any way from the condition in which it was buried, except that the linen clothes in which it had been wrapped had rotted and fell away at

[CONTINUED NEXT WEEK.]

There is some excitement at the camp at Chesterfield, Ind., over a contemplated debate between J. Clegg Wright ence of this charmed condition can be and Rev. Clark Braden. Braden is a ascribed to hypnotic influences, I never blatant egotist, always firing off his shots against Spiritualism and endeavoring to demolish it. Mr. Wright's proposition is as follows:

THE ISSUES.

The issues shall be the truth of the piritual hypothesis and the rationality of popular Christianity.

QUESTIONS FOR DEBATE.

First-Can the so-called phenomena of Spiritualism be best explained on the ypothesis that they are produced by pirits?

J. Clegg Wright shall affirm: Clark Braden deny. Second-Are the teachings of Christiunity superior to the teachings of Spiritualisin? Clark Braden shall affirm; J. Clegg

Wright shall deny. CONDITIONS OF DEBATE. First-Each disputant shall have a chairman, and the chairman shall select

an umpire. Second-Each disputant shall keep before, him a distinct issue and avoid

personalities. Third-Two hours shall be given to each session-10 to 12 and 2 to 4 o'clock. The speeches shall last a half-hour, each alternating, and the affirmer shall

open the debate and the denier close it. each session.

REV. BRADEN'S REFUSAL. Braden became very much incensed Nizam of Secunderabad. An old man, and Mr. Lumley, who presented it, had with aquiline features, a long white a little debate. The challenge was rebeard and flashing black eyes, accompation of the camp. Braden declares he will debate on the propositions he came to us as the chief of a band of eight originally made. He intimates that he fakirs. In the presence of all the com- will remain at Chesterfield for some time and wage war on the Spiritualists. bandaged, and a small glass disc was The latter brand Braden as a coward held in front of and directly between his unless he decides to debate with Wright on the issues, as proposed.

It would be a waste of valuable time for any scientist to debate with any person who absolutely denies the rotundity of the earth and considers it flat. A truth so well established and so selfevident as the rotundity of the earthit would be worse than foolish to argue with a man who denied it. The same claims can soon become convinced of its aged fakir, his eyes turned up until only truth. These blatant demagogues who

Renew Promptly.

THE PROGRESSIVE THINKER, relying wholly on subscriptions for its support, wise through past experience, informed and selling no bonds and accepting no your correspondent that hard times had gifts, and not begging for contributions always resulted in larger attendance and from the benevolent, if requests every more abundant financial harvest for the one of its subscribers to promptly re- camp. new, and thus sustain the only one-dollar the chairman, set the wheels revolving paper that from the start has been built in a brief address of welcome, followed up on the basis of honest industry and by Mrs. Carrie Twing, of Westfield, N strict integrity. A Spiritualist paper has no more right to sell stock, then repudiate it, than your corner grocery tion. "The Best Kind of Spiritualism has; and this position THE PROGRESSIVE to Live By," was the subject of this THINKER will maintain until the last, lady's lecture, which she handled from and a Spiritualism built up on any other a practical standpoint, suited to the needs basis cannot meet the respect of honest men and women. Times are especially hard, and let each subscriber remember the basis alone on which THE Pro-GRESSIVE THINKER is conducted, and so thoroughly enjoyable to an audience send in their renewal, however small it and which may account for the gentle-Spiritualists generally to know the paper's exact status, and the principles on which it is sustained.

Romish Hypocrisy.

The unutterable hypocrisy and Jesuit ism of the Romish apologists are well Illustrated by some recent occurrences contemporaneous history. The providing for the free exercise of worship, a bill guaranteeing equal religious rights to Jews and Christians, etc., whereupon a leading Romish periodical the Catholic Review, declares that the Freemasons are behind all these measures, thereby branding them as infamous. At the same time the Jesuitical Review is openly in favor of religious liberty in the United States. The whole attitude of the Romish church and its apologists goes to show that they are in favor of religious liberty, and equality before the law, where the church will be the gainer by such liberty; but they are utterly and bitopposed to such liberty in all countries where Romanism predomnates. Such is Jesuitical hypocrisy.

Occult Forces in India.

The articles we are now publishing thow conclusively that some of the the subject of both discourses. Followactives of India possess remarkable occult powers, bordering very closely seance, with Mr. Baxter as medium. on the miraculous. That all these statements made by eye-witnesses are false is hardly possible, and if true in all respects they open a wide field for investigation. THE PROGRESS-IVE THINKER being a magazine of advanced thought takes great pleasure in presenting this review of the adepts of india, showing conclusively that Spiritualism does not possess all that is desirable to be known, and that there is a vast domain that needs to be actually

which he has nearly completed. It will tagonism to the cherished faith of church istic circles at this season to a high river, two miles from Rochester. We be ready for the press soon after campmeeting. The book will contain about
form in the book will be sold for either the book will be contain about
form in the book will be contain about
form in the book will be contain about
form 500 pages, and will be sold for either that are abhorrent to the sense of justice and to the reason of all who are not vicwhose address is now at Lify Dale, N. Y., and Mrs. Richmond, who resides aggressive and vicious antagonism manifered with the reason of all who are not vicwhose address. Stater returned to this city where ne leating, etc. And such dimers, with an abundance for supper. Sixty-six parabundance for supper. Sixty-six N. Y., and Mrs. Richmond, who resides aggressive and vicious antagonism mani-at Rogers Park, Ill., would be pleased fested by some church people against also had more than he could do giving We have several excellent home meto receive pledges of subscription for Spiritualists and Spiritualists, calls for the book. We are glad to announce resistance and righteous condemnation. The book of the boo that Mr. Barrett has this important We have not hesitated to attack the work in hand, and we hope that a thou-falsities and expose the vicious principle.

We have not hesitated to attack the work in hand, and we hope that a thou-falsities and expose the vicious principle.

All are the guests of the writer, Thomas as our mediums do not charge for their public services and the hall belongs to the writer, Thomas as our mediums do not charge for their public services and the hall belongs to the writer, Thomas as our mediums do not charge for their public services and the hall belongs to the writer, Thomas as our mediums do not charge for their public services and the hall belongs to the writer, Thomas as our mediums do not charge for their public services and the hall belongs to the writer, Thomas as our mediums do not charge for their public services and the hall belongs to the writer, Thomas as our mediums do not charge for their public services and the hall belongs to the writer, Thomas as our mediums do not charge for their public services and the hall belongs to the writer, Thomas as our mediums do not charge for their public services and the hall belongs to the writer, Thomas as our mediums do not charge for their public services and the hall belongs to the writer, Thomas as our mediums do not charge for their public services and the hall belongs to the writer, Thomas as our mediums do not charge for their public services and the hall belongs to the writer, Thomas as our mediums do not charge for their public services and the hall belongs to the writer, Thomas as our mediums do not charge for their public services and the hall belongs to the writer, Thomas as our mediums do not charge for their public services and the hall belongs to the writer, Thomas as our mediums do not charge for their public services and the hall belongs to the writer, Thomas as our mediums do not charge for their public services and the hall belongs to the writer, Thomas as our mediums do not charge for their public services and the ha

from Lake Brady. They say they have seen 2,000 people on the ground while Now, if a faith seems to us wrong to be seen 2,000 people on the ground while Now, if a faith seems to us wrong to be seen 2,000 people on the ground while Now, if a faith seems to us wrong to be seen 2,000 people on the ground while Now, if a faith seems to us wrong to be seen 2,000 people on the ground while Now, if a faith seems to us wrong to be seen 2,000 people on the ground while Now, if a faith seems to us wrong to be seen 2,000 people on the ground while Now, if a faith seems to us wrong to be seen 2,000 people on the ground while Now, if a faith seems to us wrong to be seen 2,000 people on the ground while Now, if a faith seems to us wrong to be seen 2,000 people on the ground while Now, if a faith seems to us wrong to be seen 2,000 people on the ground while Now, if a faith seems to us wrong to be seen 2,000 people on the ground while Now, if a faith seems to us wrong to be seen 2,000 people on the ground while Now, if a faith seems to us wrong to be seen 2,000 people on the ground while Now, if a faith seems to us wrong to be seen 2,000 people on the ground while Now, if a faith seems to us wrong to be seen 2,000 people on the ground while Now, if a faith seems to us wrong to be seen 2,000 people on the ground while Now, if a faith seems to us wrong to be seen 2,000 people on the ground while Now, if a faith seems to us wrong to be seen 2,000 people on the ground while Now, if a faith seems to us wrong to be seen 2,000 people on the ground while Now, if a faith seems to us wrong to be seen 2,000 people on the ground while Now, if a faith seems to us wrong to be seen 2,000 people on the ground while Now, if a faith seems to us wrong to be seen 2,000 people on the ground while Now, if a faith seems to us wrong to be seen 2,000 people on the ground while Now 2,000 people on the ground while Now 2,000 people on the ground while Now 2,000 people on 2,00 it can not recover therefrom for years. devotees of Romanism-while we hate These picnics are of no benefit what-all its forms and guises, as the enemy of ever to the mediums, as they are, as a true religion and true liberty. rule, composed of those who are inimical to Spiritualism. Such camps hire some one to write them up for the Spiritualist papers, and the readers seem to get no adequate idea of what is going on. Just think of Catholics holding a picnic on grounds dedicated to Spiritualism! We have had an exalted idea of Lake Brady, but if it is to be utilized for Catholic picnics, that alone will destroy its spirituality.

Camp Ground, Haslett Park.

The prospects of a grand, enthusiastic meeting is before the Spiritualists of the State. Over one hundred tents are already on the ground, and the cottages are beginning to rapidly fill. The meeting will open to-morrow, (Saturday). Many fine mediumns are on the ground. including Mr. Mansfield, the slate writer. thority on such matters in America. Prof. Hudson, of Bay City, the musical. This verdict settles a long-debated quescharm the people who attend with his ing powders is the best. own inimitable style of spiritual songs THE PROGRESSIVE THINKER is being | Dr. H. Blunt, of Chinese, toward the progressive Thinker is being | Dr. H. Blunt, of Chinese, toward the progressive Thinker is being | Dr. H. Blunt, of Chinese, toward the progressive Thinker is being | Dr. H. Blunt, of Chinese, toward the progressive Thinker is being | Dr. H. Blunt, of Chinese, toward the progressive Thinker is being | Dr. H. Blunt, of Chinese, toward the progressive Thinker is being | Dr. H. Blunt, of Chinese, toward the progressive Thinker is being | Dr. H. Blunt, of Chinese, toward the progressive Thinker is being | Dr. H. Blunt, of Chinese, toward the progressive Thinker is being | Dr. H. Blunt, of Chinese, toward the progressive Thinker is being | Dr. H. Blunt, of Chinese, toward the progressive Thinker is being | Dr. H. Blunt, of Chinese, toward the progressive Thinker is being | Dr. H. Blunt, of Chinese, toward the progressive Thinker is being | Dr. H. Blunt, of Chinese, toward the progressive Thinker is being | Dr. H. Blunt, of Chinese, toward the progressive Thinker is being | Dr. H. Blunt, of Chinese, toward the progressive Thinker is being | Dr. H. Blunt, of Chinese, toward the progressive Thinker is being | Dr. H. Blunt, of Chinese, toward the progressive Thinker is being | Dr. H. Blunt, of Chinese, toward the progressive Thinker is being | Dr. H. Blunt, of Chinese, toward the progressive Thinker is being | Dr. H. Blunt, of Chinese, toward the progressive Thinker is being | Dr. H. Blunt, of Chinese, toward the progressive Thinker is being | Dr. H. Blunt, of Chinese, toward the progressive Thinker is being | Dr. H. Blunt, of Chinese, toward the progressive Thinker is being | Dr. H. Blunt, of Chinese, toward the progressive Thinker is being | Dr. H. Blunt, of Chinese, toward the progressive Thinker is being | Dr. H. Blunt, of Chinese, toward the progressive Thinker is being | Dr. H. Blunt, of Chinese, toward the progressive Thinker is being | Dr. H. Blunt, of Chinese, toward the progressive Thinker is being | Dr. H. Blunt, of Chinese, toward the pr

CASSADAGA.

Favorite Camp.

followers have braced themselves sadaga Lake Free Association, and from against accepting the grandest truth of present indications this will be the most the age, and the most eloquent and pro-both in attendance and finances. The found person in our ranks could not past week witnessed the largest influx influence them in the least. They do ever known at a corresponding date, and not know when they are whipped or the cottages and hotels are now well

The recent intense heat doubtless assisted in swelling the crowd that has arrived on every train; this, in the face of the financial depression, makes one speculate as to whether, by a special dispensation, Spiritualists are exempt from the general shrinkage. A gentleman

Friday afternoon, Prof. H. D. Barrett Y., who recently represented the State Grange at the Constitutional Convenof daily life.

Rev. W. W. Hicks, of New York

being present, responded to a call in his own characteristic and earnest manner, may be. It must be refreshing to the man's growing popularity at our camp. Judging from the Saturday morning spired instrument of an exalted band o

the season's many attractions. Mrs. Celia M. Nickerson, of Buffalo, N. Y., made her first courtesy before a als, for which she is legally qualified, at Cassadara audience Saturday afternoon, places near Chicago. Mrs. Lyman may speaking on a variety of subjects by re- be addressed at. 40 Loomis street, Chiquest, among which was "Reincarna- cago, Ill. tion;" and it consumed the greater part premier of Hungary has prepared a bill of her attention, probably owing to the thoroughly impregnated with the doc- Sunday, July 23, at 10:30, 2:30 and 7:30, trine. Mrs. Nickerson is a slender, and will continue their meetings all graceful lady, with a sweet voice, whose

The first regular dance of the season

was a success.
The celebrated Northwestern Orchesra, of Meadville, Pa., is here for the closely listened to, and well received by passing into oblivion, he would not disseason, and once again the woods vibrate with the inclodious strains of their this temple. Dr. Bishop, Prof. Clarke, people of former times, but the Bible open-nir concerts, that are always one and others assisted at the afternoon programme.

Under the beneficent rule of a fairveather God, Sunday dawned in perfect beauty, bringing in its wake large excursions from all directions, that kept ticket-sellers and gate-managers on the qui vive passing in the crowds.

Mrs. Carrie Twing and J. Frank Bax-

ter were the platform attractions; What do Spiritualists Believe?" being ing the afternoon lecture was a platform The results were pronounced a success by those receiving tests.

Mrs. Mary Mahan Andrews, of Batavia, the first and probably the most the good work she is now capable of adopted unanimously, expressing the noted materializing medium in America, doing. She has held seances in Blair profound thanks of the society to Mr. is on the grounds as the summer guest of friends.

Chicago has many representatives here for the summer; among the num- flowers between states; sealed letters spiritual vineyard." ber we note the following: Mr. and are answered, seven pages being written Mrs. Lambourn. Miss Otto. Mrs. Jean in five minutes. She also gets inde-Butler, Mrs. McGloughlin and daughter, pendent voices. She makes no charges analyzed and traversed by thoughtful Voorhees, Dr. Almy, Mrs. Gillette and Mr. John Sta Mr. and Mrs. Field. Cor.

ples of the churches when the cause of over Sunday, the 29th inst., when he to our meetings frequently and the Lake Brady Camp-meeting.

C. E. Winans, the materializing medium, and A. Norman, a prominent

The truth and right has seemed to call for such action. In so doing we have, as was to be expected, touched the tender sensibilities of some whose charity doth Hall, on Sunday, August 5. Negotiamuch abound toward the cluster of the present at Army and Navy some of the principles we teach and the sensibilities of some whose charity doth Hall, on Sunday, August 5. Negotiamuch abound toward the clusters of our meetings frequently and the preachers have quit fighting us. In settings all the week, and his farewell fact, the church people are accepting sensibilities of some whose charity doth Hall, on Sunday, August 5. Negotiamuch abound toward the cluster of the present at Army and Navy some of the principles we teach and the sensibilities of some whose charity doth the cluster of the present at Army and Navy some of the principles we teach and the sensibilities of some whose charity doth the cluster of the present at Army and Navy some of the principles we teach and the sensibilities of some whose charity doth the cluster of the present at Army and Navy some of the principles we teach and the sensibilities of some whose charity doth the cluster of the present at Army and Navy some of the principles we teach and the sensibilities of some whose charity doth the cluster of the present at Army and Navy some of the principles we teach and the sensibilities of some whose charity doth the cluster of the present at Army and Navy some of the principles we teach and the sensibilities of some whose charity doth the sensibilities dium, and A. Norman, a prominent much abound toward the churches. Spiritualist of Marshalltown, lowa, They look upon our course as likely to hold a public seance at Maple Dell camp- wife and daughter (Mrs. Lizzie Miller) from which I have been a sufferer called upon us last week on their way to prejudice church people who might be meeting, Mantua, O., Saturday evening, the Clinton, Iowa, camp-meeting. They won to accept Spiritualism. So one on August 4th. do not bring a very favorable report the spirit side writes through Brother

Now, if a faith seems to us wrong, unnot over 50 of the number were listening just and hateful, we see no reason why to speakers on the rostrum. They re- we should feel "brotherly love" for it, port forty picnics booked for July. At but rather a rightcous dislike and averone picnic there were 2,000 Catholics who circulated around among the tents, frequenty making insulting remarks to mediums and whose presence for care and the same time it is proper to discriminate between persons and faiths following; at Hazlett Park, Mich., August 19th, and dates a protherly love for the unfortunate victorial ways. The same time it is proper to discriminate between persons and faiths following; at Hazlett Park, Mich., August 19th, and dates a protherly love for the unfortunate victorial ways. mediums, and whose presence for one tim of churchly miseducation. We can day is enough to so defile the camp that extend this feeling even to the poor

Highest Honors Given

To Dr. Price's at the World's Fair.

(Chicago Tribune.)

For leavening power, keeping qualion food products and the highest au- the close of the camp." magnet, is also in attendance and will tion as to which among the many bak-

Dr. H. Blunt, of Clinton, Iowa, clair-



Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

Mr. Pickering writes: "Mrs. Mary C. Lyman, inspirational spiritual speaker of the First Society of Spiritual Unity, who has been well known all over this country as a spiritual lecturer for more than twenty years, as the grandly-inconference, this feature will be one of spirits, may be engaged to deliver lecthe most instructive and entertaining of tures and addresses upon spiritual, patriotic and reformatory subjects, to perform marriages, and to attend funer-

Dewdrop writes: "The First Society of Spiritual Unity met at its Spiritual the largest audiences that have met at the most delightful features of our meeting. The fine music rendered in- person, if we read and interpret it creased the harmony of these gatherings.

> Frank T. Ripley was so much liked at Cincinnati, Ohio, two Sundays ago, that he is engaged for the month of September at that place, for the First Society of Spiritualists. Brother Ripley is making up his list for fall and winter. All societies wanting his services can address him in care of 2762 Broadway, Cleveland, Ohio.

Mrs. Annie Buchanan writes of the good work she has been doing in Nebraska. She gets independent slate-writing, and is very much pleased with messages still continue. She gets and support of all true workers in the

Mrs. H. S. Lake, regular speaker for the Cleveland People's Spiritual Alliance, will speak at Mt. Pleasant Park, following; at Lake George, August 26th and 28th. Permanent address: 143 Euclid Ave., Cleveland, O.

A. J. Champion, a prominent worker,

Mrs Ada Foye is drawing large audiences in Denver, Colorado, She is always a great attraction.

If Mabel L. Aber will send her address to 711 Oak street, Kansas City, Mo., she may hear something to her interest.

The Progressive Spiritual Society, meeting at 3120 Forest avenue, is desirous of communicating with speakers and mediums, with a view to future on-10 36th Place, Chicago, Ill.

Major Carpenter writes: "There has been a decision in the Supreme Court under the charter." of Brooklyn, N. Y., against compulsory vaccination. We hope there will be no more legal poisoning by inoculation. It is hopeful our little ones will be allowed to attend the schools we are taxed to support, without being made sick by the law." The Search Light, of San Francisco,

last Sunday there: "The lecture of cordial invitation to all speakers to send Moses Hull at Washington Hall last in their appointments to lecture, and Sunday evening was the last of his general movements, which will be read course for the Progressive Spiritualists. His subject, 'Divine Revelation; what it is and what it is not, was treated in an able manner and was forcibly exem plified by fact, argument and apt illustration. Revelations have been made to men in all ages, such as have been adapted to their conditions and needs. and revelations are made to us in this, our day, adapted to our conditions and understanding. Books are made by human agency, and all the revelations to man in former ages, including those of which we read in the Bible, have been made through and recorded by man, and have been modified more or less by the character or mental peculiarity of the medium through whom made. We should make due allowance for all these facts, and while seeing aud acknowledging God in all works of creation, as we study the laws of our being, we can better see and unfact that the speaker or her control is Temple, 85 South Sangamon street, on derstand the revelations of nature or of God to us, and learn the dictates of duty in our relations to the world and summer. Mrs. Mary C. Lyman made an our obligations to our fellow-men, platform appearance approaches the address in the afternoon on 'The Hu- Many of Mr. Hull's illustrations were man Statue the Higher Expression of drawn from incidents in his own ex-Nature's Art,' and in the morning a lecture upon 'The Occultism and Mysticism old philosophy and the antiquated of Ancient Egypt,' both of which were heresies of the past as absurd and rapidly card the Bible nor the revelations to

> aright we may learn much from its perance lecture. It seems to me there historical narratives and its spiritual lessons that may be beneficial and give us new strength and zeal in reading the revelations of modern science, especially as manifested through the mediumistic influence of the spirit realm. At the close of Mr. Hull's expressed the great satisfaction he had enjoyed in his intercourse with the people of this city and Oakland, and toped to hear of all moving forward in the future, as in the past, in the line of progress for personal good and the benefit of our fellow-men. President Moore read a resolution, which was for some time. Investigators seal the and Mrs. Hull for their valuable services slates, and put screws in them. but the and commending them to the confidence

being written by man and not by God, a

Chairman writes from Rochester, Ind.: "I want to say to the 40,000 readers of The Progressive Thinker that we have not employed a speaker Mr. John Slater, of San Francisco, the for the summer months, but the lyceum widely-known medium of international has been well attended, and those An Important Work.

H. D. Barrett is engaged in writing the life of Mrs. Cora L. V. Richmond, believe in needless acts or speech in anticity in the usually quiet Spiritual banks of the ba Emma J. Hanson is now located at return we will have another Sunday

of Lansing, Mich., writes: "I see by a private circles for communion with their late issue of THE PROGRESSIVE loved and lost ones. I wish to tell the THINKER a statement which would give world through your valuable paper of a the impression that our Temple had remarkable phenomenon that occurred closed until the first of September, among our French population recently. which is an error. Our new Temple is In a boarding-house four 'mediums' nearly completed, and as soon as it is, were developed with very strong powers, we will dedicate it. As there are those but they and their friends not being fawho will be at Haslett Park Camp- miliar with conducting a seance, wanted needs of this town. Mr. Montgomery meeting who are members of the Order, help from those more developed. I gave us two grand spiritual lectures ties, purity and general excellence the and others who would embrace the op-World's Fair Jury decided that Dr. portunity to join the Order, we shall that on the next Tuesday he would force ing, to a good and intelligent audience, a certain party, named John, who was a and he held their attention from begin-Price's Cream Baking Powder had no equal. On each of its claims it was awarded a first prize or diploma. All appointment, for the benefit of brothers the baking powders entered for prizes and sisters from abroad. We will soon were subjected to a most exhaustive examination, and the jury was the best equipped to make the decision of any Any one desiring further information good friends again. On Tuesday night, the blass of the segment the price of the segment the pric equipped to make the decision of any Any one desiring further information good release again.

On a constant to be decision of any Any one desiring further information good release again.

The blue land was the first time mean ability, and as it was the first time we ever had the pleasure of hearing him we ever had the pleasure of hearing him W. Wiley, chief chemist of the United for it by consulting Mrs. C. W. Ayers, opening into the seance-room. On open-lecture, we hope it will not be long unstates Department of Agriculture at secretary of the Lansing Spiritual Socilar to the seance-room. On open-lecture, we hope it will not be long unstates Department of Agriculture at secretary of the Lansing Spiritual Socilar to the seance-room. On open-lecture, we hope it will not be long unstates Department of Agriculture at secretary of the Lansing Spiritual Socilar to the seance-room. On open-lecture, we hope it will not be long unstates a coat, and barefooted, with his shoes its James Montgomery, 3414 Webster st., beside him on the floor. He was in a Omaha, Neb."

trance, and when brought out of it could

F. Corden W. not tell anything about how he got there. He lived three miles from the for fall and winter. Societies wishing ways a great attraction.

Mrs. Lora Holton Hursen is open for he was near his home. All the street his services, please address him a his home. All the street his services, please address him a doors were locked before the seance in his praise of Cassadaga camp.

IF. Corden White dropped in upon us fresh from the camp in Minnesota. Mr. White always makes a favorable impression with his striking platform tests. Where the control of the corden with the striking platform tests. Where the corden winds are considered to the corden with the corden winds. The corden winds are considered to the corden with the corden winds are considered to the corden with the corden winds. The corden winds are considered to the corden with nd we have no doubt he will meet a long time in this city, to the great with a cordial reception in the East, as satisfaction of those who have listened he has in the West. He and Mrs. to him, and we are sure he would please White started for Cassadaga Camp last any California audience. While in California he will receive his mail at Riverside. His address here is 125 S. Clark street, Chicago, Ill.

C. S. Richardson, of Toledo, O., writes: "The Spiritualist society of this city is progressing. A charter is being taken out and we hope soon to be a branch of the National Association gagements. All communications should be addressed to W. S. Hanson, secretary, 10 36th Place Chicago III their ranks and no head. as soon as officers have been elected

Mr. T. Hansen, one of the best mediums in Chicago, is now at Lake Brady, where she will remain during the camp. The tests given through her mediumship are very convincing, and she will, no doubt, be able to do as good a work in the East as she has in the

Cal., speaks as follows of Moses Hull's Mrs. Elizabeth Watkins, of Peters burg, Menard county, Ill., was called to Jacksonville, and while there, attended Mr. E. Major's materializing seance which was a grand success. - He is open for engagements at any time on easy terms. His address is 524 Epler street, Jacksonville, Ill.

H. M. H., of Lawrence, Kansas, writes: "The Lawrence, Kansas, Spiritualists are having a great revival through the inspiration of Mrs. Allen. She has worked up a new thought and convinced the people of spirit return. Mrs. A. is very much liked and commended for her zeal in the work. She has gone to Olathe, Kansas, and may return again soon. THE PROGRESSIVE THINKER is the only paper for our peo-

ple here." Mrs. W. A. M. writes from Florence Washington: "Being a reader of your valuable paper, I thought that perhaps an item from this little town of the far Northwest would be acceptable. The little handful of Spiritualists of this place have been feasting on the spiritual food given to us by that grand inspira-tional lecturer, P. C. Mills, of Edmonds, Wash. He is a man of noble principles and an able speaker; one who can draw and hold an audience wherever he may

go. He has been working for the cause of Spiritualism for twenty-seven years He was a welcome guest among friends here, and gave five lectures; one, which drew especial attention, was given on the principles of the A. P. A. He has promised to return to us in the near future, and give, among others, a temsuch noble, broad minds and intellects as are possessed by Mr. Mills are obliged to work at manual labor for a mere existence, when they are capable of doing so much good in the world, if they had an opportunity. I regret that the spiritual societies are not strong enough to keep such men in the lecture field, with a remuneration that would make them comfortable through life. I would not forget to mentiou that Mrs. Lamont, of Seattle, was here some time in April and gave two good inspirational lectures. In June, Paul A. Smith and wife spent about ten days with us, giv ing us a course of very fine lectures. They made hosts of friends here, and we are anticipating the pleasure of soon welcoming back the little blue boat that bears them to and fro along the Sound.'

Prof. D. C. Seymour writes: "I and my wife, Mrs. Dr. J. M. Seymour, have just finished a course of nine illustrated scientific and spiritualistic lectures in Port Angeles, Wash., and will go from there to the great Spiritualist camp-meeting at Catlin, near Kelso, Wash., beginning July 28. I will answer calls to lecture anywhere in the Northwest or the Pacific Coast where a hall or church can be secured, and expense of board, room, etc., free; that is all I ask; Dr. Seymour is a fine electric, magnetic physician and healer, clairvoyant, etc. Our lives and souls are in the mour has been in the work for nearly forty years. His mother was the first rostrum before a public audience in Chicago or Milwaukee nearly forty-five years ago, and was the celebrated medium who wrote on her arm with her finger the names of strangers, departed friends. It was the wonder of the day. All the old Spiritualists and sensations of Chicago will remember her."

some of the principles we teach and the ministers are using spiritualistic terms and expressions. Major Bitters and wife and daughter (Mrs. Lizzie Miller) will spend two weeks at the Clinton (lowa) camp-meeting, and after they return we will have another Sunday meeting at the river."

G. H. Brooks' address during August will be Haslett Park, Mich. His home address is No. 288 North Liberty street, Elgin, Ill. Mr. Brooks is chairman of Haslett Park camp-meeting, where he is a great favorite.

Captain Jack Abbott writes: "Spiritualistic terms agreat favorite.

Captain Jack Abbott writes: "Spiritualistic members holding private circles for communion with their members holding a private circ

J. H. U., of Arlington, Neb., writes:

"We have just been favored with a visit to our society from James Montgomery, of Omaha, to minister to the minister to

F. Corden White, the excellent plathis services, please address him at Lily Dale, N. Y. Mr. White is enthusiastic

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BLIND TOM AT HOME.

A Mysterious Child of Nature.

His Soul Melodiously Attuned, yet Regarded as an Imbecile.

A PETTED CHILD WITH A GRAND PIANO-A STALWART AFRICAN A GENIUS IN MUSIC.

To THE EDITOR:-Blind Tom, the musical prodigy, is a grand medium. In some respects an imbecile, yet his soul is full of turned his ear so that he could catch every music, and his execution on the piano is note of the feathered songster's melody, and he old-fashioned, marble-stooped dwelling that is Then he shut the windows and was seen no up our efforts for the establishment of a perof a sweet-toned piano floats softly from the harmony than the unwritten music that influence and beneficent character. Mr. Geo. interior of the old house, and mingles a de- poured from the tuneful throat of the little P. Colby, on whose land it is proposed to lolightful harmony with the dull hum of traffic bird. that so deftly touch the keys, and draw such monies of sound. Watched by a guardian, of a camp-meeting for the coming winter. In those of a strapping big negro, who sits at the whims and emotions of an eccentric personal many offers for lecturing engagements in leadtunate enough to have living quarters in the playhouse. Alternately petulant and cheer- sia county bank of DeLand; Mrs. S. B. Safhouses in Ninth street, whose back windows ful, like a child, he plays, when the inspira- ford, of Tarpon Springs, and Mrs. Cuscaden, look upon the rear porch of the old-fashioned tion moves him, with his captivating toy, the of Tampa, all of Florida, and Prof. H. D. dwelling, have a rare and delightful treat. sweet-toned grand piano, or gropes in a chase Barrett, of Lily Dale, N. Y.—who have con-The back windows of the old dwelling, reach- after the beautiful sunbeams, or drinks in sented to act as officers for the association, ing from the floor to the ceiling, are thrown with all the enthusiasm of a genius the varied and have expressed their interest in the moveand all the wondrous variety of melody that chimes or the harmonies of the human voice. to promote its success—we feel that we shall the negro draws from his grand piano floats Therefore, despite his afflictions, Blind Tom out upon the balmy air in waves of captivat- cannot but be intensely happy. ing sound.

the porch, and pace up and down like an imprisoned animal, beating his chest and moaning piteously. A railing that reaches above his waist completely cuts off egress to the little garden patch that blooms in the back yard. and he runs his hand along it as if he were trying to find a stairway to the garden.

"How are you, Tom? What's the matter?" someone who has been listening is sure to say when the musician makes such sudden ap powder in no time and are sucked up by the pearances on the porch. Their greeting is buttercups and daisies on the top of the graves; always cheery, for all the listeners know well that the big-chested negro is none other than at our friend's dinner in the shape of mutton; of our spirit-friends, have for so many years Blind Tom, the famous Ethiopian pianist.

ers and a dark flannel yachting shirt, bare- says, 'How nice.' But if we are not buried headed and uneasy. He behaves like an im- in a respectable way—if we tumble down Niprisoned bear, at times crouching on all fours agara, or sink into an Irish bog, or get lost in or dancing up and down in a mysterious deli- a coal-hole, or smothered in a sand-pit_the ure. When that was given up last winter rlum. He has worn a ridge on the flooring of earth takes care of us, and bitumenizes, or promenade to and fro. Music or harmonious we are as durable as rock itself; and then, if ever divert him from these capers on the to a museum, we may stand there and grin and secured lands lying on Colby and Spirit porch.

One Sunday recently the chimes in Grace grace as a mammoth or ichthyosaurus. church steeple on Broadway began to ring, and the echoes, softened by the distance they had world cremation instead of a Christian burial, traversed, struck Tom's ear with a sweet tin then dead bodies will not make "mineral" tinnabulation that reproduced note by note water for people to drink. the beautiful hymn, "Nearer, my God, to **Thee.** "

In an instant the giant ceased his tramp, on the porch, and, resting his hand on the railing, raised his eyes to the sky, and, turning his head in the direction of the chimes, stood would continue, he groped his way through ans. He says: the open window into the parlor, and scating "I have been hundreds of miles away from public park, making in all practically nearly himself at the piano, ran his fingers over the Mrs. Baldwin," he continued, "and have men 80 acres in one body devoted to the interests the it. keys in a sudden inspiration. What he played tally talked with her and she with me, and we of the association. Valuable orange lands allow, of the music of the chimes. Tom re. by correspondence and by friends. My wife ciation, Mr. T. J. Skidmore, of Cassadaga,

the porch, and listened in a curiously intent were talking about, without having known of heard of it." Mrs. E. J. Heuff, also one of way to the noise made by the flapping wings their existence before. We frequently get the active Cassadaga workers, where she owns of a flock of pigeons, whose cote is built impressions and mentally chat together in this a beautiful cottage, spent the winter here with against the wall of an adjoining house.

porch. The big negro leaned on his hand we hear each other's voice. We simply fix our all she can for the success of the camp, spendpartition again, withdrew it a second time. | indisposition."-St. Louis Republic. and began to stroke it and to ponder. He stood in this way stroking his hand for many moments. Then he looked up and smiled. It had dawned upon him at last that what he plaything.

For several days last week workmen were porch, and putting down a carpet on the worn | Sunday without a meeting, generally two. floor. During all this time Tom himself was invisible, and the neighbors, who enjoyed his has ordained as ministers of the gospel of capers and his piano playing, began to com- Spiritualism: A. B. Coonley, Mrs. Dr. Clark, ment anxiously upon his continued absence.

*I wonder where Tom can have gone to?" said one of the tenants of the Ninth street and, besides these four, Dr. and Mrs. J. B. flats as he sat in the sunshine.

tenant, "and I'll fetch him out."

"My Nelly's Blue Eyes," floating over to the full-fledged preachers? J. W. MARSHALL. porch. He played cleverly for several min- San Diego, Cal., July 16, 1894. utes without effect. Then there was a commotion in the parlor, the bolts of the big winpots that littered the porch; laid his big black Price in strong, board covers \$1. Cloth, book is well printed and illustrated; and sells Christian world is looked for. hands upon the freshly painted railing and \$1.50.

leaned over, with a smile lighting up his

dusky face, to catch the piccolo notes. When the ballad was finished he groped his way back to the piano, and, pressing his paint-smeared fingers to the keys, played the ballad himself and the high notes. Then he dived out on the porch again and waited anxiously for some more music from the piccolo player.

A bird flew into the garden while he waited, and, perching upon a branch that nodded near Tom, swelled its little throat in a sweet anthem to the sunshine and the balmy breezes. The negro's eyes again turned heavenward, and the black face lighted up with joy. Tom

Who can conceive a grander personality in Every once in a while the stalwart African some respects than this lowly African, born in will start up from his seat and rush out upon slavery, and now passing gradually down to Jus Tice. his grave?

Regarding Christian Burial.

In the course of one of Ruskin's letters he touches on the subject of Christian burial, apropos of a fossil child that had been found use. Many others are proposing to do likein the rock somewhere. He writes:

"When we are put into graves, and get and then the sheep eat us and we go to assist son, I wish to say that we who, with the advice or we are diluted with rain-water and so go For hours daily he tramps up and down the soaking through the earth till we come out in auspicious moment to arrive, feel the greatest porch in his slippered feet, clad in blue trous- mineral springs, and everybody drinks us and confidence in its final success. Our spirit the porch near the hand-rail by his restless carbonizes, or calcines, or chalcedonizes, until sounds seem to be the only influences that we have the luck to get picked up and put in came here by direction of their spirit-friends, out of the limestone with quite as good a

The hints of Ruskin are timely. Give the

Telepathy.

A STRANGE FACULTY OF THE HUMAN SOUL.

Prof. Baldwin says that during his travels, | lying on the aforesaid lakes, nearly 500 acres, like a statue, listening with rapt attention to when practicing telepathy or mental tele is owned by Spiritualists. Mr. Colby prothe melody. The echoes died away finally, graphy in connection with Mrs. Baldwin, he poses to donate 40 acres for the camp grounds. and, waiting some moments to hear if they almost took the breath out of the East Indi- and another 40 acres, about one-half of which

Ordinations at San Diego, Cal.

ciety of San Diego, since its re-organization in east coast, twenty miles distant, where oysters. felt was sunshine. He held both hands aloft May, 1892, while not having realized the full fishing, boating and sea-bathing are among and groped in the air until he discovered that measure of the writer's optimistic ideal, has the attractions. No other inland town in he was standing in the rays of the sun. He made for itself a record of which it may feel Florida enjoys such facilities for excursions to bearing upon or related to our present and remained on the spot motionless, and laughed a pardonable pride, and may justly merit con- the Atlantic coast. Lake Helen is justly celwith the glee of a child who had found a new gratulations and good thoughts from other so- ebrated as a health resort and for its oranges cieties. This is not saying that our sea has and other semi-tropical fruits. at all times been entirely smooth, but our busy painting the railing and portions of the barque has been kept steadily sailing; not one

Chartered under our State law, the society Mrs. Charlotte M. Johnston, and, next Sundress by a noble, womanly woman. It should day, Mrs. Mary P. Morrill will be ordained; Elliott, of this city, were ordained last year "Give me that piccolo," exclaimed a fellow in San Francisco. All these are our home Price, 10 cents. mediums, and we have several others that are The last speaker raised the piccolo to his nearly ripe for the honor. What society can lips and sent the notes of the pretty ballad, show a better record than this even half-dozen

Old Testament Stories comically illus-

ANOTHER PROJECT.

Florida Camp-Meetings.

While the brilliant and entertaining programmes of the numerous Northern summer camps are attracting the attention of those who believe in the divine mission of Spiritual ism, the workers interested in establishing winter camps in Florida are not idle or indifferent to the situation. The winter visitors are gone, and with them such Florida residents as desire and can afford so expensive a vacation, while still others have sought the seaside resorts on the Florida coasts, till our summer grand indeed. The New York Sun gives an drank it in as one would take a draught of population is probably not more than one-half account of this remarkable character, setting delicious wine. When the song ceased he of what it is in mid-winter. Such a state of forth that in old-fashioned St. Mark's Place, went back to his piano and reproduced the affairs is not favorable for summer work here just east of the bustling Bowery, stands an notes with a fidelity that was marvelous. in Florida, yet there is no thought of giving a marked spot in that noisy quarter of the more that day on the porch. He had made up manent camp on Colby Lake, near Lake Heltown. At varying intervals daily the music his mind that he would not hear any sweeter en, that shall be National in its far reaching cate the camp, is filling engagements at Northin the populous thoroughfare. Men and Day by day passes thus in the old-fashioned ern camps, where his time will be occupied women hurrying to and fro in the street stop house, with the afflicted musician awaiting the till near October, when he expects to return to often and listen to the strains. The fingers new delights that come from unexpected har. Florida, and give his attention to the interests wondrous symphonies from the instrument are freed of all care, and giving himself up to the order to do this he has been obliged to refuse piano in the spacious back parlor, and for ity, this strangely inspired black genius lives ing Northern cities. With G. W. Lewton, of hours, sometimes, those residents who are for- for all the world like some petted child in a Forest City; F. E. Bond, eashier of the Voluopen to the June breezes, and the sunshine, melodies of singing birds, or tintinnabulating ment and willingness to do all in their power have a substantial and trustworthy executive board that may well command respect and confidence.

Mr. E. A. Kniskern, of St. Augustine, Florida, an earnest Spiritualist and friend of the camp, informs me that he intends in the near future to make his home here, going into business as a florist and nurseryman, E. A Marsh, of Oak Hill, Florida, intends to build a cottage on the camp grounds for his own To the many friends who have written let

what people call 'Christian burial,' we go to ters of inquiry or encouragement, or expressed a desire to join our movement and build cottages for their own use during the winter seabeen planning this camp, and waiting for the friends advised us to wait till the result of the DeLeon Springs experiment should be determined, which, they assured us, would be a failthey urged immediate action. While this region was nearly an unbroken

wilderness, Mr. Colby and Mr. T. D. Giddings Lakes for the purpose of establishing an educational and Spiritualist. association. Afterward the writer came with his family, being urged to do so by his spirit guides. At an connecting the tract of land owned by Messrs.

Colby and Giddings. Spiritualists interested in the success of the camp have secured other tracts of land, till now all the desirable land lying on the aforesaid lakes, nearly 500 acres.

College in the universe, for ne knows it, and that settles it. Ingersoll simply says, "I don't know," but Wettstein has later and fuller accounts, amounting to positive knowledge, which must be a great consolation to lying on the aforesaid lakes, nearly 500 acres.

College in the universe, for ne knows it, edition, 25 cents.

College it. Ingersoll simply says, "I don't know," but Wettstein has later and fuller accounts, amounting to positive knowledge accounts, amounting to positive knowledge.

College it. Ingersoll simply says, "I don't know," but Wettstein has later and fuller accounts, amounting to positive knowledges, which must be a great consolation to lying on the aforesaid lakes, nearly 500 acres. tracts of land, till now all the desirable land lying on the aforesaid lakes nearly 500 cores lies in Colby Lake, he wishes reserved for a was an imitation, as perfect as the piano would have verified the accuracy of the conversation lying near have also been offered to the assopeated the same stirring imitation when a little was in Calcutta once and I was six hundred N. Y., who, with Mrs. Skidmore, spent the later the chimes again rang out upon the June miles away. I talked with her. I saw her in last winter here, made the remark that "there the street with a lady and gentleman and after- may be a more levely spot in Florida for a Then he rose from the piano, went out on ward wrote her who they were and what they camp, but if there is, I have never seen it or way. These impressions do not last more the Skidmores, and she and Mrs. S. a part of The sun meantime rose so that its hot rays than fifteen or twenty minutes and can be sat the previous season. They were delighted broke past the shade of a tree in the garden isfactorily explained. It is solely a mental with the location and Mrs. Huff proposes to and beat against the side partition of the operation. We do not speak nor imagine that build a cottage of her own here, and will do against the partition. He withdrew it the mo- minds on each other and converse. Sometimes ing the summers at Cassadaga and winters at ment he felt the heat. The sensation seemed the expressions are very short and the im- Lake Helen. Parties at Lily Dale desiring into puzzle him. for he placed his hand on the pressions cloudy. This, however, is due to formation as to the location are referred to Mrs. Huff. Mr. and Mrs. Skidmore, or Prof. Barrett. We have promise of assistance from railroad companies interested. Lake Helen G. W. WEBSTER. Lake Helen, Fla.

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When the trusting spirit waits, With all its conscious being, By heaven's golden gates— Waits with an earnest longing, For the fiat that shall roll Those gates on their shining hinges Back for the passing soul?

Nay, this cannot be dying, Though the earthly senses fail: For the soul leans out to listen And it hears a welcome hail Across the solemn gloaming-Those sounds the echos thrill-Are the voices of the loved ones Whose mortal lips are still!

What though the strength is failing, And the eyes forget to see; Yet hearts respond forever To that deathless melody, The melody that's thrilling The vibrant heart-cords o'er-The voices of the risen-

Ah, can you call it dying When love that wakens here Refuses to be vanquished By the casket and the bier? When the last hand-clasp is given With a lingering sweet caress, And the last faint words are spoken With a yearning tenderness?

From some fair celestial shore!

Aye, mortals call it dying, Because the hands unclasp. And the words grow hushed and silent On the pale cold lips at last; And because our eyes are dimming With the tears we cannot stay, We cease to watch the Spirit, As it passes on its way!

But the outward-bound are halting For a moment by the shore. Where the boatman pale is waiting With the silent, dipping far, And his gaze is backward turning From the glory he hath seen, With an earnest to reveal it To the weepers here, I ween!

It's the sending of a message From the silent river's side. That is broken by the passage Or the ebbing of the tide; It may only be the glinting Of the glory in the eyes; Or the lifting of the pale hands In a gesture of surprise!

But the glimpses of the gloaming, With their faint, uncertain gleam, Will grow and grow together Like the fragments of a drcam;

Shall forget the tears they shed,
And shall learn to know their loved ones,
Through all changes, are not dead.
Rockport, Mich. Mrs. M. J. Kutz.

Lives in the Basement.

To the Editors.—In your issue of July 21 is an article by Bro. Westbrook, criticising one of great length, written by Otto Wettstein, which appeared in the Investigator some time ago, in which Bro. Wettstein shows to his entire satisfaction that no spiritual life exists anywhere in the universe, for he knows it, and that settles it. Ingersoll simply says, "I don't know," but. Westfatein bea. Land on the lowest page of the light and solace of every sorrowing the lowest page of the light and solace of every sorrowing the lowest page of the light and solace of every sorrowing the lowest page of the light and solace of every sorrowing the lowest page of the light and solace of every sorrowing the lowest page of the light and solace of every sorrowing the lowest page of the light and solace of every sorrowing the lowest page of the light and solace of every sorrowing the lowest page of the light and solace of every sorrowing the lowest page of the light and solace of every sorrowing the lowest page of the light and solace of every sorrowing the lowest page of the light and solace of every sorrowing the lowest page of the light and solace of every sorrowing the lowest page of the light and solace of every sorrowing the lowest page of the light and solace of every sorrowing the lowest page of the light and solace of every sorrowing the light and solace of every sorrowing the lowest page of the light and solace of every sorrowing the light and solace of every sorrowing the lowest page of the light and solace of every sorrowing the lowest page of the light and solace of every sorrowing and a believe that the light and solace of every sorrowing the l expense of several thousand dollars he purchased a valuable 80-acre lot, one-half mile south of the Lake Helen railroad depot, and ists anywhere in the universe, for he knows it,

> The writer has met one other man who has attained to a similar dizzy height of knowledge, asserting that he knew there could be no life outside of the physical organism, so when two men know a thing that ought to set-

A "liberal" may be very tolerant and liberal, or he may be the veriest bigot in the world and not know it. Some phrenologists ascribe to man an organ called "spirituality," located in the upper portion of the brain; and now I would say to Bro. Westbrook that in the cases under review, this organ may be lving dormant and undeveloped, but will yet bloom forth in all its beauty, when the man will leave the basement of his house and occupy the upper rooms, and enjoy the air and cupy the upper rooms, and enjoy the air and A manual with directions for the organization and manages unshine of life, and become less sure that he indespensible. Price is cents. understands all the laws and possibilities of the universe. O. W. BARNARD.

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I wish to applaud Prof. Lockwood for his able article of July 7th. The personal god idea has long held the minds of men in the leads so many Spiritualists into aping old theleads so many Spiritualists in slavery of superstition, and that is now what don't move with it will get left with their \$2.00. J. W: PORTER.

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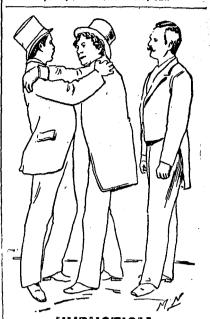
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god. And, as if in rebuke, Homer again sense of justice. The pernicious effects of may place himself within it again. Bays:

"Ungracious gods! with spite and envy cursedl

Still to your own ethereal race the worstl Ye envy mortals and immortal joy, And love, the only sweet of life, destroy."

The leading Christian theologians know, only too well, that on this tale of the fall of that, if this is not true, the need of a special evil. Bavior becomes dim and uncertain. Science has proved, where the reason of man doubted, pease and save mankind from the wrath of the that this story is untrue, a mere bungling fable, and fit only for the minds and age for which it was intended. That this should become necessary, is not complimentary to the intelligence of the Nineteenth Century. It is positively amusing to see the frantic efforts of some of these fossilized individuals in their cal devil, has forced many to the conclusion endeavors to prove that they have not that they were merely being acted upon by the period. When will the reason of man be free, the verdict," says Spencer. You cannot, standing forth in her resplendent beauty, in after willfully doing a wrong act, by remove tolerant of error?

man from perfection, reason, history and sci- effect are not considered in this scheme. ence tell that man is, by his very constitution | A qualified conservatism should be exerand the nature of things, ever tending upward cised in regard to all "rules" laid down a these impeding barnacles of "original sin," under which she has been almost stifled, real altruistic principles. supremacy.

a feeling of misery in having violated it.

act done under a direct command is done creasing his pleasure; by depriving him of the through fear of the consequence if left un same self-sacrifice toward you, you deprive done; and an act prompted by the offer of a littm of the desirable state of feeling at which promised reward or compensation has all the you are siming. elements of a trade; and in neither case has | "One thing thou lackest. Sell all that thou love been appealed to, nor is there a sem- hast, and distribute unto the poor, and thou

blance of virtue in either. ual, as well as one possessed of intelligence purchaser from obtaining "eternal life," which in its highest forms, a real improvement of the other would gain by accepting and using his condition is pleasurable and happifying, the proceeds of the sale, or the property so and paves the way to further improvement, sold, they would gain "eternal damnation, And if actuated by a fellow-feeling to aid "It is more blessed to give than to receive." and assist a struggling, though less fortunate places the former, or both, in the realms of fellowman, although at a sacrifice to himself, absurdity; for the recipient would be deharred these acts are no less good when done by the from the blessed state which the giver, self-"sinner" than when done by a "saint." But ishly taking advantage of the other's condiif actuated by a threat of eternal punishment tion, is aiming to attain. in the omission, you at once rob the act of all Are these inferences, too, denied? Then virtue, destroy this spontaneous sympathy the implication is that by gaining blessedand love for his fellowman that would natur- ness and salvation for yourself you must level of a galley-slave or a hired menial.

world for ages. Mankind, on the one hand, be raised into the realms of bliss, although has suffered untold misery in very fear of aided by stepping on a brother prostrated by these terrible things, and, on the other, has yourself. If you give "all to the poor," you supped the dregs of the foulest degradation in cannot gain the latter blessed state, by virtue theer defiance of it, or in hopes to gather all of your poverty, but are in such a position should take effect, with the hope, possibly, your wants. This only shows the importance that they might in some way evade it, or that of jealously guarding any approach to the im-It might be untrue. This idea of delaying re- position of a "set of rules" for your guidwards and punishments until after death, has ance. their imaginary devil. 🕡

have succeeded only in sinning against themeither heat or cold may become an evil to me, selves and their fellowman. This artificial law it not properly blended.

more than he is justly entitled to, suffers an manifestations of nature, is but the nursery and the consequences, there is injustice.

this teaching are obvious.

a fellowman he has doubly sinned; that sin the true and reasonable motive in all conduct. wounds the soul, which time and labor alone man is predicated the whole theory of their can heal, and places one more obstruction in religion, and without it the whole structure the path of his progression—then alone will must go the way of its foundation. They see there be hope that he will be restrained from

> This idea that one god must be killed to apother more powerful one, becomes the merest A Poetical View of the Situation. drivel when taken seriously.

This cruel deception, that man can become absolved from sin for the asking through this mythical martyr-god, and that this sin was caused by the intrigues of a still more mythibeen teaching that which is untrue; and Christwo opposing forces and were in no way retians are now admonished to pronounce d-a-y sponsible. 'Changing the venue cannot alter ing it to another, change the effect on your In opposition to this story of the fall of self or others. However, natural cause and

toward an ideal state of life, notwithstanding priori for our guidance, and prove their real worth before accepting and acting upon them. "predestination," and their almost fatal Let us examine a few of what, to some, are effects. Up through this mess of rubbish, yet considered as law, and others retain as

son is arousing herself and comes to assert her with the others as yea would they should do unto you," is certainly ennobling when the The pernicious effects of this gigantic sys act is done, and will bring to both a pleasure tem of artificial law, in which its best trained immeasurable. But we must not fall to worscholars find nothing but discord, and which shiping the rule. The rule, nor its formunone exactly understand, is positively as- lizer, must not be given the credit. The act, tounding; and because of this want of har- alone, and its pleasing results, suggested and mony in what is termed "the basis of all was the progenitor of the rule-not the rule morals," there is a consequent discord between the act. The principle was acted upon and its adherents. And yet, when these same in found good before the rule could be formudividuals are forced to give an answer, they lated. Furthermore, it has limits. When I are obliged to confess that that act is good or see a fellowman is suffering the effects of conevil which immediately conduces to human ditions over which he had, or has, no control, well-being or human ill-being. But the recog- and I am enjoying a more favorable one. nition of this truth is vague and indefinite as there arises a consciousness of pain in me, , yet, and they still seek to defend the necessity caused by witnessing pain in the other, and it of a "revealed" law for the moral government will certainly bring its results to both, for me of mankind; still strive to show that mankind to alleviate, and efface if possible, this excess should observe this law because of the ulti- of evil. But if, extended beyond an equality mate rewards and punishments promised, and of opportunity or condition obtained, there is imply that in the absence of it we would not an excess of pain over pleasure in me, it know what was right and what wrong; that in would cease to be a virtue and become a sys-'the nature of things, our actions have not this tem of trading duties. Is this denied? Then or that kinds of effects, and make no impress- you imply that an excess of pain over pleasure on our consciousness whatever, other than in me is the ultimate end to be attained. And a feeling of security in having observed it, or if such is the case, then you would be instrumental in bringing your fellow into the unde-Let it be laid down as indisputable that an sirable state by mitigating his pain and in-

shalt have treasure in heaven," again would To the most ignorant or degraded individ- deprive the recipient of this bounty, and the

ally arise and impel, and reduce him to the damn others; that it is good for you, but undesirable for another. And that this base An "iron law" has been the curse of the selfishness would be rewarded, and you would the fancied sweets possible before retribution that another may gain it by ministering to

cost mankind more than we dare imagine. Again, there are those who hold that pain "Lay all your sins on Jesus" has been the all and misery are discord, and that pleasure and luring cry of Christians for eighteen centuries, happiness is to be in harmony with the laws as if that very humble individual could carry of nature. But the error is palpable. The all the damnable infamy of mankind which laws which govern each are harmonious and this false idea has, to a great' extent, gener-liminatable; the logic is as strict between ated. They would make a greater pack-mule cause and effect in the one case as in the of that poor Nazarene than Brother Bach's other. Pain and misery are suffered under Spiritual lecturer. This is, indeed, a remark- an erroneous conception of that which is inimable exhibition of love on the part of Chris- ical to happiness. Extended exposure to the tians and their home-made god! A happier chilling blasts of winter results in pain, and, ldea would have been to have laid it all on to alleviate this, I must provide shelter and warmth. But the conditions and laws which Perverse mankind! Indeed, in trying to produce a chill are as harmonious as those evade a self-imposed law some have suffered which produce a feeling of warmth. The unbearable misery, and others have blackened difference lies in the former being inimical to their souls in the slums of infamy, and all my pleasure and happiness. And further,

has been taught so long that man has come to think himself much ill-used. And justly so. natural state of the mind of man: Step on Whose suffers more than the natural consecutive this thorn and suffer, is the experience of man quences of his acts, is injured in the excess, to guide him to that which brings the former. But we must not stop here: Whoso receives This earth-life, with our experiences with the

injustice, by being placed in a false position, of the soul—the morning of life. Truly, the and consequent uneasiness. Where there is soul can only grow and expand in the eleno natural and just connection between the act ments and conditions which bring happiness. Furnish these and the results will follow as The mysterious forgiveness of sins by this sure as a stone unsupported will fall to the Jewish deity is another engaging fatality. If ground, and the converse. Good actions fer a man could be forgiven in this manner after licitate, aggrandize; wrong actions dwarf and deliberately and maliciously committing a debilitate. The former add and multiply, the wicked deed, it would be the greatest calamity latter subtract. The attractive influence of that could be fall him and others. If no other these effects of right conduct is only exerconsequences were to result, other than the cised with effect within a certain radius. Prelittle time it takes to ask this god's par- natal influences, his environments when forced don for the offense, and the threat of a dis- into existence, or, under a false conception of So sang the immortal bard of Greece, while tant and artificial punishment in the absence the nature of things, man may place himself the coarse, ignorant and material Jews were of a request for pardon, it is small bar to its beyond this prescribed radius and wallow in writing the stupid story of the genesis, the repetition. It might show the extent of his the mire of degradation. Nevertheless, its fall of man and the consequent curse of their faith, but it would also show his lack of a power exists, and by an exercise of the will he

Our conduct should be prompted by the When this base fear is obliterated, and man same motives which actuate one when about learns that there is nothing more dangerous to to come in contact with a hot stove. Beware! fear than himself; when he learns that he There is pain in the contact: Or, when already alone must explate his evil deeds: that when in contact therewith—act! or the pain will in- A Liberal-Minded Presbyterian Inhe sins, it is against himself, and he must an- crease. Mitigating pain and increasing pleasswer to himself; that when he willfully injures ure, either in self or others, or both, should be S. J. WHITE.

LAKE BRADY.

O. were you ne'er at Brady, Lake Brady, smooth and still, Shore girted 'round by woodlands, By valley, mead and hill, Whose placid, purpling waters Breathe out their breath of life, Till souls are calmed and quiet, Because with love arife?

Breathed you ne'er the fragrance Of flowers that bloom about, To kiss the feet of strangers Who wander in and out,-That spring among tall grasses, And with the trailing vine, That winds for passing pilgrims And paths of pleasure twine?

O, thought you ne'er of Heaven, In calm of eventide, While borne upon its bosom To shore of other side? How like in time we're sailing Across the lapse of years, Sometimes through scenes of gladness, Sometimes through doubts and fears.

And whilst upon its waters With dipping of the oar, Thought you not of loved ones You knew in days of yore? And saw you not their faces In gleam of moonbeams light, Till time that's past seemed present And all you loved shone bright?

O, when the moon was floating In summer's evening sky, And when the stars were twinkling 'Mong fleeting cloudlets high, Reflecting their own brightness Upon its slumb'ring breast, Then found you not sweet comfort, Enjoyed you not its rest?

Its fair expanse flecked over With bonny boats, not few, Gliding among the star smiles And moon's own image true, Seems like, indeed, the ocean Where life barques sail to shore, To meet with long-lost loved ones, Ne'er to be parted more.

And as the deep is opened To trail our wake behind, So life-barques oft are guided, And paths of ocean find, To show them where is Heaven, And where no shoals are found, That souls need not be stranded On error's hidden ground.

Ofttimes, when souls are sorrowed, 'Tis bliss to be alone And listen to the voices That come in silent tone, As faint as moonbeams glimmer Upon the lake's soft sheen, And tinting time gives color To bursting verdure green.

Love you not to wander 'Neath forest-shading leaves, Or rest beneath a bower That woodbine-twining weaves, Upon a moss-grown hassock, In cool and calm alone, To be in close communion With soul that is your own?

.Where Heaven's skies are clear, For 'tis the happy season Of all the changing year, And go at eve arowing Out on its smiling blue, Across its parting waters Where blossoms bloom in dew.

Then visit now Lake Brady,

The waiting winds are sighing Upon her deep'ning hue, To waken up her voices And waft their thoughts to you. Hear you not the ripples A-laughing on the sand, Lisping loving greetings All along the strand?

O, peaceful wave, now mirrored In quiet lies the skies Upon thy blessed bosom. As daylight softly dies,— The pale, soft moonmist lingers Where rosy tints of day In robes of rising splendor At hour of morning lay.

The forms of wood and hillside, Of lights and floating bost, Lie shadowed in the night-time With clouds that wond'ring float

Reflected and refracted From sky that bends above. Like symbol souls of dear ones O'er guiding with their love.

And as I wait, awatching, Some boats that pass me by, Some drifting into shadows That 'round are lying nigh, While echo sweet notes, wafted In silent evining air. I hear the angels singing

The song they sing re-echoes In cadence o'er my heart, "Our time bears no lifeboats That will forever part:

And peace lies ev'rywhere.

Moonlight never wanders, But is led by Nature's hand. So parted barques will sometime Reach home in Heavenland." ALMA REYNOLDS FOX.

vestigates Spiritualism.

To THE EDITOR:-Thinking it might be of interest to the public to know how a liberalminded Presbyterian became a believer in spirit return, and communication, I write this. After having several sittings with Mr. A. Campbell, the wonderful spirit artist, also with Mrs. L. Bangs, the slate-writer, and having attended seances held by Mrs. Jennie Moore, Mrs. Reynolds and others, there yet remained a serious doubt which could be removed only by such phenomena being done in my own house, and under conditions which I considered reasonable and proper. After considerable correspondence I was successful in getting Mrs. Mabel Aber, the materializing medium, to give us a series of seances, which, beyond all reasonable doubt, not only gave evidence of her possessing strong mediumistic power, but also unquestionable evidence of the truth of immortality and spirit return.

I desire for the sake of truth (the most saored duty) to give to the public something of what occurred during these seances.

On the night of May 3 we had a circle of about forty, and as Dr. Blackman, the cabinet control, said, about seven as improper persons were there as could be got; improper on account of the bold and positive skepticism which made the last seance a weak one. At circle held on the night of the 4th of May we had about twenty-five true friends present, and we had harmony, and my doubt received its final blow. Before the medium was fully entranced, and while sitting in the circle, three spirits came out of the cabinet and greeted us. About five minutes after Mrs. Aber was fully entranced, the curtains were opened and we plainly saw the medium and a spirit standing on each side. Shortly after this the medium was led out by a very beautiful and well-formed spirit, who delivered a message to one of our prominent citizens-Judge W. This test, seeing spirits and the medium at the same time, I think ought to convince any honest person, especially if they see it in their own room and under exacting conditions, as in this case. After this came hebeautiful materialized form of Hypatia, the martyr of Alexandria, whose history, I doubt not, you are familiar with. This was, indeed, a beautiful sight, so much so that I, who have seen and studied many of the art treasures of Europe and this country, can truthfully say that never have I seen such beauty, grace and delicacy.

In addition to these rare eights were the meetings of mortal and spirit friends, who rejoiced to again see their beloved ones. I saw and spoke to a sister and brother. Many other wonderful things occurred: A large piano was lifted from the floor and let down with a jar, by a Hindoo spirit; a spirit materialized in the center of the room, about ten feet from the cabinet, and walked to us and blessed us, giving us words of cheer and comfort, and then disappeared as if going through the floor.

I will not take space in telling all that was seen, but I, as well as others, saw enough to make us life-long friends of the sublime truth of Spiritualism, which has been so wickedly kept from the world by selfish and unholy persons who, while knowing the truth, slander it by declaring it to be of the devil, as did those who accused the immortal Nazarene of casting out devils by the power of the devil. I believe that the truth cannot always be subverted. I expect to do what I can to let my fellows know that if a man die he shall live R. C. SMITH. again.

Jacksonville, Ill.

THE LYCEUM GUIDE.

The eminent author and musician, Carlysle Petersilea, thus writes from Los Angeles, California: "I have carefully examined the Lyceum Guide, and congratulate you upon producing a work which in all respects seems to completely fill the manifold requirements of lyceum and society spiritual work. It will give me unqualified pleasure to urge upon the society of which I am president the importance of procuring a number of books."

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CHAPTER I.
The Bible and the Priest of Rome.
CHAPTER I.
My first School-days at St. Thomas—The Monk and
Collbacy.

The Confession of Children

CHAPTER IV,
The Shepherd whipped by his Sheen CHAPTEB V.
The Priest, Purgetory, and the poor Widow's Cow. CHAPTER VI.

CHAPTER VII.

Preparation for the First Communion—Initiation to
. Idolatry. The First Communion.

The First Communion.

CHAPTER IX.
Intellectual Education in the Roman Catholic College,

Moral and Religious Instruction in the Roman Catho-lic Colleges. CHAPTER XI,
Protestant Children in the Convents and Nunneries of
Rome.

Protestant Children in the Convents and Nunneries of Rome.

CHAPTER XII.

Rome and Education—Why does the Church of Rome hate the Common Schools of the United States, and want to destroy them?—Why does she object to the reading of the Bible in the Schools?

CHAPTER XII.

Theology of the Church of Rome: its Anti-Social and Anti-Christian Character.

CHAPTER XIV.

The Vow of Celibase.

CHAPTER XV.

The Impurities of the Theology of Rome.

CHAPTER XVI.

The Priest of Rome and the Holy Fathers; or, how I swore to give up the Word of God to follow the word of Men.

CHAPTER XVII.

The Roman Catholic Priesthood, or Ancient and Modern idolary.

CHAPTER XVIII.

Iline Consequences of the Jogma of Transubstantiation—The old Pagenism under a Christian near.

CHAPTER XIX.

CHAPTER XIX.

CHAPTER XIX.

CHAPTER XIX.

Papinesu and the fact Charles, Rivierre Boyer.

CHAPTER XX.

Vicarage, and Life at St. Charles, Rivierre Boyer.

CHAPTER XX.

Papineau and the Patriots in 1833—The hurning of "Le Canadien" by the Carac of St. Charles.

CHAPTER XXI.

Grand Dinner of the Priests—The Maniac Sister of Rev. Mr. Perras.

CHAPTER XXII.

Jam appointed Vicar of the Curate of Charlesbourgh—The Piety, Lives and Deaths of Fathers Bedard and Perras.

The Cholera Morbus of 1834—Admirable courage and acti-denui of the Priests of itome during the cpt-denui.

acir-denial of the Priests of Romo during the epidemic.

CHAPTER XXIV.

I am named a Vicar of St. Roch, Quebec City—The Rev. Mr. Tetu—Tertullian—General Cargo—The Beal Skins.

CHAPTER XXV.

Simony—Strange and sacrilegious traffic in the so-called Body and Blood of Christ—Enormous sums of Money insde by the sale of Masses—The Society of Three Masses abolished and the Society of one Mass catablished.

CHAPTER XXVI.

Continuation of the trade in Masses.

CHAPTER XXVII.

CHAPTER XXVII.

Quebec Marine Hespital—The first time I carried the
"Bon Dleu" (the wafer god) in my yest pocket
—The Grand Oyster Boiree at Mr. Buteau's—The
Rev.L. Parent and the "Bon Dieu" at the Oyster
Soiree.

We have not space in this notice of Father had childlen's work to give the heads of all the Chapters, those onlitted are of negocial value. The following, 1111 however, are of thrilling interest: CHAPTER LIV.
The Abomination of Auricular Confession.

CHAPTER LV.
The Ecclesiastical Retreat—Conduct of the Priests
—The Bishop Forbids Me to Distribute the Bible.

—The Bishop Forbids Me to Distribute the Bible.

CHAPTER LVI.

Public Acts of Simony—Thefts and Brigandage of Bishop O'liegan—General Cry of Indignation—I determine to resist him to his face—He employs Mr. Spink again to send me to Gaol, and he falis—Drags me as a Prisoner to Urbana in the Spring of 1856 and falis again—Abraham Lincoin defends me—My dear Bible becomes more than ever my Light and my Counseior.

CHAPTER LVII.

Bishop O'Regan sells the Parsonage of the French Canadians of Chicago, pockets the money, and turns them out when they come to compilan—He determines to turn me out of my Colony and send me to Kahokia—He forgets it next day and publishes that he has interdicted me—My People send a Deputation to the Bishop—His Abswers—The Sham Excommunication by three drunken Priests.

Sham Excommunication by three drunken Priests.

CHAPTER LVIII.

Mireas from my People, asking me to remain—I am again dragged as a prisoner by the Sheriff to Urbana—Abraham Lincolu's anxiety about the issue of the Prosecution—My Distress—The Rescue—Miss Philomena Mofiat sent by God to save me—Le:
Belie's Confession and Distress—My Innocence acknowledged—Noble Words and Conduct of Abraham Lincolu—The Oath of Miss Philomena Mofiat.

CHAPTER LIX.

A moment of Interruption in the Thread of my "Fifty Years in the Church of Rome," to see how my sad Previsions about my defender, Abraham Lincolu, were to be realized—Rome the Implacable Enemy of the United States.

CHAPTER LX.

were to be realized—Rome the Implacable Enemy of the United States.

CHAPTER LX.

The Fundamental Principles of the Constitution of the 1111 United Bates drawn from the Gospel of Christ—My first visit to Abraham Thecoln to ware him of the Plots I knew against his Life—The Priests circulate the news that Lifecon was born in the Church of Rome—Letter of the Pope to Jeff Davis—My last visit to the President—Ills admirable reference to Moses—His willingness to die for his Nation's Bake.

CHAPTER LXI.

Abraham Lincoln a true man of God, and a true Disciple of the Gospel—The Assassination by Booth—The tool of the Priests—John Burratt's bouse—The Rendezvous and Dwelling Place of the Priests—John Burratt's bouse—for Rendezvous and Dwelling Place of the Priests—John Surratt's bouse—for Rendezvous and Dwelling Place of the Priests—John Surratt's bouse—for the contracted by the Priebis after the murder of Lincoln—The Assassination of Lincoln known and published in the town three hours before its occurrence.

CHAPTER LXII.

Deputation of two Priests seut by the People and the Bishops of Canada to persuade us to submit to the will of the Bishop—The Deputies acknowledge publicly that the Bishop is wrong and that we are right—for peace aske, I consent to withdraw from the contest on certain conditions accepted by the Deputies—One of the Deputies—One of the Deputies—true and betrays us, to be put at the head of any Colony—My last luterview with him and Mr. Brassard.

CHAPTER LXIII.

Brassard.

CHAPTER LXIII.

Mr. Desaululer is named Vicer General of Chicago to crush us-Our People more united than ever to defend their rights—Letters of the Bishops of Montreal against me, and my answer—Mr. Brassard forced, against his conscience, to condemn us—My answer to Mr. Brassard—He writes to beg my pardon.

pardon.

CHAPTER LXIV.

I write to the Pope Pius IX, and to Napoleon, Emperor of France, and send them the Legal and Public Documents proving the bad conduct of Bishop O'Regan—Grand Vicar Dunn sent to tell me of my victory at Rome, and the obd of our trouble—I go to Dubuque to ofter my submission to the Bishop—The peace scaled and publicly proclaimed b Grand Vicar Dunn the 28th of March, 1955.

Bxcellent testimoulai from my bishop—My Retreat
—Grand Vicar Saurin and his assistant. Rev. M
Granger—Grand Vicar Dunu writes me about the
new storm propared by the Jesuitz—Vision—Christ
offers Himself as a Gift—I am forgiven, rich, happy
and saved—Back to my people.

ouers miniscit as a wint—I am longiven, rich, happy and saved—Back to my people.

CHAPTER LXVI.

The Solemn Responsibilities of my New Position—We give up the name of Roman Catholic to call ourselves Christian Catholics—Dismay of the Roman Catholic Bishope—My Lord Duggan, Coadjutor of St. Louis, hurried to Chicago—He comes to be Anno to persuade the People to submit to he Authority—He is ignominiously turned out, and runs away in the inflat of the Cries of the People.

CHAPTER I VVII

cums away in the midst of the Cries of the People.

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Experience.

I CHAPTER THIRD—The Delfic Location and Mode of Working.—The Location of Delty. Can Intilitude have a Centre? Does God control the Universe through Law! How does God control the Universe? A.J. Dayle's Theory of the God Centre. The Dual Centre of the Universe. Can the Infinitely Fine act upon the Coarse?

CHAPTER FOURTH—The Nature of God:—1s God a Being of Intelligence? Is God a Personal Being? Is God a Being of Absolute Attributes?

CHAPTER FIFTH—The Delite Greatness and Glory.— The Greatness of God. Au Angel's Conception of the Universe. The Greatness of God. Authropomorphism. CHAPPER SIXTH—Morel Evil and Delfic Perfection.—The Perfection of God. Has God created Evil? Is Man deprayed? Is anything innately Bud? Is an endies Hell possible? Is absolute Evil possible under Dlyine Law? Evolution.

Divine Law? Evolution.

Chapter Seventh-Deffic Law and Human Intercession.—Special Providences. A supposed Miracle of Healing. How God interposes to nuswer Frayer. Prayer. A Form of Prayer. Does Prayer Influence God? Hudson Tuttle's View of Prayer. The Central Frinciple of Deffic Action. Prof. Wallace's View, of Prayer. Prayerfulness is not necessarily Goodness.

Chapter Mouvell Mow Man being Covern the Med. Trayer. Prayerfulness is not necessarily Goodness.

Chapter Hentru-How Man helps Govern the University.—Man a Co-worker with God. How Spirits control Nations. Human Spirits placed over Worlds.

Mow Spirits assist Pianetary Development. Visiou of world-fogming by Judge Edmonds. Spirits rejoice in Utils work. Countless worlds yet to be formed. Spirit Worlds developed. Do Mighry Spirits ever thwart God's Purposes? Military Chieftain in Spirit Life. A Mittonic Absurdity.

announc Absurdity.

CHAPTER NINTH—Creeds and Practices of Christianity.—Terrors of Creedal Theology. Churchianlo
Conception of Heil. A more blessed Georgi. A Brighter Dawn approaching. Science and Religion. Salvano by Faith.

CHAPTER TENTH—The Dangers of Infallible Standards.—Churchiante Infallibility Infallibility of Book. A true Education necessary.

CHAPTER TENTH—The Dangers of Infallible Standards—Churchiaulo Infallibility Infallibility of a Book. A true Eelecticism necessary.

CHAPTER ELEVENTH—The Christiau Bible Tested.—Afracios. Modern Miracles of Healing. Prophecies. The Bible tested by its Teachings. Said to be the only Book which givos any correct conception of God. Said to present the only true Foundation of Ethics in the Decalogue. Claims for the Golden Rule, Lore to Enemies, etc. 1s it safe to build on Falsehood? Has only one Nation been Inspired? Shall we waste time and mouey on Falsehood? Do numbers prove the Truth of a System? Shall Policy rule?

CHAPTER TWELFTH—Religions Tested by their Fruits—Church Standards too low. The Atonement contrary to Natural Law. The Fruits of Religious Bystems. Some great Points in Buddhism. Mohammedan and Hindoo Achievements. Missionary Achievements. Testimony of a Hindoo. Results of the Parses Religion. The Parsee Biblio. The High Priest of Stam. Catholicism and Buddhism. Present Progress of Mohammedanism. The Religious of to-day Insufficient.

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Inspensation. Terrors under the other than triends.

CHAPTER SEVENTEENTH—Death under a Spiritual Religion.—A Spiritual Mind is not over-natached to this Life. Departed Once attract the Spiritual Mind. The Spiritual studerstands Death, so does not fear it. Death of an Ancient Philosopher. Death of Mozart Victor Hugo. Beautiful Death of Nrs. Ward. Prof. Jung Stilling and his Grandfather. Beautiful Incident in the Deaths of Children. Triumphant Death of a Spiritual Lecturer. Beautiful Death of a Universifat Minister. Juyful Transition of a Friend. Triumphant Experience of A Minister. Dying Experiences of Various Persons. Power to Sustain the Loss of Friends.

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You have so much business with the descendants of my people that I thought I would come and speak for them and their spirit friends.

"Concerning the manifestations by spirits of departed mortals in these times of the new era, it is to be said the scenes and friends of their earth-life careers, making manifest their presence

by signs, omens and portents. There were no people of antiquity who did not have intercourse with the spirits of their departed friends in one way or another. Spirits spake through greatest among their fellows, and those were they who were called prophets.

to mortals of this era that the light from the world of spirits has commenced to dawn again on the world of it I lived and died. I was made a sheik mortals; and as hard and obdurate, self- at the age of forty; at that age I was sufficient and deluded as are many mor- very rich and powerful, having amassed tals of this era, the paths to reason and rational understanding are being entered upon by their spiritual friends, and must sooner or later reach them. Many, indeed, will be at the graveside, but most will be reached while yet they are in the mortal.

festation made to myself while among and kept a certain number employed as the Galileeans, and whilst I dwelt on caravan drivers from Africa. This the plains of Asochis. The Judeans of black mass of humanity were all tied or Jerusalem sent Jonathan with armed men | bound one to the other, in a long train, to slay me, and I was sore distressed at the ingratitude of the people, as I was a casionally. We grew to be a powerful I have received. I feel in better health priest and of royal descent, having come tribe under my control as shelk, for I than for many years. I must say from the children of Asamoneus. It was a merciless man, never giving way I have been in the eclectic practice of was night, and I felt, in my cave, a feel- or giving up to any one, but always coning as if of some one being near me, for quering.

I was alone, and the night was so dark

The tribe of Tzeran was looked upon that all objects seemed as shadows. as one of the plagues of the desert, and Presently I heard a voice over against more destructive than the sand storms. me, speaking these words: Oh, Josephus, leave off to afflict thy soul, and most beautiful women that could be put away all fear, for what now grieves found in Persia or Arabia. Two hunthee will render thee in all respects dred slaves were the servants of my immost happy, for thou shalt get over, not mediate household. My wives were all with great success. However, be not sidered the more valuable, for old

"Other and greater manifestations by spirits were there made by the Jews, derer of ten wives who had outlived week's trial treatment of the famous and they could not all be related in their beauty and usefulness, besides Australian Electro Pill remedy free, for many communications such as this; but many a poor slave, whom I had unwhen Jerusalem fell, and then Rome, inercifully lashed into the other world. literature was destroyed, and the world This is but a vague synopsis of my life, plunged in ignorance and darkness; and I give it in order that the reader then mortals became too animal and may have an idea of the kind of person corrupt for spirits to approach in intelli- that I was when I entered the Spiritgent manifestations, and thus it is that world, which I reached at the ripe old spirits could but make noise and other age of one hundred and seven, dying in phenomena, making omens, and some- the agony of old age and the weight of times appearing to mortals at certain my sins and crimes, which seemed to

fear and trembling. "But now the light of spirits has com-"But now the light of spirits has commenced again to reach the mortal next, and will faithfully give a history world. Spirits are again assisting the of all as I found it; what I did, and what affairs of mortals, and though many there be among mortals who will not believe this, and some who will not believe that there is any life outside of mortal existence, yet shall all be made to know from whence they came, and whither they must go, and be made to do and believe what they now reject.

"It cannot be said to mortals: do this, believe that, in a spiritual sense, for they also must be convinced of their own conscience and experience. "Many are there now among mortals

called Spiritualists, who understand this, and they are those through whom the mortal people are to be instructed

by spirits.
"To Spiritualists I say: Doviolence to no man, neither accuse any falsely, and be content with your wages, for thus shall ye gain with love and esteem more than ye can gain with fire and sword." FLAVIUS JOSEPHUS.

THE LIFE-HISTORY OF TZERAN, THE SHEIK, BEFORE AND AFTER DEATH SPOKEN CLAIRAUDIENTLY TO MAD, AME JOAN.

I was born of nomadic parents, who were of a nomadic tribe of the desert. I was named Tzeran, after a mighty chief, and as our sheik had cast my horoscope at birth, he had found that my life a good father. He leaves a wife and would be an eventful one; that I would be victorious in battle, and would be very hard to overcome: that I would be his earthly form is gone from our sight, ome sheik of the tribe; that it would be being the still hovers near, to become very wealthy and powerful whisper words of comfort. He has under my guidance and control, and passed to a brighter and happier home, that it would increase in numbers; therefore I was considered very fortunate from birth, and (such I remained led. throughout my natural life. I grow up to manhood in the tribe. My home was

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that they are not without precedent, for since the spiritual took on the mortal We were veritable children of the and the mortal took on the spiritual desert, and the fiercest of all those have those selfsame spirits returned to nomads who roamed over the sands of the Sahara four hundred years ago. We had a vague idea of Allah or God, and considered that he protected us from harm; but we never took the time to worship him or to sing his praise.

We were an untutored race, knowing and thinking nothing beyond the knowlmortals, foretelling future events, and under the highest and greatest spirit of all—God—were mortals who were instructed and guided in their earth-life lowest materiality. We thought nothing affairs. Indeed, to the most pure and of murdering and plundering our eneclean among mortals, the less pre- mies. We thought more of our horses tentious and therefore most wise among than of our women, and considered it men, did the Great Spirit, God, hold lawful and right in the sight of Allah to than of our women, and considered it personal intercourse, and make them the barter and sell our women as so much merchandise. The horse was held su-perior to the woman because he was "I write this epistle to make known considered more loyal and true. Human to mortals of this era that the light life was held at a very low estimate.

slaves were any tribe that we could conquer or capture upon the desert, with their plunder, which usually consisted "In illustration of spiritual manifesta- of rich spices, gold, ivory and jewels. tions of antiquity, I will relate a mani- | We were also dealers in black slaves,

fliculties but many others | very young: therefore, they were con cast down, but remember that thou art women, or women who had passed the prince of life, were not salable or valuaprime of life, were not salable or valua-ble, and were sometimes murdered, in This was spoken by the spirit of Asa-

order to rid ourselves of them.
I will here state that I was the murhours, to give warning of change and crush me long before I breathed my danger. These manifestations were last, for I was brought to a realization called ghosts, and were avoided with of all about two days before I finally laid off my mortal body. I will describe I am now doing. SHEIK TZERAN.

(TO BE CONTINUED.)

In Peaceful Rest.

Alvah Brownell, an old and highlyrespected citizen of North Lawrence, N. Y., passed to Spirit-life at his home, Friday morning, June 8, at 10 o'clock. He leaves a sorrow-stricken wife and an only child, Mrs. E. F. Stoddard, of Elmira, to mourn his loss. Mrs. Stoddard was so prostrated with grief that she was unable to attend the funeral. Mr. Brownell was a man of a most charitable and cheerful nature, a devoted husband and a most indulgent father. He was for many years a successful business man, and sustained heavy losses with a fortitude that only one of his cheerful nature could do. Kind and hospitable to alrge circle of friends. friends.

MRS. ALVAH BROWNELL.

Passed to Spirit-Life.

Passed to Spirit-life July 12, in Battle Creek, Mich., at the age of 75 years and 5 months, Moses Macomber, a veteran believer in the spiritual philosophy. a good father. He leaves a wife and two daughters to mourn his loss, but we for which he was fitted by the good, honest and upright life which he had MRS. PHEBE OSTENHOUDT.

to manhood in the tribe. My home was any place where our tents were pitched; dence near Peterboro, N. Y., July 11, J. any place where our tents were pitched; dence near Petcrboro, N. Y. July 11, J. our means of livelihood was anything R. Berry, aged 32 years, 3 months. For many vears Mr. Barry has been a the contestional By Rev. Chas. Chiniquy. The Story of Avis. For sale at this office.

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through spirit intercourse. His life of usefulness and integrity won for him the esteem and respect of all who knew and understood him, and he will not only be missed and mourned by his immediate family, but by a portion of the great family of humanity.

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The Spirit Circle is the assembling together of a number of persons seighting communion with the spirit who have passed from earth to the world of souls. The chief advantage of sciol an assembly is the mutual impartation and reception of the combined magnetism of the assembling, which form a force stronger that that of an isolated subject—enabling spirits to commune with greater power and developing the latengifts of mediumship.

The first conditions to be observed relate to the persons who compose the circle. These should be, as far as possible, of opposite temperaments, as positive and negative; of moral characters, pure minds, and nor marked by repulsive points of either physical or men tal condition. No person suffering from disease, or of debilitated physique, should be present at any circle unless it is formed expressly for healing purposes. I would recommend the number of the circle never to be less than three, or more than twelve. The best number is eight. No person of a strong positive temperament should be present, as any such magnetic spheres emanating from the circle will overpower that of the spirits, who must always be positive in the circle in order to produce phenomena.

Never let the apartment be over-heated, the room should be well ventilated. Avoid strong light, which, by producing motion in the atmosphere, disturbs the manifestations. A subdued light is the most favorable for spiritual magnetism.

I recommend the seance to be opened either wittprayer or a song sung in chorus, after which subdued, harmonizing conversation is better than wearisome silence; but let the conversation be directed towards the purpose of the gathering, and never slik into discussion or first be conversation be directed towards the purpose of the gathering, and never slik into discussion or first be solicited by the Spirits.

Let the square always extend to one hour, even if no results are obtained; it sometimes requires that time for pairits to form their battery. Let it be also remembered that circles are experimen

intli you succed.

A well-developed test medium may sit without in-

A well-developed test medium may sit without injury for any person, but a circle sitting for mutual development should never admit persons addicted to had
habits, strongly positive or dogmatical. A candid inquiring spirit is the only proper frame of mind in
which is nade or marred as much of mental as physical conditions.

Impressions are the voices of spirits or the monitions
of the spirit within us, and should always be followed

which to sit for phenomena, the delicate magnetism of which is made or marred as much of mental as physical conditions.

Impressions are the voices of spirits or the monitions of the spirit within us, and should always be followed out, unless suggestive of wrong in act or word. At the opening of the circle, one or more are often impressed to change seats with others. One or more are impressed to withdraw, or a feeling of repulsion makes it painful to remain. Let these impressions be faithfully regarded, and pledge each other that no offence shall be taken by following impressions.

If a strong impression to write, speak, sing, dance, or gesticulate possess any mind present, follow it out faithfully. It has a meaning if you cannot at first realize it. Never feet hurt in your own person, nor ridicule your neighbor for any failures to express or discover the meaning of the spirit impressing you.

Spirit control is often deficient, and at first imperfect. By often yielding to it, your organism becomes more flexible, and the spirit more experienced; and practice in control is necessary for spirits as well as mortals. If dark and evil disposed spirits manifest to you, never drive them away, but always strive to elevate them, and treat them as you would mortals, under similar circumstances. Do not always attribute falsehoods to "lying spirits," or deceiving mediums. Many mistakes occur in the communion of which you cannot always be aware.

Unless charged by spirits to do otherwise do not continue to hold sittings with the same parties for more than a twelvementh. After that time, if not before, fresh clements of magnetism are essential. Some of the original circle should withdraw, and others take their places.

Never seek the spirit circle in a trivial or deceptive spirit. Then, and then only, have you cause to fear it. Never permit any one to sit in circles who suffor from it in health or mind. Magnetism in the case of such persons is a drug, which operates perniciously, and should be carefully avoided.

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