

AN OCTOGENARIAN

And a Veteran Spiritualist.

An Address Delivered by E. P. BRAINARD,

At Maple Dell Camp-Meeting, Mantua, Ohio, August, 1894.

Whatever may be urged in support of the doctrine of total depravity, history proves that man, in all ages of the world, has intuitively inclined to a belief in a future state of existence, and is by nature a religious being. In proof of this we need only to refer to the thousands of different religions that have been promulgated among men, from the earliest history to the present time. The fact that mankind have, in the different ages, adopted such a great variety of religious beliefs, only proves that hitherto the evidences of a future state of existence have not been sufficient to satisfy the human mind, and could only be accepted through a blind faith but poorly understood. Hence the necessity of more direct and positive proof to save the world from drifting into the cheerless belief of materialism.

The Spirit-world, recognizing this fact and man's necessities, have sought to establish a telegraph line by which human beings may receive messages direct from the loved ones gone before, relative to the unending hereafter, and what is the result? Instead of receiving it as new light from the invisible world, it is by the majority of mankind rejected and denounced as the work of the Devil, and why? Simply because our spiritual friends on the other shore teach us that which is not in harmony with the revealed law as defined by the creed-makers of the world.

That scientists should oppose these new revelations that conflict with old ideas is not surprising. Most important scientific truths have been developed by fearless, progressive men, far in advance of their fellows, who have been compelled to thread their way with as much caution as did the fugitive slave with his eyes fixed on the north star.

In alluding to scientific truths we may stop to inquire what is this thing we call science, which commands so much deference? Simply trained and organized common sense. Swift says old sciences, like old stockings, are easily unraveled by beginning at the foot. Prof. Huxley, the greatest scientist of the Old World, says, "Before making any great progress in the new scientific truths I had to forget sixteen years of book-learning."

With all our appreciation of education and educational advantages, we sometimes think a great deal of the present book-learning might be profitably neglected, if we could direct the mind of the learner to the great fundamental laws of nature. The vague theories which form the great body of speculative learning have at no time enabled the young man or the young woman to grapple with the undeniable truths having their origin in the laws of nature.

The philologist, with all his knowledge of the dead languages, can find nothing in the classics that gave birth to the idea that ripened into a mover, reaper or a sewing-machine, or assisted Fulton in the application of steam to the propelling of water craft; nothing that drew electricity from the clouds; that sent the electric spark over beds of coral and under the billows of the mighty deep, in the transmission of human thought, or that gave us the telephone and phonograph, which are to-day the wonder and admiration of the civilized world.

Why is it that in this age of mighty inventions and discoveries, mankind still persist in looking to the past for wonderful achievements? It is well for modern discoverers and inventors that they did not live in the days of Galileo, for if they had, like him they would have been compelled to denounce the philosophy of their successors, or be themselves denounced as apostates, actuated by evil spirits. By the very men who were at that time laying the foundation of learning that is to-day taught in our schools—the men who knew there could be no more new planets than they had discovered, "because there are seven openings in a man's head, seven days in a week, and consequently there could be only seven planets"; and over two hundred have since been discovered.

Is it not true that there is more to be learned of nature and nature's God in a lump of chalk, in the granite of the hillsides, in the trees of the forest, in the rippling brooklets, in the chemical analysis of the soil, in the symmetry of the snow-flake, in the brilliancy of the dewdrop, in the petals of the flowers, in the carol of the birds, in the silvery voice of youth, in the movements of the heavenly bodies, and in the architectural design and mathematical accuracy of animate and inanimate life, than in all

the books and creeds that have been written by man since the beginning of the world, or the unwritten thoughts that have been handed down to us by tradition?

From these animate and inanimate bodies and objects can be drawn the greatest lessons ever afforded the human mind; lessons which, rightly understood and practiced, will be productive of peace on earth and good will among men.

Mankind, to a great extent, are creatures of education, and with many it seems easier to believe error than to put aside deep-rooted educational prejudices. Public sentiment, however, is forcing prominent theologians to discard some of the old ideas that came down to us through the dark ages. Mr. Beecher says: "In some systems of theology God is atrocious beyond all power of language." Does not the inspired book sustain this view when after "Thus saith the Lord," it says, "Thou shalt destroy that city and sow it with salt; slaughter all, both man and woman, old and young; dash the little ones against the stones; slay the women, and put the ox, sheep and the ass to the edge of the sword." To defend such a God, the more honest way is to adopt the kind of argument used by the Rev. Dr. Kitt, of England, who, in commenting on Samson's achievement when he set fire to the fields of the Philistines, already white for the harvest, said, "We cannot say anything against this, but any other man who did it would deserve to be hanged."

It was in the faith of this kind of a God that the fires of Smithfield were lighted, witches were hung in Salem, Quakers were whipped at the cart-tail in Boston. In this enlightened, nineteenth century should we go back to those honest but ignorant, bigoted and deluded people for spiritual instruction or lessons of virtue and morality?

It is held by the Christian world that all needed information relative to a future state of existence is given us through the Scriptures, and that a plan of salvation is therein set forth so plain and simple that a wayfaring man, though a fool, may understand it. If this be absolutely true, how is it that the different interpretations of it, that have been given us by theologians and commentators, if printed and bound in books, would make volumes enough to sink the Great Eastern? Mr. Beecher may well say, "The Bible is the most betrayed book in the world. Coming to it through commentaries is much like looking at a landscape through garret windows over which generations of un-molested spiders have spun their webs."

Is it asked, What has your Spiritualism to offer? Has it any vital truth? Is it not that old perverse spirit of denial which has troubled the true saints in all ages? To this we would reply, it only asserts the larger truth and denies the partial and the false, which admits of no sensuous verification. Higher truths always supersede partial ones. Paul asserted universal brotherhood, and down tumbled the restrictions of the Jewish law. Luther declares that it is the right of every soul to know and judge of truth and Papal authority gives way. George Fox asserts direct inspiration, and apostolic succession becomes a myth. Liberal Christianity asserts God's infinite love, and eternal hell, endless damnation and the Devil disappear in the rooster of light. Spiritualism denies only by affirming higher and better evidence. It attacks error only by the statement of truth. It "shatters the idol that it may reveal the God."

There is a large class who appear to be incredulous so much so they seem distrustful of their own senses. Yet they can believe in the miracles of every other age in order not to believe those that take place in the age in which they live. A celebrated writer has said, "Some men will believe nothing but what they can comprehend, and there are but few things that such are able to comprehend." Distrust and incredulity are the surest signs of a corrupt heart and a feeble head. Real philosophy seeks rather to solve than to deny.

Suppose your philosophy be true, what is the use? say some. With the doubts that have existed in all ages, is not the proving of immortal existence the most priceless blessing that can be conferred upon mankind? If the intelligences of the invisible world could accomplish this, will they not do more than all the theological teaching of the past six thousand years?

Spiritualists may take consolation in the fact that the evidences coming to us are rapidly increasing and becoming more and more irresistible. "Mankind are being crowded nearer and nearer to the verge where they must surrender or leap."

The celebrated scientist, Dr. Draper, well says, "So widespread and so powerful is this, that it can neither be treated with contempt nor with punishment. It cannot be extinguished by derision, by vituperation, or by force."

With all the accumulated evidence Christianity cherishes a blind incredulity, and the only word of welcome from their ranks is confined to the "Swedishborgians and Quakers." The combined opposition of clergy and laymen will not prevent the ban being soon removed,

when the world will be astonished at the number of mediums long since developed, and the amount of investigation secretly carried on in the higher circles of orthodox society.

Compared with the past, this is indeed a progressive age, but with all our boasted knowledge, how little do we know, and how little can mankind acquire shut up in an earthly prison! In fact, what we know is half a mystery, and how few there are who study and explore the remote, the concealed, the silent regions of their own natures. They live in the external; their pleasure is mostly of the senses. They pursue a sensual existence, and find no food more rich, nourishing and spiritual, than objects of sight, hearing and taste. Possessed with immortal powers; instruments of most delicate susceptibilities; social beings, so interfusing with those about us that, like the waves on the sea, when one rises or is depressed, all are affected; moral beings working out our destinies, meanwhile impressing good or evil on our fellows, gathering gems or thorns for both our own and others' crowns, such are we now. But all the depth of our capabilities, all the possibilities of our happiness and usefulness, all the sweep of our subtle, silent influence, who can tell?

Prior to receiving light over the invisible telegraph we looked to the future and asked "What shall we be?" the question rolled away farther and farther still into the world of mysteries, and only an echo came back!

We may, however, take consolation in the well-demonstrated fact that all is governed by unchanging, immutable laws. It has long been conceded that the starry system of worlds which adorn the heavenly landscape, and the solid earth beneath our feet, are governed by fixed laws; and even the fickle winds which sweep our earth "like the breath of destiny," obey an irresistible fiat. Every movement of the glittering orbs above us, every event on the earth beneath our feet, is the result of law, and proclaims the universe to be governed. The restless ocean is ever lashing its rock-ribbed sides, but its tidal waves are held in abeyance. Refreshing rains, gentle dews and warm sunlight clothe the "wilds of forests and the fields with vegetation. Slowly and surely the work goes on; no confusion exists, no mistakes occur in the world of matter. Can it be that the direction of human affairs is left either to chance or special Providence, or the caprice of man?

Intellectual, moral and spiritual development and culture seem to be nature's aim in regard to man, and all is governed by a power we cannot understand, who controls and directs without consulting our wishes or being governed by our wills. A law of necessity governs these things; which man did not create, neither can he resist. Fashioned by a power he cannot see, man is moving on, over the sea of life to an unknown shore, and he is living in a delusion when he believes his acts are determined by his capricious volition. He may encounter unforeseen calamities, but his absolute course can never be backward. It is ever onward and upward, though death and decay attend his steps. The human race is never at rest; change is written with the pen of destiny on every thing; events are forever occurring from preceding events, and ideas springing from those that have gone before, forming a chain of cause and effect immutable as God. Whether we desire it or not, we are obliged to move. Compelled by a law of necessity we cannot resist, we must follow out the plan of the Divine Architect, who cannot be foiled in any of his designs.

It is one of the cardinal doctrines of Spiritualism that the penalty is sure to follow violated law, and that the wrong-doer can in no wise escape, and the poet well says:

"From David's lips the word did roll,  
"Thy truth is living law,  
No man can save his brother's soul,  
Nor pay his brother's debt."

The evidences of spirit intercourse antedate Christianity. Pythagoras, the sage of Samos, was great Occultist and Spiritualist 600 years B. C.

In "Plutarch's Morals," recently translated by Goodwin, there is an account of calling up the spirit of Cleonice, 500 years B. C.

Hermes was the great Egyptian seer and physician. One of his books has recently been discovered, and a facsimile of it is in the New York Astor Library. It is called the Ebers Papyrus, and dates 1562 years B. C. In this work Hermes says, "The Lord of the universe told me how to free gods, eminent men and all murderous diseases," and many other things, indicating his faith in communications from the other world.

Apollonius of Tyana was born about four years B. C., died A. D. 94. His life, written soon after his decease, translated in 1809 by Rev. Edward Berwick, a Vicar of Ireland, is full of evidences of the then existing inner soul-power.

Apollonius traveled over the then known world, and visited the Indian sages, became one of the most remarkable seers and wonder-workers of any age, and his history is a full vindication of the truth of the miracles of Jesus recorded in the New Testament. It is only those who seek a monopoly for Christianity who attempt to discredit Apollonius.

Josephus, book 8, chap. 2, testifies that Solomon believed in magical powers in his time, and he himself witnessed the phenomenon of demons being expelled by Eleazar.

The Neo-Platonists possessed these occult powers in the early centuries, and transmitted them down to the Middle Ages. See Draper's Intellectual Development of Europe, pages 299 and 300.

Wm. Howitt's History of the Supernatural, Vol. I, page 200.

A profound and celebrated work entitled, Iamblichus de Mysteries, abounds in verified facts relative to spirit communications.

Merlin's "Helping Spirit," A. D. 489, is found in English Chronicles.

John Aubrey's Miscellanies, a work from old authors, is full of facts relative to spirit intercourse.

Isis Unveiled, a work recently published in two large quarto volumes, by Helen P. Blavatsky, the noble Russian lady, scholar and world-wide traveler, is probably the most truthful and exhaustive work on occultism extant.

The works of eminent authors and profound writers can be traced in regular chronological line from the dawn of time, furnishing indubitable evidence of man's belief in communications from the spirit world, on account of preconceived religious theories, man seem to cherish a welcome blindness to all these facts and realities.

Many of the Hebrew sacred writings are handed down to us for our spiritual instruction. But while it is claimed by Bible students that the Jews were far in advance of their time, their records are largely secular and traditional, and with the manifest ignorance of the race, in their allusions to geography, astronomy, medicine and other imperfect sciences of that day, to claim the Bible record as all the world of God, and to attribute all their blunders and mistakes to the all-wise Father, who is perfect in all truth, is simply blasphemy.

There is much in the Old Testament that the impartial student cannot accept as the word of God without stultifying his divine attributes; but taking the Bible as a whole, with its sublime code of morals, with its history, its poetry, and its evidence of spirit intercourse in the past, no Spiritualist can afford to reject it. It goes far to sustain the spiritual philosophy than any book in print, and teaches the principles of that faith more directly than any other ever adopted by mankind; in fact it teaches no other.

Many intelligent Spiritualists seem to incline to the idea that the Bible is unreliable, and that it was should be discarded against all religious organizations outside of the spiritual church. We do not understand our own friends to teach anything of the kind; like one of old, they "come not to condemn or destroy the world, but to save it." They come to bring us direct and absolute proof of their continued identity, their manner and mode of existence, and furnish us with satisfactory evidence of our immortality beyond the grave, and teach us how to live that we may be prepared for a higher and better condition on the other shore.

Discarding the idea that man's eternal salvation is predicated on doctrinal basis, Spiritualists can well afford to be generous and liberal, and exercise broad charity and great tolerance toward those of other religious faiths.

There may be much error among the respective religious organizations. Suppose there is; as Spiritualists, are we prepared to cast the first stone? We have far greater respect for an honest, conscientious Christian who is striving, according to the best knowledge and light he has obtained, to do the right for right's sake, than we have for the professed Spiritualist who will ride ten miles of a dark night, to some medium, with no higher purpose than to persuade his mother or some other spirit friend to tell him (confidentially) who poisoned his dog!

It is a mistaken idea that we can build up Spiritualism by tearing down other religious systems. Very few are so unwise as to abandon the old house that has long served them, to build a new one, and more attractive one is provided. It is claimed that Spiritualists have provoked for combating other religious denominations, for the misrepresentation and persecution received at their hands?

Have, not all the respective religious sects been obliged to force a recognition? Within our own recollection, pioneer Methodists have been arrested and fined for shouting in their Sunday meetings, which was held to be in violation of Sabbath sanctity.

How long is it since the now strong and popular sect known as Disciples (formerly significantly called Campbellites) were denounced by other denominations as worse than heathen, infidels, or atheists?

Suppose Spiritualists are persecuted, ridiculed and laughed at; was Noah, while building the ark; yet it is claimed that in consequence of a somewhat protracted "well-timed shower," Noah made his programme a success, and his craft a saving institution.

The little boy thinks that the western horizon line which lies along the hill-top of his father's farm bounds the world. Older grown, he learns that cities and towns, fields and forests, rivers, lakes and prairies—indeed a whole universe, lies behind those hill-tops. So when the soul breaks away from traditional boundary lines, and gets beyond the narrow ecclesiastical horizon, instead of encountering blankness and vacancy, it goes forward into a universe crowded to overflowing with Infinite Life, which above and beyond still beckons us on.

Spirit. We should treat the thoughts of others with justice and tolerance, and see to it that our own thoughts and life are in keeping with the dictates of reason and conscience.

Many believers seem to entertain the idea that Spiritualism is broad enough and strong enough to carry in safety all reforms, whether real or imaginary, and all the isms that can be loaded on; consequently we are carrying much that had better be thrown overboard as not being worth the freight.

Suppose an individual should enter into an undertaking to dig down and remove one of the Alleghany Mountains; he starts in with twenty men, ten mules, and as many carts. Suppose instead of removing the earth load by load, in the usual way, he insists that the entire mountain shall be loaded onto the carts at once; it does not require a philosopher to predict the result.

Should our religion, so sacred to the conscientious believer, be saddled with reforms too destitute of truth to be successful on their own merits? We once heard of a man who was elected to the Legislature, pledged to secure an appropriation for the draining of an old black swamp. With implicit confidence in his own strength, and a determination to carry out the undertaking, he managed to offer as an amendment to every bill and resolution presented during the session: "Provided an appropriation is made to drain the old black swamp." His colleagues failed to see what his amendment had to do with granting authority to lay out a turnpike, or buy a horse. Are not some of the amendments offered to the spiritualistic faith equally objectionable; and do they not drive away the better class of community, and deter them from listening to the glorious truths taught by the Angel-world?

Would it be the success of a physician in prescribing a known specific he should insist that it always be accompanied with an overdose of ipecac?

Lowell says: "The Devil loves nothing better than the intolerance of reformers, and dreads nothing so much as their charity and patience."

"No roads are so rough as those which have just been mended. So no sinners are so intolerant as those that have just turned saints." says Colton.

"Man is an instinctively religious being. We may discover tribes of men without laws, or any of the arts of civilization; but nowhere will we find them without some form of religion. Some seem to embrace religion from the same motives that they marry: not from love of the person, but because of a large dowry."

Clergymen in all the different denominations are preaching the spiritualistic doctrine without seemingly being aware of it. The Rev. Daniel March, D. D., author of standard theological works, in his "Night Scenes of the Bible," says: "There are more living persons in the crowd than any human observer can count. There are more listeners in the public assembly than can be seen by the speaker's eye. There is no solitude of earth where we do not have the unseen companionship of beings that think, and feel, and work more mightily and constantly than ourselves. As these invisible, unembodied partners of our toil and sharers of our spiritual life have sometimes stepped forth from behind the curtain that hides the unseen world, to show us that we may have witnesses of our conduct when we think ourselves most alone, we have only to turn to the sacred record to learn that these high and mighty ones, whose home is in some far-distant world, have borne an active part in the common and in the great events of this world which we call ours. They have taken the form of men, and shown themselves to human eyes, and spoken aloud in the languages of earth. They have made their appearance on the lonely mountain-top, on the storm-beaten ship at sea, in the streets of the city, on the hills, in the highways, and fields, and threshing-floors, in the night, and in broad day, in the calm and in the storm, speaking words of peace, and smiting with the sword, bringing health and prosperity, and warring with the pestilence, talking with men under the shadow of trees, and tents, and temple roofs, at city gates, in humble dwellings, and in the depths of the dungeon's gloom. In all these places, and circumstances, men have seen and heard the living inhabitants of other worlds. And these celestial visitants have come from their far-distant homes to take part in the affairs of men. They have shown themselves better acquainted with human history, and better able to do our work, than we ourselves. They have defeated great armies, they have sent forth and arrested the pestilence. They have rested under the shadow of oaks at noon, as if weary; they have eaten bread, as if hungry; they have received hospitality at human homes at evening, as if coming in from a journey; they have guided and protected travelers on their way; they have rolled away the stone from the tomb; they have kindled the fire on the altar and stood unhurt in the midst of the flame; they have clothed themselves in garments that shone like the lightning, and they have appeared in so common a garb as to be taken for wayfarers men needing lodgings for the night. It adds immensely to the solemn interest of our daily life to know that we may have such unseen witnesses of our conduct and partners of our toil at any moment."

"It gives us a higher and truer estimate of our own place in the great commonwealth of intelligent beings to find that we are objects of intense interest to the inhabitants of other worlds. It enlarges the range of our thoughts, and

lifts our desires and aspirations above all earthly and perishable things, to know that our present habitation is only one little province of a universe of worlds, and that this mighty empire is bound together by ties of intelligence, co-operation and sympathy, to its utmost extent."

We have quoted at some length from this sublime theologian, thinking no better Spiritualism can be preached.

In the work from which the foregoing is quoted the author gives graphic descriptions of spiritual manifestations had at over twenty dark seances recorded in the Bible, making a work of over five hundred pages to describe them. The same minute description of parallel manifestations that have taken place in the past quarter of a century, would make volumes enough to load a steamship. In alluding to modern manifestations, this pious Daniel March, D. D., says:

"The spirits of the mighty dead have something else to do than to answer the call of conjurers and clairvoyants in any age, in any land. And if they were to come down from their high seats in bliss, they would bring better messages and wiser counsels than the seers and mediums of modern times have reported in their names."

How easy it is to strain at a gnat and swallow a "Campbell!"

As further evidence of the change that the discussion of Spiritualism has produced in these days, we quote the following, as related by Dr. Peck, the presiding elder of the New York district at the Sing Sing camp-meeting:

"I heard," he said, "that my brother-in-law, the Rev. Mr. Lovejoy, was dead. He was very dear to me, and I was greatly grieved. I lay down to rest, as soiled to meet some one who had died, and who has been to heaven. Do tell me about it." Then he told me. He said as he was about to die, he heard his friends around his bed say: 'Now he is unconscious,' yet he was never more conscious in his life. He knew he was dying and trembled. Suddenly he seemed to come to a deep and dark river, and he dreaded to cross; but one appeared, glorious and lovely, who, reaching out his hand, said: 'Take my hand.' He hesitated, so pure seemed the holy one. 'Take my hand,' he repeated, and obeyed, and lo! he stood on the heaven side of the river, and walked up to the celestial city. I asked him to tell me of his glories, and he told me of heaven. I never have tried to repeat his words—I could not; but I see the vision of the city as he described it to me. Oh! the glories of that land no tongue can tell. As he ceased, I awoke. My dream was ended."

When we realize the progress of Spiritualism in the past twenty-five years, in spite of the formidable opposition arrayed against it, to us our duty seems plain:

To so live that when the closing hour with us shall come we can joyfully exclaim:

Earthly home, adieu, adieu!  
Earthly friends, farewell to you!  
Softly breathe your last good-bye;  
Angels call me, let me die.  
Precious loved ones, weep no more;  
Meet me on the other shore.

First, to provide protection, and a home for all who enlist under the new gospel banner. We should organize, so as to secure the advantages of united, well-directed effort, for "in union there is strength."

Second, lay aside all fanatical vagaries and objectionable isms, seek harmonious relations with ourselves, and with each other, strive to live pure, upright, and every life furnishing living examples of the elevating and regenerating influence of our spiritualistic faith.

Encourage and assist each other, and do all we can to aid the higher intelligences of the invisible world to so present the evidences of immortal life, and the heavenly truths of the better gospel, as to carry conviction to the hearts, consciences and understanding of men and women everywhere.

When absolutely convinced of the truthfulness and reality of messages direct from the loved ones on the other shore, they will gladly receive their direction and instruction in place of old teachings that furnish no better solace in the dying hour than "that death is but a leap in the dark."

It is estimated that Spiritualists in the United States and the old world now number over twenty millions.

The cardinal principles of their faith are rapidly modifying and giving tone to the theological teachings of the civilized world.

With this moral responsibility resting upon us that we may do humanity more good, we should come up higher, and by example and purity of life demonstrate to the world that it is the result and practical working of a faith based on positive knowledge of immortal life. Meantime, let us do all we can to place within reach of our fellows the same opportunities that have been so satisfactory and convincing to us.

Any attempt to urge men and women forward, even in the right path, beyond the measure of their light, will turn out a failure; but by convincing their under-

FROM DR. J. M. PEEBLES

He Is Now On the Pacific Coast.

PERPETUAL CAMP-MEETINGS—SPIRITUALISM AGAIN DEFINED—THE ENJOYABLE RECEPTION.

This is the gala time of the camp-meetings, where Spiritualists go to get a year's supply of spiritual truth. They may be wise and well—but what a pity that their camp zeal does not continue right on, through the year, inspiring them to be, as support spiritualist journals, and to better keep their spiritual camp-fires burning in their own homes, villages and cities. Neither a sprinkle nor a spurt is as serviceable as a steady, living stream. Spasmodic revivals of religion are apt to be followed by lukewarmness and indifference, say the most knowing of the sectaries, and they ought to know. Perpetual camp-meetings, perpetual inspirations, perpetual revelations, and perpetual growth in the good, the spiritual and the pure, are the words that in voices tender and musical angels are whispering to mortals.

SPIRITUALISM AGAIN DEFINED.

A lady in Philadelphia, Mrs. Kate A—, writes: "I have recently become deeply interested in Spiritualism; but Spiritualists differ so, I am puzzled. Define it to me your way."

I will try. Spiritualists have no popes, no authoritative leaders. Reason is the ermine judge. Words are symbols of ideas uttered or unexpressed. Spiritualism is rooted and grounded in pure spirit—in God—is the synonym of present spiritual manifestations, ultimating in the philosophy of the one meaning, destiny, and man's duty as a thinking, rational, moral being. Spiritualism is psychic eclecticism, demonstrating a future existence. Spiritualism is the true wisdom religion, accepting and appropriating the good there is in occult, occult studies and oriental mysticism; the good there is in Theosophy, theology, and the novad sciences. Spiritualism knows no finality in the line of psychical research or spiritual manifestations, two rooms apart in the same building. Spiritualism is an all-embracing sweep of thoughts, ideas and principles, is the equivalent, not only of earnest, unprejudiced investigations and present angel ministrations, demonstrating a future progressive existence; but it is the very embodiment of toleration, charity, sympathy, justice, mercy, philanthropy, and all that galaxy of graces that go to make the perfect man. The true, the absolutely true Spiritualist, can say: I live the pure and perfect life!

A LITERARY RECEPTION.

After reaching this city from San Antonio, getting somewhat rested and partially settled, the members of "The Literary Club," of San Diego, gave me a most enjoyable reception, at the flower-enriched residence of Mr. and Mrs. Busheyhead—a residence overlooking the bay, with the shipping, the Coronado, Point Loma, and some of the isles of the ocean.

All present at this reception were noted for refinement and culture. The conversation was educational and uplifting, and the refreshments tendered by Mrs. Busheyhead—creams, cakes and fruits—were as delicious as they were plentiful. Mrs. Busheyhead, long known upon the Pacific Coast as a devoted Spiritualist and worker in the fields of reform, has in press a small book, entitled "The Truth." Those who have been privileged to see some of the advance sheets pronounce it clear, practical and philosophical. The keynote of the book is Spiritualism.

Among the more distinguished at this reception were: Mrs. Warren Kimball, writer for journals and author of several books (owing to her indomitable energy 500 shade trees were set last season along the streets and avenues of National City); Mrs. Rosa Hartwick Thorpe, author of that beautiful poem, "The curfew must not ring to-night"; Mrs. May Morris Wagner, the singer of "The Liberty Bell," that was read with such fine effect at the opening of the Columbian Exposition at Chicago; Mrs. Beatrice Harnden, who wrote the popular book, "Ships that Pass in the Night," with other works richly appreciated by the public; Mrs. Steinhouse, who wrote that admirable work upon the Mormons and their polygamy, and which was republished in England, under the title of "Tell it all!" Miss Estelle Thompson, author of a very charming book, appearing in the press Dr. P. C. Remondino, editor and proprietor of the "National Popular Review," author of that learned work upon "Circumcision," and other medical and surgical books; Mr. M. E. Day, artist, and author of "Souvenir of California," abounding in such fine poems as "The Old Mission"; Mrs. Rev. Amanda Deyo, pastor of the Universal Church, and a worker of distinction in the line of woman's suffrage and the peace movement; Miss Ram, lawyer, author and Hindoo Missionary, now in this country from the Punjab, India; Mrs. D. P. Hale, who wrote, among other excellent poems, "The Dream 'Neath the Pepper Tree," a tree that I first saw in Athens, Greece, and which is now common along the streets of San Diego and Los Angeles. There were others present, engaged largely in literary pursuits.

OSTRICH RANCHING.

It will be remembered that when I was on my second journey around the



**THE MYTH OF THE GREAT DEL**  
uge. Something you should have to refer to. B.  
James H. McGraw. Price 15 cents.



100







THIS OFFICE.



## THE CASE OF MARY RICE.

## Her Advent to Spirit-Life.

## A Narrative of Her Experiences.

Through the Mediumship of A. E. Tilden, M. D., Rochester, N. Y.

[CONTINUED FROM LAST WEEK.]

Dr. Lucas.—There is a design in his being the one to tell me this to report to you, to teach you that all party animosity is forgotten here.

Now, Doctor, I come to add a few more sentences, and shall then have fulfilled my promise, but will come to aid and strengthen Mary in her effort to address you.

Before I close I want to express my gratitude to you and Mrs. Van Auker for all your devoted care bestowed on my Mary.

I cannot find words that you could understand to give you an idea of my true sentiments of appreciative thankfulness towards you both. I had intended to address a few words to Francis, but I think Mary will be able to write to him. He is getting very impatient to hear from you and us.

Self.—I wrote him that you were writing an article.

Dr. Lucas.—Yes, but he wants the article, and so I will finish it up.

You have been very kind to allow me to engross so much of your time in writing.

I have tried to compensate you somewhat by describing, in my meagre way, the places as seen by me, and know them to be your future abiding-places when the trials, vexations and privations of this life are over.

You truly are laying up treasures for yourselves that are undefiled and that fade not away.

Keep on in the path that the angel world has pointed out for you to walk in and you will find that they are ways of pleasantness and all their paths are peace.

Your brother and friend,

LEVI LUCAS.

## COMMUNICATION.

From Mary Rice, commenced June 3, 1879.  
Dear Dr. Tilden, and dear sister, whose name I never spoke during all the weeks that you watched so faithfully over me. I come today to express my love and gratitude to you in this way. Much rather would I throw my arms around your neck and tell you in words the love I feel towards you both than in writing to you.

I do come and look upon you as you sit patiently day after day doing the work you are commissioned to do by the messengers sent of God.

My soul is filled with ineffable delight andapture, thanksgiving and praise that I have been rescued from the terrible condition in which for so many years of my life I have suffered.

It seemed to me after I became aware of the nature of my disease that I could not endure the thought that I must yield a victim to such demoniac influences.

Ah, how I was harassed night and day! When I tried to sleep, then it was that I was most tormented. Life had become a perfect dread and torture, and the prospect of death was even worse, because I felt that their power over me would be increased instead of diminished, and the yawning abyss of the regions of darkness and despair my inevitable doom.

I saw no way of escape, and when I tried to pray for some one to have pity on my deplorable condition, then my tongue would become nearly paralyzed, and even speech was denied me.

But when the spirits to whose unwilling control I was subjected came, then my tongue pronounced words that to me were strange and terrible. I was conscious of this and groaned in spirit and asked to be relieved of those obsessing controls.

I understood perfectly my condition, and what seemed the hardest thing for me to bear was that others thought I was almost a demon.

O, how terribly I suffered! I cannot describe it, and it is best, perhaps, that I fail to make my sufferings understood by mortals. But still it seems to me that these things should be understood and measures taken in every instance to give relief to the sufferer, even though it is necessary to take the spirit out of the body in order to de-throne the dark, subtle influence surrounding the victim like a dreadful miasma. My noble Levi saw how I could be helped, and obtained the consent of your hand to take me under your supervision, and he appointed himself nurse and constant attendant over me.

Many times the hours would have seemed long and tedious. I could see him often, and his presence became so tangible at last that it appeared to me that the whole room was filled with his presence. It was a peaceful, harmonizing influence that rested me and kept my mind tranquil, and my inner vision became so clear that I could look through the mists that beclouded our physical senses, and I saw the gates ajar, and the beautiful retreats of disembodied, white-robed angels were plainly to be seen.

How lovely everything appeared to me! Still I realized my condition part of the time, and needed the assurance, oft repeated by my loving watcher, that soon I would be free to go with him to the bright shores of the land that looked so beautiful to my enraptured gaze. The care you gave me was appreciated by me, although my tongue was powerless to speak the thanks that my heart uttered so many times.

June 10th.—We are here again. It seems very strange to come as I now do, in the bloom and freshness of youth, and see you sitting side by side, pencil in hand, and I able to

guide your hand and give expression to my own thoughts through this means.

I could not write a word, I think, were it not for the strength I receive from my own Levi. He attends my every footstep and I am gaining in strength and knowledge, and my soul is filled with delight.

I want to speak to Mrs. Tilden, as I see her here with you.

If you could see me now and realize the great change wrought in me and feel certain that the change has come through your husband's agency, I think you would feel even more reconciled to the conditions necessary for him to do this great work for sufferers like me.

You nor he will ever know how much he has accomplished till you have crossed the river that divides the two worlds.

Your recompense will be as great as his. The sacrifice you make is just as deserving of reward as his labor.

Your friend,

MARY RICE LUCAS.

After the above was written, Mary came several times and wrote to her brother Francis, giving him directions about the disposal of her clothing, jewelry, furniture, etc., making some presents to certain of her relatives and friends. This of course will be of no particular interest to the public, but I will give fragmentary passages of her letters such as I think may be instructive or of interest to those who may read this. Her mother passed to spirit-life at the home in Greigsville only a few hours from the time Mary left us. This will make one clause of Mary's letter understood.

A. E. T.

Extract from her letter to Francis: I am thankful that the class of selfish dominant spirits that held me under their power were displaced by those that were able to exercise a soothing, healing influence over me and restore me to a natural condition.

Selfishness of itself is a disease, even though it be hereditary, and certainly is if cultivated. \* \* \* Francis, I know how you miss me and mother. We are happy together. The separation was of short duration.

The argument in your mind whether or not spirits are empowered to take apart the physical structure and let the ransomed spirit free, is but the instruction of those that come to your inner understanding, or are developing your intuitive perceptions and giving you an inner knowledge of things that are hidden from mortals in general. My sad condition was a drawback to your happiness. I am glad you remember me as I was thirty years ago, and retain my looks in your memory and the same affection you had for me then.

The later years of my life were sad and gloomy for you and for me, and your brotherly love and forbearance with my infirmities I will repay as far as in my power while you remain in the mundane sphere, and when I welcome you to this bright land of light and love, then, my brother, you will reap your reward.

Father and mother send their love to you all. I would be glad if more of our friends and relatives, and especially my brothers, could know of these things as truth that now they look upon with so much suspicious doubt.

Many dark days were mine, but now the glorious light has dawned on me, and I want all my friends to know that happiness has come at last to poor, suffering Mary.

Do not listen to any words of censure you may hear spoken against Dr. Tilden and Mrs. Van Auker. They did their duty well and skillfully.

I will close this, but hope to come at some other time. Good bye,

MARY RICE LUCAS.

[THE END.]

## A Few Words from A. C. Cotton.

After four months detention in Vineland with a sick wife, both of us find ourselves at the comfortable home of Miss Laura Curtis, who is one of the many who appreciate and admire THE PROGRESSIVE THINKER. My wife, Mrs. Cotton, is improving under the treatment of Dr. J. S. Loucks, of Shirley, Mass. It seems to me that your paper grows more interesting as time goes on. I am quite interested in the discussion relative to the genuineness of the "Unknown Life of Jesus." I hope it may be proved that he did live, and is not all a myth, though the proof will not carry with it evidence of miraculous conception. I became acquainted, at the Parliament of Religions, with Dahmapal, a learned Buddhist, of Ceylon, India, who told me that according to their account, Jesus did live, but was not crucified, but died a natural death at 85 years of age. I let this learned Hindoo have two numbers of THE PROGRESSIVE THINKER, and asked him if he did not think his people would be benefited by a knowledge of the spiritual phenomena. He recognized the fact, but did not feel the necessity of the phenomena.

"Gesteiger vs. Darwin," explaining cause of all forms of life, is quite interesting, and his showing seems quite plausible, though my line is not long enough to reach to the bottom in such deep soundings. I am on a lecturing and visiting tour through New England States. Any societies or parties desiring my services in the line of metaphysical or mental science in connection with Spiritualism, or apart, can address me at Elm Centre, Me., to which place I go to attend Etna (Me.) Spiritual Camp-meeting, commencing the 26th.

It may be interesting to your numerous readers to know that one of the first ladies, and the best educated of our town of Rosenhayn, N. J., has become a powerful medium for materialization, though not as yet willing to allow the fact to become public. While we were there we started circles and the heaven of truth has been working, and we look for a grand harvest.

We bid you good speed in your grand work through THE PROGRESSIVE THINKER.

A. C. COTTON.

## Cassadaga Camp-Meeting.

Cassadaga is the political equalizer paradise. We doubt if there is another place in Uncle Sam's kingdom where this body of aggressive mothers and daughters would be so royally welcome and cordially entertained. Everything animate and inanimate dons the color on the particular day set apart for the discussion of suffrage. Orange bunting, national banners and expressive mottoes give a rich, oriental appearance to fair Lilly Dale. Last Wednesday was no exception to the general rule, only that it exceeded in numbers of attendance, general beauty and enthusiasm any of its predecessors.

The leading attraction, Hon. Henry P. Blackwell, husband of the late Lucy Stone, failing to materialize, according to pre-arrangement, Miss Susan B. Anthony occupied the platform in the morning, making a characteristic speech, devoid of oratory, but sharp and incisive.

Neither the adverse decision of the constitutional convention, nor the dishonest treatment of Kansas politicians, has discouraged this heroine of many battles, whose courage and faith have not faltered through the past forty-six years, believing that at the final Waterloo her cause must be victorious. Miss Anthony said she had gone into politics, recognizing that through the ballots of men alone would the franchise be granted women. Though many things had been gained in the past forty-six years, it still remained a fact that there wasn't a married woman in the State of New York that has ever legally owned one dollar of the labor of her hands.

To be the legal possessor of anything she must work for the government, or some other man. This was the great pivotal injustice, the very quintessence of slavery, to which every woman must submit who took unto herself the luxury of a husband. Miss Anthony said the first dollar raised to carry on the constitutional campaign was donated at Cassadaga three years ago, and a new fund was needed. Well, Miss Anthony is a royal beggar, and departed happy in the possession of over three hundred dollars and several states full of spirit messages received through the mediumship of P. L. O. A. Keeler.

The Rev. Anna H. Shaw's afternoon address bubbled with wit and sarcasm, which to appreciate should be heard, the lady's strong point being her inimitable manner of delivery, and great personal magnetism. As a revivalist she would win the unrepentant every time. Coming fresh from the wilds of Kansas, she was over-charged with experience encountered, which she related to the packed multitude with all the fresh, delightful gush of a school-girl. Miss Shaw thought if politics were so degrading it was solely because men had made them so, and, strangely enough, men were very anxious to become degraded. Since most women had to live with these same degraded men, let the women have the ballot or take it away from the men, and turn this republic into a monarchy, where only one man, the king, would be degraded. The man, who says the ballot is degrading is unfit to be a citizen. Slavery degrades, freedom never.

Miss Shaw denounced our marriage ceremony as diabolical and disgraceful, a poll-parrot form of annexing a woman to a man, the Quaker marriage being the ideal and the tie legalized by a justice of the peace preferable to that of a minister. Such advanced radicalism coming from a Methodist minister created great surprise, but it was warmly applauded, proving it to be the general sentiment of the people. The falsity of the claim that men supported their wives was shown by Miss Shaw, in that men only provided the raw material, while the wife converts it into food and clothing for the family, the labor being equal to the price of the raw material.

A grand hop in the evening, at which the ladies performed the honors, and the dear boys were led out, or left to play wallflower, was the closing feature of the day, and a prophecy of the good times coming when women can claim not only one day in the year but an equal share in each of the three hundred and sixty-five.

On Friday afternoon, Mr. Gandhi was presented with a beautiful gold medal in the name of the National Spiritualists' Association of America. The design carries out the idea of a sympathy and connection between the Occident and the Orient. Mr. Gandhi was deeply affected by this token of esteem by his new-world brothers and sisters, and with difficulty made a suitable reply.

On Saturday morning Lyman C. Howe completed his last date on our programme, taking for his topic "What Is Life?" It is the universal verdict that this was one of the finest lectures of the season. Mr. Howe's popularity at this camp is decidedly on the increase. The recent annual election of the stockholders was the most harmonious ever known. All the old board of trustees were unanimously re-elected, with instruction to purchase available piece of land adjoining the camp, which the association has been desirous of owning for several years past. The capital stock of the association has been increased from twenty to forty thousand dollars. At the Love Feast which followed the election, nearly all the stock issued up to date found ready purchasers.

The greatest treat of the season was a grand concert given by the South African Kaffir Choir, representing seven tribes and five distinct languages; singing with pathetic weirdness descriptive native songs that transported the listener to the wilds of darkest Africa, so vividly portrayed by Stanley, and graphically illustrated in living characters by the native children dressed in the peculiar customs of their own uncivilized tribes.

Volney's Ruins of Empires, and The Law of Nature. This is recognized as one of the classics of free thought. It eloquently advocates the best interests of mankind, and clearly indicates the sources of human ignorance and misery. It is a profound and able work. In one volume; paper, 50 cents; cloth, 75 cents.

## The Camp-Meetings.

To THE EDITOR.—After two months of camp-meeting at Twin City Park and Clinton, Iowa, we are at home in Minneapolis, Minn., for a much-needed rest. While a spiritual camp-meeting is a pleasure, a benefit and a rest to all attending for the purpose of investigating its truths through its phenomena and philosophy, it is work, and almost constant work, too, for its mediums. While it was unfortunate that the railroad strike was in progress during the meeting of the North-Western Spiritual Camp held at Twin City Park, the attendance was good considering the hard times, and, I think, the meeting would have been a success if the spirit of economy had been the rule instead of prodigality. They could have saved three hundred dollars by remaining at Merrimac Island until a permanent camp ground had been secured, and three hundred dollars more could have been saved in selecting talent for the camp; but experience is a good teacher, and costs more than advice freely given by those who have had experience in the same line of business. Our seasons, held on every other night, were filled with all we could accommodate, and the last week we were obliged to give up two on account of the excessive heat, and the consequent prostration of Mrs. Aspinwall.

We went to Clinton more for rest than work, and supposed, owing to the dull times, scarcity of work and money, that the attendance would be slim, and also that with seven or eight materializing mediums (there were eight) on the ground we could rest; but the friends would insist, saying, "We have come to see Mrs. Aspinwall's materializations (in some cases hundreds of miles), and you must hold a seance." We commenced to hold every other night, and the last six nights every night, which she has never in her life done before, and she will require a month's complete rest to restore her. She has received marked copies of papers in the French, German and Swedish languages, giving an account of personal experiences the writers received when attending her seances, showing that she has a reputation abroad as well as at home.

We have a standing offer from Mr. Larpen-teur, of Paris, to visit that city, but are, as yet, undecided for the winter. He is a member of the Psychological Society of Paris. We shall, I think, defer it for another year. The camp-meeting at Clinton was a constant surprise to others as well as myself. I think the attendance was larger than ever before, and many told me that they could not secure a resting-place upon the grounds, but were forced to go to Clinton for accommodations, and when you take into consideration the scarcity of money, the almost complete prostration of business throughout the country, and the near approach of winter, what is the conclusion to be reached? It can be none other than this—that Spiritualism is reaching out into all the walks of life, and that when trials and troubles come upon the people, they naturally seek Spiritualism as the only religion which can give them happiness, comfort and knowledge of this life and the life eternal.

The truth is spreading very fast, and the Spirit-world is using all the sensitive organisms it can reach to send it forth to all humanity. We extend kindly greetings to the thousands of readers of THE PROGRESSIVE THINKER.

S. N. ASPINWALL.

## The Delphos Camp-Meeting.

LETTER FROM AN OLD WORKER, D. W. HULL.  
It was my privilege to attend Delphos camp-meeting Saturday, Sunday and Monday, August 18, 19, 20, and for the benefit of Missouri, Nebraska and Kansas, I desire to say a word concerning it.

Delphos camp-ground is a beautiful, nicely shaded grove about a half mile west of a small town by that name in Ottawa county, Kansas, and is accessible by the Union Pacific Railway. While I was there the gospel of Spiritualism was dispensed by Capt. H. H. Browne, Mrs. Lull, formerly of Boston; Mrs. Van Dusen, of Colorado; and Mrs. Etta Seaman, of Concordia. Beside these, I had the happiness to deliver two lectures, showing the aim, scope, and meaning of Christ and the church, developing the fact that Christ was the blending of the two worlds; that church means the two worlds thus united, and that Messiah was the term applied to all emancipators and social reformers; instancing in the argument, Moses, Jesus, Democritus, Spartacus and others, all of whom were termed Messiahs, and who also confirmed their pretensions with wonderful phenomena.

Spiritualists who want an outing next summer will be pleased with the society they meet on these grounds; as well as with the grounds on which they meet. There is one serious drawback, however; the grounds are unfenced, and everybody has free access without money and without price, in consequence of which the income is almost nothing, and the management being unable out of the funds received to hire any assistance, are all overworked. This should not be. Fence in the grounds and make every person who enters them pay for the privilege.

Bro. Geo. L. Richardson is the president of the association. He is an affable, benevolent, enterprising, large-hearted man, full of the love of God, as manifest in humanity, in his heart. The other officers are all courteous and accommodating.

The grounds will be considerably enlarged next year to make room for the throngs of people who gather here annually.

Norton, Kansas. D. W. HULL.

"Secrets of the Convent"—Reduction in Price.

The price of the remainder of the edition of this book will be sold to meet the demand of "hard times" prices, and allow those who wish to use it, as so many have already done, in awakening the people to the plotting villainy of the Catholic church. Price, postpaid, 15 cents; four copies, 60 cents. Address: Hudson-Tuttle, Berlin Heights, Ohio.

## EXCELLENT BOOKS!

They Are for Sale at This Office.

AN AMERICAN KING AND OTHER STORIES. By Mrs. M. A. Freeman. These sketches are a most powerful illustration of man's cruelty and injustice to his fellow man. Price 10 cents.

ANTIQUE UNVEILED. ANCIENT VOICES from the spirit realm. Disclosing the most startling revelations, proving Christianity to be of heathen origin. Antiquity Unveiled, 62 pages, 3d. the copyright of J. M. Roberts, Esq., editor of Mind and Matter. Price \$1.50. Postage 12 cents.

ARYAN SUN MYTHS. BY SARAH E. TITCOMB. An explanation of where the religions of our race originated. An interesting and instructive book. Price \$1.25.

CHRISTIANITY A FICTION. THE ASTRO-logical and astrological origin of all religions. A poem by Dr. J. H. Denham. Price 50 cents.

LIELE HARLOW'S VOW, OR SELF-JUSTIFICATION. By Liele Harlow. Price \$1.50.

IMMORTALITY. A POEM IN FIVE CANTOS. "If a man die, shall he live?" is fully answered. By W. B. Barlow, author of Voices. Price 50 cents.

MABEL RAYMOND'S RESOLVE. BY LOIS WALSHROOKER. Price \$1.50. Mrs. Walshrooker's books should be read by every woman in the land.

MIND READING AND BEYOND. BY WM. WALSHROOKER. 200 pages, with illustrations of the subjects treated upon. Price \$1.50.

POEMS. BY EDITH WILLIS LINN. A volume of sweet outpourings of a gentle nature, who no thought of the latter cruelty of earth-life. These are sweet, winsome and restful. Price \$1.00.

RELIGION. BY E. D. BABBITT, M. D. IF all could be led to believe in such a religion the world would be a better place. A few writers have tried to do this, but no one has done it so well as Babbitt. It is a book of history and science. Price \$1.50. Postage 10 cents.

WAS ABRAHAM LINCOLN A SPIRITUALIST? or, Curious Revelations from the Life of a True Spiritualist. By Mrs. J. M. Roberts. This curious book has no precedent in the English language. Its theme is novel, its truth apparent. It has a peculiar bearing upon the most important period in history, and the most famous of men, and the most noted American. It is based on truth and fact, and therefore will live from time to time. The publisher has not feared cost, research or expense in its verification and production, and he stakes his reputation upon the validity of its contents, knowing that it will be read by all who are interested in the doctrine of spiritism or of fact. It is a remarkable picture—a page of verified history. Give it a deliberate reading. You will be amply repaid. Price \$1.50.

PHYSICAL PROOFS OF ANOTHER LIFE. Letters to the Spirit Commission. By Francis J. Lipsett. An illustrated pamphlet. Worth its weight in gold. Price 25 cents.

PSYCHOPATHY, OR SPIRIT HEALING. A series of lessons on the relations of the spirit to its own organism, and the interrelation of human beings with reference to the mind, the body and the spirit. By the Rev. J. M. Roberts, Esq., through the mediumship of Mrs. Cora L. V. Richmond. A book that every healer, physician and Spiritualist should read. Price \$1.50.

PHILOSOPHY OF SPIRITUAL INTER-COURSE. By Andrew Jackson Davis. A rare work. It pos-sesses great merit. Price \$1.25.

WAYSIDE JOTTINGS, ESSAYS, SKETCHES, poems and songs; gathered from "O' highways, by ways and edges of life. By Katie E. Hull. It is most excellent. Price \$1.00.

WHITE MAGIC TAUGHT IN "THREE SEANCES." A book of 271 pages. By The Phoenix. It is really a very interesting and suggestive work. Price \$1.25.

WHY SHE BECAME A SPIRITUALIST. Twelve lectures. By Abby A. Judson. This book should be read by every Spiritualist. Price \$1.00. Postage 10 cents.

LIBERAL LECTURES. BY A. B. FRENCH. These are worth their weight in gold. Price, paper, 50 cents.

LIFE IN THE STONE AGE. THE HISTORY of man. Written through the mediumship of U. G. F. Egley. You should read this work. Price 50 cents.

LIFE AND LABOR IN THE SPIRIT-WORLD. By Mrs. Mary T. Shelhamer. It abounds in facts in reference to the Summer Land. Price \$1.00.

LEAFLETS OF THOUGHT GATHERED from the Spirit World. Presented to humanity through the mediumship of B. E. Litchfield. Excellent throughout. Price \$1.50.

THE MYTH OF THE GREAT DELUGE. Something you should have to refer to. By James M. Mo-Cann. Price 50 cents.

THE CHILDREN'S PROGRESSIVE LYCEUM. A series of child-proof of the existence of the Spirit World. By Andrew Jackson Davis. Something to read. Price 50 cents.

THE SPIRITS WORK. WHAT I HEARD, saw, and felt at Cassadaga Lake. By H. L. Surdam. It is a pamphlet that will well pay perusal. Price 15 cents.

POEMS OF PROGRESS. BY LIZZIE DOTEN. They are really valuable. Price \$1.00.

LIFE, A NOVEL. IT BEAMS WITH AD-vanced thought, and is fascinating. Price 50 cents.

BIBLE MARVEL WORKERS. BY ALLEN PUTNAM, A. M. A marvelous book. Price 75 cents.

BIBLE OF BIBLES. BY KERSEY GRAVES. It will well pay perusal. Price \$1.25.

FROM SOUL TO SOUL. BY EMMA ROED. A beautiful book of poems of rare merit. Price \$1.50.

FIFTY YEARS IN THE CHURCH OF ROME. By Rev. Chalmers, ex-priest. A remarkable book. Price \$2.25.

SELF-CONTRADICTIONS OF THE BIBLE. 144 Propositions, theological, moral, historical and scientific; each proved adversely and great variety of quotations from Scripture, without comment. Price 15 cents.

SEERS OF THE AGES, OR SPIRITUALISM. Past and Present. By J. M. Peckham, M. D. A book of 578 pages. It is an encyclopaedia of facts; a mine of rare knowledge; a work that should be in the hands of every Spiritualist. Price \$1.50.

THREE SEVENS. 7-7-7. BY THE PHIE-losophy, science and unexplained facts, and the circulation of this book, because they are afraid they will lose their monopoly of the secret knowledge they have held so long. In Three Sevens, this knowledge is offered to the people. Buy it, read it carefully, and see why the Jesuits hate it. Price \$1.25.

THE SOUL, ITS NATURE, RELATIONS and Expressions in Human Embodiments. Given through Mrs. Cora L. V. Richmond, by her guide. A book that every-body should who are interested in re-incarnation. Price \$1.00.

THE SCIENTIFIC BASIS OF SPIRITUALISM. By E. S. Sargent. A work of profound research, by one of the ablest men of the age. Price \$1.50; postage 10 cents.

VISIONS OF OUR HEAVENLY HOME. BY ANDREW JACKSON DAVIS. Highly interesting. Postage 5 cents.

THE VOICES. BY WARREN SUMNER BARR. The Voices contain poems of remarkable beauty and force. They are most excellent. Price \$1.00.

THE GODS. BY COL. R. G. INGERSOLL. A pamphlet of 40 pages. Worth its weight in gold. Price 50 cents.

THE RELIGION OF MAN. BY HUDSON-TUTTLE. His works are always intensely interesting. Price \$1.50.

THE WORLD'S SIXTEEN CRUCIFIED SAV-IORS. By Kersey Graves. You should read it, and be the wiser. Price \$1.50.

THE QUESTION SETTLED. A CAREFUL comparison of Biblical and modern Spiritualism. By Moses Hull. An invaluable work. Price \$1.00.

THE RELIGION OF SPIRITUALISM. ITS phenomena and philosophy. By E. S. Sargent. This work is written by a modern seer, a grand and noble man. Price \$1.00.

RESEARCHES IN ORIENTAL HISTORY, embracing the origin of the Jews, the rise and development of Zoroastrianism and the derivation of Christianity. To which is added: Whence our Aryan Ancestors? By G. W. Brown, M. D. One of the most valuable works ever published. Price \$1.50.

REAL LIFE IN THE SPIRIT-LAND. GIVEN inspirationally by Mrs. Maria K. Hull. It will become very widely read. Price 50 cents.

ROMANISM AND THE REPUBLIC. BY REV. JAS. J. LANNING, M. A. Every patriot should read it. Price \$1.50.

OUTSIDE THE GATES; AND OTHER tales and sketches. By a band of spirit intelligences, through the mediumship of Mrs. Theresa Ballinger. An excellent work. Price \$1.50.

GOSPEL OF NATURE. BY M. L. SHERMAN and Wm. F. Lyon. A book replete with spiritual truths. Price \$1.50.

IMMORTALITY, OR FUTURE HOMES and dwelling places. By J. M. Peckham, M. D. A book of rare merit, interesting to every body. Price \$1.50.

## IF YOU

Want the very

BEST

TRUSS in the World

and are willing to pay from

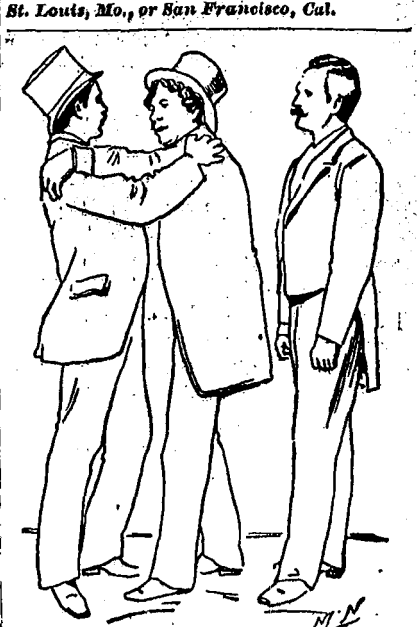
\$10 to \$15 for it, send a 2-cent stamp

for our free descriptive pamphlet, No. 1.

Address: MAGNETIC ELASTIC TRUSS CO.,

(Per Pierce & Son.)

St. Louis, Mo., or San Francisco, Cal.



## HYPNOTISM;



Life and teachings were utilized to formulate Christ-  
ianity. Price 15 cents. For sale at this office.



