



Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

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THE WATSEKA WONDER.

Some Interesting Reminiscences.

ITEMS OF INTEREST FROM VARIOUS PARTS OF THE COUNTRY.

TO THE EDITOR:—Among the pleasantest meetings in which we have participated the present season, were those in Watseka, Ill. Particularly interesting was our visit to that city, as we were entertained at the home of Dr. and Mrs. Alter, and Mrs. Asa Roff. It was in their home that many marvelous things occurred in connection with the mediumship of Mary Lurancy Vennum, who was afterwards written up as "The Watseka Wonder." The details of her experiences were published extensively, and afterwards issued in pamphlet form. This little work has probably more readers to-day than at any time since its publication.

Dr. E. W. Stevens, who wrote the report, says:

"Watsseka, Ill., has been swept by a tidal wave of excitement, on account of the presumed insanity of one Lurancy Vennum, a young girl belonging to an unpretentious family in the suburbs of the city. Her insanity, as it was thought to be, dates from July 11th, 1877, and the remarkable phenomena continued until her perfect restoration through the aid of friendly Spiritualists and spirits, on the 21st of May, 1878."

Lurancy was thirteen years of age, and a girl who had enjoyed perfect health; she was suddenly seized with attacks that they called "fits," and in these spells would fall to the floor and lie for hours in a rigid, unconscious state. While in this condition, she described spirits (she called them angels), and gave their names. After a few months from the time she was affected in this manner, she seemed to be in her usual health and normal condition. Later she was taken violently ill, and was attended for months by a physician. She frequently passed into trances. These trances seemed like obsession; sometimes she had twelve in a day. The friends of the afflicted girl decided she must go to the asylum, and she undoubtedly would have been taken there had it not been for a few sympathetic observers and thinkers, among whom were Mr. and Mrs. Asa Roff, previously mentioned in this communication. They believed these manifestations were of spiritual origin, and were incensed at the thought of this young, lovely girl being taken from her home and imprisoned with maniacs. They begged that other treatment should be administered for a while, at least.

The pleadings of Mr. Roff and his friends were heeded in the matter, and he, after much persuasion, obtained the consent of the girl's father to visit her and bring with him Dr. Stevens, of Wisconsin, to investigate the case. It was not long until they were thoroughly convinced, notwithstanding the sneers of the ignorant and bigoted people in the community, that the trances were induced by spirit power. The personalities and conversations when she was in these trances were wonderful; sometimes these intelligences gave their names (often of foreign birth) and in these talks evinced a perfect knowledge of the country and its customs, of places they claimed to represent, and seemed to understand perfectly the geography of the world. During one of these trances, when Mr. Roff was present, she said: "One of the angels wants to come," and when asked who it might be, she answered, "Her name is Mary Roff." Mr. R. said, "That is my daughter; Mary Roff is my girl." He assured the medium that Mary would assist her all in her power, and said she was subject to similar conditions when she was in the form.

About February 1, 1878, it was first seen that the spirit Mary Roff had come into Lurancy's body and asked to go home. The family endeavored to convince her that she was at home but it was of no avail. She constantly pleaded to go home and wept like a poor, homesick child. A few days after Mary Roff took control of Lurancy, Mrs. Roff and her daughter, Mrs. Alter, concluded they would visit the girl; and when she saw them coming far down the street, she cried exultingly: "There comes Ma and Nerville," (this was the name Mary Roff had called her sister in her girlhood). Mary had been in Spirit-life twelve year when this took place.

From this time on she was more homesick than ever, and at the narrative tells it, "was nearly frantic at times to go home." As the family felt it would be an imposition to send the afflicted child among strangers to be cared for, but Mr. and Mrs. Roff, understanding, as they thought, the whole situation, opened their hearts and home to the girl. On entering their home she greeted them as "pa and ma." She met the members of the family with expressions of love and tenderness. In her new home, she seemed perfectly happy and contented. She seemed to know everything that Mary knew when she was in her original body from twelve to twenty-five years before; she called old friends and neighbors of the family by name, and called attention to scores of incidents that transpired in her natural life. She remained in this home until the 21st of May. During all this time she was in reality a happy daughter and sister, in a borrowed body. During all this time she did not recognize her parents; they were greeted as though they were mere

A CRITICAL ANALYSIS

Of the Old Heathen, Rev. Mr. Matley.

HE IS NOTORIOUSLY IGNORANT, AND ONLY WISE ENOUGH TO TAKE CARE OF A JUNK-SHOP.

Did you ever read in the Bible of a woman being in heaven? I don't believe there is a woman in the law, or any shall be. They will go back into their original state, whence they were taken by the Creator.

When Christ said that there were no marriages in heaven, but that all should be as the angels, I believe he meant that there were no such creatures as women in that world of blessedness and song. Women were made for the glory of man, and man for the glory of God.—Rev. Mr. Matley, of the Concord Baptist Church of Christ, Brooklyn.

TO THE EDITOR:—If it is notorious that Rev. Mr. Matley is seeking, he is getting it by showing how notoriously ignorant he is on this line of thought upon which he is presuming to teach his people. From his words we conclude that he is indeed a veritable Adam, "made of the dust of the earth," and therefore never had a mother or sister.

We also conclude that he is not married, and, consequently, is in the same condition as Adam was when the Lord decided that he needed a helpmate. Now, in order to be a helper, one has to be above, or superior to, the one in need of help. Finding our Brooklyn Adam in this condition, we believe he has not availed himself of the help of one of these superior beings.

And this modern Adam says "man was made for the glory of God." Well, if all men were like the first Adam, they would not be a glory to even a Choctaw Indian. Listen to him, when asked by the Lord if he had eaten of the forbidden fruit: "The woman that thou gavest to be with me, she gave me of the tree, and I did eat," blaming the Lord and the woman for his failure to be a man. But Paul does not believe that the Lord or woman has anything to do with such failures. He says:

"Every man that is tempted is drawn away of his own lust and enticed." When Rev. Mr. Matley was preparing to preach the gospel he must have skipped that part of the course that was given to the study of the Bible, or he would have known that the woman was superior to the man, or else it would have been no punishment to put her desire subject to the man's, and it would seem like a silly punishment of the Creator to call it punishment, and promise her that after a time she would be restored to her original position, if she was in her proper place when subject to the will of the man.

And then, there has been that he has not heard that the one promised did come, nearly nineteen hundred years ago, and according to his own words, fulfilled the prophecy concerning his mission, so, for nineteen hundred years woman has been literally restored to her original supremacy, and if she has not been so practically, it is because too many of them have heeded the teachings of such ignoramuses as our Baptist brother.

If he had read the account of creation in the Bible, the book from which he is supposed to be teaching the people, he would have learned the fact that each creation excelled the one before it, and as the account brings woman last, she must excel all others in excellence. Now, what "creatures" is our brother going to have "in that world of blessedness and song," if woman, the one created nearest like it, is not to be there?

And then, his ignorance as to what constitutes the kingdom of heaven, according to the Bible teachings, is deplorable. He seems to have the same idea of it that some of our school children have, that it is a ten-acre lot, with a high board fence around it, and the way in, as Mr. Matley says it, is by a bander who has only let down by the bander when he sees a man coming. If he had only taken a few moments to have looked up Christ's teachings, and that of his immediate followers, in regard to what the kingdom of heaven is, he would have read that Paul said: "The kingdom of heaven is not meat and drink (material things), but righteousness, peace and joy in the Holy Ghost"—things that are only perceived and enjoyed in thought; which accords with Christ's answer, when inquired of as to when the kingdom of heaven should appear. He said: "The kingdom of heaven is within you."

Now, the "within" of the biggest man in our town would not contain even a five-acre lot with a high wall around it, so we must conclude that to be in the kingdom of heaven means to be in a heavenly state of mind, and that that state of mind may be reached by a person (male or female), in the same room, house or surroundings as that of another person, who may be at the same time in a state of mind resembling what is considered to be had; and on this teaching alone can we account for there not being women in the Rev. Mr. Matley's heaven—no woman, with her high perception of spiritual joys, would enter into his dark and selfish state of mind and call it heaven. RIA B. BARKER.

We are more jealous of frivolous accomplishments with brilliant success than of the most estimable qualities without. Johnson envied Garrison, whom he despised, and ridiculed Goldsmith, whom he loved.—Hazlitt.

There are poems that rise Like stars in the skies, And drop as the fresh mountain dew, But no mortal pen By the children of men Hath written it fully and true: For great as his brain and vision may be, The soul unfathomed new beauties can see.

"This music—not art— That captures the heart— Entrancing with rapture the soul; And the strains of the song Move mighty and strong Toward heaven's own mystical goal: For the soul with genius and melody stirred Hath grand rhythmic music no mortal hath heard.

THE CHURCH VS. GENUINE MEDIUMSHIP.

FROM THE SEAT OF WAR Where Efforts Are Being Made to Suppress Mediumship.

LETTERS WHICH SHOW THAT A GENUINE SPIRIT IS BEING AROUSED EVERYWHERE.

TO THE EDITOR:—Both of your kind favors of June 19th came duly to hand. My pen can but feebly express my gratitude for the noble stand you have taken, and the great assistance you have rendered me in my battle for liberty and truth. Never, brother, shall I ever forget the extra counsel to bid them in their hellish work, but I am not at all alarmed; for, with the combined aid of our angel friends and earth ones, I know that victory is ours.

Permit me again to return my most sincere thanks for the great good you have done our grand truth and myself; and also to extend my most sincere thanks to Brother Barrett for the noble stand he has taken. The friends are responding by every mail. I have now to this date, June 19th, a total fund of \$38.75. The donations were from 6 cents to \$5 and up. I received yesterday from the society at Galveston, Texas, a money order for \$12.15. I enclose several letters which you may use as you deem best. Your drafts received O. K., many thanks. Yours truly in the defence of justice and truth.

WILL A. SHELDON, 716 Ocean street, Jacksonville, Fla.

WILL A. SHELDON, ESQ., Dear Sir:—At a meeting of the Spiritual Association of Galveston, Texas, the following members contributed the respective amounts of money to help defray the expenses incurred in defense of our brother, who is being persecuted for daring to display the phenomena of our belief, and we are in full sympathy with our brother in his hour of persecution, and we believe that by such will the truth of our belief be brought out of the darkness, and shown to mankind in the full glare of the noonday sun, and we see our numbers accumulating, we believe that the false religion of the persecutors will crumble before the great truth of Spiritualism, as melts the snowdrift under the noonday sun of the tropics. Our attention was attracted to this matter by THE PROGRESSIVE THINKER. Amount remitted is \$12.25 by express order. I am yours in faith, R. P. SARGENT, Sec'y pro tem Galveston Spiritual Association.

MR. SHELDON:—Postal order inclosed for one dollar. Sorry to send so little. I have been quite unfortunate of late; lost my store and goods through fire, and what was much worse, myself, a son and daughter were buried by falling walls while removing goods from the building. My son was killed, and myself and daughter terribly mangled.

I shall watch for the result of the case of persecution against you. I consider Christianity the greatest curse the world ever had. I believe Christianity has caused more wars, and bloodshed, and persecutions than anything and everything else put together. Do not get discouraged. Your persecution may be the end turn out for the betterment of the cause.

I was three months in Florida lately, for the benefit of my health, which is not the best—I might say I am nearly worn out; am in my 67th year. I was in Florida during the late freeze. Fraternally, WM. HART, Kirksville, Mo.

MR. WILL A. SHELDON, Dear Sir:—In response to your appeal through THE PROGRESSIVE THINKER, I enclose money order for one dollar, in defense of yourself in particular, and of Spiritualism in general. My earnest prayer and well wishes for success go with this small amount, and accept my deep-felt sympathy for the suffering and trials you have undergone. Consider yourself a medium in the fight for justice and truth, and remember the host of friends invisible and visible back of you.

Push on the glorious banner of Spiritualism and be not dismayed in any way. Sincerely yours, EMILIE ROSENBLATT, New York.

MATTAPAN, Mass., June 7, 1895. MR. W. A. SHELDON—Dear Brother: I have just read the appeal to all Spiritualists in the last number of THE PROGRESSIVE THINKER, and hasten to forward you the small amount of 5 cents. I wish it were five hundred dollars, and I would be happy to make it that, if it were in my power; but if every Spiritualist would send you even 5 cents, you would have plenty of means to use in your fight for the right. I do hope those that have means will come forward and render you all the aid you require. During my long illness, I have had to have some assistance, and am still in debt, but hope to get out some time. I am still weak. I cannot walk or stand without my crutches, but that is much

REFLECTIONS

On Some Items of the Day.

THE MICROBE OF DEATH.

Dr. Lloyd Parker, of New York, has discovered what he calls the "Microbe of Death." He finds that a certain kind of microbe found in vegetable and animal life is especially the microbe of death, because when this is killed, in some dying animals and vegetables, they spring into a new and active life. From this fact some people are actually adopting the crazy theory that a human being can become immortal in this world.

These are, of course, pathogenic microbes, some of which are more virulent than others, but the human machinery is bound to wear out, and the spirit growing more mighty as it becomes developed, will burst its bonds of flesh and emerge into a diviner life. These transitions or death of the old continue at certain periods through all the endless life of the spirit. It is a fearfully materialistic conception of life to wish to live forever on this earth in one's own body or in some other person's body in the form of a reincarnation. A single glimpse of the ineffable glories of the higher life should lead one to higher aspirations.

THE CHRISTIAN SCIENTISTS of Burlington, Iowa, have petitioned the school board to excuse their children from attendance during the hours when physiology is taught, as they declare there is no material body, no stomach, or liver, or lungs, etc. This they call science. The truth is that thousands of systems are wrecked from ignorance of their stomach, liver, heart, nerves and other parts of their system. There should be a hundred times as much physiology, hygiene, anatomy and processes of human upbuilding, including the best features of Christian science and mental science, etc.

MOORE MOONSHINE. That greatest and best of magazines, the Arena, has one article by Dr. Hensoldt concerning the philosophy of the ancient Hindus which is so weak and absurd that any healthy child should be able to see the folly of it. It says: "The entire external world can have no independent existence, viz., cannot be real except as a mental phenomenon, and that if mind should ever be destroyed or cease to exist, the world, as a matter of course, would cease to exist also." This conception which confounds the perception of a thing with the thing itself, is called "one of the greatest triumphs of the human mind.... in comparison with which the logic of our foremost modern luminaries sounds like the veriest child's prattle." He goes on to state that "matter is an illusion; mind alone is real." This doctor, thus standing on his head, sees everything upside down and denounces them accordingly. He is ignorant of what the mind is and knows nothing of the process of mental action or he would perceive that the external world in the form of a brain and the outward senses must act with the interior being in the form of spirit to develop consciousness and mental force. Far back in the ignorant ages of the world some people discovered that the pictures of trees and other objects are thrown into the eye upon the retina and thus perceived by the mind, and straightway they concluded that the trees themselves instead of their images were in the mind. In this way they started a rut into which many of the so-called philosophers all along down the line of ages got fondered and had not sufficient common sense to get out of, although they were well stocked with uncommon sense which led the people to think they were great. In this present practical era, we should have outgrown such superficial, mystical ideas, and yet the German idealists and numbers of our own people are still deluged by them.

THE RIGHTS OF THE PEOPLE. The United States, supposed to be pre-excellent the land of liberty, and true to the rights of the people, is not keeping up with the progress of the world in some respects. Sixty-eight governments own their own telegraph lines instead of letting private corporations have the privilege of controlling them and gouging the people. Germany sends ten-word telegrams to all parts of the empire for 5 cents. Fifty-four governments own their own railroads in whole or in part, while only nineteen, the United States among them, do not. On the government-owned railways of Germany you can ride four miles for a cent, and yet that government has more than doubled the wages of its employees and has cleared \$25,000,000 during the last year. Some remarkable statistics could be given to show how several other nations are giving the people wonderfully low rates of travel and making enough money out of it to pay a part of the whole of the taxes. How long shall we be ruled by corporations and trusts that sap the life of the people by their unreasonable prices? Co-operation must be the watchword of the future.

OUR LIBERAL INSTITUTIONS should be sustained. The most of our academies and colleges seem to be run in the interests of old theology and are very apt to lead their students into old ruts and fill them with prejudice concerning the new and the true. One of those institutions now in my mind is that of Miss Belle Bush, of Belvidere, New Jersey. Miss Bush is a refined and conscientious lady and a fine educator, who has for years been sowing the good seed in soil that is not always responsive to her faithful efforts. Her fine building,

DONATIONS.

A Suggestion to Assist the National Spiritualists' Association.

TO THE EDITOR:—Brothers O. W. Humphrey of Washington, D. C., and G. Patton, of Towanda, Pa., offer to be one of one hundred to give five dollars each to the N. S. A. A stranger friend in Washington sends word that he will be one of one hundred persons to give twenty-five dollars each, to the same institution. These funds are to be used in the defense of worthy mediums, like Brother W. A. Sheldon, and P. L. O. A. Keeler, when arrested for the crime of genuine mediumship; and to further the other purposes for which the N. S. A. was organized. These good brothers wish to see the light of Spiritualism shining over every hamlet in this Republic, and are willing to aid in the noble work of feeding the multitudes that are spiritually hungered.

There are many others, no doubt, who are anxious to co-operate with them in their good work; therefore, all who are willing to contribute to the Humphrey fund five dollars or more, or to the other fund of twenty-five dollars each, will kindly send their pledges, together with their names and correct post office addresses, to Francis B. Woodbury, secretary of the N. S. A., 600 Pennsylvania avenue, S. E. Washington, D. C., who has been authorized to register each pledge and to accept for contributions received.

The recent arrests of so many of our most reliable mediums furnish us with evidence sufficient to prove that our opponents are determined to crush us, first by imprisoning our mediums, then by taking away the right of free speech, as has already been attempted in the case of Dr. P. P. Babcock, in Greenville, North Carolina, who was recently assaulted for giving a lecture on Spiritualism, and warned to leave the town between two days at the peril of his life. Dr. Babcock was not a coward, hence he staid, and is fighting his enemies on the ground, man fashion.

If these two funds, mentioned above, are filled, each to its full quota, the N. S. A. will be in position to do something for such mediums as King, Keeler, Lundford and Sheldon, as well as for such faithful workers as Dr. Babcock.

Recent judicial decisions go to show that our nation is now under a judicial tyranny. The next logical step is a military despotism, with a plutocratic oligarchy in control of every department of the Government. In only one case, that of Ma Bee, of Lansing, Michigan, has a medium received fair or considerate treatment at the hands of a court, in the knowledge of the writer, for the past two years. The judges have assumed that all mediums were frauds, and have done their utmost to secure their conviction. Mrs. Maud Lord-Drake, one of the best mediums in the ranks to-day, secured partial justice in Kansas City, only to be humiliated by Federal judge in her praiseworthy attempt to secure full redress for her wrongs. Prejudiced judges will sway juries, which fact jeopardizes the liberty of every medium in our ranks. But even if a trial by a jury is demanded, the courts now have power, under a recent decision, to refuse the request, and to send a man to prison without a trial, at the dictation of a judge who wants the man punished, despite the pleadings of right and justice.

In view of these facts, the N. S. A. asks the Spiritualists of the nation to unite in one solid body to defend our mediums, and to put our religion and philosophy before the world in such a way as to demand and command the respect of all classes of people. This can be done through the instrumentality of the N. S. A. Let us sustain it loyally. Yours for the right, H. D. BARRETT.

The Rustic Park Meeting. We have closed a successful two weeks' meeting at Rustic Park, two miles west of Montpelier, Ind., which has been the means of bringing many investigators into the light. This was the ninth annual camp-meeting, and the most successful of all. Mrs. Zela Stevens lectured and gave tests on Sunday, June 8th, and Sunday, June 16th. Her lectures, and of the highest order and her tests beyond the comprehension of skeptics.

Mr. C. E. Winans, the materializing medium, was with us the entire time, and gave good satisfaction to Spiritualists and skeptics.

Mrs. Jacobs, the trumpet medium, of Indianapolis, was also with us.

Mr. Oren Stevens, the materializing and slate-writing medium, gave us several seances, which gave entire satisfaction to all who attended them, and his slate-writing is enough to convince the most skeptical.

The meeting was of the most harmonious order all through, showing us that the bright sunlight of Spiritualism is peeping out from under every cloud.

We only hope and expect to have as bright an array of mediumship and truth upon our grounds next season as this.

JAMES WAUGH.

SEVEN DOLLARS AND SIXTY CENTS.

The above amount comes from a little town in Wisconsin, Ashland. Brother Wells, with a little effort, raised it. He says:

"There is no society of Spiritualists here, but I thought if I could collect even a little toward the W. A. Sheldon defense fund, it would be better than nothing. Enclosed find the original collection and draft for same, and forward to proper parties."

Now, here is an example of what a person can do by making an individual effort and appeal to his friends. We are sure that Mr. Sheldon will receive ample assistance to carry on a vigorous defense now that Spiritualists have begun to fully realize the situation. Mr. Sheldon's address is as follows: 716 Ocean St., Jacksonville, Fla. Every Spiritualist should send him something, if not more than a dime.

We ought not to quit our post without the permission of him who commands the post of man's life.—Pythagoras.

Every tomorrow has two handles. We can take hold of it with the handle of anxiety or the handle of faith.—Anon.

A COMPREHENSIVE STUDY OF THE MYSTERY OF THE DOUBLE LIFE.

BY PROF. ANDREW CROSS, OF PORTLAND, ME.

CHAPTER II.

THE DEEPER MYSTERY OF THE DOUBLE LIFE—HYPNOTISM.

Briefly in our last article we pointed out a few of the reasons which we apprehend cause some of the eccentricities—the word is used for convenience—of conduct to be found in individuals; we made effort to show that alcohol, caffeine, indolence, opium, mesmerism, etc., seemed to open up to an abnormal extent the physical senses—as the telescope to the eye—until there appears to the uninitiated, but sentient being, with his enlarged perceptive powers, incomprehensible and fantastic scenes, fantastic because his contracted and undeveloped mental nature is incapable of setting in lawful order the advanced phenomena which his abnormally enlarged perceptions have brought before him; fantastic again, because neither they nor the laws that govern them appear to him to belong to that realm which he considers all of the universe—the realm of matter. Therefore to him being unnatural they are irregular, illogical, impossible, and indeed non-existent; on passing, can you imagine, think or conceive, of the absolutely impossible?

COMPREHENSION OF THE CHILD.

You show to a child the intricate works and movements of a watch, it sees the movements, is conscious of motion, and yet understands that it is without life; it is incomprehensible witchery to the child, but to the developed child of the man—the natural, plain, and in-law and an almost childish order. We are the child who "rush in where angels fear to tread" and by our actions, or those of others, we close the doors of our normal existence, and entering with temerity the abnormal, we are suddenly surrounded by sights, sounds, and feelings, dreamed of by few, and probably as yet realized by none.

PATHWAYS AND BYPATHS.

The pathways and bypaths to that state, place, or condition, so numerous; some of these have been indicated above; one, and that to which we wish to devote some little attention now, is that subtle, psychical force, termed variously, od, ody, mesmerism, magnetism, hypnotism, etc., and whose influence is potent and powerful; probably the bulk of the phenomena coming under the heads referred to above, might be classed as mesmeric, or hypnotic, and doubtless they have a more wide and far-reaching influence than is generally supposed.

MESMERISM AND HYPNOTISM.

The systems of mesmerism and hypnotism are not identical, though often claimed to be so; the theories as to the production of mesmeric phenomena and those of hypnotism, are quite distinct from each other. The phenomena are the same, the difference being chiefly as to the supposed mode of production. Mesmer, and almost, if not all, his followers, claimed, in brief, that the state of coma, and the varied phenomena that attended mesmerization, were induced by the passage of a subtle magnetic fluid from the person of the operator to the subject, and this error, for error it undoubtedly is, would have been discovered long ere it was, but for the advent of that prince of charlatans, Joseph Balmont, alias Count Cagliostro, and other adventurers, whose tricky rascalities and ridiculous experiments brought the subject into such disrepute that its study was tabooed for many years.

At the very threshold of my own inquiries on the subject, experiments convinced me that the current mesmeric theory referred to was not the correct one. At that time I had never even heard of Dr. Braid, of Manchester, a Scotchman, who is credited with originating the new word hypnotism—but here let me remark that the word hypnotism is now applied to many phenomena where psychology would be the most fitting term, hypnotism having strictly reference to sleep phenomena, though in these remarks we accept the popular application for the convenience of all concerned.

THESE FORCES OF ANCIENT ORIGIN.

Perhaps right here, to be in order, we should state that all ancient races, so far as we can discover, seem to have been more or less acquainted with these phenomena; among the Jews, say, even back amongst the ancient Egyptians, we find traces of it; Hypocrites, four hundred years B. C., mentions the power of the human hand to remove pain, and Christ himself, in cases innumerable, utilized the same power in a beneficent manner. But without reference to them, the first modern appearance was in 1778, when Mosner brought the subject into prominence.

We will not take up time by further reference to his system nor its history, which can easily be obtained by those who desire it; suffice it to say, it partook too much of charlatanism to have permanent success.

About this time a Royal Commission was issued by Louis XVI.; upon this commission was Dr. Guillotin, the inventor of the murderous instrument of that name, and also Benjamin Franklin of electric fame.

Next, Dr. Wolfart, a Prussian, investigated the subject, under a commission from the Prussian court, and reported favorably; then a law was passed, restricting its use to those legalized quacks, the M. D.'s of the time.

In 1824, the French Academy of Medicine appointed still another commission, whose report was also favorable, stating that "they considered magnetism must take its place in the scheme of medical science."

In 1837, Dr. Jno. Elliotson, of University College, London, on all hands acknowledged to be the ablest physician of his day, adopted the new agency; he was then forbidden by the board of directors to use it in the infirmary, but he resigned his position, rather than be framed in his investigation, which

THE EXCHANGE OF PROPERTIES.

Returning more closely to our subject, I conceive it must have been a matter of observation to every student, that contact of material substances always tends to assimilation. Their contiguity creates an environment which naturally results in mutual sympathy. Two pieces of iron rubbed together for some time, invariably in one direction, soon come to have this affinity for each other, and are attracted to each other (may be by environment created). Warm and cold bodies in contiguity exchange properties with each other, and so is it, we urge, in the psychological world.

ASTOUNDING CHANGES IN PERSONALITY.

The word sympathy is often used to express this very idea. Spirits, souls, embodied and disembodied, give color, each other whatever qualities, mental, moral or emotional, they may possess in excess of the other. These subtle influences do produce astounding changes in the personality, seemingly swaying us from one extreme to another, with a pendulous motion, between atrophy and hypertrophy, vertigo and intoxication; but as "Nature abhors a vacuum," so it also always tends towards an equilibrium, that is, towards a state of peace, calm and universal harmony. The swaying seems a perpetual chaos of discord, but appears necessary, under the law of progression, to bring us to that great

THE INDIVIDUAL ATOMS.

The man for the hour has always arisen in the past, doubtless always will, and lifted the intellectual standard one step higher, and if the wave at that moment receded and he appeared to be lost, his noble deed still stands, and when the returning wave comes, carrying the struggling masses on its crest, they will intuitively (or rather instinctively) ascend to that standard and place it still higher. Thus history will repeat itself, again and again, until the discordant sounds of a disorganized universe will be silent, chaos vanquished, harmony triumphant, and we, the individual atoms, that are now swayed hither and thither, shall have found peace and calm in a perpetual and finished creation—the Christian heaven, the pagan nirvana.

The facts, however, upon which we build, are of such a varied and extraordinary character, for the reasons suggested above, that the platform on which we place them must be both broad and long, and as the difficulty of classifying them is almost insurmountable, the reader will excuse seeming incongruity or confusion in their presentation.

PROF. MOLL ON THIS POINT, APPLY SAYS:

"It is true that some trustworthy investigators such as Eleuter, Forel, Obersteiner, North, Eichenlaub and others, have helped a little by their accounts of their personal experiences in the hypnotic state; but such observations should be made oftener by intelligent people; they would be valuable to investigators. An explanation of hypothesis drawn from the material already accumulated cannot be given in a few words, since the symptoms alone are so complex. Besides, I think it probable (and Braid was of the same opinion) that a great number of different states are included in the concept 'hypnosis,' and that an exact classification of them is not possible at present, though it surely will be later. Under these circumstances I think it best to discuss the most commonly observed and best established phenomena separately, and to explain them when possible. I must give up any attempt at completeness and detail in order not to make the theoretical explanation too long."

HYPNOTIC FORCE FOR GOOD OR EVIL.

Now, I know nature always begins to build at the base and, though slowly, builds to perfection, gradually evolving cosmos from chaos; faint would we try to follow, but limited time, space and ability forbid, so we proceed as we can.

A DOUBLE CONSCIOUSNESS.

Now, here we would ask, what do these surface features of this subject seem to betoken? One able writer (Prof. Ribot) answers, "A double consciousness," but I think not, for that would involve a double personality, which, though perhaps not impossible, would, like the Siamese twins, be a (psychological) monstrosity. They do seem to denote, however, a duality or trinity in man, of some kind. Might it not be that the body, the mind, let us say, "The ego is impalpable; it forms in itself, we are individual parts of the universe, which is itself a unit. We are a fraction of that which is the whole, and are proudly conscious that the universe itself would be incomplete without us."

And now, one step further—the elaborately intricate reasoning of Prof. Ribot, advanced with much suavity, though not sophistry, would tend to show that the sentient ego, like the physical organism, may not only be changed or altered, but may become the subject of complete metamorphosis. Against this position let me enter here a humble but earnest protest. In his able though astruse work on the "Disappearance of Personality," he says: "The ego is impalpable; it forms in itself, we are individual parts of the universe, which is itself a unit. We are a fraction of that which is the whole, and are proudly conscious that the universe itself would be incomplete without us."

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THE PHYSICAL LAW OF ATTRACTION.

has its analogous counterpart in psychics and is expressed popularly in the proverb—"Like clings to like." "Birds of a feather," etc. You shake the hand of a friend and you are instantly drawn to him. You like him and, if pressed for the reason, you cannot tell why, and you like him more or less according to the fullness of his correspondence with your spiritual environment. On this everyday plane we perhaps find one of the commonest, though slightest, phases of hypnotic influence. You walk on the street and suddenly think of a friend you have not seen for an age. When you reach the corner you meet him. His psychic, or what is now popularly called hypnotic influence, was drawn to you, unconsciously on the part of either; his spiritual aura impinged on yours, hence the phenomenon.

HOW OFTEN WHEN A FRIEND IS UNDER GREAT MENTAL STRAIN THROUGH ACCIDENT OR DEATH, HIS PSYCHOLOGICAL AURA MEETS YOURS, OR AS SOME WOULD SAY, HIS "SOUL GOES OUT TO YOU," YOU SUDDENLY THINK OF HIM, OR FEEL ANXIOUS ABOUT HIM, DREAM OF HIM, OR IN SOME INTENSE CASES, HIS APPARITION APPEARS TO YOU AT THE MOMENT OF DEATH.

By what subtle power is it, too, that the orator sways his audience, thrills their souls and makes their intellects surge and roll from calm to storm, according to the dictates of his own will? Or whence the inspiration that fills the soldier's heart in the battlefield, when he sees the glancing eye, the encouraging smile, and hears the entrancing tones of the order from the lips of his general, coming as they do from a soul surcharged with potent energy? These are all simple, commonplace instances of influence, sympathy, or hypnotic phenomena, on the very surface of our subject; but, like the exhausted steam from the boiler, they tell of a great power, a terrible energy held in check; indeed, I do not say in our every act—shall I not say in our every thought?—we send out this active swaying influence, and with every breath we draw we are, every one, acting more or less upon the other, through this subtle power, for good or for evil, for the better or the worse of this whole universe, to which we all, good or bad, belong.

THE GRANDEUR OF THE FORCES OF NATURE.

We stand on solid rock—gazing on the ocean we say, "All nature is matter, earth and sea alike." Very well, the water is a fluid permeated with energy, force, life, which is even now being utilized in the case of Niagara Falls. Steam is an illustration of its potency; air, too, is now utilized, for it also is packed full of energy; but there are other fluids still more refined, electricity for example, which potent living liquid, Wizard Edison and others are rapidly putting into harness. Higher still we come upon this great, mysterious, as yet inexplicable force, which caps all yet known forces—this ether, this spirit, rare and refined, which regulates and governs all laws, controls the molecule and the mirror, which was the first and likewise guides the stary worlds and lustrous suns, as they wind their way in an unending procession, through the cycles of infinite space. "Who, by searching, can find out God?" Can we not try?

WHEN THE CONDITIONS ARE ALL FAVORABLE, AND THIS GOD-LIKE POWER HAS FULL WAY, AND IS GUIDED BY AN ADEPT, THERE IS SCARCELY A CONCEIVABLE LIMIT TO ITS POSSIBILITIES FOR GOOD, OR IF MISGUIDED, FOR EVIL.

WHAT MENTAL SUGGESTION DOES.

If we leave the common phenomena of every day, the next phase to take our attention is more prominent, because of less frequent occurrence. The great revival movement of thirty years ago, which seemed to rise in America, and, unlike most movements, traveled East. Having crossed the Atlantic it first struck Ireland. A huge wave of spiritual water, it dashed over the whole country in its effort to wash out and purify churches, both Catholic and Protestant. It next visited England, then Scotland, and when this great sea of psychic force was flooding the land like a gale, it came in a storm, the scenes enacted by those inhabitants who came under its control, were, many of them, disreputable and disorderly in the extreme. I have seen young women who were afterwards doubtless ashamed of themselves, spring from their seats, hug and kiss young men, crying out in the exuberance of their joy, while they tore the ornaments from their dresses, that they had "found the Lord," and were now "heirs of salvation." Only last year, at Old Orchard, Maine, what happened? This other element, more subtle and more potent than electricity, charged a religious and emotional audience, till they gave their money, they kissed themselves of their jewelry, and poured it in the lap of the emissaries of the Lord; mental suggestion or hypnotic influence.

THE "POWER" IN CHURCH.

Again, at Newfane, near Lookport, New York, December 5, 1892, the Free Methodists held a great revival, where, amid cries and prayers for salvation, frantic women ran up the aisle and, throwing their ribbons and jewelry on the altar, pleaded with God for forgiveness, while others, who received what they called the "power" rushed about the church "saluting one another with an holy kiss."

OLD MICHIGAN SINNERS.

Still the wave rolls on, for who does not remember how, in January, 1893, Miss Eva Caisick, a young girl, who had been a Michigan sinner until she was sixteen, was restored to her former state, and the climax was reached when Wm. Coulter stood up and, acknowledging the murder of his father, recited the details of his deed of blood. Henry Jordan returned to P. L. Newton a tent he had stolen from him three years before. J. A. Pringle made restitution of a sack of flour to T. Thompson. L. Matthews, a chain to P. T. Moran. Peter Felton \$40 to Jas. Stewart whom he had cheated at cards two years before, etc., etc. All

MANY REMARKABLE CASES OF HYPNOTIC INFLUENCE.

On the 23d of April, 1893, Edward Smith of Rutland, Vt., and representative of Pittsford, in the legislature, mysteriously dropped out of sight, and could not be found till he walked quietly home, on the 10th of June, after six weeks' crazy wanderings in the South. He remembered being at White Sulphur Springs, Natural Springs, Rancevoort, North and South Carolina, Georgia, etc., and also sailing a long way among orange groves; then he found himself at Lake Worth, but does not know what he did, or how long he stayed there, and thinks he took the same road home. He set out with \$500 in his possession, and on his return had \$300. Only glimpses of the time during his absence can be recalled. The narrative, though romantic, is evidently truthful, so far as he can recollect. He was apparently psychologized by some more potent will than his own, "whether in the body or out of the body I cannot tell."

ON JULY 7th, 1893, Mrs. HAMBURGER renounced father, husband, home, to live under the protection of a Mrs. Coleman, manageress of third-rate theatricals, who was reputed to have hypnotic influence over her. She refuses to have anything to do with any person outside of Mrs. Coleman. If the paper report be true, she is undoubtedly psychologized by the Southern woman.

At the October term, 1893, of Suffolk, (Massachusetts) Divorce Court, Emma L. Hopkins claimed that Erastus Hopkins, her husband, was a Christian Scientist, and hypnotized her on the day of her marriage, and that during the ceremony she was nothing more than the passive instrument of his will. "I had a few dollars when we were married, which he used mainly for himself," she said, and a decree as prayed for was granted, and rights restored.

In April, 1893, Mr. L. J. Hill, who was in business in Boston, while his family resided in Saco, Maine, was arrested and tried, on a charge brought by his wife, of attempting to poison her. He was acquitted. A confession was subsequently written out by his wife, and sent to him, from which the following extract is taken: "I should never have done this terrible deed, only that I was under the influence of B—. He was a single man and I fairly fell in love with him, and promised to do whatever he wished. I was entirely under his control, and thought every word and deed of his just right. I was under such influence that I was possessed of evil; he has now discontinued his affairs, though I still feel kindly towards him."

A CLEAR CASE OF HYPNOTIC POWER.

On August 29, 1893, at Rocky Point, Rhode Island, the Rev. F. Sheffield, a Methodist minister and temperance orator, took his little daughter, Margaret, after they had dinner in a restaurant, to a secluded spot and crushed the little innocent's head with a stone. He then made his way to the excursion ground, and going up to Superintendent Boldue, said: "I have just killed my little girl, and I don't know what I did it for." Doubtless psychologic influence from outside himself, whether from incarnated, or exorcated beings, it is hard to say.

At Bridgeport, Connecticut, in July, 1893, Aaron Mallot, 74 years of age, owning a farm of 200 acres, and a garden as one of the solid men of that section, was called upon by a well-dressed stranger, who said he was the agent of an agricultural journal, and enquired as to the financial standing of his neighbors, and what banks they dealt in. He also incidentally ascertained that Mr. Mallot's wealth, outside real estate, was all in good paying stock, etc. The old gentleman also told him (he was such a nice person) that he usually had from \$500 to \$1,000 in the bank of Staples & Co., Bridgeport, Conn., and the same with Watson & Co. He also confidently told him that his daughter, Lillie attended to all his household accounts, and kept track of his business generally. Not many days after another stranger, "tall and distinguished-looking," Mallot said, called, saying he was Sam Baldwin, that is, the president of the Connecticut National Bank. "Why, to be sure, so you are," said Mallot, "but there is a change in your appearance." He informed Mallot that he proposed to buy his farm, and was invited to look over the broad acres. As Mr. Mallot did not return at six as usual, his daughter sent to look for him, but he returned home during the search. He was very reticent about what had happened, but admitted that he had been hypnotized, and suddenly came to his senses again. His daughter notified the bankers to honor no checks he might have given when in great excitement; they failed in their effort to swindle Mr. Mallot (who was lucky to escape, seeing he was evidently thoroughly psychologized).

In October, 1892, D. S. Ruiz, Consul General from Ecuador, is arrested in New York, on a charge of forgery, admits the crime, and latterly his adopted daughter is also arrested. Edward E. Price, his lawyer, alleges that he, the Consul, had been hypnotized by this woman, Mrs. Bertha Laws, and that she and a band of thieves had conspired and robbed him of \$30,000. She is a woman of 30 years of age, and, with her friends, succeeded in ruining the old man, estranged him from his family, and, as he felt, he felt that he had committed the crime, that they might secure more booty. Ultimately the affair was compromised, and the old man was released.

On the 31st of October, 1892, at Cambridge, Mass., Mrs. Morean, a widow about fifty, with whom resided Annie L. Brownlie, her mother, also a widow, aged eighty. Mrs. Morean, who was arrested for the murder of her mother, was a well-educated woman, and spent much of her time in study. She stated in explanation, that she felt her head sore and was all wrong here, placing her hands on her head. She felt very agitated, and said that it was her intention to have killed her mother while she was yet in bed. She went down to the cellar early in the morning and procured the furnace-shaker, and laid it on the table; then went upstairs and found the feeble old lady awake. She then assisted her to dress, and when they reached the top of the stairs, an irresistible impulse came over her to throw her mother downstairs, which she did, and while her mother lay stunned, she ran for the shaker, with which she gave her the death-blow on the head. Then pacing the room excitedly she kept repeating: "Oh! Why did I do it?" She and her mother were members of the Unitarian church in Austin street, and have lived together alone since the

death of Mrs. Morean's husband. The daughter was known to be very affectionate and devoted to her mother. What had "in the body or out of the body" "possessed" or psychologized her?

"The control of an operator over a subject seems at times to be absolute," says a writer in the Pittsburg Despatch, and relates the following (post hypnotic instance): "I saw a young German girl hypnotized toward the close of the experiment. The professor told the girl that in half an hour he wanted her to strike the tallest man in the room with a glass rod, and that she must get the watch of Dr. B—, one of the assistants, without fail. In a few minutes the girl was restored to her normal state, and asked us a number of questions about what she had done. Then we began to chat on other matters. Just thirty minutes after the command of the professor the girl became restless, and walked quickly to a table on which lay a glass rod. She then struck me with it sharply several times. 'Why do you do that, Fraulein?' I asked. 'Oh, I don't know, I don't know,' she answered, in a much distressed tone, 'but I have to do it; something tells me to do it.' She went to Dr. B— and asked for his watch. At first he refused to give it to her, and she became frantic in her pleading, saying that she must have it at once, and she seized him and tried to take it from him. That is but one of many instances I have seen where commands given to a hypnotized person were carried out later, when they were in (apparently) a normal condition. Once this same girl did what she was told a week after the experiment, that being the time fixed by the professor."

Had this girl fallen into the hands of irresponsible, immoral men, instead of those who sought only the extension of scientific knowledge, there can be no doubt that she would have been led astray by them. So many disreputable acts have been committed by means of hypnotism that in Italy, Austria, Hungary, Switzerland, and many municipalities, laws have been enacted prohibiting the practice, except by physicians. Two most notorious hypnotists have been expelled, and notified never to return: Donato from Italy, and Hansen from Austria. The offense of Donato, however, was more from ignorance of the force with which he dealt than vicious inclination.

Mesmerists have, by insinuation or open dictation, lent their aid to throwing out disreputable ideas concerning their practices. The army of fakirs, "massage hypnotists," "magnetizers," "fasciators," and other professors, who represent hypnotism to the public, some sincere and honest, others unscrupulous wretches, is not calculated to give prestige to the cause.

THE TWO ASPECTS OF HYPNOTISM.

There can be no doubt but hypnotism has two aspects. That while it is capable of grandest service in the higher walks of usefulness, it is also capable of perversion, and the only means whereby its application in the wrong direction can be avoided is by a thorough knowledge of its laws. Some writers think that the practice of hypnotism should be limited to physicians, but I would like to ask if the hypnotized subject would be any safer in the hands of an ignorant and perhaps vicious man who had been authorized by some of his conferees to mark M. D. at the end of his name, than he would be in the hands of any fair, upright man who was honestly pursuing an investigation of the subject, but was too busy with his work to do more than write his plain name, dispensing with flourishes, or any extra letters beyond what were in it at his christening?

On this point experts differ, however. Prof. Grimes, in his able work on "Ethnology" (page 210), says: "Others can judge as well as I how far the power will in future be abused; but I perform my duty in giving a warning to susceptible subjects. Let them not lightly disregard it. They should know that when once thoroughly induced by one person they can easily be induced by any person who is permitted to attempt it. They should know that they may be made to perform very improper actions without being aware of it, and without afterwards recollecting it. They should know that they may be made to commit actions which in the eye of the law are criminal, without really intending to do any wrong whatever. A woman may be made to believe that the operator is her father, or brother, or sister, or husband, and she will act accordingly; and afterwards she will have no recollection of anything such as the operator pleases; it is my opinion, founded upon experiment, that one person in twenty is susceptible to this peculiar influence."

"It may be said that this is a dangerous knowledge, and had better not be communicated publicly. I confess that it would be safer if it could be confined to the medical profession, but this is impossible. It will be necessary to be known to a sufficient number to render the knowledge dangerous. Nothing can prevent unprincipled and dishonest persons from gradually learning to avail themselves of this power, to the injury of the unsuspecting. The only remedy is, let the public know at once the truth."

THE REAL NATURE OF THE POWER WHICH THE OPERATOR WIELDS, AND THEN EVERY ONE WILL BE UPON HIS GUARD."

Again the same writer says (page 311): "I have in several instances seen persons whose organization indicated honesty, sobriety and virtue, but who were, notwithstanding, reputed to be the very reverse. These persons were highly susceptible to Etheropathic influence, and having fallen into vicious society, were unfortunately induced and vitiated, so as to conform to the will of their vicious companions. It is true that neither the subject nor the companions intended to produce this result, nor even suspected the nature of the agent which was active between them; but the nature of them ever heard of mesmerism, nor Etheropathy; nor animal magnetism, yet they unconsciously employed it, and the subject was innocently induced and seduced by its agency. I would, therefore, advise those who are aware of their susceptibility, or that of their friends, especially the young, to avoid the society of those whose examples or conversation are of an immoral character. Vice and virtue are capable of being imbibed with wonderful facility by persons susceptible of etheric induction, and this fact being known, may be of infinite service to some who would otherwise be ruined."

THE BENEFICIAL SIDE OF HYPNOTIC INFLUENCE.

These writers, however, called attention to the good and evil, the safe and dangerous path of investigation. From many of the illustrations given you

have a glimpse of the darker side, but it is not all dark. At Wilkesbarre, Pa., on November 17, 1892, and for some time before and after, the Rev. P. Warnon was performing remarkable cures at Zion M. E. church. He made the deaf to hear, the lame to walk. The following cures on dates mentioned above and publicly testified to their being cured: T. S. Davenport, twelve years deaf; E. Evans, deaf nineteen years; Mrs. S. Reeves, withered by paralysis.

I myself had the great privilege of meeting the noted Dr. Newton, on the occasion of his visit to Europe, and there witnessing some of his remarkable cures. Mr. Blackburn, of Halifax, York, England, was blind, and had been so ever since I had known him. He was no more blind after the visit of Dr. Newton. I well remember the excitement after there on that calm, bright Sabbath morn. after tea, when steam entered the depot, loaded with the lame, deaf, blind and paralyzed, and the walls and hedgerows were studied here and there with the sick, resting on their way to the Mechanics' hall, the largest building in the city, each breast filled with hope, as they made their way to the great health-restorer and servant of God. As the hall was crowded long before opening time, I was indebted to that "servant of all," James Burns, of the Spiritual Institute, London, who took me in his private entrance through the boiler, and through whose indefatigable labors it was made possible for Dr. Newton to reach so many English unfortunates during his visit there. So it is not all evil; indeed, there is no such thing as pure and unmitigated evil. Pick up the vilest wretch from the street, black and filthy in mind and body, plunge and cleanse him in this ether, this blood of the universe, and "if his soul be as scarlet, it shall become as white as snow." As is said, surely, if a poor mortal, such as I am physically, is affected by the flutter of a leaf, or the sigh of the passing breeze, as it blows the snow beard off the thistle, what sensation too subtle and ethereal for my neuritic and psychic susceptibility, may there not be a burn through the arterial nerves and brain of the universe? It may be a heresy—a dream, it may be—but I yearn to believe that the sorrow and the joy—the pathos and the passion of all the hearts in all the worlds in all the universe yet may meet and focus at last in the great, loving, throbbing heart of God; for "There is a divinity that stirs within us," ay, all of us. We hear the echo of the voice of God through Paul, ringing down the ages: "Behold, I show you a mystery! Lord surrounded by mystery, give us light, for

"What am I? An infant crying in the night, An infant crying for the light, And with no language but a cry."

Yet the "Light shineth in the darkness."

"Lead, kindly Light," amid the encircling gloom

Lead thou me on.

The night is dark, and I am far from home,

Lead thou me on.

Keep thou my feet; I do not ask to see

The distant scene; one step enough for me.

TO BE CONTINUED.

Roses Between Slates.

TO THE EDITOR:—I wrote a short article some time ago for your paper in relation to a sitting that a gentleman had with H. Pettibone, where a full-blown rose was produced by spirit-power between closed slates, and as I have had a similar experience with the same medium, I feel in duty bound to relate it, in order that investigators may know that these wonderful things do really occur.

The last day Brother and Sister Pettibone were in the city I had a private sitting with him about 2 p. m. The slates were bound together by four rubber-bands, and never left my hands; on one moment, but after listening to the writing going on between them, I carefully opened them, and to my great astonishment I found a beautiful carnation with two buds, and a message from one of the guides. To say that I was delighted is a mild way of expressing my gratitude to the spirits and medium for those tokens.

The same day Sister Pettibone held the slates with Mr. Hunt, editor of the Sun, when several messages appeared, with the names of his relatives in full. It did seem as if their guides, who have done so much for Spiritualism during the past year, were determined to outdo all former mediums in that respect. The last day with us; and when, in company with the friends who remained with them until midnight at the boat which was to bear them away to another city, to take up their work there, it was with tearful eyes and sad hearts we bade them God-speed, and we know that when they come to gather in the sheaves, it will be with rejoicing because of a life well spent in good works. At our Sunday meetings they were an inspiration for good, and Mrs. Pettibone's public tests were grand indeed.

We shall continue our public meetings during this month, then shall adjourn until September, when we hope to be able to take up the work again with renewed energy. Dr. Kergan, our presiding officer, has given several scientific lectures for Island Lake Auxiliary, which were instructive and highly entertaining; and with Brother Cole, the telegraph, test and trumpet medium, the people are having a feast of good things.

Of my own work I will simply say I have spoken regularly, when well, for three years for the same society, and commence upon my fourth year in September. I am a trance and inspirational lecturer and test medium, and in my humble way do the best I can. That all sincere workers in the spiritual vineyard may be crowned with success is my earnest desire. NELLIE S. BAIDE.

Detroit, Mich.

Happiness is like the statue of Isis, whose veil no mortal ever raised.—L. E. London.

The happiness and misery of men depend no less upon temper than on fortune.—Rochefoucauld.

We should live for the future, and yet should find our life in the fidelities of the present.—Beecher.

If fun is good, truth is still better, and love best of all.—Thackeray.

All powerful souls have kindred with each other.—Coleridge.

Talent, like beauty, to be pardoned, must be obscure and unostentatious.—Lady Blessington.

CASSADAGA.

The Annual June Picnic.

THE MOST SUCCESSFUL AND THE LARGEST ATTENDED IN THE CAMP'S HISTORY—SHIRLEY BELLE'S REPORT.

Cassadaga's Annual June Picnic, the most successful and largest attended in the camp's history, has, after a three days' delightful session, reached its closing hours; and it is prophetic—which we believe it is—of the midsummer meetings a little later on, a season of unparalleled interest and financial prosperity is assured, in anticipation of which more extensive accommodations are being provided, with increased number of attractions, and a programme exceeding in quality any ever before presented by the C. L. F. A.

Friday afternoon the exercises were formally opened in a speech of welcome by the president, Hon. A. Gaston, followed by Mrs. Clara Watson, of Jamestown, N. Y., who entertained the large audience with a fine discourse on the "Practicality of Spiritualism; its Position and Evolutionary Effects on the Political, Religious and Social World," touching the labor, suffrage and other reforms.

Mrs. Watson possesses sufficient courage to publicly voice her convictions regardless of popular sentiment and favoritism, condemning as deficient in courage or intelligence anyone who would worship and be dictated to by a spirit simply because it had laid aside the physical body; and the Spiritualist who was so spiritual that he or she could not listen to the discussion of labor and other reforms had better take passage for the Desert of Sahara, and there abide. Spiritualism came not to simply prove immortality, but to make life more perfect than it is now. It needed no code of laws, no leader, no movement to popularize it, for already it had spread its wings over land and sea.

Saturday afternoon the attraction was Lyman C. Howe, of Fredonia, N. Y., whose eloquence and poetic inspiration took for their theme "True Happiness," showing the more happiness we create for others the greater will be ours.

Mrs. R. S. Lillie, of Cincinnati, Ohio, delivered an inspirational address Sunday morning, considered by many to be one of her finest efforts.

In the afternoon, Hon. A. B. Richmond, of Meadville, Pa., treated from a scientific standpoint, "Spiritual Phenomena, and What Does It Prove?" It consisted of a well-constructed and conclusive argument, intended for the investigator or unbeliever, rather than the old Spiritualist. Mr. Richmond held the wrapt attention of the audience throughout the entire discourse, closing with a beautiful poem partially inscribed.

"The Convict's Daughter," under the management of Jon Carroll, assisted by local talent, was presented at the auditorium Friday evening, to the manifest appreciation of filled seats. Mrs. Hand, of the orchestra, rendered some very acceptable music.

The celebrated North-Western Orchestra were in attendance for the Saturday evening dance, besides giving open-air concerts, that are always among the date's principal charms.

A local amateur mandolin and guitar club, together with a vocal quartette, proved a refreshing innovation. The date, always pretty, seems to have reached the superlative degree, so many have been the improvements during the past year. That most important factor in human happiness, the weather, has been ideal, the gods supposed to control the same having smiled benignly.

The regular season's programme, which is nearly completed, offers many now attractions—lecturers of wide reputation, besides a list of older speakers well-known in the Spiritualist ranks. Evening entertainments will be of the highest order, several artists having been engaged who were never before the Cassadaga footlights.

There will be classes in spiritual and mental science; classes in elocution and physical culture; instruction in music, voice culture and dancing. A morning recreation for the children, and a kindergarten, all under the direction of experienced and competent instructors.

Thus we can assure all, either old or young, that enjoyment and entertainment awaits them at fair Cassadaga during the season of 1895.

SHIRLEY BELLE.

A New Association.

TO THE EDITOR:—Last Sunday in the afternoon I completed the organization of the Lincoln Grove Spiritual Association, of Cowlitz county, Wash., with twenty-five members, with officers as follows:

President, L. P. Smith; vice-president, Mrs. J. Fletcher; secretary, N. C. Sweeney; treasurer, Mrs. A. B. Root; Trustees: Larrigue, A. B. Root, and A. Dallquist. Post Office address of these officers, Ostrander, Cowlitz county, Washington.

They will meet on the camp-ground at Lincoln Grove, the first Sunday in each month, at 3 o'clock, where I have been holding meetings for several months past. Arrangements are such that hereafter this association will take an active interest in the camp-meetings that are to be held in this grove. The several camp-meetings that have been held at this place have been held under the auspices of Brother L. P. Smith and have cost him large sums of money, he having built a large hall, two cottages and other conveniences of considerable expense.

But, whole-souled, earnest man that he is, he does not know when he has done enough; and the association has honored him by electing him president. The camp-meeting begins the last Saturday of July, continuing three Sundays. It is expected that Mrs. Georgia Cooley will be at the meeting. As a lecturer and medium she ranks among the best. It is also expected that other mediums and speakers will be in attendance.

With good prospects before this association and a harmonious membership I predict for it a glorious future. Even those who do not espouse the cause we represent have been patient and attentive to all my discourses, and on my return to them I receive the greetings of a host of friends.

G. C. LOVE.

Portland, Ore.

AN EARNEST APPEAL

For Will A. Sheldon.

PERTINENT QUESTIONS IN REGARD TO THE CHURCH—MR. SHELDON AS A MEDIUM.

TO THE EDITOR:—Please allow me to congratulate you for the grand stand you have taken in the defense of truth, justice and liberty. The low, groveling vassals of a heathenish "priesthood" have always tried to throttle and hold in check any and all advancement toward a higher education of the people in order to keep them, through their ignorance, in such a position as best suited to bring from the masses their hard-earned money to support an arrogant and intolerant "priesthood" in a life of luxury and indolence. I feel that the morning light is breaking, and with a few more men like yourself at the wheel it will open such a rift in the cloud of superstition and intolerance that they will be swept from the face of the earth with the same speed that the morning dew is scattered by a July's sun. In the name of all common honesty, why will the "clergy" and "church" try to fight us when we prove through our mediums in a single hour that there is an immortal life after the so-called death, a fact that they have tried to prove for the last eighteen hundred years, and have ignominiously failed. Why do they raise the cry of fraud against us without first trying to investigate for themselves, and by this means know whether we are practicing fraud or not. Simply this: They know that just as soon as light and knowledge is sent broadcast over this fair land of America their priestly calling is at an end; that they can no longer

Pick out the soft pine wood And saw with easy stroke, And leave the poor, infirm old man To saw the knotty oak.

And for the sake of a life of ease for themselves they will still strive to keep their followers in doubt and blindness, and by these means will bring themselves under the ban of all true-thinking men. They are

Blind as bats in noontide sun, Or moles beneath the ground, They talk of hell they never saw And heaven not yet found.

Now, I will say that I am an old man. Sixty winters have passed o'er my head. I am what is termed a veteran Spiritualist and wish to speak a word in regard to Will A. Sheldon, who resides at 716 Ocean St., Jacksonville, Fla. I have known him for quite a long time. He is a quiet, unassuming man, about 35 years of age, gentlemanly in his deportment at all times; an instrument in the hands of the Spirit-world, and is the peer of any man or woman, be they old or young. He is ready at all times to be put under the strictest test conditions for the good of the cause. He is one of our best mediums, and I predict for him that in the future he will be as he has been in the past, the grandest instrument in the hands of the Spirit-world that America has ever produced. We must look to it and see that the "clergy and church" do not strangle this young giant, which they surely will do if the Spiritualists do not come forward immediately and furnish him with the means to carry on his suit. We cannot afford to stand idly by and see him slaughtered for the sake of saving a few dimes or dollars for our own pleasure. Every cent that is donated to him will be strictly accounted for and will be applied to the purpose for which it is given. Again I thank you, Mr. Editor, for the noble stand you have taken, for well do I know that when the time comes for you to lay your mortal body in the tomb, your spirit will arise to a sphere of love, peace and harmony. Ever your brother for justice and truth,

H. A. LONGSHORE.

SOWING AND REAPING.

I see in the distance a vision fair, In the border-land of light, There standing a host of black-veiled nuns,

Now robed in the purest white, Waiting in hope—they seem to be— In hope for something better, Yet, waiting for priest to guide them on, With the sign of the brazen fetter.

The fetter that bound their mortal life, And makes our blood run cold: The fetter that grants the priest's desire, And fills his coffers with gold; The fetter that binds both body and mind—

As ever such fetter must— That broke their hearts, 'e'en took their life, And trampled them in the dust.

It seems they have crossed the river dark; In the border-lands they roam, And drink the waters and breathe the air More free than in former home.

But now a spirit bright and fair Steps down from a higher sphere, And calling them round, in kindness says:

"Why stand you idly here? Oh, come with me—I'll point the way; No priest may ever go, And you may have the freedom now You needed long ago.

Oh, freedom few have ever known Who took the robe and veil; But anguish deep, and many a heart Sent up a bitter wail.

And, oh! what sorrow there has been! And, oh! what depths of sin Behind the dismal convent walls, Where God hath never been.

And now I see the vision change, And darkness as of night Seemeth to be on every hand, Without one ray of light.

And now I see the white-robed priest Has changed to deepest black, And oh! the dreadful load he bears, Of sin, upon his back.

Ah, now I see him try to rise, And now I see him fall, And strike upon a mass of rocks From his ruined convent wall. Bleeding and sore on the rocks he lies, Dying without a friend—

He reaps in justice what he sowed, By nature's great command. As God cannot his burden bear, Nor Pope relieve his load, Self-made burdens each must bear— He reapeth what he sowed.

H. L. CHAPMAN.

MYSTIC PHILOSOPHY.

The Religion of Mysticism.

Records of the Past—Chaldean Astronomy—Eminent Masters in the Past—The Secret of Matter.

A LECTURE DELIVERED IN BROOKLYN, NEW YORK, BY PROF. O. H. RICHMOND, GRAND MAGE OF THE TEMPLE OF THE O. M., CHICAGO, ILL.

LADIES AND GENTLEMEN:—"Mystic" means secret rites and ceremonies; occult or hidden qualities. "Philosophy" means, says Webster: The love of wisdom. The search for or pursuit of knowledge. The study of laws and phenomena.

To say that Mystic Philosophy has made a deep and lasting impression upon the minds of men in the latter part of this nineteenth century, even greater than that which prevailed in the days when the wise philosophers of ancient Greece flourished, is but reiterating what has been said from the platform and by the press many, many times. The entire civilized world seems to be awakening to the sublime truth that the unseen far transcends the seen, and that he who only comprehends that which appears upon the outside of nature is like the man who lives in a cave and never comes to the outer light. Connected closely with general mystic philosophy we find that the study of the stars has been in past ages a very important part of mysticism.

THE GRANDEST SCIENCE.

Astronomy—the grandest science in all the universe, the oldest science upon this globe, the mother of all religious systems; the God-written knowledge, superior to all and every possible invention of priests and ministers; the "religion of the stars"—is as old as man himself. Many of the discoveries of astronomy date back of authentic records, far, far into the dim and mysterious traditions of the past; but its progress and glorious achievements can be traced downward through all the ages as a bright line of light, forever ennobling man and lifting them above the sordid cares of life and the follies of ignorant superstition.

THE TRIDENT BLAZING IN THE HEAVENS.

The study of the stars, which has usually been correlated with that deeper study denominated astrology, was the first and most natural mystic philosophy which man could comprehend and appropriate to his use. The stars were ever spread above him. He had looked at what was then a trident, blazing in the heavens, for thousands of years, and he had observed the effects upon man apparently attributable to the movements of the heavenly bodies nearest the earth, and after ages upon ages had passed the wisest among men had formulated a mass of knowledge which was guarded jealously in temples, and constituted the religion of mankind.

The Chinese made many astronomical discoveries, and their records extend back many thousands of years. They recorded the conjunction of four planets and the moon twenty-five centuries before Christ. They recorded an eclipse of the sun in 2125 B. C. The Chaldean shepherds, while watching their flocks by night, under a clear and beautiful sky, became familiar with the heavenly bodies and their movements.

The Chaldean priests were all astronomers, and their temples were observatories, wherein the brotherhood of celestial magic held their nightly convocations.

ANCIENT VOLUMES DEVOTED TO ASTRONOMY.

When Alexander took Babylon, 331 B. C., he found a record of their observations extending back nineteen centuries. They discovered the Saros, or lunar cycle. The ruins of Nineveh are full of astronomical inscriptions, and the public library of that city contained a series of seventy-two volumes devoted to astronomy, and called the "Observations of Bel," a high dignitary of the ancient times. These records date back forty-five centuries, to that far-off time, when Alpha, of the constellation of the Dragon, was the pole star of our earth.

The illustrious names that are found upon the roll of honor as we pass down the ages, would fill a volume. Thales, one of the seven sages of Greece; Anaximander, the astronomer; Pythagoras, the illustrious founder of an astronomical school at Crotona, Italy, where hundreds of enthusiastic scholars were educated in the mysteries of the universe, both physical and spiritual. Pythagoras possessed the full secret knowledge of a Grand Master of the outer circle. He taught the harmonies of the planetary scale and the correlations of the vibratory scale of music and light. He knew that there were "other worlds than ours," containing intelligent human beings; yet he lived more than five hundred years before the birth of Christ. But if we wonder at all this knowledge in possession of Pythagoras and his contemporaries, what must we think when we have evidence that these splendid philosophers understood the grand principles of evolution and progression of the human soul? They most certainly did.

Anaxagoras, 500 B. C., taught that there was no such thing as chance or accident, these being only names for unknown laws. For his grand knowledge and teachings he was rewarded by his countrymen by banishment of himself and entire family, perpetually. The Egyptians were noted for their knowledge of astronomy long ages before the science was known in Greece.

It was the practice of the philosophers of other countries, before aspiring to the rank of teachers, to visit the Temples of the Magi in Egypt, Chaldea and Persia, for the purpose of taking degrees and sipping wisdom at the fountain head. Pythagoras spent thirty years in this kind of study.

In one library and temple school at Alexandria, even as late as 280 B. C., was concentrated the wisdom and learning of the world, flourishing under the patronage of munificent kings.

THE WORLD'S RETROGRESSION.

Would you believe it possible that after the world had tasted of these divine fruits of the tree of knowledge, it could again be hurled downward into the abyss of theological clay-wall and ignorance? At all times they had the power, and used it unmercifully, to bind the souls of men in the iron shackles of bigotry, intolerance and religious stupidity, giving us the Dark Ages, that have been

a foul blot upon the fair record of poor Terra for more than a thousand years. But as we glance at the pages of history we see glorious and illustrious names standing out like sparkling gems from the black background of that soul-blighting time.

All honor to those noble brothers who preserved the

RELIGION OF THE STARS while the practice or teaching of it meant the dungeon, the rack, the thumbscrew, starvation or banishment. Let the names of Bruno, Bacon, Kepler, Brahe, Lillie, Newton, Copernicus and Galileo be inscribed in letters of gold upon the banner of light, for future generations of mystics to read.

But light has come back to poster, deserted Terra, and the slaves of superstition can no longer dictate to her children, from ten thousand coward's castles, what they shall or shall not believe. The snake has lost his most potent fangs, but his hiss is yet heard over our fair land, as he attempts to impose, by the aid of law, what he cannot longer hope to impose upon the children of men by reason.

One thing, however, must not be forgotten; that is, that these persons who are ready to turn heaven and earth to accomplish their ends, in the way of forcing others to believe their absurd dogmas, are mostly sincere in their efforts. They are so blinded by ignorance that black appears white to them. A light seems darkness. Their spiritual development is so low that they cannot understand anything of the nature of the physical. They have been absolutely forced into recognizing some of the spiritual or mystic truths of the universe; but not an inch will they go, or can they go, beyond where they are forced by evidence they cannot overthrow. They cling with a deathlike grip to the old story of a heaven and a hell, gods and devils, and other personalities that science has long ago exploded with her telescopes and spectroscopes. They cling to the material raising of the body of flesh, or an equivalent, which has been lately disproved by the chemical biologist. They cling with the greatest tenacity to the absurd dogma that certain portions of "time" are holy, although the finger of science has pointed again and again to the fact that there is no such thing as "time" per se; time, so-called, being nothing but the most convenient method of reckoning the relations and motions of the most familiar heavenly bodies.

MYSTIC PHILOSOPHY COME TO THE WORLD, TO STAY.

As Col. Ingersoll says: "You might as well think of space or a vacuum as holy, as to think of a day as such." But I believe, my dear friends, that mystic philosophy has come to the world to stay and to advance mankind to a higher plane. The dogmas of the theological world have received their death-blow, from which recovery is impossible. This fact is patent to all thinking persons. It is in vain that church edifices are multiplied in number and wealth. It is in vain that men who have written millions of the public by trusts and monopolies donate part of their ill-gotten gains to found theological seminaries. It is in vain, because the fiat has gone forth, and men have dared to think. They have dared to question the God of Nature. Ten thousand newspapers are echoing public sentiment by telling from day to day what is going on in the heavens.

My mystic friends, mark my words, inside of sixteen years the whole world will know what we know now about the planet Mars. News from

OTHER WORLDS THAN OURS

will forever set at rest the claims of theology, and set free the minds of men, and give them liberty to revel in the grand and eternal truths of the universe.

OLDEST SECRET ORDER.

This philosophy has workers in many different branches and fields, and we believe that all such should work together harmoniously for the common good. Let us all pull together. The order of the Magi, the oldest secret order on the earth, has performed its part in the past in its own peculiar field, and is now re-instated upon this planet under conditions which it is hoped will enable it to achieve a great success in the future. Perhaps not its greatest within the present generation. It is seldom that a religion gains a great following within the lifetime of one who is chosen to first bring it forward from obscurity.

The secret brotherhood have increased most wonderfully within five years, and a number of temples of the order have been and are running in various cities of our country.

MYSTIC PROPERTIES OF NUMBERS, ETC.

The aim of the order and its teaching is to inculcate the principles of mystic truth and philosophy—to exploit, to prove and to demonstrate the mystic properties of numbers, of matter, of spirit, and all the unseen potencies and forces of nature. But few of the most potent factors in the government of the universe can be seen. They can only be understood or known to exist through observation of phenomena connected with them.

Thus, the much talked of "ultimate atom" can be reasoned on and examined theoretically. We can even tell many of its mystic or hidden properties, but no man can see an atom. No microscope reveals it. Were it too small to be seen, it would be wholly invisible, from its tremendous rate of vibration alone. But, friends, all things in the universe are made up wholly of those little invisible, unmeasurable, vibrating, transparent atoms. World or its satellite, sun or comet, nebula or clusters of suns, all are made from such insignificant things as atoms. Oh! what a marvelous universe it is. So complicated yet so simple. So grand, so great, so infinite and so beyond our comprehension. We poor mortals can but lift up our hearts and souls in silent contemplation of the Infinite, Soul, the Infinite Spirit which permeates the universe, and behold our Deity, omnipotent, omnipresent OM.

"Poems of Progress" By Lizzie Doten. In this volume this peerless poet of Spiritualism may be read in her varied moods, "from a grove to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastefully printed and bound. Price \$1. For sale at this office.

In temperance there is ever cleanliness and elegance.—Joubert.

South Haven, Michigan.

The Coloma Spiritual Association invited the Spiritualists of South Haven and surrounding country to meet with them in Captain Bunnell's Grove, near the village of Covert, on Sunday the 16th ult., when about one hundred people assembled, some going ten and more miles—and ten miles in the country means the whole distance, in this extreme hot weather, with heavy, sandy roads.

On arriving at the grove all found Mr. Dolan, an old soldier, and a veteran Spiritualist of the liberal kind—with his doors wide open and hospitality assured, waiting at his house, which is situated close to the grove to give welcome to all who came. To say that we enjoyed the day, does not half express the minds of the people there, but as all said, "let's have another," it shows how those of one mind can dwell together in unity.

The meeting was called to order at 10:30 a. m., by another old veteran Spiritualist, Dr. Wigent of Watervliet, who called to the stand first, to speak, one of the oldest Spiritualists in Michigan—Mr. Samuel Sheffer, of South Haven, who, with a few well-chosen words, welcomed all to the temple of the spirit. He was followed in the forenoon session by Dr. Hammond, who, as a missionary, has done some good work in this part of the State, and Messrs. Ludwig and Wright, of South Haven. The meeting was made extra-pleasing by the choir from the South Haven Association singing beautiful words in the "Echoes from the World of Song" by that master of harmony, C. Payson Longley. And by the way, it is a pity our Spiritual societies do not have more organized choirs, for it helps the speakers and the spirits, and would be more of an attraction to the strangers who often visit our meetings out of curiosity. Congregational singing is good, but we should use an extra effort if we want our societies to grow. The singing was complimented at this meeting on all sides.

The afternoon session was called to order at 2:30 by the chairman, and after a song by the choir, the regular address was given by an old-time advocate of reform, Dr. J. I. Arnold. The Doctor's hair has grown gray in the work for humanity, he having commenced his career with Parker Pillsbury, Wendell Phillips, and those other veterans of reform, and has now found himself on the crest of the wave of reform, being ever ready to lift up his voice upon any subject that will better his fellow-men, be it the labor question, politics or religion. This day his theme was on the line of the growth of the spirit.

Such a speaker should be kept busy, and that is not all, such grand speakers should be better paid. This man told the writer, "that he had spent \$2500, and forty years of his life, and now he was a poor man." Alas, he is not alone. The Doctor was followed by a short inspirational address to those who had come to see what kind of people the Spiritualists are, by Dr. Hammond on, "What is Spiritualism? What are its teachings?" After his address some expressed their opinion that they did not see but the Spiritualists taught as good things as the other fellows, and if anything, a little better. The meeting closed with another soul-lifting song by the choir, and an appeal by the chairman, Dr. Wigent, in behalf of the committee, which has been working against the nefarious doctors' plot law that has been before the legislature at Lansing. This bill has been successfully fought by able men throughout the State, and they find, now that victory crowns their efforts, that their funds are not sufficient to pay expenses. Dr. Wigent has been an active worker at home, well known that the regulars would do if in their jealous rage they could; so for this reason he made an earnest request for a contribution, with what success the writer of this does not know, but we think it was good, for the Doctor heartily thanked all for their liberality.

It would not look well, in passing, to forget to show our appreciation of the summary way in which this damnable bill was killed. This shows the whole story: The pen of Gov. Rich. He became convinced, as all good and true citizens must, by the strong argument of sound minds and progressive men, some of them bearing the title of M. D.; and all ready to testify to the bad effect on the liberty of the citizens of the commonwealth. Gov. Rich showed that he has the good of the people at heart; and also showed the staunch stuff he is made of, by vetoing the bill in the face of the strong force of the "murder-killing" of the State brought against him. It is a pity there are not more "Rich's" in the gubernatorial chairs of the country. If there were, perhaps the tyranny of monopolies, and the combinations of professors of therapeutics and theology for the oppression of the masses, would be less. Let all magnetic healers hurrah for Gov. Rich, of Mich. A WORKER FOR LIBERTY.

SABBATH MORNING PRAYER.

(Air—"The Maiden's Prayer.") The Sabbath sun its light around us throws, In angels' smiles our happy souls repose,

Into Thy hands our spirits we commend; Father, watch o'er us, guide and defend. Oh, may the inspirations to us given Fill now our minds with holy thoughts— With thoughts of heaven.

Behold our children roving 'mong the flowers! Time's plumed wings swiftly fly with the hours; Oh, may their pleasures never, never flee, Nor sorrows come because they stray from Thee.

Keep us all worthy of Thy great goodness! Angels instruct us for our home— Our home in heaven.

Oh, may our lives be such as honor Thee, Safe in Thy love from sin's dark sorrows free; In Thy protection grief and fear have flown; Father in heaven make us Thine own! And when is broken life's golden circle, Oh, give us escort to our home— Our home in heaven.

EMMA ROOD TUTTLE.

Knights Templar

and their friends should not decide on their route to the Templar Conclave at Boston, June 29th, until they have read the beautifully illustrated itinerary issued by the Michigan Central, "The Niagara Falls Route." Address for copy, O. W. RUGGLES, G. P. & T. Ag't., Chicago.

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SATURDAY, JUNE 29, 1905.

Presbyterianism. The Reformed Presbyterian Church of North America, in session at Denver, Colorado, adopted a resolution favorable to an amendment to the Constitution of the United States, by inserting:

"A clear and explicit acknowledgment of Almighty God as the source of all power; of Jesus Christ as the prince of kings of the earth, and the Bible as the supreme rule in all affairs."

Several clergymen declared the financial troubles of the country are due to the want of this acknowledgment.

There was a time in English history when Presbyterianism had full control in that country.

Archbishop Ireland, at Notre Dame University, on the 11th inst., in an address on the occasion of the golden jubilee of that institution, took occasion to remark:

"The Roman Catholics have made a mistake in warring upon public schools. State schools are necessary, and Catholics should take advantage of the benefits they afford."

Says the report: "He deplored the absence of religion from such educational institutions, but declared the fault was irremediable—the state was doing the best it could. It was the duty of Roman Catholics to have their children educated in the public schools and give them religious instruction at home."

We all indorse that position of the St. Paul prelate. If universally adopted by all ecclesiastics, and every form of sectarianism is left outside of the school-room, there will be less discord in educational circles.

Deserves to Be Kicked. Rev. Wm. Riley, at the Presbyterian Ministerial Association, Philadelphia, on the 10th inst., ventilated his narrow views of woman who has opinions of her own, in the following ungentlemanly terms, quoted from the press dispatches:

"The feminine political reformer, the temperance orator with the divided skirt, the mannish woman with the tailor-made suit, the gum-chewing bicycle rider kicking up her heels down Broadway on a Sabbath morning, is not a thing of beauty and a joy forever. Some years ago, in talking with a Methodist minister, one who is now a bishop, he said to me: 'I want nothing more to do with long-haired men and short-haired women. Neither of them are desirable, and are not likely to increase the sum of domestic happiness.'"

Ladies, though you may have divined

skirts, with good kicking ability, as shown by your exercise on the wheel, and though it is proper to vindicate your natural rights, yet we pray you do not display your ability on this ill-mannered, unmanly, undignified and contemptible dominion, who disgraces his profession by maligning you. Let your brothers vindicate your honor, if the toe of the boot is called into service.

Rev. E. D. Cooper, of Astoria, showed the animus of his hostility to bicycle riding, the same as with all preachers, when he said in his next Sunday discourse, after a bitter attack on them:

"There are accommodations in the Sunday-school room for 300 wheels. I do not know what fruit my remarks of last Sunday will bear, but if the young people must go bicycling on Sunday, I hope the inducement will bring them to church."

This is the gist of the bicyclist's offending. They prefer the pleasant rides in the open air and the sunshine, in close communion with nature in her kindest mood, to the drowsy discourse of some old drone who has failed to interest his auditors, and he is angry because of it. The girls may "kick up their heels down Broadway" to their heart's content, and no exceptions will be taken, so they end up at the church, and place a dime on the contribution plate for the support of the priesthood.

A Merited Compliment. Kenneth Furlington Bellairs, for many years the editor of the London Bulletin, and the author of numerous books, has just published a small brochure entitled, "Is Christianity a Forgery? Is English History a Fraud?" He tells his readers he groped in darkness for many years in pursuit of knowledge on both these subjects, but he says:

"I came across Professor Johnson's 'Rise of Christendom,' which extraordinary work I look upon as the most instructive book ever written. There is no man in the entire world who possesses such knowledge on these subjects as does the Professor, nor has any one ever enjoyed the opportunity he has had for collecting his data. He is, according to my opinion, the very ablest scholar of the modern school."

The numerous American readers of Prof. Johnson's books will fully endorse Mr. Bellairs' high estimate of their literary value, and of the great learning of their author.

A Crown of Thorns. It is interesting to note the ease men say: "I can't accept his theory altogether; still there are some good points, and the student should become acquainted with them." Take the works of Prof. Johnson; all admit him an honest man and a profound scholar. He has devoted long years in zealous research to know the truth, in great libraries examining old books to which few have access. He has gone to original sources of knowledge on the subjects he has investigated. A stranger with limited information on the subject of inquiry, who has never investigated the facts Prof. Johnson has marshaled into his service, nor seen one of the authorities he cites, "can't quite agree with his conclusions." Is that the way to gain the truth? Is that the reception awarded "a man of marvelous erudition?" Saint Hilaire well said: "The crown of the innovator is a crown of thorns." We commend these words to Prof. Johnson; but they are too real to him to need any facts in their defense. It is well to remember: science is bound to no philosophy. The true scholar approaches a subject with an inquiry unformed, and engages in its study only to gain the truth, without regard to its effect on early education.

Refreshing. This is the way Bishop Doane, of the Episcopal church, Albany, talked of woman's enfranchisement the other day. In his next breath it may be expected he will tell how woman is indebted to the church for her advancement:

"One gets sick and tired of the way in which the talk of woman's vocation fills the air, not merely in the wild vagaries of its blatant assumption, but in the parade and push of its claims for recognition of what are called its rights. I believe God will yet save this State and nation from the aggravated miseries of an enlarged and unqualified suffrage, which, in its universality of male voters is our most threatening danger to-day. But if we are to be visited with the other afflictions as a well-earned punishment for national sins, then I believe when we have tasted its bitterness we shall be brought back, perhaps through anarchy and revolution, to democracy, which shall demand for its existence a government by men whom education and actual Americanism qualify to govern."

At Rest. We are pained to learn that our long-time patron, occasional contributor, and faithful friend, James P. Cowles, M. D., of Hartford, Conn., bade adieu to earthly life on the night of the 9th inst., near 70 years of age. Dr. Cowles had been a severe sufferer for several months from a complication of ills, and death must have been a great relief to him. He was a brilliant thinker, a vigorous writer, and a zealous defender of advanced thought. His life was blameless, and his example worthy of imitation. In his death we mourn the loss of one of heaven's noble men.

No Wonder. A dispatch from Memphis says: "The Rev. Greenleaf Lee, a young man, strong and healthy, in the Baptist church at Double Springs, Alabama, on the 9th inst., was preaching on death. He worked himself into a great fervor describing the torments of hell. Quoting from Scripture he said, 'There shall be weeping and wailing and gnashing of teeth.' As the words issued from his lips he fell to the floor, and in a few moments was dead."

Poor fellow! He overdid the hell business. Are there not other chaps in equal danger?

What orators want in depth, they give you in length.—Montesquieu.

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But, then, it must be remembered that "a prophet is not without honor, save in his own country." This chosen one seems very profuse in the use of terms which do not sound well among well-bred people. He speaks of false statements, misconstruction of law, and play upon the meaning of words, intended to mislead; "another misleading trick," "And sends to blackguardism," etc., etc. And yet he complains of my language and spirit!

It was entirely unnecessary for the amiable president to apologize for finally calling me fool, an apology which I cordially accept. I will not be outdone in politeness by any one, so I hereby apologize to all persons concerned for any offensive words I may have used in the excitement of newspaper controversy, or that I may hereafter use, not justified, under the circumstances.

I admit that the Chicago Convention had a right to do almost anything that was not unlawful, but it had no right to claim that it was a delegated body, except to a very limited extent. Much the larger portion of the United States had no representation, and the great cities of the East, like Baltimore, Philadelphia, New York and Boston, were only nominally represented, if at all. I call upon the directors of the N. S. A. to bring out those carefully-preserved papers, and prove what they claim. If the N. S. A. had never professed to be anything but a voluntary society, acting on their natural rights, there never would have been any criticism of their action in this regard. Like the dog in the fable, they jumped after the shadow and lost the substance. I think my arguments in former articles on this subject are absolutely conclusive. I do not think it necessary to repeat. Let me summarize:

1. No charter, in the legal sense, can be created without authority of law, and must conform to the law.

2. The general

THE RELIGIOUS CENSUS.

It Shows That Religion Is Increasing All Along the Line.

THE NUMBER OF SPIRITUALISTS HAS BEEN GROSSLY UNDERESTIMATED—THE GREAT NECESSITY FOR TAXING CHURCH PROPERTY.

The final report upon the statistics of churches has been made to the Interior Department, and is filled with matters of general interest as to the number of communicants, church organizations, and value of church property. At the outset it is apparent that religious tasters should be gratified, as there are 143 distinct denominations in the United States, besides independent Lutherans, unassociated Baptist churches, and independent miscellaneous congregations. The total of communicants of all denominations is 20,612,800, or about one-third the entire population...

In number of communicants the Roman Catholics take the lead, with 6,231,417. The other denominations which are in the following follow: Methodist Episcopal, 2,240,354; regular Baptist (South), 1,348,989; regular Baptist (North), 1,280,066; Methodist Episcopal (North), 1,209,976. The other prominent sects number as follows: Baptists (North), 800,025; Presbyterians (North), 788,224; Protestant Episcopal, 532,054; Congregational, 512,771; African Methodist Episcopal, 452,725; Lutheran General Council, 324,846; Lutheran Synodical Conference, 357,163; Presbyterians (South), 179,721; Unitarians, 67,749; Universalists, 49,118. Among other well-known denominations, the following figures will be of interest:

Table with 2 columns: Denomination and Number of Communicants. Includes entries for Mormons (144,352), Spiritualists (130,490), Menonites (45,030), Christian Scientists (17,078), Shakers (8,724), Theosophists (685), Friends (102,647), Dunkards (61,101), Seventh Day Adventists (28,901), Salvation Army (8,742), New Jerusalem (7,095), Ethical Culture (1,064), Orthodox Greek (100).

According to the number of communicants, the Catholics take the lead, but by number of organizations, the Methodists stand first. While there are nearly three Catholic communicants to every Methodist, there are 24 Methodist organizations to every Catholic, some Catholic parishes containing as many as 14,000 communicants. The Roman Catholics stand first in value of church property—\$118,009,746. Other prominent denominations own property as follows: Methodist Episcopal, \$86,723,408; Protestant Episcopal, \$1,220,317; Presbyterians (North), \$74,450,200; Baptists (North), \$49,624,504; Congregationalists, \$43,335,437; Methodist Episcopal (South), \$18,755,362; Unitarians, \$10,335,100; Presbyterians (South), \$8,812,152; Universalists, \$8,054,333. Summed up, 26 denominations, having 89 per cent of the total of communicants, have nearly 93 per cent of the total value of church property. In the number of communicants and value of church property, New York leads and Pennsylvania follows, while in the number of organizations and church edifices, Pennsylvania is first and Ohio second. The percentage of population represented by communicants is highest in New Mexico, the communicants there representing 68.85 of the population; Utah being second, and Arizona third. Among the States, South Carolina is first, Rhode Island second, North Carolina third, Massachusetts fourth, and Connecticut fifth.

The comparative results of the statistics show that the churches have no reason to complain. The total number of communicants in the leading Protestant denominations has increased from 9,293,234 in 1880 to 19,933,180 in 1890, or 42.95 per cent. The gains in the Roman Catholic church are not known, but they are large. The increase in the value of church property since 1880 is 92 per cent. Since 1870, the number of church edifices has more than doubled. The number of organizations in 1870 was 72,459; in 1880 165,177. Among the cities, Philadelphia has one church edifice for every 1,577 of its population, Brooklyn one for 2,105, Chicago one for 2,200, and New York one for every 2,838. Evidently the vineyard is flourishing, and Chicago, as usual, is ahead of New York.

The above, from the Chicago Tribune, will prove interesting reading to those who wish to see the exact status of the churches. The figures given as representing the Spiritualists should be multiplied by about 200, and the result will about express their actual number. The necessity for taxing church property will seem evident when its vast increase is considered.

JUS TICE.

Not Postponed as Announced.

TO THE EDITOR:—The recent heavy rains in Marshall County have changed the entire programme, and the subscriptions that we so recently failed to collect for our proposed camp-meeting are now readily collected and the entire community are unanimously in favor of carrying out our line of work. Letters are constantly being received from mediums, and at a called meeting to-day all present with the last notice of an "indefinite postponement of Nature's Work Camp" needed. The camp-meeting will proceed and the present outlook indicates success. Give it another notice to that effect in our PROGRESSIVE THINKER. Yours in the cause, Mrs. E. T. REYNOLDS, Corresponding Secretary Central Iowa Spiritualists' Association, Marshalltown, Iowa.

In cases where dandruff, scalp diseases, falling and grayness of the hair appear, do not neglect them, but apply a proper remedy and tonic like Hall's Hair Renewer.

When the Devil brings thee oil, bring thou vinegar. The way to be safe is never to be secure.—Quarles.

The love of heaven makes one heavenly.—Shake-speare.

A GENUINE SURPRISE PARTY.

It Is Given by Spirits.

A UNIQUE PERFORMANCE—A MEDIUM SURPRISED WITH A TEST—MATERIALIZATIONS, ETHERIALIZATIONS, ETC.

TO THE EDITOR:—Mrs. Maggie Waite of California, has been delighting the Spiritualists, and mystifying the skeptics and "know-it-alls" of Denver, during the past four or five weeks. She is, by long odds, the best platform test medium who has ever visited our city, and that is saying a great deal, for we have had some of the leaders in that line of work. A short time after the arrival of Mrs. Waite, her main control, Wm. Ralston, was admitted to membership in the John Cummings Spiritual Association (on the spirit side). Some days ago John Cummings announced that, on the evening of Friday, June 14th, a seance would be held at the residence of Prof. Steward, and stated that Mrs. Waite would be present and that the controls had arranged a surprise for all of us. It appears that the controls of Mrs. Waite did not inform her of the arrangements made for her, and she announced at her Wednesday night meeting that she would be at an entirely different place; this naturally occasioned some confusion in the minds of some persons who had heard both announcements, but it did not appear to trouble the controls, for when Friday night came Mrs. Waite was just where her control said she would be, at Prof. Steward's.

Just about the time to begin the seance, another gentleman and lady came in, who were both entire strangers to all present. The Professor is very particular as to the people sitting in his private circles, and usually requires vouchers from all strangers. In this case, there was no one present who could 'vouch' and the strangers gave no names. However, they were evidently honest and respectable, or it may be, the Professor got a 'pointer' from the other side—at any rate they were permitted to remain.

As soon as the seance began, Spirit Uncle Daniel Steward took one of the trumpets and announced in his sonorous tones: "Friends, come to produce a new medium. Permit me to present Mr. James Copeland, the gentleman sitting in the other room," (the "circle" was scattered through two rooms). "Mr. Copeland is a fine medium, but, Jimmy, you should not come here in disguise." Mr. Copeland at once "acknowledged the corn," saying that, being a stranger in the city, he was hunting for a 'test' and had gotten it unexpectedly.

Uncle Daniel announced that as the conditions were perfect, and as so many good mediums were present, we might look for a good time, as they were going to keep their promise and surprise us; and just about then "the fun began," and for an hour and a half one phenomenal phenomenon succeeded another with such rapidity that to attempt a description would be a hopeless task. There were etherizations and materializations of various forms, figures and faces. The singing of the mortals present was of a decidedly poor quality, but the spirits soon organized a choir which would cause the average church choir to turn green with envy. There were six voices (at least) and most of them sang without using the trumpet, each voice sustaining its part perfectly; the high notes soaring up to the ceiling, the first base causing the floor to vibrate, the alto clear as a silver bell. It didn't matter whether the mortals sang or not, they were not needed.

After a while the atmosphere became warm and the room began to get rather close; the spirits brought fans and flowers and made things more comfortable, and to cap the climax they besprinkled each sitter with a liberal quantity of some sort of liquid perfume, the odor of which was almost as evanescent as the spirit flowers from which it was evidently extracted, as there was hardly a trace of it left upon my clothing the following morning. This was in many respects the most wonderful seance I have ever been my good fortune to attend, and instead of one surprise it was a succession of surprises—the mediums being as greatly astounded as the rest of us.

Mr. Ralston, the main control of Mrs. Waite, made his first attempt at speaking through a trumpet, and succeeded admirably. This Wm. Ralston is the San Francisco banker who was found drowned in the bay some years ago. He declares it was not a case of suicide, but an accident resulting from cramps. Mrs. Waite gave her farewell seance at Vendome hall last evening (Sunday, June 16th), which was attended by several hundreds of our best people. The tests were clear and pointed, and recognized throughout. Mrs. Waite makes no failures, though the receivers do not always own up as promptly as they should (but that is a common failing with skeptics).

Mrs. Waite leaves Colorado shortly for some of the eastern camps, and I cordially recommend her, and advise all who can do so to hear her. Denver, Colo. G. L. S.

"Life Work" of Mrs. Cora L. V. Richmond.

The Chicago Herald speaks as follows of the "Life Work" of Mrs. Cora L. V. Richmond: "But we linger too long over the early stages of this remarkable career. Great men and famous women have been interested in Mrs. Richmond's manifestations and in her lectures, impromptu poems and philosophical orations, presumably prompted by spirits, since the lady arrogates no particular learning or special scientific knowledge to herself. The sensations she has produced all over the world have been great, and many skeptics have attested to the mysterious manifestations of her peculiar gift." This splendid work is for sale at the office of THE PROGRESSIVE THINKER, Price \$2.00.

He who is racked by superstition can never find peace of mind.—Cicero.

Conquer a vice to-day and you save your descendants untold misery.—Anon.

A sharp tongue is the only edge that grows keener with constant use.—Irving.

The world will pity you for what you lose; never for what you lack.—Mme. Swabine.

A kind voice is to the heart what light is to the eye.—Elihu Burritt.

Orion Lake Camp-Meeting.

A MOST SUCCESSFUL SESSION.

TO THE EDITOR:—The Lake Orion Camp Association has closed its thirteenth session, and it has been profitable and enjoyable season it has been. During the first week the attendance was not so large as hoped, but the three Sunday sessions were well attended, and at the last session the attendance was unusually large.

The roster was filled by Mrs. Abbey E. Sheets, of Grand Ledge; D. P. Dewey, of Grand Blanc; Mrs. Hopkins, a newly developed inspirational speaker of rare promise; of Owosso; G. M. Robinson, of Port Huron; Anna B. Stebbins, of Detroit; J. R. Sanford, of Detroit; Geo. F. Perkins, of California, and the session closed with three lectures by Hon. L. V. Young, of Grand Rapids. Mr. Carlos Leibert, of Detroit, also presented a translation of an able address by the French spiritualistic author, Leon Denis.

We were most admirably provided with music by Mr. L. F. Adams, and Miss Clark, of Rochester, Michigan, assisted by volunteer talent. Mr. Adams is a true master of the violin, while Miss Clark is a highly accomplished pianist. Miss Hattie Watson, of Orion, and Mrs. May Miller, of Saginaw, sang a number of beautiful solos and duets. The platform work was particularly given by Mrs. Sheets, Mrs. Robinson, and Mrs. Augusta Ferris, of Bay City, and Messrs. Geo. F. Perkins and W. S. Hooser, of Detroit, also gave some excellent tests. Mrs. Ferris has appeared as a public medium only within the past year, and her work, reading the contents of sealed letters by pure psychometric power, was truly phenomenal.

During the first half of the session, Mr. O. S. Burgess, the president for 1895, presided, but was obliged to succumb to the burden, and go home, and transferred the chairmanship to the undersigned, who presided during the last week. Two literary and musical entertainments of an exceptionally meritorious character were presented, which materially assisted in meeting financial demands.

The physical mediums present were James Riley and L. P. Mitchell, materializing, the former of Marshall, Mich., and the latter of Mason, Mich., both farmers, and both honest and true mediums of excellent quality for that particular phase; W. S. Mansfield, the famous independent scribe-writer, and Mrs. Augusta Ferris, trumpet medium. In all the seances of this lady, flowers or leaves and grasses were introduced by the spirits and divided among the sitters, while the room was tightly closed. Many manifestations of a startling character were given in the various seances. Miss Mattie Woodbury and Mrs. Anidon had tents on the grounds for private sittings, and their guides convinced many of the reality of spirit communion. The expenses of the session were fully met, and the camp broke with many regrets.

The following officers were elected for the ensuing year: President, J. R. Sanford, of Detroit; first vice-president, O. S. Burgess, of Richmond; 2d vice-president, Mr. N. Delano, of Thomas; secretary, M. C. Skinner, of Orion; treasurer, Mrs. E. Delano, of Oxford. Trustees: For three years, Carlos Leibert, of Detroit; for two years, E. A. Weston, of Lapeer; for one year, W. H. Brokenshaw, of Oxford. It is the desire of many of the members to purchase grounds for the next year, and such a move is a possibility, as several available and beautiful sites have been offered on reasonable terms.

I am now at Oxford, where I propose to organize a society, if possible, which will, we hope, do much to awaken the people of the vicinity to the importance of the revelations of Spiritualism, and when my work here is done, I shall continue it elsewhere. J. R. SANFORD.

Married.

Married, May 28, 1895, at Helena, Montana, Dr. W. E. English and Mrs. Belle Ireland, of Chicago, Ill. Mrs. English has been long and favorably known in many eastern cities, as a good, conscientious medium. She leaves home and many friends for new fields of usefulness.

Dr. English is an honored resident of Phillipsburg, Montana, a Spiritualist, well-known not only for his skill in medical practice, but for his practical charities. A host of friends welcomed them home. The reception was warm and enthusiastic. All were delighted with the genial spirit shown by the bride in adapting herself to her new surroundings. E. M. W.

Patriotic Spiritualists, Attention.

HOW TO CELEBRATE JULY 4TH, 1895, AND HELP THE N. S. A.

The spirit friends of our friends on this side of life—quite a large number of them—desire to make July 4th, 1895, a Red Letter Day in the history of the National Association. Consequently all who desire to see the work, so successful the past year, go on, from October next, another year, are urged to forward to the N. S. A. headquarters pledges of financial assistance for the next season. The money to sustain the N. S. A. this year came from the few. If all will do something to aid us financially next year the results will be a surprise to all.

Are there one hundred Spiritualists in America who will each give twenty-five dollars to sustain the N. S. A. another year? Are there one hundred Spiritualists who will aid Bro. Humphrey fill up his class of one hundred at five dollars each? If you indorse the N. S. A., let us know it now. Pledge on July 4th the sum you can afford to give to aid its work. The directors will be in session at Washington at that time—let them see that you are with them in the battle for liberty and constitutional rights. FRANCIS B. WOODBURY, Secy., 600 Penn. Ave., S. E., Washington, D. C.

The contemporary mind may in rare cases be taken by storm; but posterity never. The tribunal of the present is accessible to influence; that of the future is incurable.—Gladstone.

A man's profundity may keep him from opening on a first interview, and his caution on a second; but I should suspect his emptiness if he carried on his reserve to a third.—Colton.

Suspicion shall be all stuck full of eyes.—Shakespeare.

The more happy I am the more I pity kings.—Voltaire.



HE LOVED RIGHTLY.

Abou Ben Adhem Ingersoll.

AN INTERESTING INCIDENT IN THE LIVES OF TWO DISTINGUISHED CHARACTERS, ILLUSTRATING A TRUE HUMANITARIAN SPIRIT.

When Frederick Douglass was Recorder of Deeds for the District of Columbia and while Col. Robt. G. Ingersoll was a resident at Washington they made a joint appearance before a large and characteristic audience there under circumstances that will ever be memorable among those whose fortune it was to be present.

It was an evening in April in 1883. The occasion was a celebration of emancipation day by the colored people of the District. Similar demonstrations are still of annual recurrence in this connection; the colored population turning out en masse for a big parade in the daytime and holding a big meeting at Lincoln Hall, on Seventh street, in the evening. Families of every degree who depend upon colored services always make special arrangements if they do not want to go hungry on emancipation day, for it is the colored people's holiday, and so recognized in the government departments and in all occupations where colored people are employed.

Those who are familiar with this large element in the population of Washington City need not be told that among its better educated and more cultured representatives there has never been any lack of competent committee men to insure the complete success of their annual celebration. It is customary, however, to secure as orator of the occasion some speaker of national reputation. Invitations of this kind had in previous years been extended to Sumner, to Conkling, and to Garfield, among others, and each of these statesmen had at one time or another stirred the hearts of immense audiences in Lincoln Hall by his eloquent and forceful utterances in praise of the Great Emancipator and in enunciation of the principles which he had established.

And so it came to pass on the occasion above referred to that the choice of the committee on orator of the day had fallen upon Col. Ingersoll. And yet there was considerable misgiving concerning the universal acceptance of the selection. Your colored citizen of the District of Columbia is always a Republican, and Ingersoll could not, at least in 1883, be objected to on that score; the colored Washingtonian is also a worshiper at the shrine of eloquence and intellectuality, and Ingersoll's superiority as an orator had long been proverbial throughout the Nation and the world. But the colored people of the Capital City are, above all things, orthodox, and the misgivings of the committee were based entirely upon the prospect of reconciling the well-known utterances of the "great infidel," and the prejudices of the various religious denominations which were so largely to make up his Emancipation Day audience.

Ingersoll was invited to deliver the address, however, and accepted the invitation. The capacity of the auditorium was by no means adequate to the demand for admission. Hundreds of white people managed in some way to get inside the doors, and many people prominent in official and social circles at the Capital sat sandwiched between the sons and daughters of Ham, eager to hear what was sure to be an eloquent oration.

Fred Douglass was chairman of the meeting. Several of the Justices of the Supreme Court of the United States sat with him upon the platform, and there were Senators and Congressmen all over the house. Presently Mr. Douglass excused himself from those with whom he had been chatting pending the arrival of the orator of the occasion, and in another moment he was seen coming toward the platform again, escorting the big, round-faced and complacent gentleman for whom they had all been waiting.

As Ingersoll stepped upon the platform, and shook hands with some of his personal acquaintances among the assembled dignitaries, he was accorded a salvo of applause by no means ungenerous, though there was more or less of restraint undeniably manifest in some parts of the house. Then a band began to play, and presently the rest of the programme was uttered upon the stage. A few preliminary remarks by Ingersoll were followed by the piece of resistance. Practically he was to have the evening to himself.

When the moment came for the orator to be finally introduced to his audience Mr. Douglass arose and stepped forward a few paces. His well-known versatility was a guarantee that this feature would possess a virtue of its own, but there was evidently a great deal of curiosity abroad in the audience as to what form his introductory remarks would take. Would there be anything apologetic in his presentation of the "great infidel"? Would his war record, his Republicanism and his learning be artfully arrayed to the temporary objection of his less popular characteristics? Or would the distinguished chairman fall back upon the ancient formula where "no words of introduction are necessary."

The orator of the occasion is too well known," etc., etc., etc. Mr. Douglass paused but a moment as he stood there before the expectant audience, and then said: "Abou Ben Adhem (may his tribe increase) Awoke one night from a sweet dream of peace And saw, within the moonlight of his room, An angel writing in a Book of Gold."

The name itself had scarcely fallen from the lips of the speaker before the entire audience manifested its perfect appreciation of the situation. Even the semi-educated Afro-American prides himself upon his literature, and there was perhaps a special pride in this instance, inasmuch as Mr. Douglass had evidently been perfectly sure that his introductory quotation would not be wasted. Smiles passed like a wave over the sea of up-turned faces and the applause was but ill-suppressed. Mr. Douglass claimed continued attention by a modest gesture, and proceeded: "Exceeding peace had made Ben Adhem bold, And to the presence in the room he said: 'What writest thou?' 'The names of those who love the Lord,' 'And is mine one?' 'Nay! Not so,' 'I pray you then Write me as one who loves his fellow-men.'"

There was a solemn silence throughout the great hall. There were tears in many eyes. Ingersoll himself was visibly affected. Then Mr. Douglass finished the quotation: "The angel wrote and vanished. Next night he came again and bore The names of those whom God had blessed. And lo! Ben Adhem's name led all the rest."

Mr. Douglass then turned about, bowed to Col. Ingersoll and introduced him with a wave of the hand. Not another word was said. Ingersoll stepped forward amid a burst of applause that threatened to raise the roof, and Douglass, as he took his seat, could not but have been conscious of having been happily equal to a rather peculiar emergency. Ingersoll's address was masterly and memorable, but it is doubtful if it will be remembered as long as the graceful manner in which he was introduced.

The above is from a Chicago daily, and forcibly and touchingly illustrates a principle of human nature, and the oneness of all minds. It sentiments that love of humanity is in the highest sense love of God or Highest Good. Indeed, as a New Testament writer puts it: "If a man say: I love God, and hate his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"—I. John, iv, 20.

J. C. UNDERHILL.

Golden Wedding.

From the far Pacific Coast we learn of the golden wedding, on the evening of Wednesday, June 5, of Mr. and Mrs. C. E. Northrop, at Summerland, Cal.

Floral gems in abundance decorated Liberty hall, among them a large floral star, and a magnificent wedding-bell, suspended by a cord, under which the venerable couple stood during the ceremony of rejuvenating the knot that was tied in Lockport, N. Y., fifty years before. By their sides stood Mrs. E. A. Cone and Rev. David Davis, while Mr. E. Taylor, in a felicitous manner, added the half-century knot to the old one. The "Wedding March" was finely rendered on the piano, by Miss Estella Cowper, of Santa Barbara. Congratulatory poems were read by Mrs. Meade, Mrs. Kofke, Mrs. McClure, and other ladies, the ones read by Mrs. Meade being furnished by Mrs. Rose Bushnell, of San Francisco.

Dancing and Praying.

The Sac and Fox Indians of Oklahoma Territory recently appointed a day for all their tribes to meet at one place, to dance for rain, and at the same time they invited several neighboring tribes to join the exercises for much-needed showers. Large numbers of Indians met and danced, until, in a few days, a flood of rain poured down; and this so encouraged and stimulated them that, at the last accounts, they were still dancing, that rain might still come. Before they commenced, they moved their wigwams from the bottoms to the highlands, saying that the rain would flood the lowlands.

Why is not the Indians' dance for rain as suitable and appropriate, and as effectual as the Christian palefaces' secure of "fasting and prayer" to procure a downpour?

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Time is the herald of truth.—Cicero.

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To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "Mind" communication, namely: Mary Luramy Vennum, of Watseka, Ill., and Mary Reynolds, of Venango county, Pa. For sale at this office. Price 5 cents.

Romanism and the Republic.

By Rev. Isaac J. Lansing, M. A. Brevit patrios should read it. Price \$1.00.

DEATH AND THE AFTER LIFE.

By Andrew Jackson Davis. Something you should read. Price 15 cents.

The Religion of Spiritualism,

its Phenomena and Philosophy. By Rev. Samuel Watson. This work was written by a modern Sevier, grand and noble man. Price \$1.00.

QUESTIONS AND ANSWERS.

This Department is under the management of the distinguished author, speaker and medium,

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

J. Q. Metz, Cal.: Q. Who was the person who aided the police in catching the Whitechapel murderer, and was he a medium?

A. There is no evidence that the murderer was caught, and the mystery which enshrouded the series of awful crimes has never been cleared up. The surveillance which the police now maintain over the district, makes the repetition of such crimes more difficult, if not impossible.

R. N., Chicago: Q. What is God?

A. This question has been asked by the wondering mind since the first human being came on the earth, and is probably no nearer being answered than at first. Every one has an answer, an explanation, and really an answer, however profound, can be only an expression of personal opinion, without demonstrative support, and as one opinion is as good as another, the subject remains clouded with uncertainty. Every one has his own ideal of God depending on early education, time and place of birth, and environment.

The absolute answer is impossible, also there would not be the conflict of opinion, and yet no question has engaged a title of the attention bestowed on this. Millions on millions of human beings have fought to the death or died under terrible torture to maintain their ideas of God, and down to the present day, the reconciliation of God has been the chief care of life. The subject is barren and futile. Let us, in the new light of the spiritual philosophy of life here and hereafter, learn the needs, the demands, the necessities for the advancement of man, and leave the unsolvable problems of theology, with its chimeras and darkness. We must learn the laws of our physical and spiritual being, and place ourselves in harmony therewith. Then we may rest assured that from whatever source, near or remote, the impelling force of nature comes, we are one therewith, and need have no fear of the final results.

S. G. Morgan, Q. (1) Mr. Thompson Jay Hudson claims in his book, 'The Law of Psychic Phenomena,' that he has discovered a working hypothesis that satisfactorily accounts for all psychological phenomena, on the basis of the duality of man's nature. To what extent is he correct? (2) When he repudiates all mediums, but at the same time offers those who have based their belief in a future life on spirit return, on the teaching of the medium Jesus as proof of immortality, is that a case of power in suggestion, such as he describes, or does he do it to insult Spiritualists? (3) The author of 'The Law of Psychic Phenomena' is a logical writer, and presents many truths, but by the time I got through with the book I was strongly impressed with the idea that it was written in the interest of Christianity, instead of in the interest of the whole truth; or on what theory can you account for the fact that he swallows the stupendous system of superstition called Christianity, after talk against all kinds of superstition?

A. It is very easy to fashion an hypothesis, as a working basis for research. We believe that in the wide range of psychic phenomena the most available theory, to say nothing of its truthfulness, to classify results in every branch of the study, is the spiritual explanation. The hypothesis of T. J. Hudson fails even as an hypothesis, for it does not account for even a limited number of facts.

(2) Man has a dual nature—a physical and a spiritual—and it is true the spiritual nature, by its relations to the world of spirits, furnishes the key to the psychic domain. Yet all explanation depends on, and are made vital by the admission of independent spiritual beings.

T. J. Hudson writes without investigation or a knowledge of facts, and hence, however logical he may write, his book is not worthy the attention of the Spiritualist. The author really has presented no argument calling for refutation.

This correspondent pronounces a just and incisive criticism, when he asks if Mr. Hudson wrote in the interests of Christianity instead of truth.

The sub-conscious self accounts for a certain well-defined class of phenomena, which have been and may be appropriately defined as instructive. Thus a turtle will escape from annoyance after its head is cut off. The reason for this is that the ganglia of the spinal cord act independent of the brain. The same to a limited extent is true in man. Thus the limbs become so accustomed to walking, the motor force of which comes from the spinal cord, the brain takes no cognizance of the act. The same is true of fingers of musicians, writing by the penman, and many other like mechanical efforts which become almost not quite automatic. But in no case do these sub-conscious actions rise superior to those under dictation of the brain. The brute nature never transcends the spiritual. Hence it is absurd to suppose that in any state when the sub-conscious nature is most active, an intelligence superior to the normal will be manifested. Such a manifestation must proceed from an adequate intelligence. And here it must be observed that this sub-conscious nature is problematical, and its limitations and character are unknown. That the author receives the teachings of Jesus Christ, while repudiating all mediumship, does not show dishonesty, but the blighting effect of educational prejudice.

G. W. Yarnor, Q. (1) If all things are the word of God, are they not the only means we have of understanding Him? (2) You stated in your answer, they were an expression of His will. It has been argued in THE PROGRESSIVE THINKER that God was not a designer. What are some of the strongest evidences that he is a designer?

(3) I belong to the Christian, denom-

ination—I said I would pay no more money for a minister to preach the Bible to be the word of God. We have no minister this year so far. Have I done right?

A. (1) It is true that the only means at our command to understand God is the creation around us. This stands like a wall between us and the forces beyond. Only by the study of nature can we arrive at causes. By the very necessities of his being a Supreme God could not be confined in utterance to a book, or an age, or a few prophets. He must breathe through all nature, and find the highest expression in the intelligence of man. Beyond this the limitations of the human mind cannot go.

(2) Our correspondent misunderstands when he says I have answered that God was a designer in the sense of a personal being. What is called a designer is the equilibrium of forces brought about by countless failures. Yet in appearance there is a wonderful approach to plans, as wonderfully conceived and wrought out in living tissue. Of the many instances that arise, perhaps none are more evident than the accurate battery of the gyno-muscle, with muscular fibre and nerve-tissue; a series of many thousand cells are formed into a battery which is able to give a charge strong enough to stun a man, or even a horse. Undoubtedly its antecedents and the steps by which, through ancestral growth, it attained its perfection, will be discovered, but at present it stands as the most formidable difficulty Darwinian evolution has met. Even Romanes, in his great work on 'Darwinism After Darwin,' confesses that evolution thus far fails to account for the structure. Yet every muscular tissue with its related nerve fibre, is an incipient battery, in principle of its action, the same as the especially equipped apparatus in the gyno-muscle.

Here limited by the necessities of the most difficult elements to use in electric appliances, a battery of great intensity is created, in perfection, and after a design which no electrician in the world can improve.

Those who stand for design in creation hold many strong arguments lying along the border which evolution has not fully explored. Even after that theory has explained these all away, comes the inquiry: What is the force which pushes forward this evolution?

It is in its infinite scope something that the human mind cannot fathom, for the intellect of man can neither scale its height nor send the plummet-line to its depths.

(3) You ought to be congratulated by all freethinking people in the stand you have taken. If all who believe as you would as bravely assert their independent ones, one-half of the churches would re-vert to their original position. 'No minister thus far' and if they would then take another step and unite in a society to promote culture, they might secure living speakers who would talk on living issues instead of the poor preachers who deal out the mouldy fruit gathered 2,000 years ago.

G. H. S., Maine: Q. Is it possible for a medium to locate money that has been buried, and if so, where could I get the right medium?

A. It is possible, and in rare instances has been done, but only when there was great necessity, and a dear friend on the spirit side was interested. If the seeker for buried treasure sets out with greedy desire, he at once attracts selfish and deceiving spirits and will soon learn that there is no reliance to be placed in their communications. All such messages and information should be received with great caution, and to take risks on them would be most unwise.

If the desire of the investigator is for wealth that he may make exemplary use of it in good works, a beneficent influence might impart the knowledge of buried treasures; but if it forswear selfish motives the knowledge would be withheld.

They who seek for such knowledge through mediums, should search first their own minds for the motives which impel them. They can, thereby, with infallible certainty know what organs of intelligence they will attract and communicate with, and their reliability. If there are motives of selfishness, they will be made the sport of untruthful intelligences.

Investigators of Spiritualism, New Brighton: Q. Would you explain the following: May 19, while holding a little circle at a friend's house, five in circle, our medium commenced playing on the table, and at the same time one member of the circle had her piano commence playing at home seven miles from where the circle was held.

A. When conditions are favorable, distance is of no consideration, and the piano seven miles away would be as accessible as though in the midst of the circle. A spirit is necessary to be present because communicating any more than a person sending a message by telephone is present at the receiver. If the means of transmission are available, and there is a sensitive receiver, distance is not to be taken into account.

Such facts, authenticated, are irrefragable evidence of spirit presence and power.

Money Made in One Half Minute. I have not made less than \$16 any day since I began selling the Centrifugal Ice Cream Freezers. It is such a wonder. I always have a crowd wanting ice cream. I make from \$5 to \$8 a day selling ice cream and from \$7 to \$10 a day selling freezers. I can freeze cream elegantly in one half minute and that astonishes people so they all want to sample the cream and then many of them buy freezers as the cream is smooth and contains no lumps. Every freezer is guaranteed to freeze the cream in one half minute. Anyone can sell ice cream and the freezer sells itself. My sister is making from \$10 to \$15 a day. Write to W. H. Baird & Co., Sta. A., Pittsburg, Pa., and they will mail you circulars and full particulars (free so anyone can go right to work and make lots of money all summer.

Christian Endeavorers and their friends should not decide on their route to the great convention at Boston, in July until they have read the beautifully illustrated itinerary issued by the Michigan Central, 'The Niagara Falls Route.' Address for copy, O. W. RUGGLES, G. P. & T. Ag't, Chicago.

LETTER FROM PHILADELPHIA Mrs. M. E. Cadwallader on the Rostrum.

THE SECULAR PRESS ARRAIGNED FOR NOT TREATING RESPECTABLE SPIRITUALISTS FAIRLY.

No doubt many of my friends have wondered why they have not heard from me lately through the columns of the spiritual papers. I can assure them that since my return from the trip in the interest of the N. S. A. I have not been idle.

During the months of April and May, I have been speaking for the First Association of Spiritualists of this city, and will continue my ministrations until the close of the season, which will be the last Sunday of June. We have had good meetings, and the secular papers have been interesting themselves in our welfare, (?) having sent reporters at various times to take note of the services.

During June, readings are given every Sunday from flowers presented to spirit friends, and much interest has been the result. Mrs. Minnie Brown, Mrs. Wheeler Brown, and Mrs. Albright having officiated, on such occasions. For some time our Sunday morning meetings have been devoted to the mediums, Mrs. Leidy, Mrs. Anthony, and others taking part.

The North American, which claims to be the oldest daily paper in America, felt called upon during the last week to make an onslaught against what they please to term spiritual mediums. They sent reporters to interview several who advertised themselves as capable of doing all manner of things, such as changing luck, giving charms, etc. These reporters, under the guise of having their fortunes told, spun some yarns for the purpose of misleading, and afterwards published the most obnoxious articles claiming that they had been deceived from the fortune-tellers. How much of the published stuff was true, we have no method of knowing; but knowing that the average reporter who is not interested in Spiritualism is disposed to ridicule it because he does not understand it, we do not think it will hurt any true medium.

The matter being called to the attention of the First Association, a letter was written to the editor of the North American, informing him that he was doing a great injustice to a large body of sincere and earnest people, by making no distinction between those who claimed to be fortune-tellers and those who are Spiritualists. He was reminded that our Association was under the protection of the State of Pennsylvania, by virtue of its charter, and that he had no right to willfully or ignorantly mislead the people.

We hardly expected him to notice the letter, but on Sunday evening, June 16, a reporter was sent to our hall, with instructions to report the services. The subject of the address as delivered by the writer was: 'The Attitude of the Press and Clergy Towards Spiritualism.' After the opening exercises the address is given, it will show that they were willing to acknowledge our right to object to the course they had taken and attempt to make amends.

The following is clipped from the North American, of June 17: MRS. M. E. CADWALLADER LECTURES ON SPIRITUALISM VS. PRESS. The First Association of Spiritualists met last evening at Eighth and Callowhill streets. After the opening exercises the address was given by Mrs. M. E. Cadwallader, honorary vice-president of the National Association of Spiritualists. She delivered an address on 'The Attitude of the Press and Clergy Towards Spiritualism.' She said in part: 'That the press and the pulpit exert a wonderful influence for weal or woe over the education of the masses no close observer will deny. While the pulpit, to some extent, moulds the opinion of the people, it is none the less true that the press is the greatest factor in the education of the human race. The time was when the pulpit reigned supreme in this direction, when the people in the pew looked upon the clergy as the mediators between God and man. This has changed. With the invention of printing, and the consequent wider dissemination of knowledge, the pulpit has been forced to yield its authority over the minds of the people, and the press has forged its way to the front, until at the present time the pulpit itself pays deference to the power of the press. The possibilities of the press for good or ill cannot be overestimated. If its influence is directed towards the elevation of the people, it is well.

test phenomena had already stood the test of the scientific methods of the world. The result was that the reporter has been invited to be present at our next Sunday's services. This he has promised to do, and I have no doubt but that he will hesitate the next time he is asked to make an attack upon Spiritualism, or at least will be careful to make a distinction between mediums and so-called fortune-tellers. It was promised to be an exciting affair has already subsided, but short as the time of attack had been, we were in receipt of assurance that the N. S. A. stood ready to assist any reputable medium who was thus attacked. Once we are honorably organized, we will be prepared to meet such onslaughts of the enemy who would seek to deprive us of our rights to hold seances when and where we pleased. The First Association desires to thank the N. S. A. for their prompt offer of any assistance it could render, though in this case it was not needed.

Ignorance may attempt to crush our mediums, but in vain; those who hold the reins of power will see to it that truth will rise triumphant.

SOME PROGRESS. It is Being Made by Lyman Abbott on Evolution.

AND ILLUSTRATES THE FACT THAT THE CHURCHES ARE COMING TO THE FRONT.

No man or woman who heard the Rev. Dr. Lyman Abbott's many and frank address on evolution at the Auditorium Thursday night can ever believe quite the same as before on the relation between evolution and religion. The address was pitched to the keynote of the age, and the style in which it is received by the Northwestern University authorities will be the measure of that institution's advancement.

'I believe in the development of all life from one primordial germ,' said Dr. Abbott. 'I believe that all vegetable life, all animal life, all men, all human institutions, sprang from that early germ as the trees of an oak forest spring from an acorn. And yet I also believe in the Christian faith of my father.'

Then he went on most lucidly to explain evolution, and the proof of it to be found in every college museum. 'It is there; the scholar sees it. It is idle to tell him he must shut his eyes to the things which your Christian man has helped to set there. You and I were evolved from the lower animal order. I know what you would say: 'Then you acknowledge your grandmother was an ape?' I would as soon have an ape for an ancestor as a mud man. And that is the choice.'

The speaker's fides on sin and on the inspiration of the Bible were no less frank and pointed. He showed that a sin lies not in the deed but in the direction in which the deed is facing. What may be a sin for one man is none for another. 'A peacock is not a sin; a dude is.' Dr. Abbott boldly told his hearers not only that the Bible was not an infallible book, but that such a thing was an unthinkable proposition. He plainly stated, what all the world save the churches long ago realized, that the Bible is the accumulated results of the experiences of men in past ages; that it is evolutionary in its inspiration, and that the process by which it was written is going on to-day just as it was in the days of the prophets. 'Continuing,' he said: 'We have left behind, many of us, already, the mere standard of the ten commandments. Wherever there is a young man in this great assemblage that is going out into politics and is going to stand in politics for principle, though it cost him votes and office; wherever there is a young woman that is going into a hospital and is going to serve as a physician or nurse, though it cost her her life; wherever there is a young man who looks out into the city and says: 'I will go down in the college settlement and into the slums that I may carry my life to them; every one such is over and above the ten commandments.'

In getting around the Bible theory of the fall of man Dr. Abbott coolly ignores the chapter containing it, on the plea that 'an incident that occurs only in one chapter of the Old Testament and is only incidentally referred to once or twice in the New, can not be biblical authority.' In former days—in the days of his father—if science and philosophy did not apprehend the truth of those old fables and conform to their teachings it was immediately stamped out of sight; but things have changed, and the philosophy of evolution is appealing to the reason of man, and he is awakening into a new world—a new realm of life and light that has long been dawning upon this world of mental and spiritual existence.

DR. T. WILKINS. THE ARCHA OF NATURE: HISTORY AND LAWS OF CREATION. FROM DR. J. R. BUCHANAN.

'I have just read this book, and it more than fulfills my expectations. It is a most interesting, and valuable work of which the author may well be proud. I appreciate the value of the mediumship which can give such a book to the world. A few copies of the revised English edition for sale at this office. Price \$1 postpaid.

'The Ruins of Meditations on the Revolutions of Empires; and the Law of Nature.' By C. F. Volney. An old freethought classic, well worthy of the study of the philosophical modern thinkers. Price, 25 cents; paper, 50 cents. For sale at this office.

'The Dead Man's Message,' an occult romance, by Florence Marryat. The author's wide experience in Spiritualism and her study of occult science have prepared her to write this romance, which will be found laden with gems picked up in the course of her investigation and studies. Cloth \$1. For sale at this office.

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

'The Priest, the Woman, and the Confessional.' This book, by the well-known Father Chiquy, reveals the degrading, impure influence and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail, \$1. For sale at this office.

'The Fountain of Life, or The Three-fold Power of Sex.' By Lois Waisbrooker. One of the author's most useful books. It should be read by every man and woman. Price 50c.

'The Religion of the Future.' By S. Well. This is a work of far more than ordinary power and value, by a bold, untrammelled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth, \$1.25; paper, 50 cents.

'Mediumship and Its Development; and How to Mesmerize.' By W. H. Bach, lecturer and demonstrator of psychic phenomena, and mesmerist. A pamphlet of 103 pages, that contains valuable information for all who wish to examine into the mysteries of mediumship or who wish to develop it. It is certainly an excellent work. Price, paper, 25 cents; cloth, 50 cents. For sale at this office.

'The Mystical Science of the Soul.' By S. Well. This is a work of far more than ordinary power and value, by a bold, untrammelled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth, \$1.25; paper, 50 cents.

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THE BANNER OF THE BRAVE. The following is that portion of a decorative poem that our limited space will permit the publication of:

For many a year a loyal banner, Spangled with glittering stars of light, Has waved o'er the loved land of our fathers, Through days of peace and war's dark night;

From the rocky shore by the wild Atlantic, To the Golden Gate on the west, Floated the breeze that blows from the Northland, Waved on winds from the southern west;

Ever winning the hearts of all people, Coming to dwell on our glad shores, Gaining glorious honors from all nations, And love of children even more.

Methinks the phantom barque of Union Now is at anchor, on time's broad beach, With folded sail, but the flag out floating— To learn if our children yet we teach The stories true of soldiers who fought— That our Stars and Stripes they might save.

Ere its helmsman guide it out yonder, O'er the mad, tumultuous wave. This waiting phantom barque of Union, Is the soul of our loved 'ship of state,' And may he who is steersman, guide it, For we but follow to its fate.

And methinks that the watching helmsman, Looking o'er our sunny land, On every silent and stied hillside, In each vale where clings the soldier band, See the flags for our heroes waving, And the children bringing their flowers

To weave in wreaths and to twine in garlands, And lay in peace on these graves of ours, And he knows when we twine the standards Raised to the memory of unknown dead,

With the tears and songs of our people, Freedom and Union here are wed. And while we listen to their voices, As they are wafted to us to-day, From the far phantom barque of Union, That is at anchor in the bay, We can hear their tones so sweetly, lowly,

Lisp their thoughts to earthly life, Sending some word to their dear ones, slowly, To their sister, mother or wife, How they fought for the flag in the battle, And lay writhing upon the green glade,

Till silent, by some sad, sorrowing soldier, In their hard-earned beds they were laid. And this message of sorrow comes faintly, Floated o'er on ethereal waves, From the soul of a soldier most saintly, Till on our mortal shore it lavas, 'When hands on my still breast were folded

By my soldier brothers brave, No loving lips on their cold clasp lingered, Nor wife, nor child to weep o'er my grave, Nor a friend whom I'd known and cherished, No pillow was woven of bloom and moss, And moan o'er our graves, these tokens are placed in return for every loss.'

And then the thoughts of another— stealing Over the sea to our own sweet shore, As faint as oft sounds some bell appealing: 'In the dear distant days of yore; 'Ah, we had no glad tokens of flowers When we were laid away to our rest, But those loyal, loving comrades of ours, Whom we through war had learned to love best, Placed us beneath some willows weeping, Near by a southern running stream, Where, at night, when we were calmly sleeping, The moon and the stars could o'er us beam.'

See the soldier by the campfire bending With sorrowful soul and head bent low, While prayers from his heart he's heavenward sending As pictures of home will come and go; While the signal sounds to leave 'tho' for duty.

How he bravely heeds the death call, Though pale be the brow that is all of beauty, Knowing not how soon he must fall; And now see him when the fight is finished, Slow dying, bleeding where he fell, All alone, no home heart his head to pillow, No fond ones by, their love to tell.

Let us visit the graves with the mothers And the fathers who gave them in tears, And try to feel all their hearts suffered, And the long loneliness of years, And watch the cradle the wife wept o'er, Left with babes in want all alone, Mourning that father would come never more.

And through life she must earn for their own, Let us fashion with flowers these fancies, And let the falling of tearsdrop below, That by all our hearts their graves will be cherished, And thanks o'er our land be kindled anew.

MRS. HIRAM JAY FOX. 'The Fountain of Life, or The Three-fold Power of Sex.' By Lois Waisbrooker. One of the author's most useful books. It should be read by every man and woman. Price 50c.

'The Religion of the Future.' By S. Well. This is a work of far more than ordinary power and value, by a bold, untrammelled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth, \$1.25; paper, 50 cents.

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Programme of Lake Brady Spiritual Association.

We offer the following programme for the session of 1925: JUNE. Sunday, 30th, A. M., Rev. Dr. W. W. Hicks, of New York City; P. M., Mrs. R. Shepard Lillie, Melrose, Mass.

JULY. Tuesday, 2d, J. Clegg Wright, England. Wednesday, 3d, Mrs. R. Shepard Lillie. Thursday, 4th, will be celebrated in an appropriate manner. J. Clegg Wright will deliver the oration, Miss Maggie Gaule, of Baltimore, will give tests. The finest music in the State. Amusements and attractions on the lake and in the parks. Friday, 5th, Rev. Dr. W. W. Hicks, Saturday, 6th, Mrs. R. Shepard Lillie. Sunday, 7th, A. M., J. Clegg Wright; P. M., Mrs. R. Shepard Lillie. Tuesday, 9th, Jennie Hagan-Jackson, Grand Rapids, Mich. Wednesday, 10th, J. W. Kenyon, Anderson, Ind. Thursday, 11th, Jennie Hagan-Jackson. Friday, 12th, J. W. Kenyon. Saturday, 13th, Jennie Hagan-Jackson. Sunday, 14th, A. M., Jennie Hagan-Jackson; P. M., J. W. Kenyon. Tuesday, 16th, Mrs. A. M. Gladding, Doylestown, Pa. Wednesday, 17th, Prof. W. M. Lockwood, Chicago, Ill. Thursday, 18th, Mrs. A. M. Gladding. Friday, 19th, Prof. W. M. Lockwood. Saturday, 20th, Prof. W. M. Lockwood. Sunday, 21st, A. M., Mrs. A. M. Gladding, mechanical writing and psychometric readings; P. M., Prof. W. M. Lockwood. Tuesday, 23d, Mrs. Carrie E. S. Twing, Westfield, N. Y. Wednesday, 24th, Rev. Dr. W. W. Hicks. Thursday, 25th, Mrs. Carrie E. S. Twing. Friday, 26th, Rev. Dr. W. W. Hicks. Saturday, 27th, Rev. Dr. W. W. Hicks. Sunday, 28th, Mrs. Carrie E. S. Twing. Tuesday, 30th, Mrs. Sara A. Underwood, Associate Editor Religio-Philosophical Journal, Chicago, Ill. Wednesday, 31st, Mrs. Sara A. Underwood.

AUGUST. Thursday, 1st, Rabbi S. Well, Chicago, Ill. Friday, 2d, Mrs. Sara A. Underwood. Saturday, 3d, Rabbi S. Well. Sunday, 4th, A. M., Rabbi S. Well; P. M., Mrs. Sara A. Underwood. Tuesday, 6th, Hon. L. V. Moulton, Grand Rapids, Mich. Wednesday, 7th, probably Florence Marryat. Thursday, 8th, Hon. L. V. Moulton. Friday, 9th, Hon. L. V. Moulton. Saturday, 10th, Florence Marryat. Sunday, 11th, A. M., Rev. Dr. Hicks. Tuesday, 13th, A. E. Tisdale, New London, Conn. Wednesday, 14th, Mrs. H. S. Lake, Cleveland, Ohio. Thursday, 15th, A. E. Tisdale. Friday, 16th, Mrs. H. S. Lake. Saturday, 17th, Mrs. H. S. Lake. Sunday, 18th, A. M., A. E. Tisdale; P. M., Mrs. H. S. Lake. Tuesday, 20th, Lyman C. Howe, Fredonia, N. Y.

Wednesday, 21st, Madam Alice D. Le Plongeon, of the famous Eucalyptus traveler, author of 'Yucatan, Its Ancient Peoples and Modern Cities.' Besides her daily addresses upon 'The Secret Doctrines, Religious Conceptions and Occult Practices of Nations East and West,' the madam will give three lectures in the evenings, illustrated by the stereopticon. Pompeii—eighty pictures; the Pacific Isles, one hundred years ago—eighty illustrations; Peru, Ancient and Modern—eighty pictures. Many well-deserved compliments have been paid this lady.

Thursday, 23d, Lyman C. Howe. Friday, 24th, Madam Alice D. Le Plongeon. Saturday, 25th, Madam Alice D. Le Plongeon. Sunday, 15th, A. M., Madam Alice D. Le Plongeon; P. M., Lyman C. Howe. Tuesday, 27th, Rev. Dr. Hicks. Wednesday, Thursday and Friday, the 28th, 29th and 30th, will be devoted to 'The Woman's National Convention,' under the immediate auspices of Mrs. Dr. Augusta Armstrong, of Buffalo. The speakers most prominent will be Miss Susan B. Anthony, Miss Carrie Chapman-Catt and Rev. Henry Frank.

SEPTEMBER. Sunday, 1st, A. M., W. J. Colville, Boston, Mass.; P. M., Mrs. Cora L. V. Richmond, Chicago, Ill. Tuesday, 3d, W. J. Colville; Wednesday, 4th, Mrs. Cora L. V. Richmond. Thursday, 5th, W. J. Colville. Friday, 6th, Mrs. Cora L. V. Richmond. Saturday, 7th, W. J. Colville. Sunday, 8th, A. M., W. J. Colville; P. M., Mrs. Cora L. V. Richmond. Rev. Dr. W. W. Hicks will preside as chairman during the session.

Miss Maggie Gaule, of Baltimore, Md., the wonderful test medium, will be on the platform daily, except Mondays, from June 30th to August 12th, and then from Tuesday, September 3rd, until the close of the camp, September 8th. Mr. Frank Ripley will give tests upon the rostrum from August 12th until September 3rd.

Conference every forenoon except Mondays, when the conference will be held in the afternoon. All the different phases of mediumship will be well represented. Music by Humphrey's Orchestra. Any further information will be given by the officers: Benjamin F. Lee, president, Lake Brady, via Kent, Ohio. Mrs. Nancy Clark, vice-president, No. 2685 Broadway, Cleveland, Ohio. Alfred Kellogg, secretary, No. 707 Scranton avenue, Cleveland, Ohio. Calvin Wilkinson, treasurer, Bennetts Corners, Medina county, Ohio. William J. Stoffel, corresponding secretary, Lake Brady, via Kent, Ohio.

'Encyclopedia of Biblical Spiritualism; or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible.' By Moses Hull. The well-known, talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office.

'The Religion of the Future.' By S. Well. This is a work of

