

WILL A. SHELDON.

His Persecutions in Florida.

THE PROCEEDINGS WHICH LED TO HIS CONVICTION IN THE BENIGHTED STATE OF FLORIDA—HIS FINAL TRIUMPH.

July Term County Court, Inverness, vs. Will A. Sheldon, C. M. DUPRE, Judge.

Court convened July 24, 1895, 8:30 a. m.

Mr. Foxworth, sworn as witness for the State (examined by County Prosecutor J. M. Young).

Question: Mr. Foxworth, you are a witness in the case of State vs. W. A. Sheldon?

Answer: Yes, sir.

Q. Where did you see the defendant, Mr. Sheldon, on April 2d last?

A. Inverness, Citrus county, Florida.

Q. Where were you on April 2d last?

A. Inverness.

Q. Do you know the defendant?

A. I have met him.

Q. Where did you see him about the time mentioned?

A. He was at Dr. Bloom's residence, Inverness.

Q. Will you state what he was doing there?

(Witness confined to telling what he saw.)

A. He entered the cabinet, and took a seat on a box that was there; he then requested for two of us to tie him securely. Mr. Zimmerman and I tied him, hand and foot; he then asked someone to take the time and see how long after the curtain dropped that the demonstrations began.

Q. Was the time taken?

A. Yes.

Q. By whom?

A. I don't remember.

Q. What was the time, if you remember?

A. If I remember right, it was three seconds.

Q. What do you mean by cabinet?

A. It was an arrangement in a corner of the room about six feet square, by about seven or eight feet high.

Q. What was this cabinet made of, wood?

A. It was a frame made of wood and covered with some kind of dark cloth.

Q. Please state all that transpired in the cabinet.

A. The guitar was played, bells rang, and a tambourine came bounding over the top of cabinet, and we heard several different voices; one was like that of a child 9 or 10 years old.

Q. Was that all that occurred?

A. Well, no. There were several white-clad forms came out of the cabinet; one looked like a child, and one like an Indian.

Q. Were you asked, by Mr. Sheldon, during this seance, as it is claimed, to make an examination of the manner you tied him?

A. Yes, sir. And I could see no change from the way we had tied him, and the egg was still in his mouth as we had placed it.

Q. At the final of this seance were the ropes taken off?

A. Yes, sir.

Q. By whom?

A. I don't know. After the examination the curtain was dropped, and the ropes were untied.

Q. What was the time required to untie the ropes?

A. I think it was a half minute.

Q. Who, in your opinion, untied those ropes?

A. Mr. Sheldon.

Q. Did you see him do it?

A. No, sir, he was behind the curtain.

Q. What do you consider this seance was?

A. I believe it was a very clever sleight-of-hand.

Q. What was ever done about the pay?

A. Well, the boys paid. Mr. Briggs, I believe it was, paid 10 cents, but Mr. Bloom told him it was 50 cents, and he paid him the balance.

Q. Was Mr. Sheldon present when that demand was made of Mr. Briggs.

A. He was in the house at the time.

Q. What did Mr. Bloom do with the money?

A. I don't know. I did not see him do anything with it.

Q. Did you hand Mr. Sheldon any money?

A. No, I did not.

Q. Did he ever say anything to you about pay?

A. He did not to me.

Witness turned over to Mr. Michelson, counsel for defendant. (Examination.)

Q. Mr. Foxworth, you say you paid the money to Mr. Bloom?

A. Yes.

Q. How was it that you paid your money to Mr. Bloom?

A. Well, as I started to leave I saw that some of the boys were disputing over the price, and one of the boys and myself went out into the next room to get a drink of water, when Mr. Bloom asked for the money, and I paid him 50 cents.

Q. Did you ever pay any money to Mr. Sheldon?

A. No, sir.

Q. Did he ever tell you that 50 cents would be required of you when you came to the meeting?

A. No, sir, he never said anything to me about pay.

Q. What Bloom was it you paid this money to?

A. I paid Mr. Luther Bloom; but most of the boys paid Mr. Ed Bloom.

Q. Who is Chas. Bloom, Mr. Foxworth?

A. He is a son of Dr. Bloom.

Q. Did he live there?

A. Yes.

Q. What Bloom boys were present?

A. Mr. Chas., Luther and Ed Bloom.

Q. Which one invited you to come to the meeting?

A. Chas. Bloom.

Q. Did he say anything about pay?

A. Yes, he said it was 50 cents a piece, but if we were not satisfied after seeing the operations, we need not pay a cent.

Q. Then I judge from the fact that you did pay your fee that you were perfectly satisfied, were you not?

A. Yes, I considered it a very clever trick, and worth 50 cents to anyone.

Q. Did you ever see anything like it before?

A. No, sir.

Q. Did you ever see any real sleight-of-hand work?

A. Yes, sir, a number of times.

Q. Did you ever see a sleight-of-hand performer do anything like that you witnessed at Mr. Sheldon's seance?

A. No, not exactly.

Q. Mr. Foxworth, that night when you tied Mr. Sheldon, did you not express yourself satisfied that the manner in which you had tied him rendered it impossible for him to extricate himself or manipulate the instruments in the cabinet?

A. Yes, I believe I did so express myself.

Q. Did you ever go to any seances there without paying?

A. No, I never attended without paying.

Q. Did you ever pay at the door before you went in?

A. No, I did not.

Q. Have you ever been to church?

A. Yes—a few times.

Q. Did you ever have to pay to get in?

A. No, I don't believe I did.

Q. They usually pass the contribution basket around when they want money, do they not?

A. I think so.

Q. Did you ever contribute?

Question objected to by the State, and objection sustained by the court.

Q. Mr. Foxworth, was there any preaching?

A. No, sir.

Q. Were there no services?

A. No, sir.

Q. No singing, praying nor preaching?

A. There was singing.

Q. What kind of singing—religious songs?

A. No, I believe it was Swanee River, and the like.

Q. You are real sure there were no religious songs?

A. Yes.

Q. Who did the singing—Sheldon?

Objection by State; not sustained by the court, and witness allowed to answer.

A. Well, no. There were several white-clad forms came out of the cabinet; one looked like a child, and one like an Indian.

Q. Were you asked, by Mr. Sheldon, during this seance, as it is claimed, to make an examination of the manner you tied him?

A. Yes, sir. And I could see no change from the way we had tied him, and the egg was still in his mouth as we had placed it.

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Q. What was the time required to untie the ropes?

A. I think it was a half minute.

Q. Who, in your opinion, untied those ropes?

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Q. Did you see him do it?

A. No, sir, he was behind the curtain.

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Q. Did you ever see anything like it before?

A. No, sir.

Q. Did you ever see any real sleight-of-hand work?

A. Yes, sir, a number of times.

Q. Did you ever see a sleight-of-hand performer do anything like that you witnessed at Mr. Sheldon's seance?

A. No, not exactly.

Q. Mr. Foxworth, that night when you tied Mr. Sheldon, did you not express yourself satisfied that the manner in which you had tied him rendered it impossible for him to extricate himself or manipulate the instruments in the cabinet?

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Q. Did you ever go to any seances there without paying?

A. No, I never attended without paying.

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INTERESTING CONTEST WITH PENS.

A SPICY DEBATE

Between a Divine and a Spiritualist,
In Which the Former is Knocked Out.

A WASHINGTON SPIRITUALIST AND A VIRGINIA DIVINE ARE THE CONTESTANTS.

[CONTINUED FROM LAST WEEK.]

REPLY.

1423 Fifth St., N. W., Washington, D. C.
Rev. Mr. A. R. Snedegar, Vienna, Va., Dear Sir:—In reply to your letter of January 22, I am happy to say that I am highly gratified with your frank admission and emphatic endorsement of the phenomena of Spiritualism. From what I had heretofore heard I was led to the conclusion that you denied these phenomena as mere vagaries of a diseased brain, and the whole tenor and object of my former letter was to convince you of what you have so graciously admitted, viz: that ghosts or appearances from the other world are an objective reality, although you look upon them in a different light from what I do.

In addition to your candid admission, of which I have already spoken, you have arraigned modern Spiritualism on the charge of encouraging and countenancing almost every known crime; you have charged it with being all that is coarse, indecent and vile, and that it tends to weaken and destroy man's intellect and individuality. You have likened mediums to the terrible scourge of the cholera, and have charged Spiritualists with being guilty of more than brutal degradation. You could scarcely have made so sweeping a charge against your arch-enemy Satan himself, as you have made against Spiritualism and Spiritualists generally.

I scarcely know whether to attribute your tirade to a lack of knowledge concerning Spiritualism or a malicious desire to misrepresent it. As the more charitable view of the case, however, I shall assume that it was misapprehension on your part and lack of thorough knowledge of the subject, that led you to the violent denunciation in which you have indulged. And for that reason, which I hope you will permit me to assist you in a nearer approach to truth.

You say: "I give most earnest heed to the teaching of the Bible." Yet, as I fail to get the same meanings from it that you have mentioned in your letter, I shall ask you to read again with me certain passages to which you refer.

Your first reference is to Balaam as the Antichrist of the Old Testament, and in speaking of him as you do, I feel that you do him grave injustice. It is true that the New Testament writers speak of Balaam in a very uncompromising manner, and in fact wrongfully misrepresent him. See II Peter, ii, 15 and 16, and Revelations, ii, 14. But if you will kindly turn to Numbers xxi, xiii, and xiv, and learn of Balaam as the story was originally told, you will find him a most exemplary character, a medium through whom the Lord of Lords, Jehovah himself, deigned to speak, a man who could not be bought for gold or honors, but who, in spite of all the entreaties and threats of Balak, remained true to Israel. Hear what he says in Numbers xiv, 13: "If Balak would give me his house full of silver and gold I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord saith, that I will speak."

Even when the Lord had been so inconsistent as to tell Balaam to go with the messengers of Balak and then to become angry because he did go and appeared in the way and tried to stop him (see account of the ass's speaking), the good old medium even then was profuse in his apologies for doing just what the Lord had told him to do the night before, viz: to go with the messengers of Balak, and he expressed his willingness to even then turn back, but the Lord said: "Go with the men." Nowhere in the entire account did Balaam depart from his earnest desire to serve as the medium of Jehovah and to do his whole will in every way. It was cruel and barbarous for the Jews to kill one who had been so good and true to them, and I think it is unjustifiable slander for the New Testament writers to try to blacken his character as they did. Nothing can truthfully be said against the character of this grand old medium, and if Christians thus vilify their own best friends, of course Spiritualists cannot expect any better treatment from them.

You also attempt to defame the character of the Woman of Endor, and here, again, I must enter a plea in her defense and must ask you to judge the woman by what she did. Read I Samuel, xxviii, again carefully and see if you cannot agree with me that her treatment of Saul, who had sought her life, was hospitable and generous to the extreme. You think David praiseworthy when, having the opportunity to murder Saul, he refrained from doing so; how much more praiseworthy, then, is the woman whom Saul had sought to murder, when she goes and kills the fatted calf and prepares food, and in every way seeks the comfort of him who had been her greatest enemy. You say that you think the mediums of to-day are like her, and there we agree. No word of harm concerning the woman's honesty, virtue, truthfulness, charitableness or hospitality has come down to us through the ages. According to the record she was controlled to speak words of truth and none other than the Prophet Samuel was her controlling spirit. Nothing is said about evil spirits or devils in connection with the account.

What are you going to do with the fact that one whom you esteem as virtuous and good, the venerable Samuel himself, came back from the realms of the dead and spoke words of truth through the lips of this medium? I sincerely wish that all Christians were as charitable and truthful as this Woman of Endor seems to have been.

You speak of Saul's fate as related in I Chronicles, x, 13, 14, wherein it is stated: "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for

asking counsel of one that had a familiar spirit to enquire of it: And enquired not of the Lord, therefore he slew him, and turned the kingdom unto David the son of Jesse." In I Samuel, xxviii, 6, we read: "And when Saul enquired of the Lord the Lord answered him not, neither by dreams, nor by Urim, nor by prophets." Which account do you believe? Did Saul enquire of the Lord, or did he not enquire? You surely cannot believe both accounts.

The book of Samuel says that Saul killed himself rather than fall into the hands of the Philistines; but the account in Chronicles states that the Lord slew him. Which of these do you believe? Taken altogether the story of the doom of Saul is a little mixed, and does not point a very clear moral.

You say that lying spirits, emissaries of the Devil, control the mediums, and quote I Kings, xxii, 22, as your authority. You have evidently made a slight mistake in this instance, and if you will carefully read the 20th, 21st, 22nd, and 23rd verses of this chapter again, with God's help, you will see that they are not what you say. The passage reads thus: "And the Lord said, who shall persuade Ahab, that he may go up and fall at Ramoth-Gilead? And one said on this manner, and another said on that manner: And there came forth a spirit, and stood before the Lord, and said, I will persuade him: And the Lord said unto him, Where-with? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also; go forth, and do so. Now, therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee."

You now clearly see that the lying spirit spoken of in this instance was not the Devil's but the Lord's, and that the Lord commands him to go forth on his lying errand. This passage does not speak well for the Lord's truthfulness and honest methods, and to say the least it is a poor argument against Spiritualism. Did you ever read anywhere in the Bible that the Devil put a lying spirit into anybody's mouth? Then surely all the lying spirits must be in the Lord's own service. Even in the passage you quote from 2 Thess., ii, 11, 12, which reads: "And for this cause shall we all be damned, to whom the God of heaven shall send a strong delusion, that they should believe a lie: that they all might be damned, who believe not the truth," etc., my theory, that the Lord has the lying spirits in His service is again sustained. Nothing is said about the Devil's sending a strong delusion to get people to believe a lie; but God sends them a strong delusion: for aught I know that delusion is as likely to be Methodism as Spiritualism, since Methodism claims to come from the Lord and Spiritualism makes no special pretension in that direction. In fact, to sum the whole thing up from a Biblical standpoint, the weight of proof seems to show that the lying spirits are all in the service of the Lord, and none but the truthful ones are left for the Devil.

You speak of Spiritualism as something that stoops beneath decency, and that it sanctions all manner of corrupt practices, and quote as your authority I Kings, xxi, 23, 24, and xxi, 25, and learn of Balaam as the story was originally told, you will find him a most exemplary character, a medium through whom the Lord of Lords, Jehovah himself, deigned to speak, a man who could not be bought for gold or honors, but who, in spite of all the entreaties and threats of Balak, remained true to Israel. Hear what he says in Numbers xiv, 13: "If Balak would give me his house full of silver and gold I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord saith, that I will speak."

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In regard to Randolph—I suppose you mean P. B. Randolph—while he probably possessed some magnetic powers, yet he was never endorsed as an exponent of Spiritualism by any of the spiritual organizations of the country, and was considered by many to be very erratic and unstable. The statement that five of his brothers were insane and committed suicide has very little bearing upon Spiritualism. And, furthermore, your evidence in each of these cases is very ancient, being, at least, twenty-five to thirty years old. You are undoubtedly so accustomed to looking for very old evidence in Christianity that you think the older a statement is the truer it becomes. Why not quote some experiences in Spiritualism that are not back numbers. Perhaps in the matter of experience in that line my statements, or the statements of any of my people, would be as authoritative and truthful as those of either Dr. Hatch or P. B. Randolph, and yet you are not willing to listen to those whom you know and against whose truthfulness and honesty you cannot cast a shadow of suspicion, but prefer to take the moth-eaten statements at second or third-hand of persons whom you do not know, as

the basis of your wholesale denunciation.

It may be well for me to speak of your allusion to Wallace, who was arraigned in the police-court of this city on the charge of being a Spiritualist medium. After taking evidence that no fair-minded judge would admit in court, viz: newspaper articles and the statements of a low variety theater actor, against Wallace's character, Judge Kimball was compelled to dismiss the defendant, putting him under a bond to not disturb the peace again by committing the awful crime of taking part in a public religious meeting, or some other equally absurd charge. Knowing very little of Wallace, I neither endorse nor deny his mediumship. But I do know that his treatment—both his arrest upon no special charge, and his trial in the police-court—was an outrage against common decency and justice.

It is quite probable that if you seek far enough you may find some Spiritualists and even some mediums who are not as they should be morally; yet, for every Spiritualist medium whom you will name to me as guilty of crime, I will name one hundred Christian ministers guilty of equal or greater ones. You would think me decidedly unfair and even dishonest to judge Christianity wholly by the number of criminals in its ranks, and yet you are even more unfair, for you have passed judgment upon Spiritualism as inclining to every crime; and I doubt if you can name a single avowed Spiritualist who has ever been convicted and sentenced for crime. As an illustration of the crimes committed by ministers—yes, even Methodist ministers—I send you two clippings from yesterday's and to-day's papers. One can hardly pick up a daily paper any day without reading similar accounts. So you see it would not be very difficult for me to keep my promise of one hundred to one at this rate.

You speak of the Banner of Light in very strong language of denunciation. Will you answer me candidly: Have you ever read a copy of that paper, or more than one copy? If you have not, you cannot expect your opinion to have much weight with one who has read that valuable paper more or less carefully for nearly ten years.

You ask me: "How can morality be established without some basis?" Permit me to ask you in return: Do you believe the Bible to be the only basis of morals? You say that Christianity has something to do with almost all charitable institutions? You also say: "Please show me a nation built up by Spiritualism." In reply I ask you: Please show me a nation built up by Christianity? In conclusion, let me state that Spiritualists do not take any one man or paper or book as their guide in matters of opinion or conduct, but treat all teachers as helpers instead of leaders; consequently I cannot take THE PROGRESSIVE THINKER, or any other Spiritual paper, no matter how much good it may contain, as my guide further than my reason sanctions its teachings. I hope to ever keep as my guide the clear burning lamp of human reason and common sense—the light which lights every man that cometh into this world.

Thomas Paine says: "The most formidable weapon against errors of every kind is reason. I have never used any other, and I trust I never shall." I think this is true, and I wish to use my reason, rather than the authority of some one else, as my guide, to conduct and think.

Trusting that you may have time for the further consideration of the points we are now discussing, and that I may receive an early reply from you, I remain, sincerely yours,

CHAS. L. SNYDER.

REPLY BY MR. SNEDEGAR.

VIENNA, VA.
Mr. C. L. Snyder, My friend:—You say I could not have made so sweeping a charge against my great arch-enemy Satan himself, as I did against Spiritualism. When I make a defense against theism, or Satan in disguise, I know whereof I speak. He no longer comes through the material serpent, for even then he disappeared from Eve's transformed into an angel of light, or returned with a different appearance, yet retaining his deception and lies, and found an adherent, only rescued by the goodness of God from Satan's hold.

The New Testament writers do Balaam a grave wrong, you say. I am sorry you can have the conscience to write the man who was once a grave wrong. Do you not know before the regular ministry of the prophets was instituted God made use of the various persons and instruments through which he revealed his will. Was it not after he had been filled and made to realize the angels of God have the power to frustrate wicked plans even though demons are engaged to carry them out. When he was overcome he was willing for a time to speak the truth concerning Israel, and with a deceptive heart said he could not be bought. After this we see this unprincipled man journey, on dismissal by Balak, to his home in Mesopotamia among the Midianites, proceeding to further his work as a false prophet, and watch the effects of his wicked counsel. Learning in his own country that the Israelites had fallen into the snare which he laid and which he doubted would lead to their ruin, he had, under the impulse of insatiable greed, returned to demand the reward from the Midianites. He was an object of merited vengeance, in the immense slaughter of the Midianite people, in the capture of their women, children and property and the destruction of all their places of refuge—the severity of a righteous God fell heavily on that base and corrupt race. But more than all others, Balaam deserved and got the just reward of his deeds. His conduct had been atrociously sinful, considering the knowledge he possessed and the revelations he had received from the will of God. For any one in his circumstances to attempt defeating the prophecies he had himself been the organ of uttering, and plotting to deprive the chosen people of the divine favor and protection, was an act of desperate wickedness which no language can characterize. It matters not how low and groveling and base the New Testament writers describe him to have been, they did not reach the blackness and purposes of his heart in full as those of the Old Testament. Could we not say with as much common sense, Arnold or Wilkes Booth—were men of most exemplary character, as to say Balaam was? Please read how, after he had prophesied the victories of Israel, he arrayed himself against his own predictions.

You love to hold on to the Witch of Endor, Saul, acting wickedly, he inquired of the Lord in fact but not in the

spirit of a penitent, nor with the believing confidence of a sincere worshiper, but a mere mockery; he had no religious impressions about him, but became a wretched impostor in the service of the Devil; he then went and called upon the one possessed with the devil or demon; being cut off from the Lord, he went to this witch. And the only point for discussion is, Did the demon appear in the disguise of Samuel? or was it on the order of the sitting when the woman was caught by the foot before she disappeared? We are led to believe it was the demon in the disguise of Samuel, or, as Randolph's mother, came only in a deceptive way the Devil has to visit his children.

Some writers say the witch mesmerized Saul. But we say it was the old dragon himself that mesmerized the witch, and he did it all. He was there. Neither man nor beast have any sense when mesmerized. The Devil's angels are not numbered, and the poor mediums are controlled by the fiends. I beheld the little wren, without mistaking, fluttering near the mouth of a great blacksnake to be swallowed up—no control of itself. Look at the innocent children being drawn by the blighting delusion of Spiritualism—swallowed in a den of corruption. Nothing short of Divine power can remove these demons from men. Look at the men coming from the tombs—they ask the Lord: "Why hast thou come to torment us before the time?" But on finding they must depart, begged leave to enter the herd of swine; and these demons mesmerized the two thousand, and they, without instinct, rushed violently down into the sea.

"Spiritism," says Talmage, "is bad for man, bad for a woman, and bad for a beast." A man or woman in the trance, controlled by the demon, has no knowledge of what they say, but are going unconscious into ruin. I must not follow this further at present.

More about Saul: It was the Lord that gave the victory to Israel, and we could say that he slew them, but was it not through his agencies? We say Alexander the Great conquered the known world—we understand that that means. The defeat was what made Saul kill himself. You are like the little boy who, after stealing, said he could prove it by the Bible, and read: "Let him that stole steal." And left the "no more" part. The next point that disturbed you, you have explained yourself with sufficient clearness, when you wrote the scripture that "they all might be damned who believe not the truth." They first cast off the love of the truth, then God gives them up to Satan's delusion, then they settle down into believing the lie. You say the Devil does not lie. That is the first thing he did when making his appearance in Eden. He told the first lie, and is the father of it (read John viii, 44) and demons are numerous lying for him. Did you ever read of the excitement over the Atlantic steamer, having left the harbor of Europe for America, and not arriving on proper time? Anxiety prevailed for days, and some one who believed in Spiritualism went to the mediums and they claimed to call up the spirits of the passengers, from the bottom of the sea. Three women went crazy on the strength of this and were sent to the asylum; but, oh, demons lie to the mediums—by and by the vessel arrives, all alive, all safe and three poor men had to go to the asylum to find their wives injured for life; the machinery had broken and the vessel drifted with the tide for days.

You speak as if I ought to believe those without a stain upon the character; if you refer to those, I think this may be true, but I doubt if very much—the man who prunes his peach-trees on Sunday, or the woman who sews on the Lord's day are wholly mean. They violate the law of God and of our country and State. You clip from your paper and send me the names of preachers with charges preferred against them; this proves the truth of our Bible: "They went out from us because they were not of us"—you probably have some near about you of the same stamp. Spiritualism is so vile it overlooks all crime. At one of your National Conventions the only plan approved by its committee especially provided that no charge should ever be entertained against any member, and any person, without any regard to moral character, might become a member. So we do not look for charges against your members, when no decency or morality is required.

You are anxious to know of some nation built up by Christianity. Please see the perpetuation of Israel as a nation for ages, but so soon as she forsook religious principles they began to decline and finally went down. Please look at the five great powers of Europe and the U. S. A. Why does the Church flourish in every civilized nation? Simply because no nation flourishes without it. You refer to Tom Paine. Did not he say some years ago the Bible would be heard of at the close of this century? which is one false prophecy, and probably he did find his entire work of life the same? Aaron Burr was one of his followers. Look into the old book called the "Educator" and you can find the New Testament in 680 pages. Its origin, its doctrine, its morals, its politics. Now I had to take the time when I ought to be sleeping, to write this letter. I am willing to spend my money and time to delve into the dens of the black-hearted iniquity, Spiritualism.

It was not any of your business about my preaching, in the first place, and I expect, if our controversy continues, to give you the roughest things in the ism, and that in print. Yours,

A. R. SNEDEGAR.

[TO BE CONTINUED.]

Copiousness and simplicity, variety and unity, constitute real greatness of character.—Lavater.

A mercantile democracy may govern long and widely; a mercantile aristocracy can not stand.—Ladnor.

God governs the world, and we have only to do our duty wisely and leave the issue to him.—John Jay.

The head has the most beautiful appearance, as well as the highest station, in a human figure.—Addison.

CONSUMPTION

To the Editor:—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their express and post office address. T. A. SLOCUM, M. O., 183 Pearl St., New York.

SPIRIT FRIENDS WORK

While the Medium Is Sound Asleep.

It was on Sunday afternoon, June 30, when Mr. A. Campbell was lying in his hammock on the veranda at Lily Dale, asleep, the writer was sitting beside him, on a rocker, and next to the writer sat Mr. Charles Shourds. It was a dull day, raining, and everything very quiet. All at once Alice controlled Mr. Campbell, and censured me for having expressed my feelings in regard to Judge Cothren's not having received a picture, as expressed, at last Monday's sitting. The great azure wanted to give me a lesson, that I must not have any such feelings, and must make good what I had done by expressing my thoughts. Therefore I was ordered to hold the slates which Mr. Campbell and Judge Cothren had sat with last Monday, and between which there was placed one piece of cardboard, about ten by fourteen, and another piece of cardboard about seven by ten. I took the slates, and Mr. Shourds was ordered to get Mr. Campbell's porcelain basin of mixed paints and place it upon the slates, and hold the slates together with me for about half an hour. Meanwhile Alice had left Mr. Campbell, who continued sleeping as before Alice came. After about half an hour Alice came again, and said that I might look between the slates, but not open them too far, and that I should bring the same up into my room and leave them there until next morning, when I could open them and see what a nice large picture they had painted for the judge (Judge Cothren); that I should bring said picture to him, and talk to him kindly, and remember this as a lesson not to express or have any gross thoughts in the future.

Then Alice left Mr. Campbell again, who kept on sleeping for an hour or more. When he awoke he had some visitors, Mr. C. Bigden and Dr. R. B. Hunter. I happened to bring the conversation around to Judge Cothren, and to both visitors Mr. Campbell expressed his regret that he had had a failure at the last sitting with the Judge. On Monday morning I brought the slates down, and astonished Mr. Campbell by showing him a beautiful landscape picture, painted on the larger piece of cardboard by Mrs. Jane Cothren. He was very much astonished, not knowing anything about it, and the Judge and I are to-day better friends through this than we have ever been, and I hope that this fact, as recorded here, will teach the people that our spirit friends are working for the purpose of spreading the love of love, and helping each other, and that they give us the phenomena not to gratify the curiosity of man, but to teach us the greater power of love divine.

I have been investigating Spiritualism for some time, but this is the first time in all my experiences that a beautiful painting was produced without the knowledge of the medium, and while the medium was sound asleep.

The following message was received from "Azur," through the mediumship of Mr. A. Campbell, Lily Dale, on Tuesday, April 9, 1895, together with a private message from the sister of the sitter, and a beautiful porcelain painting, representing a bunch of lilacs:

"There is a spirit in man; and the inspiration of the Almighty giveth him understanding; great men are not always wise; neither do the aged understand judgment."

"Therefore do we say unto thee, so cultivate thine own spirit by aspiration that the great spirit may give thee inspiration and understanding, for I, a returning spirit, do say unto thee, through thine own embodied spirit shalt thou be taught."

"We come not to gratify the curiosity of man, but we do come to bear unto thee a token and a proof of what we teach, the 'Truth of Life Eternal.'"
"AZUR."

Message received in same way, April 27, 1895:

"Seek with truth, that having found the truth, ye may be benefited, and so may be a benefit to others; for if ye find the waters that bring health unto thyself, then give the tidings unto others, that they may drink likewise, and by that drink be strengthened in life's journey. The spirit of God seeketh to aid, not destroy, for he worketh not destruction."
"AZUR the Helper."
Buffalo, N. Y. C. HAGAN.

Passed to Spirit-Life.

Louisa C. Christianson, an intelligent and lovely little girl, who was a member of the Spiritualist Lyceum at Kremer's Hall, Chicago, passed to Spirit-life, during the last week of May, at the age of seven years and six months, after an illness of two months, passing, it is hoped, to a far more efficient school than any we have in this world. E. S.

Passed to the higher life, on July 2, at his home in Ft. Wayne, Indiana, Mr. Thomas C. Smith, after all illness of several months. His beloved wife, Mrs. Sallie Weaver Smith, and one son, Fred W. Smith, of Chicago, are the only survivors of his immediate family.

Mr. Smith was born at Dauphin, Pa., January 25, 1838. He served his country for three years and four months during the war, and had been a resident of Ft. Wayne since 1865. He was during the later years of his life an earnest and ardent Spiritualist, making his beautiful teachings practically manifest in his honorable and peaceful life. He possessed mental powers of no small ability and has gone joyfully forward to the life of higher ministrations he so much desired.

The funeral address was given at his late home on the afternoon of July 5, by Mrs. Anna Orvis, of Chicago, to a large and deeply interested audience, many of whom listened for the first time to the inspired teachings of Spiritualism.

Mrs. Orvis and Mrs. Blake sang two beautiful and appropriate selections, and under the influence of the sublime inspiration uttered, and the conscious presence of our arisen brother, we could readily say with the poet Lowell:

"Sinh told lies of thee, fair angel Death.
Hath hung a dark veil o'er thy seraph
And covered us babes with tales of how
And features like her own. But I
Are through grace
Of the dear God by whom I live and
move,
Have seen that gloomy shroud assu-
dered,
And in thine eyes, lustrous with sweet
intent,

Have read that thou none other wast
but Love."
COR

The First Spiritual Society of Tulare City, Cal., desires to express its grief in consequence of the demise of our beloved sister, Julia Adler, who was born in Wisconsin and came to California twenty-two years ago. She passed to the higher life the 9th day of June, 1895, aged 50 years and 9 months. She has taken her honorable station in Spirit-life, which she nobly earned by a long and consistent life on earth. Her many virtues won for her the love and devotion of all who knew her. Her patience in severe sickness and suffering, tested her steadfast belief in a life of progression in the second sphere. To her it was more than belief—it amounted to knowledge—her spirit friends who had gone on before often returning to her, directing and consoling her in her suffering and sorrow. That she may be permitted to return and communicate to us the oft-repeated fact of joy and happiness in eternal progression is our sincere desire.

MRS. S. C. GREELY,
DR. W. F. CARMILL,
MRS. E. M. SLINKARD,
Committee.

Mrs. Mary H. Jones, of Decatur, Ill., passed to a higher life Sunday, July 14th, of congestion of the stomach. All that loving hands could do was done to mitigate her suffering. When the supreme moment came, she passed peacefully away, like a tired child who goes to rest in his mother's arms. For many years she was a sincere and ardent Spiritualist, and the change called death had no terror for her. The first day of illness she expressed the desire that I should officiate at the funeral, as our souls had ever been a touch in the beautiful teachings of Spiritualism, and we had been co-workers in its field for many years. She was the first president of the Progressive Society of Spiritualists of this city. A father, husband, three sons and two daughters, and many friends will sadly miss her visible presence, but feel that all is well and that our loss is her eternal gain. A profusion of beautiful flowers adorned the casket. A good woman has joined the loved ones on the Spirit-side of life.

MRS. INDIA HILL.

Impure Blood

Manifests itself in hives, pimples, boils and other eruptions which disfigure the face and cause pain and annoyance. By purifying the blood Hood's Sarsaparilla completely cures these troubles and clears the skin. Hood's Sarsaparilla overcomes the tired, drooping feeling, and gives more energy and vigor. It is a tonic and gives strength and vigor.

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BY A. B. FRENCH.

"This work is one that every one should read. It bears throughout with rare gems of thought, practical as well as ideal, and profound and beautiful in every sentence uttered. The work is dedicated to the author's favorite sister, Sarah French, who was passed to Spirit-life, under the hands of Berlin Heights, Ohio, gives an interesting sketch of the author's life."

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and Dwelling places. By Dr. J. M. Peebles. This admirable work contains what a hundred papers, good and evil, say of their dwelling places. Give us details—details and accurate delineations of life in the Spirit-world—is the constant appeal of thoughtful minds. Death is approaching. What art thou doing? Shall I know my friends beyond the tomb? Will they know me? In this volume the spirits, differing as they may, are allowed to speak for themselves. No man is forced to believe. Future Home, a series of work of this kind before the people. He treats of the Mysteries of Life: Doubts and Hopes; the Bridge of Death; the Home of the Future; the Spirit World; the Friends and Shakers in Spirit Life; Spirit Homes of the Brute and Ours; and, finally, the Spirit Land. Many other matters are treated too numerous to mention. Price \$1.50; postage 12 cents. For sale at this office.

Woman, Church and State.

A Historical Account of the Status of Woman Through the Christian Ages, with Reminiscences of the Matriarchate.

BY MATILDA JOSLYN GAGE.

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Of the dear God by whom I live and
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Have seen that gloomy shroud assu-
dered,
And in thine eyes, lustrous with sweet
intent,

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formation actually and clearly stated in this volume of 56 pages is amazing. The title, as above, is not a mere name, but a promise of what is contained within. The subjects are treated. The Matriarchate, or Mother-rule, in the theme of the book, is treated in a masterly manner, and that for quality and quantity of information, is not worth the full price of the volume. It is packed with knowledge and interest, and is interesting from beginning to end. No one can possibly regret buying it; it is a valuable addition to the library of any free and truth-loving mind.

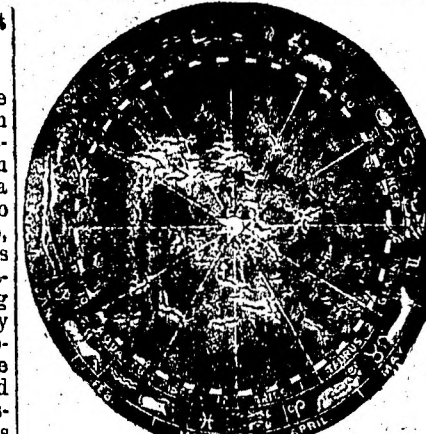
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A consideration of the passages in the New Testament, quoted from the Old, and called Prophecies concerning Jesus Christ. Price 25 cents.

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How evil spirits influence mortals. By M. Faraday. P. 23. Price 10 cents.



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This New Star Study in Occult Astronomy Contains:

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CASSADAGA CAMP.

REPLY TO THE BUFFALO COURIER CORRESPONDENT.

To THE EDITOR:—I found in your publication of July 13 an article from the Buffalo Courier, in regard to this place. I write to say that there are never any greater frauds or humbugs here, in proportion to the numbers, than among the people outside, in the world generally. We who are here season after season and know personally or by general repute most of the mediums, save a stranger or two each year, would be disgusted if it were worth while, with those penny-a-liners and ignoramus as far as the science of mediumship is concerned, with the fabrications they sow broadcast, in regard to something they know so little about. During their first season here, even, they will presume to discuss the things of the spirit with the learned air of a savant, and if they hear one saying "I am not a medium," they immediately seize their pencils and make a sensational item for the deception of those abroad who love nothing better than to have something noised abroad to the discredit of the place.

There are three, yea, four classes concerned in this: The bigoted orthodox and he has become a great "ox" in the world, by sheer persistence in forcing his own views down other people's throats, even at the point of the gun, the bayonet or the sword, through all time—and the natural-born materialist, whom nothing but "a devil" can convince of the possibility and control or power of supermundane spirit forces. Their tools are the ignorant, trucking editor and the super-wise, inexperienced, flippant newspaper correspondent, who has to earn that "penny" whether or no, when he or she might better be hoeing corn and so earning an honest living. Yes, even a girl might best hoe corn till she knew something of what she was talking about, or writing about, just the same.

Similarly with that rare specimen and dimly-to-be-discerned fraud. "To be sure, there is an occasional 'fool' who rushes into mediumship, where angels fear to tread," but most of the finely-attuned and intuitive souls, whose temperaments permit an early and rapid development of gifts, lack the assurance of grosser ones, and stand back timidly, till pushed out into public work by unseen hands. Small wonder if, when they tremblingly take it up, they should, under adverse conditions, under the pressure of suspicion, and inhuman surroundings, sometimes fail to do the will of their "guide, teacher and friend," their mentor, in fact, as does a timid pupil at school. Yet this is the last place that a rule-governed fraud, with the brass required, even would expect to escape immediate detection.

In contrast to the classes mentioned, President Gaston does well to let the people decide for themselves, as this place was never provided for the enforcement of anybody's opinion; not the speakers even, who are the only ones engaged by the management, according to the best of their opportunities for judging of the great diversity of talent in the Spiritualistic field.

So much had freedom of opinion been suppressed in this land founded for that express purpose, that at the beginning of the Maine prohibition movement and the woman suffrage cause, no church for years would open its doors to them; but now that the "sugar-coated" political equality, which the poor souls fail to see does not mean equal rights, but a ballot simply for voting for the priesthood and the Woman's Christian Temperance Union, has, in a measure, supplanted them, churchianity is better prepared to swallow the pills, with, however a wry face, and then boasting claim the credit of them!

Thus the time had arrived when these "camps of freedom" were its main salvation, for out of them have gone its very breath, for the saving of the nation, eventually. Yet these small civilians delight to pick flaws! But let them understand that we care no more for it than does an elephant for a mosquito's buzzing.

The electric light of truth disseminated by such pioneers as Mr. C. Howe, who, in his eloquent discourse of last Sunday evening, gave such a woman's rights discourse as will not be likely to be heard again this year, has gone abroad into the land, the flash-light turned on the orthodox doctrine of woman's subjection—which was truthfully stated to have been the cause of more evil and misery to the race, in our immediate preceding ages, than the entire system had done good or procured happiness—was a clarion note that the truckers in our ranks to the wealth and power of Christendom could do well to heed, instead of attempting to cover it with an idle jest. Humor has its proper place, but not in the presence of such a state of affairs as was shown yesterday by President Barrett's statistics, who has traveled the last year in many different States, and discovered how many unjust arrests there had been at the instance of orthodox institution. The facts were overwhelming: are going to be embodied in pamphlet form, and called out immediately a number of five-dollar subscriptions to the National Spiritualist organization, which is extend-

ing its work and fortifying its position against this high-handed desecration of constitutional liberty. And if it be much further violated its assailers will find a spiritualist of invisible as well as visible defenders, who will, in the end, complete such an overthrow of the entire banded system, as the world never before saw.

Here, at the Leelyn House, on the original and inherited Lily Dale grounds, are added quarters and comforts for guests this year, the entire place having been purchased, restored, transformed to more than its primitive being, and that by a woman! Mrs. Pettingill, of Cleveland, who had already done so much, and proven such a helper, has crowned her generosity by beautifying this place inside and out, where invalid as well as guest may find quiet and rest outside the gates but within sight and hearing of the grounds. The ground-floor rooms and handsome parlor adjoining, are conveniences hitherto unattainable, while it is but necessary to state that Mr. and Mrs. Gregory, three years in the "Grand," have charge of its management.

Lake Brady Camp-Meeting, Near Kent, Ohio.

We have now entered the fourth week of camp, and interest continues to increase. The mediums on the ground are all well known. The phenomena produced by them is making converts daily.

Mr. Ebertshauer, of Sandusky, just received a slate-writing somewhat out of the ordinary. Through the mediumship of Mr. Hovey Chase he received a very satisfactory slate-writing, the slates being cleansed and bandaged as usual, with no pencil between them. He found on opening a long message from his wife; another from his guide, Charlotte Corday, and quite a long one from Charles Foster, a deceased medium, whose peculiar phase of mediumship was to get names and messages appearing in blood marks under the skin of his arm. The slate also contained an excellent likeness of Mr. Foster, done in black crayon. The writing was done in different-colored crayons. He stopped to show the slate to Mr. H. Pettibone on his way to the hotel. "Wait a moment," said Mr. Pettibone, and taking hold of the slates, before opening them, he went under control, and upon opening the slates a fresh verba was found within. D. R. Sword, of McKeesport, received from Mrs. A. M. Gladding the following:

"You have upon your person a piece of skull. It is enclosed in two envelopes, one placed inside of the other. It is from the head of a friend of yours, who was killed by an explosion of sulphuric acid. The skull was blown into a piece of gas-pipe, and was with difficulty removed from it. Sensing the influence, I feel as if all torn to pieces. Two others were with him. One was killed, and the other injured. The place is the Tube Works, McKeesport, Ohio. It was not the fault of the company; the men were careless." Mr. Sword opened the envelope taken from his vest pocket, and displayed, inclosed in another inside, a piece of skull, exactly the size and shape she had described.

A very pleasant informal social has just taken place at Reception Cottage. Mrs. Carrie Twining's Indian control gave the psychometric readings, in a quaint dialect, that was very entertaining. Mrs. A. M. Gladding, under the control of her negro, Tom, with a combination of humor and pathos, gave the most perfect impersonation of a happy old negro, who could "die laughin' an' bress de Lord," even though he had been whipped to death. Maggie Gaulle gave a number of tests, also a kind, motherly message of greeting from the late Marion Skidmore.

One of the most positive proofs of spirit return we have on the grounds is telegraphy. Mr. William Cole is our medium for that phase. At a sitting with your correspondent, he arranged the machine by placing books under it, thus completely cutting off any possible connection it might be thought to have with the table. He left the room while the messages were being written and folded into tight pellets. Upon his return they were placed, one after another, inside the machine, next the key, and the box shut together. Four out of five of the messages were answered in regular succession, notwithstanding the fact that they were mixed up so neither the sifter nor the medium knew one from the other. A friend accompanying the writer, unknown to the medium, also enclosed a question. Immediately upon placing it in the machine, the medium was drawn to this person, whom he asked to take a seat at the table. Though an avowed skeptic, the answer was acknowledged to be perfectly satisfactory, signed with the full name of the person addressed.

PROF. W. M. LOCKWOOD'S lectures here formed a series of scientific object lessons, intensely interesting to the inquiring mind. He has been called a materialist, but he puts soul into matter by showing the perfect unity of the visible and invisible around us. His scientific experiments demonstrated to his audience the truths he was teaching. His knowledge of photography and its power to bring within range of vision that which seemed to belong to another

realm, the ideal, furnished abundant proofs, if such were needed.

He cited an incident where scarlet fever was discovered in the system of a child four days before its appearance by a photograph magnified to four-foot dimensions; also a case of hereditary disease in the same manner. "Mind Considered from a Psychological Standpoint," was the theme of his Sunday discourse. Exceptions were taken to some of his statements, such as follows:

"There is no such thing as a law of nature. Nature has no laws; it is governed by principle. There cannot be an impression on the mind, because mind is the result of impressed consciousness. We need a new vocabulary; our present terms are misleading."

Mrs. A. M. Gladding was the other speaker Sunday. She took for her theme the beautiful motto on the banner above the auditorium: "A Purer Inspiration, a Higher Philosophy." She urged the importance of the development of children as mediums, as their innocence and artlessness would bring a purer inspiration for which all mediums, old or young, should strive. "If we would have a higher philosophy, we must live it; if Spiritualism does not make us better, it falls short of its mission."

Mrs. Carrie Twining, of Westfield, N. Y., is also here as speaker. Being somewhat conservative, she pleased the orthodox picnic people who came to the ground. Reading a chapter from the Bible and taking a text, the trend of her discourse seemed to be to reconcile the Christian faith with the teachings of modern Spiritualism. Her language is simple but acceptable; she is not inclined to soar into flights of fancy, but gives good, practical advice to those seeking investigation.

Doll Herrick, one of our well-known trumpet mediums, filled the rostrum Wednesday in a very acceptable manner. Himself satisfied of the truth of spirit phenomena, Doll urged people to investigate with honest hearts and true purposes, realizing that like begets like, and the most exacting demands on the Spirit-world, with a determination to pick flaws, destroyed the conditions for producing genuine phenomena.

Maggie Gaulle is still here as test medium. Nineteen out of twenty of all the tests she gives are fully recognized.

The ladies of the camp are working very hard preparing for the fair, a full report of which we will endeavor to give in our next communication.

We hope no one will forget the Woman's National Convention to be held here late in August. Dr. Augustus Armstrong is to preside and Susan B. Anthony will speak.

MRS. M. MCCASLIN.

W. H. BACH.

In His Tour Among the Eastern Camps.

HE SEES MANY INTERESTING SCENES, AND HAS APPROVING WORDS FOR ALL.

Onset has presented a varied appearance during the past week. Our speakers and mediums have come and gone and new faces have continually been appearing. Veteran Spiritualists' day was a day long to be remembered by those who partook of the intellectual feast presented, and one star after another puts in an appearance, spreads its rays over the ground and goes to leave us feeling brighter and to make us say with one accord: "Lord, we feel it is good to be here."

It is not necessary for me to eulogize the public speakers. Every reader knows what and who they are. Our western friends have heard of, but never heard J. D., better known as "Joe" Stiles. Sunday was his first day with us. Of his merits as a lecturer, I have little to say. Few test mediums are qualified to give lectures, and vice versa. But as a test medium, he certainly has no superior and few if any equals. He has a style distinctly his own. In thirty-eight minutes he gave ninety-two names, nearly every one being first, middle and surname, of which eighty-four were recognized, five not recognized, and in three cases the parties to whom the test was given stated they were not familiar with the family history. Doubtless they were correct also.

Many people to whom Spiritualism is new say that it is either coincidence or collusion. To all such I would suggest a practical test. Go into an audience and give a name, description and the names of from one to twenty relatives; then see how many will be correct. Once in twenty-five times will be a good average to hit it by chance. In this case, out of ninety-two names taken, eighty-four were correct. This takes it out of the domain of chance. "If it is not spirits of our departed friends, what is it?"

Our conferences are a very interesting part of the meeting. Ninety minutes are devoted to it every day. Here some of the best thoughts of the camp are brought out—in fact, many that are entirely new. This morning we were all pleased to welcome Dr. Bland, of Washington, D. C. By the way, the good doctor has been unwell for some time, notwithstanding the fact that his book "How to Get Well and How to Keep Well" has been issued. Our best wishes go out to him and we hope he may be entirely recuperated. Flesh and blood can not stand working all the time, and the doctor has his work as yet unperformed.

Onset presents the most varied programme of any of the camps. Nature, not man, is responsible for this. Situated so beautifully on the salt water, it is a haven of rest, both for spiritual food and general recreation. They know how to do both here, too. Last week Mr. Miller had a "barn warming." Most of us have attended a house warming, but few have attended a barn warming. But he knows a good thing when it is presented to him, and after getting his nice, large barn ready for the reception of his four-legged cattle, he decided to open it with a hop, and did it in style. Music, dancing and refreshments went to make up a pleasant evening. Onset is strictly temperance and no liquor is sold openly on the grounds and certainly no intoxicating liquors were dispensed at this, but Dr. C. D. King has not yet recovered from the effects of that evening of dissipation. Mr. Miller is a member of the board of directors and is one who says that Onset shall be kept continually for Spiritualism. We join in saying, hurrah, for him! And may the memories of home ever remain as bright as was the gathering at the

"barn warming," is the wish of their friends.

Yesterday we took the great trip of the season. It was an excursion from Onset to Gayhead. This is the western point of Martha's Vineyard, where there is the most peculiar formation of clay that has ever been found—banks of solid clay ranging in height from about twenty-five to one hundred and twenty-five feet and of all the colors imaginable. We got specimens of a great many different colors, some of them perfectly white and ranging through to jet black. Some of the pieces look exactly like a cake of castile soap. The Gayhead Indians (who are almost entirely negroes) make this up into pottery of different kinds and sell it to tourists at very reasonable prices. The colors are very pleasing when formed into a flower pot or something of that kind. There was a vessel there which was loading the clay to carry away, but we did not learn its purpose or destination. We had a ride in a wagon drawn by a yoke of oxen, over a most miserable road. Our half-breed driver (half Indian and half negro) was the best one I ever saw. He never missed a single stone on the long road down that hill. He hit every one of them squarely, and there were no springs to the cart, either. But this is one thing we went to Gayhead for, and we got it.

While I am writing this letter, A. E. Tisdale is speaking to a good audience, and will be followed by Jos. D. Stiles with tests. They make a good double team. Mr. Tisdale, though usually blind, is the advance subject of the day and gives them in a very attractive way, while "knock-down blows" of the tests which follow tell the true story of Spiritualism—philosophy founded upon demonstrable phenomena.

Well, my story will never see anything but the waste basket if I do not stop soon; so will wait another week for more gossip. To-morrow, wife and I start for the Ocean Grove Camp at Harwich Port, Mass. This is the oldest camp-meeting association in the United States. Next week we go to Lake Pleasant and from there to Sunapee Lake and Queen City Camps.

Just think what a lot of camps we have, and you Spiritualists who never turn your hands over to help Spiritualism unless you are to be benefited twice as much as Spiritualism is by the operation, think how much work someone has to do in order that it may be. Spiritualists, let us wake up from our sleep, cast off our lethargy, and go like Daniel of old into the den of the lions and see how we can shake the world from the center to the highest mountain peaks with its wondrous power.

W. H. BACH.

Cassadaga Attractions.

Already the second week of Cassadaga's season has been ushered in under circumstances satisfactory and gratifying to the management. As the popularity and influence of the camp widens and extends, a greater number of visitors from remote distances are in attendance, representing almost every State in the Union. Scarcely a cottage remains unoccupied, while the hotels are overrunning to the extent of their capacity. As the days increase the interest deepens, and the feast of good things grows richer.

There is now on exhibition at the library a fine collection of paintings in oil and water-colors that are attracting great attention and universal comment. They are the personal property of Judge Cochrane, of Buffalo, a man of strictest honor and integrity, who says they are spirit productions received under strictly test conditions.

At a certain hour previously agreed upon, the Judge sits alone, in the privacy of his own home, the medium, A. Campbell, devoting himself to the same purpose. Fifty, one hundred, or a thousand miles distant, as chance finds him, the canvas or porcelain, as the case may be, with tubes of oil paints and water-colors are procured by the Judge and placed by him, clean and spotless, on a table in the room where the sittings and phenomena occur, all being covered with a cloth. Twenty or thirty minutes later the cloth is by the gentleman removed and there appears on the previously smooth and colorless surface a fine landscape or cluster of flowers exquisitely done in oil or water. The force producing these manifestations, the Judge affirms, is the spirit of his wife, who, in the body, was an artist of acknowledged ability. Certain it is, the pictures are real gems of art that must be seen to be appreciated, being for this purpose placed before the public. Among the collection is a large, very life-like portrait of the famous Indian, Red Jacket, said to be one of the Judge's bodyguards.

It is the gentleman's intention to hold on the camp-ground, during the present session, a large seance at which the invisible ones have promised they will, under strictly test conditions, produce an oil painting.

Chapman H. D. Barrett pronounced last Thursday a red-letter day in the camp's history. "The Relation of Spiritualism to Religion" was the subject of the morning conference, ably handled by such gifted speakers as Rev. W. H. Hicks, ex-Rev. O. H. Sommers, Hon. A. B. Richmond and others.

In the afternoon the transcendental Lyman C. Howe, who has a large and enthusiastic following, delivered a masterly address along the same lines. Mr. Howe stands among the front ranks of gifted inspirational speakers. His addresses are delivered with closed eyes and in a manner gentle and wholly unaffected, yet so logical, so philosophical, in a spirit of living sympathy, sparkling throughout with rich, droll wit, that skeptic and believer are alike captivated.

Edgar W. Emerson, platform test medium, has given several successful public seances.

Mrs. Maggie Waite, of San Francisco, Cal., whose fame on the Pacific Coast, as a public test medium, preceded her, has, within the past week, made her debut at Cassadaga, winning a score of hearts by the messages borne through her from the invisible side. Camp Cassadaga, America's acknowledged psychic center, bids fair to excel even herself the present season, there being on the grounds a surprising number of noted sensitives of every known phase of mediumship.

Investigators, skeptics and the never-weary, never-satisfied phenomena-hunter nightly haunt the seance-room, daily recounting fresh experiences and seeking new psychics.

A party of five Canadians, representative men from London, Ont., were here a week for an avowed purpose of investigating trance-speaking. They

were present at every inspirational lecture, listening with rapt attention, and waiting for the platform tests with all the evident eagerness of old devotees, while their patronage of the mediums endeared them to the hearts of that fraternity. During the month of August they will return with a large party of Londoners.

Prof. A. C. C. Pfuhl, the astrologer, has cast Cassadaga's horoscope, setting its overlying and triumphant success by the stars. This, we presume, will relieve the management from any anxiety as to its future, for they can now rest from their labors. While the ministers, according to the Professor's prediction, will have no use for the old barrel of sermons, as inspiration is to descend on all and Spiritualism reign supreme.

Friday evening, Miss Myrtle Mericle, of the Dudley Prescott Concert Co., gave a grand recital of dramatic and musical interpretations, an exceptionally fine affair. Miss Mericle is an artist of the highest character, whose renditions are a perfect interpretation of the author's best thought, and whose every gesture is the soul of grace.

Morning conferences up to date have been of unusual interest, many of the ablest thinkers taking active part. Ordination was the last subject under discussion, and seemed to hinge around, the object of the Spiritualist speakers desiring ordination appeared to be, to save, or put money in their pockets by means of traveling on the railways at half-rates, officiating at marriages and funerals, thus being put on the same footing with the ordained of the Christian faith.

Naturally the layman questioned, who should ministers of any faith travel on half-rates any more than any other class of people?

Then, again, why is it so many of our Spiritualists are trying to have the "Rev." attached to their names, while so many ministers are dropping the title, as in the case of Rev. S. Weil, the Jewish rabbi, and Rev. O. H. Sommers, two new speakers on the Cassadaga programme.

Again the layman asks, will not ordination granted for the purposes named have a tendency to lower the Spiritualist's standing on a commercial level, same as they claim the physical medium occupies? Doing this, will they not lose far more than they can ultimately gain?

O. H. Sommers, who has been twice ordained, voluntarily relinquished the title of Rev., because, as he says, he would not have the string of any organization around his neck to pull him back when they thought he was getting too far out in the field of thought.

Mrs. Jennie Hagan-Jackson gave her third and last lecture Sunday morning, the audience furnishing a wide range of subjects, which she treated in her usual pleasing manner. Hon. L. V. Moulton, of Grand Rapids, Mich., occupied the platform in the afternoon, the subject of his address being, "Difficulties in the Way of Investigating Modern Spiritualism." Investigators were divided into two classes, the natural and supernatural, or rather the scientific materialist on the one hand, and the religious and those that believe in the suspension of natural law on the other.

The scientist and the materialist would allow for nothing outside the known natural laws coming within the range of the five senses, while the other class would relegate all that could not be explained readily to the realm of the supernatural or miraculous.

Between these two extremes the speaker claimed there was a neutral ground. The materialist does not understand or allow for all the forces necessary for the production of the phenomena witnessed in the seance-room, while the believer in the suspension of natural law would attribute all occult phenomena to a higher than human intelligence or power. The lecture was very able, scientific and logical, aptly illustrated by comparisons and Biblical quotations, calling for frequent applause, and an oration at the closer approach.

SHIRLEY BELLE.

Grand Ledge Camp, Mich.

On Sunday morning a gentle shower moistened the parched earth and cooled the atmosphere. All was eager expectation among the campers. From Lansing, Ionia and Grand Rapids old friends came to witness the grand opening of this new camp; others drove in from miles away. The large auditorium, capable of seating 2,000 people, was nearly filled with eager, anxious listeners.

The audience was seated in the Grand Ledge furnished fine music. W. W. Howe, of Grand Rapids, president and chairman, introduced Mrs. A. E. Sheets, who gave the address of welcome, greeting all with words of sympathy, and endeavoring old and new friends to herself in stronger ties of friendship and admiration.

In the afternoon, Mr. Wellman, Sr., presented the association with a life-size portrait of Mr. J. C. Rosenberger, who has designed and supervised the building of our large auditorium. A vote of thanks was tendered to him and all who had assisted in its building. Mr. A. L. Robinson instructed the audience in right living and in the principles of the spiritual philosophy. She gave many tests and spirit descriptions. The finest test was one concerning the late Geo. M. Devlin, Quartermaster General of the State. She gave his name in full. It was recognized by two people who were not Spiritualists and who happened to be present out of curiosity. One had received an appointment to office under Gen. Devlin.

The mediums present as public workers the first week were Mrs. N. M. Russell, of Grand Ledge; Mrs. Augusta Forbis, of Bay City; Mr. L. P. Mitchell, of Mason. Forty tents are up to start with.

Farmer Riley is now sick at home, and has canceled his engagement here. All visitors unite in saying that, all things considered, this beginning is the best and most auspicious opening of our camp.

Those who have visited many camps in the West and the East say that this auditorium is the largest and best arranged of all. If we all work in harmony, it will eventually be the camp of the State.

HENRY E. MARTIN.

EXTRA.

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Chicago Camp-Meeting.

TO THE EDITOR:—In an editorial of two or three numbers back, you spoke of Spiritualist camp-meetings near larger cities, as not having attained a success equal to those in the country. Thus far this seems to be true; but Chicago has proved herself, in some respects, an exception to other large cities, and she may do so in her Spiritualist camp-meeting. But suppose she does not, and that this camp shares the fate of those of the other cities, what then? Is it necessary that all camp-meetings be of equal size? All large cities have thousands of Spiritualists who are unable to meet the expense of going hundreds of miles away, and should they therefore camp-meeting advantages be cause of pecuniary shortcomings? All apples are not equally large; all lawyers and all preachers have not equal ability; and all mechanics can't build eight-story buildings. It is more than probable that the country camp-meetings are larger because of the smaller ones, resultant from the extra agitation. If camp-meetings are a good thing, and it is universally admitted they are, then the smaller ones will also help along the glorious cause.

E. W. BALDWIN.

Island Lake Camp-Meeting.

A BEAUTIFUL AND ATTRACTIVE SPOT. I have been out to Island Lake, and was astonished to find a place so favorable, and with so few objections, to a Central Michigan camp.

In the first place the D. L. & N. R. owns land and has offered special inducements to the association to build and sublease hotel and cottages, and rent ground for camping purposes, and are running extra trains to and from Detroit and Lansing.

And again, the State militia company ground is directly at the railroad station on the left, with its five hundred or more white tents presents quite an attractive spectacle, and will furnish many sight-seers to the Spiritual camp just across the charming lake, which can be crossed with boats, or, if preferred, one can walk around, only a short distance, or ride in the busses provided.

I am told that the public turns out to the military camp, some days, to the number of ten thousand. Many of course, will come over to the camp to see what the Spiritualists are doing.

A large hotel is rapidly approaching a condition of occupancy, which, when finished, has about fifty rooms; a tremendously large dining-room; the attractive feature of that commodious hostelry, Mr. Ancomb and his associates are working like bees to drive the finishing nails. Quite a number of tents are already up and more coming. Several cottages also are up and being finished. There is a beautiful sandy beach for bathing, and plenty of fish for those that wish to catch them. Mrs. Joslyn, the secretary has an array of talent already billed, and several of us not named are to assist.

Altogether it seems impossible to fail in having a grand successful camp. Mrs. Perkins and myself have had success in our work in Detroit and will pull stakes for the camp about the 30th, where will be our address during camp.

GEO. F. PERKINS.

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SATURDAY, AUGUST 3, 1895.

Great Minds Will Differ.
Rev. John Whitehead, of Allegheny City, scored the women unmercifully in his sermon on the 14th ult., for wearing the bloomer costume. He wheeled out his book and read from Deut. 22:5:

"The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garments: for all that do so are an abomination unto the Lord thy God."

That text squelched the reform dress movement in 1852; but more than forty years have gone by since then. The people have advanced with the century, and have abated somewhat their ardor for the errors in the old book during that time. It is difficult for some people to understand why they should be governed by laws claimed to have been enacted for the guidance of a wandering tribe of Bedouins, in the deserts of Arabia, 3,500 years ago, when both sexes wore petticoats, if they were anything.

That the fashionable skirt is not adapted to riding on a wheel all know who have tried it. Life and limb are endangered by its use. Either the wheel, with all its sanitary benefits, must be abandoned by woman, else she must accommodate her costume to her needs. To esthetic eyes the abbreviated skirt at the bottom is no more reprehensible than are those abbreviated at the top. Between balloon sleeves and the shortened skirts tastes may differ, but many will favor the elevated dress.

The learned and world-famous Dr. Abner, of England, while visiting a patient, had his attention invited to his patron's dress, which was shorter than the accustomed habit. Asked his opinion of it, he replied: "That fashion, your ladyship may carry as high as you please." The doctor did not propose to meddle with the subject, neither do we; but we do wish to put on record alongside of Rev. Whitehead's fulminations, Miss Susan B. Anthony's remark at an interview in this city the other day. She said:

"The men are hard to please. They protested because the women's skirts dragged on the ground, and now they object because they are too high."

She seemed to think woman should regulate the length of her own skirts. In the opinion of THE PROGRESSIVE THINKER, wise men, whether preachers or laymen, will not meddle with the subject, and no obsolete law of an extinct nation should be quoted as authority in the premises.

Progress in Spite of Law.
Legislation should be an aid to knowledge. It exceeds its mission when it attempts to suppress it. Take the statute of William III., of Great Britain, which made it unlawful to deny the truth of the Christian religion, or the divine authority of the Scriptures, and punished offenders with fines and imprisonment. Here investigation is prohibited by act of Parliament. That body chanced to be controlled by a majority who inherited their religious views; who had made no investigation for themselves, and, in all probability, they had neither education nor capability for the task. They enacted a law prohibiting other men from giving their conclusions after critical research.

No unaided mind is capable of investigating all subjects. Many men by long study, assisted by the labor of others, particularly adapted by genius and learning, may reach a given conclusion, but if obnoxious to the Christian religion, or the heavenly paternity of the Bible, imprisonment must follow if he announces his convictions.

The older American States passed similar laws with those of Great Britain to suppress inquiry. Their origin can be traced to the priest who lacked ability to defend his creed by logic, so he enlisted legislation in his service.

The world owes its advancement to the law-breakers; to those who defied laws and prison-bars, and told the truth, regardless of consequences. To them is due the honor of lifting humanity somewhat out of the rut of ignorance and superstition, and the hope of final success is contingent on their continued disregard of prohibitory legislation to entail silence on the race.

Paul, the First Christian Writer.

The writer came to the conclusion long years ago, after careful research, that the gospels were not the original books of the New Testament; on the contrary, that the epistles credited to Paul were the foundation on which the gospels were built. We confess to great satisfaction in reading a report of Rev. Dr. Lyman's discourse in the Plymouth pulpit, Brooklyn, New York, a few Sundays ago, when he admitted that fact. He said Paul's letter to the Corinthians was supposed to be the first written of the books in that part of the Bible; that Christians at that time were already divided into four sects or parties, one of which said they "did not know whether there was such a person as Christ."

There, at the very inception of Christianity, before the gospels had been invented; before any of the fathers of the church had written a single line, one large party of professed Christians, according to this worthy divine, were in doubt whether such a person as Jesus had lived, and the good Paul was laboring to convert churchmen into the belief that he had not only lived, but had been crucified, and had risen from the dead, so he exclaims:

"If Christ be not risen, then is our preaching vain, and your faith is also vain."

If these early Christians, who had the benefit of Paul's teaching, denied there was such a person as Jesus—that he had been crucified, etc., why censure skeptics in this age for being a little shaky in belief on so momentous a subject?

The Pope Gave the Example.
There is no doubt the expression, "grandmother of God," sounded a little harsh on ears polite, as used in our last week's issue, but the Catholic priesthood are ever discoursing on the "mother of God." That mother of God had a mother, Anna by name, as per holy record, then she was the grandmother of God. Canon Richardson, in Trinity Church, London, Ontario, told his people a week ago, the Pope had just prescribed this form of prayer to be used in all the Catholic churches of England:

"O, blessed Virgin Mary, mother of God and our most gentle Queen and mother, look down in mercy upon England, thy dowry; O, sorrowful mother, intercede for our separated brethren that with us in the one fold they may be united to the supreme shepherd, the vicar of thy son."

"Vicar of thy son" is good. An agent or substitute, standing in the place of "thy son," who was God himself, and the Pope, standing in the place of God, is extremely anxious to enlarge his empire by annexing England to his domain. It would be extremely bad if this proxy of God should be balked in his desires.

Whistling to Keep Up Courage.
We frequently hear of the timid school boy who always whistled as he passed the cemetery, "to keep up courage, you know." Rev. Johnson Meyers, in his sermon at Immanuel Baptist Church, in this city, on the 21st ult., imitated the lad who wanted to be brave. He conveyed the idea that there has been no period in church history when it was so prosperous as now, and witnessed the vast assemblage of Christian Endeavorers in Boston recently. He did not take into account that the entire nation was represented there; that thousands on thousands of those in attendance were but tourists on an outing, their expenses paid by the church they represented. And then, this Baptist, listen: "The Roman Catholic church is being modified by Protestantism, and may join these great gatherings." "Come into my parlor," said the spider to the fly.

Tired of Waiting.
Allen Pettibone, one of the original Millerites, resident at Grandy, Ct., aged 64 years, suicided on the 70th instant, tired of waiting the appearance of his Lord. Wm. Miller, a distant relative of the writer, in his original series of papers published in the Brandon, Vt., Telegraph, in 1832 and 1833, maintained the prophecies showed the millennial dawn would commence in April, 1836. As he neared the conclusion of his series he announced an error of one prophetic week, equivalent to seven years. This extended the period to 1843, as is generally stated by reviewers. Had he found another blunder of five years, it would have synchronized with the first appearance of modern Spiritualism in 1848, and both Adventism and Spiritualism would have claimed strength by the harmony of dates.

Good Indorsement.
Mrs. Cassell writes: "I have great faith in the future of THE PROGRESSIVE THINKER. It is the most advanced and intelligent paper printed on the globe today, because it embraces a wider range of subjects, and disseminates greater knowledge. It is THE paper for the people. There are hustlers back of it, else it would not have succeeded as it has."

We regret to learn Mrs. C. is quite ill, though resting at Onset Bay. Her articles in THE PROGRESSIVE THINKER have attracted a wide reading, and very general acceptance of her ideas.

On the Increase.
Statistics show a terrible increase of insanity all over the country. A joint meeting of the trustees of insane asylums, just held in Kalamazoo, Mich., revealed the fact that in Michigan alone there were 4,352 in insane asylums, and that the cost of maintaining them had increased during the last few years from \$100,000 per annum to \$380,000. When we remember the most fruitful cause of insanity is religious excitement, and the fear of an endless hell, either for themselves or loved ones, we feel more zealous than ever in combating a system responsible for such cruel results.

"Mamma, was that a sugar-plum you just gave me?" asked little Mabel. "No, dear, it was one of Dr. Ayer's Pills." "Please, may I have another?" "Not now, dear; one of those nice pills is all you need at present, because every dose is effective."

SCINTILLATIONS FROM CALIFORNIA.
BY J. M. PEEBLES, M. D.

HELL! HELL!

Sunday Worship and the Devil's Industry.

INFANTS IN HELL—THE HELLISHNESS OF CALVIN'S HELL—TRAVELING IN HELL—FINE GRASSES GROWING THERE—THE BUDDHIST'S HELL—NUTS NOTHING BUT SPICKS.

"Labor is worship—the robin is singing, Labor is worship—the wild bee is ringing, Labor is worship—the sweet flowers are blooming, Labor is worship—the lemons are ripening."

Listen! that eloquent whisper uprising Speaks to my soul of nature's great heart."

If some genius did not write such rhythmic lines as the above, some one should have written them, for they are good. They went singing through my brain this lovely Sunday morning, while at work in my garden.

Rising, as my custom is, at 4 o'clock—just daybreak—I began the solemn worship of God on this Sunday morning by working three hours in my garden. God is a great worker. He works seven days in a week; and we are required in the Scriptures to "imitate God as dear children." If God rested of old on the Sabbath day, he doesn't do it now. He makes the sun to shine, the rains to fall, the buds to unfold, the corn to grow; and works right along, seven days in the week. Yes—God is a worker, working Sundays, all through the measureless universe, and surely he will not condemn and punish me for what he himself does. He must be consistent, and so I repose trustfully on his great, beating, throbbing bosom.

True, I cannot comprehend God, and I pray that I never may. For I want an unknowable, incomprehensible and infinite ideal of perfection ever before me, to so far as possible, attain unto. This much, however, I know—God is a worker; while the industry, the chief industry of some people is rest. They want their rest in a morning's nap; they want their rest in the evening's quiet; they want their rest nearly all the time, because they are lazy. If the resurrection of the body were true, they would be too lazy to get up out of their graves at the sounding of Gabriel's trumpet.

The passage of Scripture that most attracts them is found in the Psalm: "Wait on the Lord"—wait, rest, rest, rest!

Praised be the Devil. Often do I commend him—if there be one—for his industry—his tireless, unflagging industry! Writing of the devil reminds me of

HELL AS IT WAS AND IS.

When a flaxen-haired lad of fourteen, I heard hell preached, so horribly, so scorchingly and hellishly, that my heart would almost leap up into my throat, and, restless in my sleep, I would dream of sulphurous fumes and fires unquenchable. But, what a change in sixty years! If preachers nowadays take a text containing the word hell, they

"Smooth down the rugged text to ears polite; And snugly keep damnation out of sight."

The following are samples of the style in which hell was preached fifty, sixty and one hundred years ago; and is still found in sectarian confessions and creeds:

The Presbyterian church in its catechism says expressly: "The punishments of sin in the world to come are everlasting separation from the comfort and presence of God, and most grievous torments in soul and body, without intermission, in hell-fire, forever." If it be said that "hell-fire" is a New Testament term, and in using it the church only affirms what the New Testament teaches, the reply is that those who framed the catechism well knew, and preachers well know to-day, what is generally understood by the word Hell—pain, anguish, torture, torments in actual fire! Jeremy Taylor says: "What shall the heat of that fire be, which shall be the executioner of the justice of the God of vengeance, whose zeal shall be inflamed against the wicked, and kindle the fire which shall eternally burn to the extremities of hell." President Edwards, that Calvinistic metaphysician and theologian, whose religious thought dominated New England for a century, and is yet felt, says: "We can conceive little of the torments of Hell. But to help your conception, imagine yourself to be cast into a fiery oven, or a great furnace, where your pain would be as much greater than that from the accidentally touching a coal of fire as the heat is greater."

The misery of the damned in hell can be better represented by nothing than by a deluge of fire, a mighty deluge of wrath, which will be ten thousand times more than a deluge of water, for it will be a deluge of liquid fire, which is coaxed in the Scriptures a lake of fire and brimstone. After the resurrection the wicked shall be swallowed up by a vast deluge of fire, which shall be great as Noah's deluge. After that the wicked will have mighty billows of fire and brimstone eternally rolling over their poor souls and their miserably tormented bodies. And when one billow has gone over their heads, another will follow without intermission, giving them no rest day nor night, to all eternity."

The London Athenaeum a number of years ago gave the following compendium of a sermon by the Rev. J. Furniss (a Catholic priest):

"Children are informed that hell is four thousand miles from the surface of the earth, and that it is boundless; it is of red-hot iron, its atmosphere a fog of fire, its rivers fathomless streams of seething pitch and sulphur. Take the least spark from hell, throw it into the ocean, and in a moment it will dry up all the waters and set the whole world in a blaze. The music of Hell is not that of the spheres, but made up of shrieks that never subside, and unnatural sounds from the condemned, who roar like lions, hiss like serpents, howl like dogs, and walk like dragons. There is a rush of thunder, as of cataclysms of water, but little children are reminded

nostrils shall be smothered with brimstone to choke you."

HELL WITHIN HELL.
"In the midst of hell," says the Rev. Mr. Swindon, "there is another hell. There the wicked shall be exposed to the intolerable anguish of an outraged conscience, that shall continually prey upon them to increase their torments."

And John Calvin adds: "Wherefore, miserable consciences find no repose, but are harassed and agitated with a dreadful tempest, feel themselves torn asunder by an angry God, and transfixed and penetrated by mortals stings; are terrified by the thunderbolts of God, and broken by the weight of his hand, so that to sink away into any gulf, or into the abysses of hell, would be more terrible than to stand a moment in such torments."

"The saints in glory," says President Edwards, "will know concerning the damned in hell that God never loved them, that he hates them as he hated Esau, and that they will be forever hated by God."

INFANTS IN HELL.*
Calvin in his Institutes (III.-xviii, 7), says, "I again ask how is it that the fall of Adam involves so many nations and their infant children in eternal death without remedy; unless that it seemed meet to God, I admit that it is a dreadful decree." The Westminster Confession declares that "Elect infants dying in infancy are regenerated and saved by Christ through the spirit,"

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Burning continually, yet unconsumed, Forever wasting, yet enduring still; Dying perpetually, yet never dead."

"Their hollow eyes did utter streams of woe, And there were groans that ended not, and sighs That always sighed, and tears that ever wept, And ever fell,—but not in mercy's sight."

And here's a bit of an old hymn:
"His nostrils breathed out fiery streams, He's a consuming fire,— His jealous eyes his wrath inflame And raise his vengeance higher."

And here's another:
"Eternal chains and heavy plagues, Tormenting racks and fiercer coals And darts to inflict immortal pains Dyed in the blood of damned souls."

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Fenelon, Newtons, Bacon, Humboldt, Keplers, Hallways, Lockes, Leibniz, Humes, Macaulays, Buckles, Lockes, Carpenters, Crookes, Darwins, Huxleys, Lyells, Mills, Owens, Spencers, Tyndalls, Wallaces, Varleys, Lockers, Carlyles, Lincolns, Emersons, etc. Not one, not one! Their dogmas of demon living in hollow trees, of transmigration, or of re-embodiment of human beings back into the bodies of beasts and serpents, to wriggle out or grow out of a Karma, of a hell almost infinitely worse than Calvin's are disgusting theological abominations. Just after my return from service as a United States Consul under President Grant, I visited the lovely Isle of Ceylon, where, while the guest of our Consul in Colombo, a yellow-robed Buddhist priest gave me a book containing the pictured and painted horrors of the damned. Here, some of the wicked are being plunged into seas of sulphurous fire; others into cauldron-shaped pits of flame, and devils searing them with red-hot iron forks, tearing off their crisp and quivering flesh, filling their eyes and ears with melted lead, and pouring liquid fire, lava down their throats. Some were being chased by fiendish devils, and others were chained in these hissing flames. Some have their intestines torn out and tied around the blazing bodies of others. Some had their backs chained together and grinded, grim-faced imps were thrusting red-hot hooks into their broiling flesh. Enough! Such is the Buddhist hell, from which the orthodox hell was borrowed or stolen.

HELL COOLED AND MODIFIED.

The evolution of hell is a study. Of course, it was invented. Who will write a history of the rise and progress and the downfall of hell? Although in their creeds, preachers do not dare not preach hell as they did in the past. If they did they soon would empty their pews, and they know it. In fact, the sectarian dogma of hell, or hell-fire in the future world, has cooled down, faded away, and literally gone with the buffalo of the prairies, with the old-style plow, and the old New England warming-pan. If preached, it is smoothed over with a charming, dodging indifference. Salaried preachers—as the Quakers term them, "fat, oily men, with a roguish twinkle in their eye"—if conscientiously believing their confessions of faith, certainly take the matter of endless hell torments very easy. Have they no soul-crushing sympathy for those to be damned away into that dumping-ground of eternal torment? Is it not hell, for they smile, enjoy good digestion, smoke cigars, crack jokes, drive good bargains, and conduct themselves quite humanly, while their creeds teach that their unbending neighbors are dropping one by one through death's ghastly door into the torments of hell-fire, to be eternally damned? They don't believe!

THE JUDGE IN A REVIVAL MEETING.

There lived once in the little city of Williamsport, Pa., an old judge of the name of Williams. This old judge was noted for two things: For getting mellow occasionally, and being plucky and courageous under all circumstances—a gamey old man. It was a peculiarity of the old judge that whenever he got mellow he grew exceedingly religious. One night he wandered into a protracted revival meeting and seated himself upon the front seat, full of spiritual influence of some kind. The clergyman, rose to a fervid pitch of eloquence, and in the midst of it exclaimed, "Show me the drunkard! Show me the drunkard! Of show him to me!" To the consternation of all present, the old judge arose, and unsteadily maintaining himself, exclaimed: "Well, sir, here I am!" The clergyman, having realized upon his investment much sooner than he anticipated, didn't know what to do with it. They finally pulled the old judge down, and the incident had passed out of memory, when the clergyman again struck an impassioned period about hell, and exclaimed in the honesty and fervor of his heart: "Show me the hypocrite! Show me the hypocrite! Of show him to me!" The old judge rose the second time, and reaching his cane over to the certain shaky old deacon, exclaimed: "Do you, why the devil don't you get up when you are called on?"

THOSE ANTI-CATHOLIC NUTS.

Sampling them, I found them mostly shams. And while nut-producing bigots have not moved me a trillionth of a hair's breadth from my original position, that American-born, law-abiding, tax-paying Roman Catholic have the constitutional right to vote and hold office they have convinced—fully convinced me that Roman Catholics possess and exercise more charity, more kindness and more good fellowship toward Spiritists than many Spiritists do toward them—and this counts one in Catholic favor.

It puzzles me to understand why any professed Liberalists should single out Roman Catholics as the supreme object of their spite. It was not always so. Once it was the Presbyterians. Hence Thomas Jefferson said (Vol. IV, page 823), "Memorandum Correspondence."

"The Presbyterian clergy are loudest, the most intolerant of all sects, the most tyrannical and ambitious: ready at the word of the law-giver, if such a word could now be obtained, to put the torch to the pile, and to kindle in this virgin hemisphere the flames in which their oracles, Calvin, consumed the poor Stravets, because he could not find in his Euclid the proposition which has demonstrated that three is one, and one is three: nor subscribe to that of Calvin, that magistrates have a right to exterminate all heretics."

In the palmy days of Know-nothingism, the javelins of freethinking Liberalists were hurled at Methodists, and especially at Methodist bishops, for the influence they might exert over the churches in controlling votes. Now it is the Catholics. What next? Bigotry is the badge of all mean and narrow souls; and failing to distinguish between essentials and non-essentials, bigotry arrogates to itself the monopoly of all truth, and then insists that all men shall bow down and worship its godless trine god—superstition, persecution, malice! Heaven pitying us from the oc-topous clutches of the bigot.

Strenuously, most strenuously, am I opposed to all secret oath-bound religious and political organizations. They are all ill. It is not the way to promote right and justice. Do we not remember Dr. Cronin's fate in Chicago? Yes, I am opposed to the Klan-na-Gael oath—to the Mollie Maguire oath—to the Jesuit's oath—to the A. P. A. oath, and to the Ku Klux Klan's oath. The published principles of these parties have a silky, velvety smoothness in

of principles adopted by the Convention of the Ku Klux Klan order, Nashville, Tenn., in 1867:

"To protect and defend the Constitution of the United States, and all laws passed in conformity thereto, and to protect the States and people thereof from all invasion, from any source whatever. To defend the weak, the innocent and the defenseless from the indignities, wrongs and outrages of the lawless, the violent and the brutal; to relieve the injured and the oppressed; to succor the suffering, and especially the widows and orphans of Confederate soldiers."

"To aid and assist in the execution of all constitutional laws, and to protect the people from unlawful seizure, and from trial except by their peers, in conformity to the laws of the land."

These published principles sounded well—what was the result?

And further, one secret political or religious order breeds another. Already, on the Pacific Coast, and I presume throughout the country, there is a growing "The Secret League." The members, among other things, must subscribe to the following oath:

"I am not a member of the American Protective Association, nor the Roman Catholic church, and I swear to vote and use my influence against any man who is a member of the A. P. A., and that I will never divulge the name of a member of this order, nor give any information in reference to it. I further affirm that I believe the A. P. A. is a menace to our free institutions."

So things go—one wrong begetting another. Therefore I say, away with the Ku Klux Klan oaths, Jesuit oaths, and all oaths relating to religion and politics. There is a better way—a free press, free speech, free thought, and faith in the power of freedom to put down slavery, right to conquer wrong.

As for the great Roman Catholic hierarchy, with its papal infallibility, transubstantiation, immaculate conception and other Dark-Age dogmas, I absolutely abominate them, just as I abominate the election and reprobation, and eternal damnation doctrines of Calvinism. And yet, Catholic and Calvinist alike are our brothers. They are the subjects of evolution. They are American citizens, and as such, have their inalienable rights.

J. M. PEEBLES, M. D.

THE BOY AND HIS ANGEL.

I have selected the following beautiful poem from an old Presbyterian book entitled "Children in Heaven." Just how so spiritual a poem ever crept into the literature of the most creed-bound and unspiritual church in Christendom is to me an insoluble mystery.

D. T. WILKINS.

"O mother, I've been with an angel to-day!
I was out alone in the forest at play,
Chasing after the butterflies, watching the bees,
And hearing the woodpecker tapping the trees;
So I played, and I played, till, so weary I grew,
I sat down to rest in the shade of a yew;
While the birds sang so sweetly, high up in its top,
I held my breath, mother, for fear they would stop!
Thus I lay down I sat, gazing up at the sky,
And watching the clouds that went hurrying by,
When I heard a voice calling just over my head,
That sounded as if 'Come, O brother!' it said,
And there, right up over the top of the tree,
O mother, an angel was beckoning to me!

"And, 'Brother!' once more, come, O brother! he cried,
And flew on light pinions close down by my side!
And, mother, oh, never was being so bright
As the one which then beamed on my wondering sight!
His hair was as fair as the delicate shell;
His face was his shoulders in long ringlets fell;
While his eyes resting on me, so melting with love,
Were as soft and as mild as the eyes of a dove!

"And then on my forehead he tenderly pressed
Such kisses—O mother, they thrilled through my breast,
As swiftly as lightning leaps down from on high,
When the chariot of God rolls along the black sky!
While his breath, floating round me, was soft as the breeze
That played in my tresses, and rustled the trees:
At last on my head a deep blessing he poured,
Then plumed his bright pinions, and upward he soared;
And up, up he went, through the blue sky so far,
He seemed to float there like a glittering star;
Yet still my eyes followed his radiant light,
Till, lost in the azure, he passed from my sight!

Then, oh, how I feared, as I caught the last gleam
Of his vanishing form, it was only a dream!
When soft voices murmured once more from the tree,
'Come, brother, the angels are waiting for thee!'

Oh! pale grew that mother, and heavy her heart,
For she knew her fair boy from this world must depart;
That his bright looks may fade in the dust of the tomb!
Ere the autumn winds withered the summer's rich bloom!
Oh, how his young footsteps she watched, day by day,
As his delicate form wended slowly away,
Till the soft light of heaven seemed shed o'er his face,
And he crept up to die in her loving embrace!

"Oh, clasp me, dear mother, close, close to your gentle breast,
On that bright low again let me rest!
Let me once more gaze up to that dear loving eye,

And then, oh, methinks I can willingly die!
Now kiss me, dear mother! oh quickly!
For see! the bright blessed angels are waiting for me."

Oh, wild was the anguish that swept through her breast
As the long, frantic kiss on pale lips she pressed,
And felt the vain search of his soft pleading eye,
As it strove to meet hers, ere the fair boy could die!

"I see you not, mother, for darkness and night
Are hiding your dear loving face from my sight—
But I hear your low sobbings—dear mother, good-bye!
The angels are ready to bear me on high!"

I will wait for you there—but, oh, tarry not long!
Lest grief at your absence should sadden my song,
He ceased, and his hands meekly clasped on his breast,
While his sweet face sank down on its pillow of rest;
Then, closing his eyes, now all rayless and dim,
Went up with the angels that waited for him.
CAROLINE M. SAWYER.

The Temple of the Magi.

As is well known, we have from time to time devoted a little space to the Temple of the Magi located in this city. This has given rise to the story in various parts of the country that THE PROGRESSIVE THINKER is receiving large sums of money from its worthy president, Olney H. Richmond. We desire to state right here that we have never received a dollar from that temple. We have even paid for our dresses, the same as any other member, and this statement will be sustained by every officer and member of the order. THE PROGRESSIVE THINKER has never been subsidized, and it has never yet been in that forlorn state (and never will be) where it will require some financial dance to make up deficits, or to assist it in bridging over mistakes.

The Chicago Camp-Meeting.

Last Sunday—really the opening day—the attendance at the camp was quite large, and the greatest interest manifested. Mrs. Emma Nickerson Warner, one of our most gifted platform lecturers, occupied the rostrum, and delivered the dedicatory address.

Mr. H. E. Porter, chairman, also addressed those assembled, and attracted the closest attention. Everything seemed to indicate that interest will increase from day to day. As we go to press early Monday morning we can give, this week, but a brief mention.

The Beauty of It.

O. W. Councilman writes that the notorious Rev. Sam Jones is spreading the falsehood that "infidels" never reformed a drunkard nor built institutions of learning. It is of little use to meet such reverend fellows with the truth—they will right on lying, just the same, as they have done concerning Falke, Voltaire and other infidel death-beds. Girard, an infidel, built Girard College, Philadelphia; and pious reverends and sneaks of the Sam Jones stripe stole Girard College and perverted it from the express intention of its founder. Lick University is another institution of learning established by an infidel Spiritist—and the Sam Jones gent will steal that too, if they can. But their stealing is all "done in a Christian spirit"—that is the beauty of pious lying and stealing!

A Representative of the Banner of Light.

A representative of the Banner of Light, Mr. Pittman, was in the city last week, and gave this office a call. The Banner of Light is the oldest Spiritualist paper now published, and has maintained during the whole of its eventful period of existence a high standard of excellence. We do, indeed, hope that it may continue in the good work in the future as it has in the past. Mr. Pittman is an agreeable gentleman, full to overflowing with enterprise and energy, and his connection with the Banner augurs well for that paper. Our best wishes go out to the grand old Banner.

Not Authority.

The Jewish Rabbi, late in session at Rochester, N. Y., promulgated the important fact that the Talmud, in its entirety, is not authority for the moral and religious conduct of the Jews, neither is any post-biblical literature. One of the prominent leaders of that body declared a great truth in his statement:

"No one age and no one legislative body can determine the conduct or attitude of the believers for all succeeding ages. We draw our inspiration from the Bible and rabbinical literature, without considering either a source of absolute authority."

The Progressive Thinker.

Any one who has been reading THE PROGRESSIVE THINKER lately cannot fail to notice its superior excellence. It has been full of valuable and suggestive articles equal in merit to those found in leading magazines, and all furnished at the rate of one dollar per year. Every Spiritualist should subscribe for it, and after reading it induce his neighbor also to subscribe for it and thus aid in the good work.

The Editor's Family.

Mrs. J. R. Francis and daughter are now in the East visiting various interesting localities.

When the hair begins to fall out or turn gray, the scalp needs doctoring, and we know of no better specific than Hall's Vegetable Sicilian Hair Renewer.

There is even a happiness that makes the heart afraid.—Rood.

Items from Denver, Colorado.

TO THE EDITOR:—The cause prospers here, after the fashion peculiar to Denver, and that is with no well-supported organized work. Independent meetings and unsupported efforts of mediumship are the dominating modes of presenting Spiritualism. Hence we are not looked upon as a class having a great public cause to espouse.

The greater part of patronage given to mediums is for worldly affairs; the real issue, proof of immortality and spirit communion, is not deeply centered as Spiritualists desire.

Mrs. Kates and myself have sought to present the philosophy and religion of Spiritualism in our Sunday meetings, which we have held continuously since January 1 last, and intend to continue indefinitely.

We long ago tired of the nomadic manner of labor, albeit we had always good pay and plenty of engagements, and have good friends in all the cities.

We have located in Denver, and made a home here, where we can receive friends and visitors, and where Mrs. Kates holds circles and gives sittings, with the inability to receive all who come. As a local medium she is rapidly growing in favor with all who are seeking truths of the spirit and helps in soul growth.

We desire to help build the local cause—hence have no time to criticize any who are also aiding the same good cause.

Denver receives calls from many mediums who pass this way, and each leaves some good work done.

And yet there is a tendency to boast, and to use methods open to criticism. It is sincerely to be hoped that all true mediums will stand fairly upon the merits of spirit control for the spiritual elevation of the human race. Moral law estate in a medium is deplorable. Hence, the use of one mediumship for low purposes is to entail personal immorality, and attract lower spirit entities.

The too-prevalent desire of people to employ mediums only for affairs selfish, is only fed by pandering to it.

We have noticed advertisements in various localities by mediums who have been honored, that read in the "fortune-teller" style, about love affairs and charms. No wonder some people have not arisen to the consciousness that mediumship is not on a par with fortune-telling, as practised by nefarious spirits.

We need the N. S. A. and in every State an organized body of devoted Spiritualists, who will seek to raise the spiritual standard upon the highest possible planes of life and labor.

We are not making the organized progress we should. Spiritualism is not taking an intellectual hold commensurate with phenomenal development. The tendency is more toward Spiritualism than Spiritualism.

It is not well, then, to labor for the mental and spiritual uplifting of the human race? Clearly, then, our duty is to support equally well the lecture-hall and seance-room. To the end that we may attract the aspirant, and be outfitted from both sides of life, let us give of our gifts and of our support to all that is elevating, true and sincere.

G. W. KATES.

Funeral of Luther Battles, of Cleveland, O.

The funeral of Mr. Luther Battles, one of Cleveland's oldest pioneers, who passed to Spirit-life recently, took place Sunday, July 13th, from the old homestead in East Cleveland, in the presence of about three hundred friends, between sixty and seventy being relatives.

The services were conducted by Thomas Lees, and the funeral address, given by Hudson Tuttle, was a most eloquent exposition of the spiritual philosophy, calculated to do much good in arousing new thought among the attendants, a large majority still holding orthodox views, mainly attending and hearing the views of Spiritualism on the subject of death for the first time. Mr. Tuttle was at his best and made a marked impression on the attentive listeners.

Mr. Lees closed the services at the house with brief remarks regarding the personality of the deceased, and the "Life in the Spirit-World," which were then taken to East Cleveland cemetery, where a beautiful ritual was read by Mr. Tuttle, the responses being given by Mr. Lees, closing with a hymn by the choir.

Luther Battles was in his seventieth year of earth-life. Born in New York State, he came to Ohio when eight years of age; was raised on a farm and followed it within a few years of his transition. He was a man extensively known on the "Western Reserve," and highly respected by all classes. He became a convert to Spiritualism ten or twelve years ago. He was a well-read man and leaves voluminous manuscripts showing his mental scope and growth along religious lines. There is no doubt the indirect cause of his death was the assault made on him by three burglars, who broke into his home last fall and shot him in the neck, where he carried the bullet to the grave.

Mr. Battles was one of the kindest-hearted of men. He leaves a widow, one daughter and three sons to mourn his loss. The death and burial of this well-known pioneer was extensively reported in the daily press of Cleveland, which helps greatly to popularize our movement.

T. L.

Spiritualists, Attention.

A Spiritualist International Congress is to convene in London, England, in June, 1896. The sessions are to continue through several days, and questions of interest to all Spiritualists will come before the convention for consideration. It is important that a good delegation of American Spiritualists attend. It is probable that a personally-conducted excursion from America will be arranged for at reduced rates. All societies who can send delegates, and all who anticipate attending, please to notify this office, or J. Allen, Honorable Secretary, 116 White Post Lane, Manor Park, London, England.

FRANCIS B. WOODBURY, Secretary, N. S. A.

Joseph Beale, so prominently known in connection with the Lake Pleasant Camp-meeting, says: "I have read THE PROGRESSIVE THINKER, and I find it a most interesting and useful work. It is a book well calculated to do missionary work. I ought to have a large circulation."

REV. S. WEIL.

Formerly a Jewish Rabbi, but Now a Devoted Spiritualist.

HE REVIEWS THE ENCYCLOPEDIA OF DEATH.

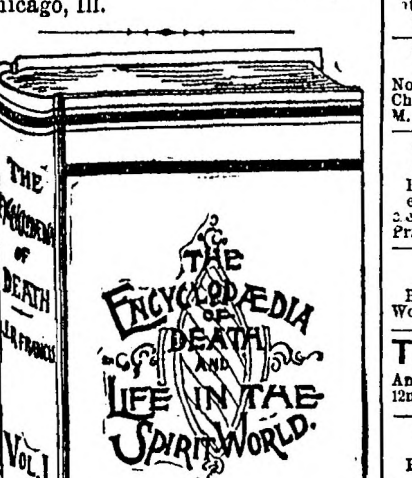
The present generation is profoundly materialistic. Physical science and the mechanical arts are taken wholly for material purposes, and the minds of men are absorbed in earthly pursuits. The shallowest thinker, however, must perceive that the present life cannot be an end; that it is a means for the accomplishment of what? Even on the assumption that we are created to glorify God, it follows that the end of this life is the development of character, for we cannot glorify our heavenly father if we are unworthy children. We take nothing along from this world except knowledge and character, wisdom and goodness. Again, how transitory is this life, and how enduring and permanent the Spirit-life! Here, there what we have is the life beyond the grave should be contemplated by every human being with the most profound interest, and with the purpose of so conducting ourselves throughout our earthly career that when we at death drop the earthly mask, we shall appear as glorified and radiant beings, and our own kindred, and all that behold us, shall greet us with the words: "Well done, true and faithful!" What, then, is more surprising than men's indifference toward the present world contains the most startling as well as fascinating revelations regarding the transition from this life to the next, and the relation of our life to spirit-spheres. To non-Spiritualists no better book could be offered; it being at once popular in style and entertaining throughout, because in the form of narrative and marvelous personal experience. To merely enumerative names of the chapters must suffice here to give an idea of the contents of the book so well printed and so cheap in price. I mention only a few: "The Spiritualist of the Change Called Death." In this chapter superior spiritual persons relate their experience of their passing through the change that awaits us all, giving the reader a foretaste of the supreme joy of the birth or transfiguration of the spirit, and of meeting again old friends, dear, loved ones, long ago mourned as dead.

The most glorious revelation of modern Spiritualism concerning death is that there is no such thing. There is no death in the usual sense of the word. The great secret of our century, A. J. Davis, gives us many descriptions of death-scenes as seen by him. One such scene transcendently beautiful is given on pages 117-121. I have read this over and over again in Davis' Great Harmony. It is so fascinating and exquisitely marvelous, that one almost forgets that it is not fiction, but a fact, simple narrative. Truth is stranger than fiction.

But the chapter most instructive and powerfully written is the one called "Death Considered by Spirit Lucratus." It contains most precious truths of wisdom and warning, as illustrated by startling facts, pages 60 to 107. But space forbids quoting more. Though called an encyclopedia, there is no topical, alphabetical arrangement, and the book is a complete whole in itself. May I be allowed to suggest that in a second edition one missing feature should be supplied, namely an index or a full table of contents.

S. WEIL.

Chicago, Ill.



THE PROGRESSIVE THINKER Publishing House was inaugurated for the benefit of our subscribers. Books will continue to be published from time to time, at about the same price of the Encyclopedia, enabling our subscribers to keep abreast of the times at a nominal cost. It will be a good investment for every Spiritualist to become a subscriber to THE PROGRESSIVE THINKER, in order to be able to buy the books we shall publish at almost actual cost price.

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The future does not come from before to meet us, but comes streaming up from behind our heads.—Rabel.

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GENERAL SURVEY.

The Spiritualistic Field—Its Workers, Doings, Etc.

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

Hiram A. Harrington writes from Anoka, Minn., that at a sitting with A. W. S. Rothman, at Northwestern camp, he received a written communication on his handkerchief. Many messages written on paper were passed out to the sitters. Forms appeared outside the cabinet curtains.

H. L. B. writes from San Jose, Cal.: "Our society in this place is favored with the ministrations of Sister H. A. Griffin for the month of July. She has removed from San Francisco and is permanently located in this place. She is an honest medium and her tests and readings are correct, consequently well received."

After what was financially a very unprofitable engagement at Louisville, Ky., Mr. and Mrs. Geo. C. Stoll went to Denver, Col. The Denver Evening Post describes one of their seances as follows:

"The cabinet which is usually employed on such occasions was not utilized, the only adjuncts brought into requisition being four ordinary tin trumpets, two pads of soft writing paper and a lead pencil, the latter articles being carelessly strewn upon the floor close to the trumpets. There was no table in the apartment, two lounges and a complement of chairs comprising its quota of furniture. The electric light was turned off. Several hymns were then sung in chorus and the manifestations were eminently free from all apparent attempt at deception. The trumpets were soon put in motion by the unseen agencies, voices of feeble caliber issued from them at short intervals, gradually becoming stronger and louder until ordinary conversational tones were attained with perfect distinctness. Mrs. Stoll meanwhile answering numerous questions put to her by those present and simultaneously giving extended details of all the phenomena, it may not prove uninteresting to briefly note several of the more pronounced. The spirit of Frederick Douglass announced itself in stentorian tones and delivered a fine speech of probably five minutes. The spirit of a lady whose name was given by the medium as Alice, and who was possessed of pronounced vocal talents, began singing in a soft soprano voice through a trumpet and rendered a beautiful improvised love song, which was declared by a number of those present to be infinitely superior to the much-sung 'Sweet Marie.' Many other manifestations were produced, but the most remarkable were the pictures which were found on several sheets of the paper deposited on the floor when the sitting began. One of these was a perfect pencil drawing of Frederick Douglass, the lines of which were executed with marvelous delicacy and finish."

G. W. Kates and wife are doing a local work in Denver, Col., where they will be addressed at 2259 Stout street. They hold meetings at Odd Fellows' Hall, and wear night circles at their residence.

Sylvester Butler writes: "I burned the Bible my mother gave me. Don't you think I am as good a man without it as I was with it? When there is something so much better in THE PROGRESSIVE THINKER? Would you like to see me forever lost in the lake of fire prepared for the Devil and his angels for destroying so revengeful a book, claiming a supreme being as its author?"

Mrs. C. H. Hinckley, of Grand Rapids, Mich., writes: "The poem in THE PROGRESSIVE THINKER of July 27, entitled 'Touch Not the Flowers,' attracted my eyes, and I find a name at its close, of one I think I have known, if I am not mistaken; this is a budding genius, who merits more than a passing word. The lines are exquisite, and from this source we may look for more and richer gems of poetry, as the years bring added experience and light. Miss Thomas is an exceptionally-gifted young lady, and I bespeak for her a brilliant future, and could not refrain from giving this merited word of encouragement, knowing how grateful such appreciation is to the young and struggling aspirant for literary honors. Let your beautiful thoughts find frequent expression, Coral, and, trust me, those honors will surely be yours."

Rev. A. Wheeler writes: "I write to tell you I delivered a lecture Sunday, in the Free Methodist church of Dunkerton, Iowa, to a crowded house. Of course the place is an orthodox stronghold, yet my lecture was well received, and you, of course, know I don't keep my candle under any kind of bush, by delegating to you one of my ethereal chemists, of which he had thousands hanging by his coat-tails all the time, ready for a job. We rented a fair-ground to hold a camp, and before we got possession he was there, bag and baggage,

Dr. H. Rutherford writes: "I have just finished reading 'The Encyclopedia of Death, and Life in the Spirit-world.' I consider it a gem, and think it should be read by every intelligent person in the land. I will wait anxiously for the appearance of the second volume."

The daily press states that, at Albuquerque, New Mexico, looking like an animated figure of Christ; credited with performing acts on a par with the miracles of the son of God, Francis Schlader, who claims to have been until two years ago, a shoemaker in Denver, has set wild the Mexicans of the territory south of the city. They are hailing him as a special disciple sent from heaven direct to them to give sight to the blind, hearing to the deaf and to relieve them of all their diseases. Schlader is followed about by hundreds of Mexicans and Indians, who pray of him that he touch their wounds and cure them of their ailments. Representatives of the best Mexican families are imploring him to enter their wagon or take their horses and go with them to their homes to cure those who are afflicted there. The man goes, he says, whither his Master directs, and for the services he performs he will take nothing. At Peraltita, Jesus Mavolasquez, who is said to have been totally blind for three years, sees since he touched this man's hands. Julianio Sodillo, who had not moved her arms for sixteen years, was working in the fields yesterday. Scores of similar stories are told. At Sedillo, where Schlader stayed during eight days, a watch was put upon him night and day, and it is asserted that he ate no food and drank but a little water.

Julius writes that Miss M. E. Foster, who furnished the money to buy material and the ladies who did most of the work, assisted by the Woman's Relief Corps, of Clinton, Iowa, are entitled to credit for making comforts and other articles for the Clinton Camp. Honor to whom honor is due.

W. K. Gordon writes from McKinney, Texas, that his meetings there are well attended, and a number of church-members are ready to attend circles and investigate Spiritualism, although others have declared he was possessed of devils. In the Christian church he was offered the wine of the sacrament, but he declined to touch, taste or handle it, saying that he did not come to church to be tempted.

Miss Daisy Hogan writes that after having investigated Spiritualism for some time, without satisfaction, she visited Mrs. W. L. Thompson, M. D., of Keokuk, Iowa, and found light beyond her hope of ever receiving; also she has become clairaudient and clairvoyant, and gets monograms and marks without pencil between slates.

S. J. Maxim writes: "I have received a great many tests from different mediums, but the most perfect one was given me by Will C. Dodge; he is very accurate in giving tests."

REMOVAL.—Thomas Lees desires to inform his numerous spiritualistic friends that after twenty-three years' residence at 105 Cross street, he has removed from that street, so symbolical of orthodoxy, to 50 Stearns street, opposite Euclid avenue, entrance to Wade Park, where he will be pleased to receive his numerous friends; and Miss Tillie H. Lees is prepared to entertain at reasonable rates friends of the cause traveling from the East and West wishing to stop off in the tranquil Forest City of "Greater Cleveland."

Prof. A. B. Severance and Dr. J. C. Phillips, two first-class psychometrists, are at the Clinton camp-meeting.

Frederick Cushman is now at La Crosse, Wis., and can be addressed for engagements at 613 Main street.

Bishop A. Beals is now at Miles Grove, Pa., where he can be addressed for engagements.

Dr. Aspinwall notifies us that he can not visit the Clinton camp this year.

Mrs. Mary Powell, trumpet medium, gave between twenty-five and thirty seances in Lawrence, Kansas. Having closed her work to attend the camp-meeting at Marshalltown and Clinton, Iowa, the spiritualistic society of Lawrence adopted unanimously resolutions recommending her as a lady of refinement and a first-class trumpet medium.

S. N. Aspinwall writes: "It will be impossible for us to visit Clinton Camp this year. The work at our camp has exhausted nearly all our vitality, and as soon as the camp closes and we get the property housed and books settled, we shall visit the seashore, and through the medium of the salt air, baths, and sea-food, try and recuperate the physical so as to be able to do our work for the fall and winter. We are gratified that we can say to our friends that our camp-meeting has been a complete success, both spiritually and financially."

Sarah K. Hart writes from Bellevue, Pa.: "Mr. Sheldon's signal victory is a large accession to that background of fact, or rather that real foundation upon which the walls of Spiritualism must be reared. All in due time organization will come. We can well afford to wait."

According to the Pittsburg Dispatch the hamlet of Fair Haven, near that city, is in a ferment over the rapid growth of Spiritualism in the vicinity. Nearly all the leading citizens are enrolled in an organized Spiritual body, and the meetings are attended by people for miles around. The attendance at other places of worship has dwindled to a minimum, ministers preaching to bare benches.

Mrs. C. H. Hinckley writes: "Camp at Grand Lodge, Mich., opened finely the 21st. I was there, and I must say to those who want spiritual revival as well as beautiful scenery and excellent accommodations, that Grand Lodge is the place to find all of these at a small expense."

Summerland, Cal., camp-meeting commences August 25, and closes September 15. Address Mrs. M. A. Spring, president, Monticello, Cal., or Wm. P. Allen, secretary, Summerland, Cal.

A. B. Van Sickle is strongly opposed to the "frauds and fakirs who go about simulating spirit phenomena; and he is of the opinion that the gates of our camps are not guarded with proper care, for one fakir will do more harm than a score of mediums do of good. There came to the city of Marshalltown, Ia., recently one of the fakir class, making great claims as a spirit photographer, slate writer, magnetic healer, test medium, etc., etc., and that he could endow one with any kind of mediumship by delegating to you one of his ethereal chemists, of which he had thousands hanging by his coat-tails all the time, ready for a job. We rented a fair-ground to hold a camp, and before we got possession he was there, bag and baggage,

building and all. We resolved to form a committee to test mediums, lest we should be imposed upon by fraud and our cause suffer thereby."

J. H. S. writes from Lawrence, Kas.: "Last Sunday T. H. Thompson, of Cleveland, Ohio, lectured to the spiritual society of this city, on the 'Beauties and Philosophy of Spiritualism.' It was one of the finest ever delivered in this city. At the close of the lecture, the audience unanimously extended to him a vote of thanks for his able address. His lecture was one of an entirely different line of thought from any heretofore delivered in this city, and was exhaustive, and in language so refined and heightened that would not offend the sensibilities of the most orthodox person. Mr. Thompson does not take to the rostrum for the money there is in it, but for the good of the cause. He is a new man in the lecture-field and not known extensively as to his ability. In view of the fact that we have so many lecturers in the field that have neither talent, cultivation, nor education, I thought it would not be out of place to say a good word for him, that societies in the neighborhood of where he might be would not hesitate to invite him to address them, more especially as his lecture is more a labor of love than for money."

Geo. W. Walrond, trance speaker, clairvoyant from England, now residing in Hamilton, Canada, intends traveling west to the Pacific in September and October. Societies requiring his services should write him at the above address in order that dates may be arranged. Mr. Walrond is an excellent speaker and carries an influence that will benefit any society engaging him. He is a scholar and a gentleman.

Frank T. Ripley, test medium and speaker, has just closed three Sundays' work at Saratoga Springs, N. Y. The Court of Appeals room was crowded every Sunday. He goes to Lake George, N. Y., for Sunday July 28, then is engaged at Lake Brady Camp-meeting from August 12 until the close. He can now be engaged for fall and winter work. Write him at Lake Brady Camp-meeting, Kent, Ohio.

Mrs. Hamilton Gill held her farewell seance at Bishop Court Thursday evening, July 25. Some twenty-five friends were present, and after the different guides had controlled the medium, the evening was turned into a social and dance. The friends were highly entertained by Professor Bent and his "monochord," after which, ice cream and cake was served. Mrs. Hamilton Gill leaves for Clinton Camp, Saturday, the 27th inst., where she will remain until the close of that camp.

Mrs. M. Miller writes: "Mr. E. C. Geisinger, the bright young socialist from Detroit, and Chicago, is adding new laurels to his hard-earned crown, at Grand Rapids, through a course of scientific lectures here, which are attended by some of our most worthy and influential citizens."

G. F. Perkins and his wife will attend the Island Lake Camp-meeting in Michigan.

W. H. Thurston writes from Detroit, Mich.: "I would like to say that Mr. and Mrs. G. F. Perkins have been here nearly two months, holding very successful meetings, circles and developing classes, and have made many friends. We have had them in our own house as tenants, and have had the opportunity to not only judge of their work as mediums ourselves, but to hear the universal opinions of the many people attending their meetings. The verdict is unanimous, that brother and sister Perkins are great workers, and fully competent to fulfill their part of the mission of bringing light to the darkened soul who are without hope of immortality."

Dr. J. C. Phillips is now at the Clinton camp-meeting and will take subscriptions for THE PROGRESSIVE THINKER, he being our authorized agent there.

Dr. J. C. Phillips writes that the prospects are very fine for the Clinton camp this year.

Mrs. M. E. Cadwallader is visiting the various camp meetings in the interest of the National Association.

J. H. Metcalf, clairvoyant and platform test medium, will hold forth at Clinton Camp. He is an excellent medium.

E. T. R. writes from Marshalltown, Iowa: "The Central Iowa Spiritualists' Association has been doing a good work the second week of its duration. The audiences are fair in the afternoons, and the evening meetings are unusually good. The annual election of officers took place on July 25. It was impossible for the entire membership to be present. Much interest in the election was observed and general satisfaction was expressed at the result. The following named persons were elected: President, Rev. Max Hoffman (Chicago); first vice-president, Rev. Mrs. Summers (Chicago); second vice-president, Rev. Wheeler, Denver, Col.; recording secretary, Miss Ellen Beeson, Albion, Ia.; corresponding secretary, Mrs. E. T. Reynolds, Marshalltown, Iowa; treasurer, H. M. Beeson, Albion, Iowa. The board of trustees elected are a strong faction and much work will be accomplished by them. Mrs. E. T. Reynolds, it is expected, will be ordained as a minister from this association at the close of the camp. Revs. Hoffman and Summers have been called out to adjoining towns during their sojourn here, and the seed that they have sown will bring forth an abundant harvest. The camp will close on the first of August. The last meeting will be on Wednesday, July 31."

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

G. A. B. of Washington, D. C., writes in reference to it:

"We are in your debt for an extremely interesting account of your public work. It is as readable as a romance. It is something more to me than this. Its inception or projection was a happy thought, and its execution has been followed very closely. I am glad that it has been published, for its perusal will do the reader good. At the same time, it will prove a lasting tribute to your lifelong consistency, and your conscious ability as an advocate of the higher aspects of the spiritual philosophy."

This splendid work is for sale at the office of THE PROGRESSIVE THINKER. Price \$2.00.

"Two In One" a combination of the "Question Settled" and "The Contrast" into one volume. By Moses Hull. Bannously bound in cloth with portrait of author. Price \$1.00. For sale at this office.

When the heart speaks, glory itself is an illusion.—Napoleon.

ALONG THE LINE,

From Onset, Massachusetts, to Maple Dell Camp.

TO THE EDITOR:—I had hoped to send a message from Onset, but never was mortal more busy than myself during the few days I was there. I met Mr. Hull in that beautiful city by the sea, on the morning of the 12th. I arrived during the conference hour, was immediately hurried to the audience, and had scarcely settled myself when I was called on for a short speech. I am so accustomed to such calls, I never claim that I am taken by surprise but I prefer to appear in a different toilet from that of a dusty traveler; but on this occasion I forgot the begrimed face, dusty clothes, etc., for as I stepped to the platform and was greeted so warmly, I thought of nothing but the dear old friends who were about me—their presence alone was enough to give me inspiration.

I would like to go into detail concerning the meeting at Onset, but it will undoubtedly be written up by some authorized reporter, and I would not unnecessarily flood your sanctum with matter, when I know how it accumulates during the camp season. Suffice it to say, the present meeting opened gloriously. We were there the second week; it was estimated we had an audience of about two thousand. I was informed, while on the ground, that every available room had been secured.

I never enjoyed a Sunday in camp more than the one we spent in the beautiful city by the sea. The day was perfect. The music by the band, and the singing by Messrs. Maxham and Sullivan, was an inspiration in itself.

After the music, I was invited to open the meeting with a poetical improvisation, in the way of an invocation. Mr. Hull followed with his magnificent discourse on "Angel Ministry."

In the afternoon, Edgar W. Emerson entertained the large audience with a short address and test seance. It goes without saying that Mr. Emerson is one of the most popular mediums on our platform; his reputation was well sustained in his work on that occasion.

I always leave Onset with regret. I like its surroundings, its people and its meetings. We expect a reunion with the friends another summer, as we are engaged to return and help in the good work.

At present writing, we are whirling westward as fast as steam can carry us. We are in company with Mr. Pitman, associate editor of the Banner of Light, who came with us from Onset, and has started on a tour to visit the Ohio, Indiana, Michigan and Iowa camps. Undoubtedly his beaming countenance will shine forth in your sanctum before this falls under the eyes of your readers.

I was pleased to notice a communication in a late number of your paper from the pen of Mr. Harris, editor of the Hardwick Gazette. He is a new convert to Spiritualism. He became much interested in Mr. Hull's discourses, delivered in Hardwick last March, and reported them favorably. For this he brought down the anathemas of a few bigots, but he continued in his investigations, the phenomena transpired in his own home, and he became thoroughly convinced. He kept nothing back in his paper that should be said; he founded the Gazette, built it up, through it became of inestimable help to the town, but his liberal views and plain, outspoken editorials made a hard fight for him.

Bro. Francis, the Spiritualists in large towns can scarcely realize the narrowness and bigotry of people who live in small, stereotyped places—people who seldom read anything but the Bible and county paper—consequently they do not know how much courage it takes to say "I am a Spiritualist."

I will drop my pencil until I reach Maple Dell.

We stopped in Cleveland long enough for me to dine with my dear sister, and to kiss the lips of my dear mother in greeting and parting, and came directly to Maple Dell.

Maple Dell is a poetical name, and this is a beautiful place. It is rightly named. As I write scores of hands are busy making ready for the opening exercise this afternoon, when the magnificent auditorium, with a seating capacity of 2,000, will be dedicated. It is early in the day, but people are rapidly arriving. A number are here from Lake Brady, and more are coming. An excursion arrives from Cleveland to-morrow. The Cleveland papers have a representative on the ground; there is prospect of a grand meeting. Maude Lord Drake arrived from Lake Brady this morning. If there is no one else to serve you better, I will be ye scribe, and send items of interest from the camp, and endeavor to increase the subscriptions to THE PROGRESSIVE THINKER.

Our next point is Chatsworth, Ill.; we shall have a few days at home afterward, then we go to Hannibal, Missouri.

MATTHE E. HULL.

PROF. LOCKWOOD.

He is Officiating at Various Camps.

TO THE EDITOR:—I am on my way to Chesterton, Ind., but obliged to wait here (Lima, Ohio) until 9:20 a. m., so drop you a line. I had a very pleasant time at Lake Brady, and the "Molecular Hypothesis" had the largest audiences of the week. Lake Brady is a very pleasant place, and can be made one of the camps of special attraction. A pleasant feature of their daily programme are the open-air concerts, given every evening, immediately after supper, upon a platform adjoining the verandah of the hotel, by Mr. Humphrey's orchestra. This part of the entertainment is very fine, and the selections consist of a high order. The table d'hôte is good, and the management of Mr. Baldwin and his excellent wife. Somehow, we felt ourselves in touch with the friends here, and consequently had a good time. The officers, from the president down, seem to have the future welfare of the association in view, and are constantly on the alert, to see that everything, so far as possible, shall contribute to the general success of the camp. Mrs. Glading and Miss Maggie Gaule are special attractions, and elicited the highest praise in their respective fields of work. The camp has many excellent mediums, but Brother Pettibone and wife are eliciting great praise in their materializing seances.

W. M. LOCKWOOD.

When the heart speaks, glory itself is an illusion.—Napoleon.

Maple Dell Camp.

TO THE EDITOR:—It is with a degree of wonder I write you this morning relative to our beloved sister, Mrs. Maude Lord Drake, one who is endowed by divine inspiration to deliver to poor, degraded mortals, and inspire them to a better and higher life—one who to-day has a reconciled membership in the Methodist Episcopal church, of full standing, and ordained to preach; one whom no honest man can point a finger at, except to laud her Christian character as an example for others to copy after, doing the work of the great Master. It is known to all that this pure, inspired medium has been arraigned before a "court of justice," to answer for the exercise of her God-given gifts.

This suit has been in the courts for many months. It has cost her already over \$15,000 to defend our cause, and it is still in the courts, now appealed to the higher courts. She has spent all her living to defend our church and our cause.

Now, if we had a board of honest men to receive the donations from all sources for a mediums' defense fund, and only pay the sums necessary to defray all expenses of every suit; to report all funds received to our papers semi-annually (or monthly), and to make annual statements in full through our papers of all the expenses for the cause; this board to give full security for the sum of \$10,000, and to receive all donations and bequests; this board to consist of five members, or one from each State, whose duty should be to keep an accurate statement of all receipts and disbursements from all sources from his own State, and to report the same to the papers monthly in figures; they to be volunteers who could give a proper bond for the faithful performance of duty, free of charge, except the actual outlay of paper, books and stamps, and if so decided, the traveling expenses, when actually necessary required. In this way our mediums could be fully protected, fraud would be banished from our cause, and the Angel-world would aid such a cause, and we would not have to pay a per capita tax, as the wealthy ones of the cause would come to the rescue, and such a fund would be established as would at all times protect those whom God has endowed with inspiration, or other phases of mediumistic gifts.

I cannot close without saying, we have at our Maple Dell Camp Brother Moses Hull and his good wife, also Sister Maude Lord Drake. Brother Hull surpassed even himself by a wonderful address, proving that the churches have borrowed all the spirituality they have from Spiritualism, as Spiritualism is as old as time.

Mrs. Maude Lord Drake gave to the skeptical world many of those beautiful so-called tests, which were fully recognized, and our camp has opened with better auspices than ever before, showing more interest in the cause, and loath to disperse from the grounds. Brother Pitman, of the Banner of Light, was here, and had a front and rear view taken of the auditorium, for the oldest Spiritualist paper on earth.

We all love THE PROGRESSIVE THINKER; you may be sure of that when I tell you I gave away fifty copies from our rostrum to-day, among an audience of a thousand anxious seekers after truth.

W. S. BALL, Treasurer.

Lookout Mountain Camp.

TO THE EDITOR:—Please be kind enough to give the Lookout Mountain campers a hearing in your valuable paper, to show that we are alive and willing to undergo the criticism of our orthodox brethren, which we are bound to receive in a State where religious liberty and freedom is not much known. Truth will prevail, and the time will come when here, also, man will wake up and wonder what he has done for himself to cultivate his own spirituality. And there could not be found, we think, a better spot than on this mountain, to send forth the truth which Spiritualism brings to us, that from its lofty heights it would fall down on the people with a might and weight that reaches like the thunder rolling over its hills.

Attractive in its own nature's glory, with the most remarkable natural wonders this camp possesses, giving forth the necessary strength for the building up of a strong physical body, it also gives inspiration to those who seek it on its highest peak, and will attract all who are under the management of its well-known, beloved president, Mr. Jerry Robinson, who is never tired building up the cause of Spiritualism—like a "Mecca," thousands of seekers after knowledge and truth.

Through the mediumship of Dr. Mary Gebauer, from Cincinnati, we have been favored with lectures full of soul-elevating sentiments, forcibly delivered at all times, showing at once to the listener that there must be a power around her to enable the delicate lady to handle themes with such a force and flow of language, and follow immediately with the phenomena, proving with facts what she before asserted, to many in the audience giving full names and descriptions of their spirit friends and also of those still in the mortal. She could not stand the task if not assisted by the unseen forces to go before audiences, which are composed mostly of curiosity-seekers and those still bound in the churches, who would like to question at once her right to point out their mistakes and iron-hand of ruling the church still holds over the head of their fellowmen.

Spiritualism has not the rapid growth here that is found at some places in the East or West; but it is bound to make its headway, and here is the camping ground, where it has shelter, and where it can be brought out into daylight, being protected by some very true souls, whose constant aim is to lift these grounds and the cause up to their former standpoint of years ago; and under the management of that noble pioneer, President Robinson, Lookout Mountain Camp will be a success again, if it lies in his power to make it one, and Spiritualism and its phenomena will be wanted by thousands on the top of the mountain just as much as it is now for health and pleasure. Guests and visitors are arriving daily, and we expect to have good audiences for the coming week, with a variety of talent on the grounds.

A LOOKOUT MOUNTAIN CAMPER.

Dear weeps but once; cheap always weeps.—Hindoo.

Sin is a basilisk whose eye are full of venom.—Quarles.

Soft is the music that would charm forever.—Wordsworth.

Most powerful is he who has himself in his power.—Seneca.

Riverside Park at Grand Lodge (Mich.).

TO THE EDITOR:—The opening Sunday at Riverside Park at Grand Lodge, Mich., was one long to be remembered by the thousands of people in attendance. The day was ushered in by a copious shower of two hours' duration, after which the weather became clear and serene, leaving the highways in splendid condition, while all Mother Nature seemed to have robed herself in fresh garments of especial design and gorgeous hue for the occasion. Excursion trains from three directions swelled the multitude already assembled by hundreds to see the new Park and its gigantic attraction, the mammoth auditorium, and to see and hear Michigan's favorite speaker and test medium, Mrs. Anna L. Robinson, whom to see, hear and become acquainted with is to love and revere.

The forenoon exercises were somewhat retarded by telegrams from the incoming excursion trains desiring delay in their arrival; after which the exercises were opened according to programme, by a few words of greeting by our very worthy president, W. W. Howe, of Grand Rapids, Mich., who gave in brief a very appreciative address to the board of managers, for their untiring energies in procuring so gigantic and noble a work within the short space of six months' time, and the very remarkable harmony and confidence existing within the society and its board of managers, which is the true key of success to all undertakings; in fact, the sure key to heaven.

Mrs. A. E. Sheets, our no less worthy vice-president, presented the vast, eager audience with the address of welcome with that force of eloquence which is so characteristic of her lectures before the public, and which was very highly appreciated, as was manifest by the frequent plaudits from the multitude. The afternoon exercises were conducted by Anna L. Robinson, who did the dedicatory act at her best, closing the services by many very remarkable tests from the spirit side of life; one from Gen. Devlin, a former resident of Jackson, Mich., to a friend in the audience, who happened to be present. But, fear of occupying too much space, will not give details, only to say, the test was very convincing.

Our camp starts off for the first week with forty tents well filled and orders coming every day for more. We have two medium attractions for this week in the persons of Mrs. Augusta Porris, of Bay City, Mich., and L. P. Mitchell, of Mason, Mich. Mrs. Porris is doing wonderful work in reading sealed letters and pellets, and is remarkably accurate in every detail of description. Mr. Mitchell is simply outdoing his former record in materializations, is giving the very best satisfaction here, because of splendid conditions. And now, Mr. Editor, I wish particularly to state this fact in behalf of Mr. Mitchell as well as all other mediums. If people will not give him good conditions, they will inevitably receive poor results. I have found in every instance where the cry of cheat and fraud has gone forth, he has had to labor under extremely bad conditions. Mr. Mitchell is as true as steel.

Wednesday evening, 24th, was the crowning light fantastic hop on the week's programme. One hundred couples for the first dance were very encouraging, and such a very enjoyable time is seldom, if ever, equaled; not a jar to mar the entertainment. Our music is simply immense, both vocal and instrumental. Our camp is one grand record of melody and harmony. Some of our visitors were so favorably impressed they purchased season tickets four years in advance. J. P. RUSSELL, Sec'y.

HISTORY OF THE INQUISITION

Just the book for those seeking information concerning the most damnable institution in history—the Roman Catholic Inquisition. Every American citizen should become acquainted with the facts so succinctly stated in this valuable record. It shows the methods used by the Roman Church to exterminate those who reject its beliefs and claims. For sale at this office. Price 25 cents.

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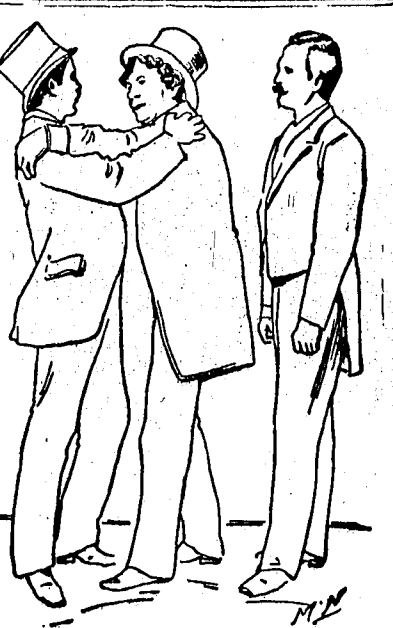
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GEMS OF FREETHOUGHT.

QUESTIONS AND ANSWERS.

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

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

Is Spiritualism True?

TO THE EDITOR:—You profess to love and seek the truth. So do I. It would ill-become me in my 82d year to love and teach known error. For years, Spiritualism has interested me much and had careful study, but I am thus far compelled to reject it, for the following reasons:

1. Its teachings have been contradictory, answering "yes" and "no" to every important question. It once taught, through many credited mediums, that the vilest criminals were conducted through the seven spheres in not over 1,000 years, and entered heaven's golden gates never more to visit this polluted earth. That noble saints required but a short period of promotion and were more promptly admitted. Yet we have late reports of such noble men as Socrates, Plato, Cicero, Isaiah, Moses, etc., etc., who have been dead for centuries. Socrates' message was written in Greek. Some mediums of France and America now teach that purified souls do not enter heaven but are utilized again to animate new infants.

By some, Jesus Christ is called a pure myth, by others a wonderful human medium, also Apollonius of Tyana and a certain "Issa" of India. Why does not one of those noble philosophers, who died before Jesus was born, tell us the truth? They profess to communicate other less important intelligence.

2. The steamer *Geopline* is again overdue. Why do not the noble spirits of such men as Wesley, Beecher, Brooks, etc., at once relieve our anxiety or report the facts? Why were millions in Europe and America left in sad anxiety when it was long overdue in the late stormy season? Why have not spirits organized to convey us intelligence of shipwrecks, starving seamen on desolate shores, and a thousand other things of deepest interest and importance to multitudes in the flesh? Why have not spirits organized their vast hosts so as to meet every new, stranger guest, tell him where he is and what to do? Why do our philanthropic Washburnes hold séances, meet seances of spirits and missionaries, instruct the benighted and neglected ones? Why do not the spirits of Columbus and many other explorers, who in the flesh were devoted to discovery and enlightening men as to new regions of the earth, at once tell us all about the north and south poles, how to reach them best, and also of other unexplored regions of the earth? We long to be instructed. There are hosts of sunken and buried treasures. Some spirits ought to know their location and true heirs. Why not kindly inform them? Why do deceased husbands and wives send messages through strangers while knowing the achings and almost breaking hearts hunger for a few words of love? Why do children come and communicate via strange mediums while the mothers' hearts are more attentive, longing, open than any others on earth? Billions die every century, once deeply interested in mundane affairs. If they can communicate with us, or even some of us, why do they not aid us infinitely more than they do? So far as we in the flesh can judge, "they don't earn their salt."

3. Hudson Tuttle and others explain the worthlessness of most professed communications from earth's dead saints and philosophers by saying that ambitious, evil spirits, anxious to have an earthly audience, speak and write under fictitious names. Does not this concession utterly invalidate the whole thing? Does it not account also for all the contradictions? Can a man of common sense base his hope of heaven thus?

4. Why did Paul write, "Now the spirit saith expressly that in later days some shall fall away from the faith, giving heed to seducing spirits and doctrines of devils?" And why did Jesus himself declare that "false prophets should arise and show great signs and wonders, so as to lead astray, if possible, the very elect?"

The above include a few of the reasons why, thus far, I have been wholly unable to accept Spiritualism. Yours with best wishes,

DANIEL H. CHASE.

A. This correspondent, by putting the new wine of Spiritualism in the old bottles of previous beliefs, becomes perplexed and like many another honest seeker is ready to reject what he fails to understand. The trouble arises from a misunderstanding of the nature and ability of spirits. We must repeat that the Spirit-world is a reflection of the body and the spirit after leaving the body remains the same. Hence, the average communications cannot be far superior to the average intelligence which receives them. If Spiritualism is disproved by the contradictions in its communications, then by the same evidence we might disprove the existence of mankind, for the books written are in antagonism, and the truth has been gained by constant repudiation and contradiction.

The most contradictory or imbecile message proves that there is no spirit existence, and taking that as a starting point we may consistently proceed to build.

When the spirits spoke of seven spheres and circles, it was an attempt to convey something of an idea of the Spirit-life. It is not true that any such arbitrary division or classification exists, or that any arbitrary length of time is taken to reach any fixed point of advancement.

The spirits come near as helpers, not to pour out the floods of knowledge so that we would not require to search and think any more. We are in this life for its lessons, and the formation of character. It would not be well for us, now that we have just escaped theological leading-strings, to be led by spirits. The great problems of history, and of nature, we are, with hints and promptings, to work out ourselves.

We are to take the great mass of spiritual communications as we do the crowded daily papers, and receive or reject as our judgment declares. It is possible for the spirits to form a detective corps and bring intelligence of lost

vessels, and all other disasters; but if we pause to think, we find that they have their employment which is strictly spiritual, and what they do for us is by self-sacrifice.

Mediumship is the result of certain conditions, and the child, however desirous of communicating directly to its mother, may find her, because of her grief, unapproachable. If it communicates at all, it must seek some other medium.

The idea that spirits, "so far as we in the flesh can judge, do not earn their salt," is certainly original, and probably the spirits might, with equal force, say the same of mankind. As inhabiting another sphere of existence, with its own and higher aims and purposes, we do not see why they should be expected to return to earth and become the guardians, teachers and general roustabouts to assist mankind? Why, if they do not come and be the unwearied slaves, even of messenger boys, and detectives, their very existence is to be denied. It is marvelous that early education and religious prejudices can lead a mind, otherwise clear, to take such a distorted view.

Yet this correspondent would jump at the conclusion that "the concession utterly invalidates the whole thing." I did not make it as a "concession," but as a statement of facts. We do not place our "hope of heaven" on the report of the communications. Taken altogether they prove man's existence beyond the grave, and their confessions, by showing even to the most skeptical, that their weight in evidence. To each and every communication we should give consideration according to its value, and not from its purported source. Ignorant, contradictory or absurd messages have a value, and even falsehoods may identify their source. We are not seeking heaven, or a patent method to gain admission through its gates; we are seeking demonstration of a future life. The form and nature of that life may exceed our perfect understanding; but it is the province of our higher study.

What Paul wrote, Jesus meant, by the texts quoted, applied to this year 1895, do not pretend to know. Jesus, Paul and the Apostles taught that the world was certainly coming to an end in their generation. "Those then living in their generation," nor could they put off that catastrophe which has ever since, through all the long, dark centuries, been the stock in trade by which the priests have frightened the benighted people. The false prophets and deceiving spirits were to come then, and of this nineteenth century, Jesus, Paul and the Apostles knew not in their prophecies. If it was fulfilled, it was fulfilled then, and if it was not, to extend time nearly 2,000 years is unwarranted by the texts, or, if it is claimed that Jesus and his disciples were mistaken as to time, then what assurance have we that they were not mistaken in everything else?

J. H. C., Ph. D., Hagarville, Q. What are the teachings of Spiritualism in regard to the condition of suicides? do they receive eternal punishment? Is there repentance and can they thereafter become happy?

A. This question has recently been answered at length, except that portion relating to punishment. There is no eternal punishment, for such would be a punishment, except as an expression of the most vindictive wrath of the being who imposed it. The suicide who leaves earth-life to escape duties and responsibilities, will suffer from regret, but if not thus responsible he can only suffer from the effect of the violence of the transition, and that would be no more less than if inflicted by another, as in murder.

To make this matter plain, a man with wife and children depending on him for support would be a coward to take his own life, and thus throw his burdens on them. A man assuming great public responsibilities, finding himself repugnant to his trust, would be a patriot to endeavor to escape through the gates of death. It is better to bear here than regret hereafter.

On the other hand, an individual may be so circumstanced, having no ties to earth, with all centered upward, that death coming in any form would be only a glad good-bye to earth.

AN IMPORTANT QUESTION.

Was the Earth Made for Man?

The anthropocentric view does not appear acceptable to one who contemplates things without foregone conclusions. When he learns that millions upon millions of years passed during which the earth was populated only by inferior brutes, and that even now three-fifths of its surface is occupied by an ocean basin carpeted with low creatures, which live in darkness, utterly useless to man, and only lately known to him; and when he learns that of the remaining two-fifths, vast Arctic and Antarctic regions, and vast desert areas, are practically uninhabitable, while immense portions of the remainder, fever-breeding and swarming with insect pests, are unfit for comfortable existence; he does not recognize much adjustment to the wants of mankind. When he discovers that the human body is the habitat of thirty different species of parasites, which inflict in many cases great tortures; or still worse, when he thinks of the numerous kinds of microbes, some producing ever-present diseases and consequent mortality, and others producing frightful epidemics, like the plague and the black death, carrying off hundreds of thousands or millions, he sees little ground for assuming that the order of nature is devised to suit our needs and satisfactions.

The truth which the facts force upon him is not that the surrounding world has been arranged to fit the physical nature of man, but that, conversely, the physical nature of man has been molded to fit the surrounding world, and that, by implication, the theory of things, justified by the evidence, may not be one which satisfies men's moral needs, and yields them emotional satisfactions, but, conversely, is most likely one to which they have to mold their mental wants as well as they can.—From Mr. Balfour's *Dialectics*, by Herbert Spencer, in the *Popular Science Monthly* for July.

The United Baptists have 183 societies and a membership of 9,361. The Orthodox Friends, or Quakers, have a membership of 80,655. The Hicksites Quakers claim a membership of 21,992 in 201 societies. The Congregational Methodists (colored) number 319 communities.

THEORY VS. FACTS.

The Great Telescopes of the Future.

TO THE EDITOR:—In a recent issue of the *San Francisco Examiner* I read an article from Prof. E. E. Barnard, in which he makes a number of statements regarding the manufacture, mounting and use of larger telescopes. First he asks, "Will it be possible to make much larger lenses?" Second, "Can the mechanical difficulties encountered in mounting these great telescopes of the future, be overcome?"

He then cites the fact (generally known) that large telescopes do not uniformly give as good definitions as small ones, and then states his reasons for this peculiar condition. He says: "The atmosphere itself is the greatest foe to the future great telescope, just as it is already to those of to-day."

"The real trouble oftenest occurs when the air is very clear (the clear, crisp, wintry night, when the stars are bright and sparkling, is the worst possible time for a telescope, for on such a night the images are a mass of boiling and outwelling light."

"Sometimes it is fairly quiet, but in general it is very unsteady. The result of this disturbed condition of the air is, to more or less totally destroy the image of a celestial body when looked at in a great telescope."

"There are nights when the air is almost perfectly quiet; if under this condition we look at a star through a powerful telescope, it glows with a steady and powerful radiance. On such a night anything that is at all within the reach of that telescope can be seen with it, the finest and most delicate details upon the surface of the planet, the faintest star or satellite, all come out with distinctness that permits the most delicate and accurate observations to be made. If this condition always existed, the work of an observer would be exceedingly pleasant and profitable, but such seldom occurs, and its occurrence is rarer the bigger the telescope, and when it does occur it does not last for any great length of time; a couple of hours of such perfect seeing and then the air becomes disturbed and the image more or less tremulous and blurred. The delicate details are lost and the faint satellite is blotted from view. If the observer has the run of several different-sized telescopes, he will appreciate the peculiarity of the atmosphere."

"There will be nights when he can successfully use a 6-inch glass that will not permit a satisfactory use of a 12-inch, and which would wholly forbid the use of a 36-inch."

Prof. Barnard then goes on with his line of reasoning, to prove that if a 40-inch telescope was made the time when it could be successfully used would be less than a 36-inch. Therefore if a 50, 60 or a 100-inch glass was possible, the times when either could be used would be shorter as the size increased, until there would be no opportunity to use the largest glass.

Finally, in closing his article, Prof. Barnard remembers that a Chicago man has invented and perfected a sectional lens telescope, and while he has never seen or examined it, he proceeds to intimate his opinion of it in the following words: "As for the telescope proposed by a Chicago man, a large lens made up of many smaller ones, like the eye of a fly, it is safe to say that no great telescope will ever be built on this plan, and if it should be (and we don't know what people may do nowadays), it would be absolutely to say that it would never be successfully used."

The questions raised in the above extracts are worthy of careful and serious thought, and, especially so among the scientific minds of the age, for it is a well-known fact that in all departments of scientific research men constantly meet with obstacles that bar their way to further progress; then the fertile brains at once outline a theory as to the character of the obstacle, the reasons for its existence, and the probability of its being removed or not. If this theory is put forth by one who is high in authority, it soon becomes the common opinion of the multitude. The wheels of progress are effectively blocked until some genius arises, who, by new methods, appliances or apparatus, proves to the world that further progress is possible, by opening new avenues to greater discoveries. Then comes the battle to uproot the errors that have been accepted as facts. It took a long time to convince the world that the earth and planets moved around the sun, and still there are some who say, "De sun do move."

"Before touching the subject of the 'tremulous conditions of the atmosphere,' which is cited as a serious obstacle to the use of large telescopes, I will attempt to answer Prof. Barnard's two first questions."

I hold that much larger and more powerful telescopes will be made, but the method of construction will be changed. The single lens telescope has nearly reached its limit, which is practically admitted in Prof. Barnard's argument.

To the question of mechanical difficulties in mounting and handling monster telescopes, I would say that any one at the World's Fair, who saw the great Ferris Wheel weighing thousands of tons, mounted upon a single axle, and moving with absolute precision and regularity, could not doubt that our great engineers are quite equal to the task of mounting and equipping any telescope that is possible to make.

"The tremulous condition of the atmosphere," which of late is referred to so much by many of our leading astronomers, is a serious one, if true, as it would render larger telescopes almost useless. This would mean no further progress in the great science of astronomy. My purpose in this article is to show, first, that this condition of the atmosphere does not exist. Second, to show that it is wholly a defect in the construction of the present large telescopes. Third, that much larger telescopes will be made in the near future, and fourth, the method of construction that will be adopted.

I fully realize the magnitude of this undertaking, for it is not only revolutionary, but it is in the face of theories that have become facts to the world. And if I am right, then a new base of action and judgment must be established to enable us to make further progress.

To make this matter clear as possible for those not familiar with telescopes, I enter into a few details regarding this instrument. The glass at the end of the tube that is away from you, when mak-

ing an observation, is called the objective lens. This lens is made of two pieces of glass, one called crown, the other flint; one is hard and dense, the other softer and not so dense. These two glasses are supposed to be of the same size, and are mounted close together, one behind the other. (See fig. 1.) The glasses are ground



FIGURE 1.

and corrected with great care; the temperature of the room in which the work is done must be kept at a certain point, generally somewhere between 60 and 70 degrees Fahrenheit.

Now suppose we have two glasses, one 6, the other 36 inches, both ground and corrected at, say 70 degrees, and both producing a perfect image in that temperature. These instruments shall then be used in the same observatory, in a locality where there is a variation of 50 to 70 degrees of temperature.

It being a well-known law of physics that heat will expand and cold contract, now we will try our two instruments at a temperature of, say 20 degrees above zero, or 50 degrees below the normal of 70. In which the glass was made.

With this method of making observations, an adjustment of the temperature of the two pieces of glass in each objective takes place. In the softer piece of each objective the adjustment is quicker and greater than in the harder, and by this uneven molecular action in each piece is that quivering appearance produced that Prof. Barnard calls "the tremulous condition of the atmosphere," and which, as a matter of fact, does not exist outside of the telescope itself. It is a phenomenon resulting from the present faulty construction of all large telescopes. This I will attempt to show.

The tremulous condition will be readily noticed in the large glass, but will not be perceptible in the small one. When the temperature of both glasses have reached that of the weather, what must be the condition of the two pieces of glass in each objective?

It is this, the softer piece, contracting quicker and more, becomes smaller than the harder piece; the image produced ceases to quiver now, but is distorted and blurred in the large glass, but not enough to be detected in the small one. To make this clear, why the quivering and distortion is detected in the large glass and not in the small one, we take two bars of iron, one a foot long, the other fifty feet long; lower their temperature fifty degrees; you can readily discover the shortening of the longer, but cannot detect it in the short piece. Whatever the contraction of the short piece might be, it would be fifty times greater in the long piece. The same rule of ratio applies to our glasses. The distorted and blurred image in our large glass is produced because one glass having contracted more than the other, all lines of focus are out of adjustment, and are only perfect in a temperature at which it was made perfect. (See fig. 2.)

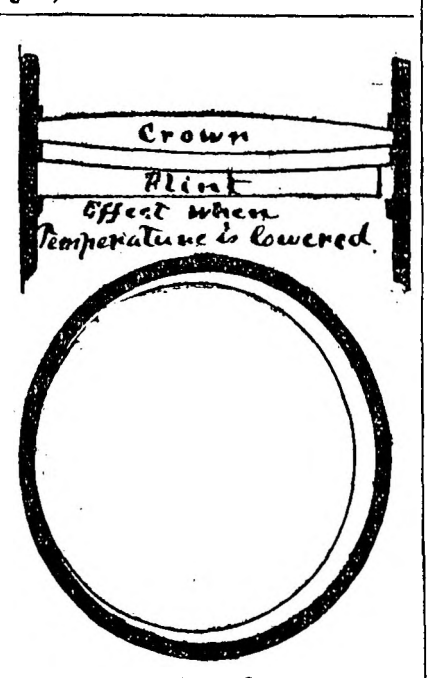


FIGURE 2.

I will venture to assert that if Prof. Barnard, or any astronomer, will try their large and small glasses in the temperature corresponding to that in which the glasses were ground and corrected, they will find in every instance that the larger glass will always give the most satisfactory image, while a radical change of temperature will be noticed in the larger glass first, blurring and distorting the image, while in the small glass the change is so trifling that it can hardly be noticed. What more plainly demonstrates the truth of this conclusion than Prof. Barnard's own statement, viz.: "The real trouble oftenest occurs when the air is very clear. The clear, crisp, wintry night, when the stars are bright and sparkling, is the worst possible time for a telescope."

And why? Simply because there is a radical change in the temperature on "clear, crisp, wintry nights" from that in which the glass was finished. Prof. Barnard says further: "There are nights when the air is almost perfectly quiet." He then sees the stars plainly; the reason for this is not because the air is more quiet, but because the temperature was near the normal, or that at which the glass was made perfect.

possible for any portion of it to be very more manifest in a large telescope than in a small one, when both instruments are focused upon some distant star. In such a case the air would certainly be out of focus. Again, make an observation with both our 6- and 36-inch lenses, in a temperature of 20 degrees above zero, what is the result? Our 6-inch instrument gives a clear-cut, well-defined image, while the large glass is blurred, quivering and distorted. In this case, both having the same magnifying power, again demonstrates that the trouble is in the instrument, and not in the atmosphere. It is quite evident from what Prof. Barnard says, that for general all round, every-day use, a 6-inch telescope of the present construction would be the most useful instrument, and I agree with him, because the glass being small, there can be no serious displacement by extremes of heat and cold. The way, and the only way, to have large telescopes is to remedy this appearance of atmospheric disturbance that is manifest in all large glasses. How can it be done? In the first place, if there are more times when a 12-inch lens gives better results than a 36-inch, and still more when a 6-inch gives better results, everything being considered there must be more perfection in a 12-inch than a 36-inch, and still more in a 6-inch than in a 12-inch, and on down to the little drop of perfection in a microscope.

To get greater and still greater magnifying power, we must have more light; to get more light, we must increase our area of glass to admit it; to increase the area, suppose we take 25, 50, 100 or 500 four-inch lenses (these being still more homogeneous and perfect than a 4-inch), cement them in a sash or frame, having the same co-efficient of expansion and contraction as the glass, when firmly set, the whole can be taken and ground the same as a single piece of glass, thus bringing the rays of light from every piece of glass, to the one focal point. Such a glass would give a great volume of light; the glass being so much more perfect than a large single lens, greater magnifying power could be used for the same area, than would be possible in a single lens of the same size. With this method we might have greater area of glass than any single lens in the world; still there would be no more atmospheric disturbance than you would find in any four-inch lens, its frame or sash of both the crown and flint glass expanding and contracting exactly the same. No lines of focus would be out of adjustment, any more than in the single 4-inch telescope. (See fig. 3.)

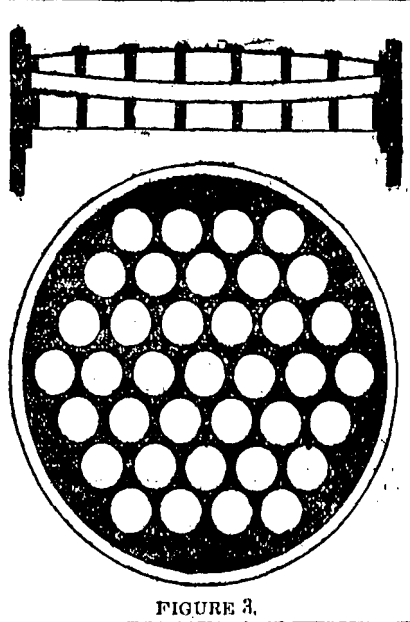


FIGURE 3.

An objective made in this manner, with a thousand small lenses, would be just as perfect in focus, clear in definition of image, as either one of the thousand lenses could produce if it was singly used and apart from the others. This may be those who think that a perfect image could not be produced with the light coming through a large number of lenses; but it is a fact nevertheless. This is the principle on which the "Chicago man," who is none other than Louis Gathmann, has built a 7-inch objective made up of 13 small lenses.

I have visited Mr. Gathmann's observatory at least fifty times since last June. I have made a large number of observations with his sectional lens telescope, in all temperatures ranging from 15 to 80 degrees above zero; and I must say, that on all occasions, and in different degrees of temperature, when the air was warm and moist, and when it was cold, sharp and crisp, it has proved itself to be the most perfect, satisfactory and remarkable telescope that I have ever had the pleasure of making observations with.

Some months ago, on a clear, crisp and frosty night I visited the Northwestern University at Evanston. With their 18-inch glass I made some observations of Jupiter, but the image was distorted, and no definition could be had. Returning to Mr. Gathmann's observatory, about one hour later, and making an observation of Jupiter with his instrument, perfect definition was had, no signs of any distortion of image was noticed, while the shadow of an eclipse by one of his satellites was plainly visible as it passed over his disc. I have read nearly all the articles, pro and con, in which many of our noted astronomers have expressed their opinions as to the practicability of the Gathmann principle of constructing a sectional lens, and I believe that in every case those that have never seen it know all about it, and with that knowledge, make haste to inform the public that "it is the idea of a crank." If such a telescope was built it would be useless. "I wouldn't look through it if I had a chance, for it is impossible to build a telescope that way," and all this in face of the fact that Mr. Gathmann has built such a telescope, and it has been in successful operation for nearly a year. It has been visited by many noted and scientific people, not one of whom would endorse the statements of his critics as noted above.

Every opportunity has been given to these gentlemen of the stars (who say it cannot be done) to examine Mr. Gathmann's invention; they would certainly be better qualified to pass judgment upon it than and their conclusions would have more force. I would be pleased to have any of the gentlemen give some clear, lucid and scientific reasons why such a telescope as Mr. Gathmann proposes is not possible, practicable and superior to a single lens, in every particular. Simple assertions, without any reason, to say the least, are not fair. Give Mr. Gathmann a chance to defend himself. I most earnestly hope that this subject will be taken up by the best and most scientific minds of the age, believing, as I do, that a devel-

opment of Mr. Gathmann's system of construction has possibilities never even dreamed of by our most noted astronomers. J. ALMON AUSTIN.

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IMPORTANT QUESTION.

What Can We Do to Make Spiritualism More Effective.

SPIRITUALISM DEFINED—ITS FUNDAMENTAL PRINCIPLES—ORGANIZATION UPON FIRST PRINCIPLES—HOW TO GAIN DUE RECOGNITION.

Spiritualism has been defined as the science of human life here and hereafter. Science is a systematic and orderly arrangement of knowledge. The fundamental principles of a science constitute no creed. Not resting upon beliefs, Spiritualism can have no creed. The word "creed" from *credo*, I believe—can therefore have no place in a scientific system. This term must become obsolete, and with it all its theological implications.

But it is obvious that a science must rest upon principles formulated into a coherent whole. Spiritualism must constitute a logical system comprising the laws of spiritual development. Such a system would be the nucleus around which all spiritual facts could be grouped; a platform upon which all Spiritualists could stand; the banner around which all could rally.

The scientific principles of Spiritualism would, of course, consist of the essential truths hitherto disclosed and adopted by all schools of thought within the pale of Spiritualism. Disputed doctrines could find no place in the system. Only universally acknowledged truths, proved by the consensus of all mediums, can be formulated into a science. The deeper questions, such as the origin of the individual spirit, the problem of successive embodiments, etc., being matters of controversy and conflicting opinion, must be excluded. What are truths among all classes of Spiritualists concerning death and the after-life and the relation of earthly existence to the Spiritual state, are the only proper elements of the science. The reader at once perceives the drift of these opening remarks, namely: The expediency and necessity of a grand organization based upon scientific principles. No one need fear that we adopt a fixed creed, for science has no fixed creeds. Let the word creed, with its correlated dogmas, be relegated into the lumber-room of exploded superstitions.

Now, let us go a step farther. I have said that all Spiritualists could unite and form a grand organization upon the basis of the First Principles of Spiritual Science. But obviously, if Spiritual Science has for its subject-matter the laws of human life, and spiritual development, all men can unite upon this basis, just as all chemists are united in their recognition of the elementary principles of chemistry, or as all who recognize the specific laws of any other science naturally are united in their joint adherence.

FRATERNIZATION OF MANKIND.

We have here nothing less than the grand fraternization of mankind—a universal recognition of and unanimity about the divine laws of human growth and development; a unity of knowledge and sentiment concerning the destiny of man and his ethical duties. Modern Spiritualism, therefore, is the only system destined to inaugurate the Brotherhood of Man; the only system which in its synthetic scope comprises all that is true in Christianity, in Buddhism and in every other religion; the only system that brings the true interpretation of all sacred books, and exposes all errors in the current theology.

Let us look for a moment at the abortive attempts to unite men upon any other religious basis. Confessedly, the most liberal and unassuming of all religious worship is that of the Unitarian. There is a tendency in our age to form associations comprising different religious sects, associations for practical ends in philanthropic work; but that all could agree as to the fundamental verities of religion does not enter the mind of the most sanguine religious teacher. The late Rev. Henry Ward Beecher emphatically declared unanimity of belief an impossibility. Dr. Martineau, the eminent Unitarian scholar, is reported to have said substantially the same thing: "Our societies are dedicated, not to theological opinions, but to religious worship." The Rev. Minot J. Savage, in speaking of religious disputes, says it is absurd for people to fight about things of which "they know absolutely more than they know as to what is happening on the back of the moon."

Though aiming nobly at co-operation in altruistic endeavors, each necessarily maintains his own distinctive faith as a religious teacher, as is manifest in the philanthropic movement of the "American Congress of Liberal Religious Societies." The issue before the recent convention at Chicago, of these liberal clergymen, was just this very problem: Under what platform can we unite in theory or principle? Or in the very words used at the convention: "How far can the liberal denominations be federated?" This problem seemed to stagger the convention, and of course, remained unsolved. Must not all attempts at human fraternity ultimately confront this problem?

A moment's thought will prove this. Human life and evolution are governed by definite laws. These laws must be known before they can be obeyed. The only way in which they are revealed in the Bible, but as there are over two hundred different interpretations of the Bible, it is impossible to call this Babel of confusion Laws.

THE SOURCE OF POWER.

Yet, without a knowledge of these laws men must grope in blindness—must stumble and fall in fulfilling life's mission. As the knowledge of the laws of nature are the source of man's power and dominion in the material world, so the knowledge of, and obedience to, the laws of human nature are the source of man's moral power and social welfare. There is no blinking of this. You cannot have the scientific application without the theory, as cause precedes effect. No ideal social conduct is possible without knowledge of, and conformity to, the moral and spiritual laws of human life. To be in possession of such knowledge is to be in possession of tremendous power. Modern Spiritualism should wield such power; but hitherto it has failed to do so. Before it can persuade the world that it has the power to unite all men in a grand fraternity, it must itself be a model of organized power. Scattered force can accomplish little; concentrated force is mighty.

The preliminary step toward the aim

of making Spiritualism more effective, I hold to be organization—unity. All Spiritualists, individually or collectively, being united in one great brotherhood, the next question is, how to gain the respect of the world, the recognition of the sublime principles of spiritual science, what methods to use, what proper usages to abandon, in the endeavor to raise Spiritualism to the rank it is destined to occupy as the regenerative agency of the moral cosmos?

HOW TO GAIN REPECT.

The problem, then, is how to promulgate these truths effectively, so as to gain a respectful hearing, and causing Spiritualism to be regarded, at least, as a legitimate and proper religious denomination among the world's religious sects; how to proceed in the task of acquiring for Spiritualism a dignified position and rank, that it may command the respect of all classes, and be free from anything which is likely to cast reproach on it.

This end is accomplished by all able exponents, teachers of the Spiritual science, proficient lecturers. These men or women must have the requisite qualifications for their work, else by incapacity or want of skill and tact they do more harm than good to the cause. They should be at least as able and well educated as preachers in the churches are. Besides being thoroughly versed in their own distinctive science, they should have a general knowledge of modern thought, scientific and philosophical; they should possess sufficient knowledge in Biblical lore, and understand the doctrines of the various orthodox creeds. They should utter the great truths entrusted to them as Jesus uttered the words of the sermon on the mount in a tone of "sweet reasonableness," without giving needless offense to outsiders. They should seek a common ground on which both orthodox believers and Spiritualists can stand. It is enough to calmly and positively state the truth, for error will soon feel truth's invincible force and sink away. You cannot drive error away by rude attacks and scorn. Having delivered your divine message of wisdom and love, you have done your duty. You have combated error already by uttering truth, and need not indulge in undignified vituperation. Scolding is not teaching. You cannot convert people if you begin by throwing stones at their own cherished beliefs. In this way you incur their dislike, if not hatred, and odium is thrown upon the cause. What you want is to win them over by persuasion, and you must begin by expressions of sympathy and respect for the good that is in the old system.

If you, however, cannot see any good in the sayings of Jesus, in the parables and sermon on the Mount, or in some of the epistles, you have surely mistaken your vocation. You thereby attest your lack of spiritual insight, your lack of qualification. Spiritualism has no higher ethics than Paul's 13th chapter of First Corinthians, and the beatitudes of the Sermon on the Mount are as irresistibly fascinating and divine in the mouth of Spiritualist lecturers as they were in the mouth of the incomparable teacher who first uttered them. Christians, in hearing Spiritualist lecturers denounce Christianity indiscriminately, cannot but regard them as either emissaries of the devil or woefully ignorant of spiritual science.

In the case of trance speakers, their utterances on all occasions should manifest the necessary ability. True, they, the controlling intelligences, are liable to err. Inspiration is not infallibility. These intelligences are human and finite. But there is one crucial test, one infallible rule for spirit teachers as well as teachers in the flesh: They must understand their subjects thoroughly, and must have the requisite ability to teach and to persuade. When a controlling spirit makes the medium say, as I have heard recently in a Spiritualist Sunday service, that the churches teach "damnable doctrines" that nothing good is to be found in Christian churches—when this is said without a word of qualification, such sweeping assertions at once betray the spirit's ignorance and crudeness; making him utterly unfit to teach. Such assertions repel people and make Spiritualism odious. This "service" which was held in a rented hall in one of our large cities was followed by Spiritualists. Indeed, the tests were the main feature and attraction of the occasion. To me it seemed inappropriate and inexpedient to combine tests and the act of worship and meditation, and thought at the time of the many persons present that came from curiosity to see and hear what Spiritual doctrines are like—for the hall was well filled—that would go away with their feelings not unmixed with contempt. What is proper on the rostrum of a Spiritualist camp-ground, becomes improper in a "service" in which a Spiritualist "pastor" gives tests from the pulpit. I fear many, even veteran Spiritualists, are apt to devote more time to, and spend more money for, physical manifestations than for instruction in the philosophy and ethics of Spiritualism. If we wish to gain respect and recognition due to our cause, we must preserve the dignity of our methods, and set apart one time for phenomena and another time for worship and instruction. To combine the two and call it a religious service makes the thing profane in the eyes of outsiders whom we wish to convert.

Chicago, Ill. REV. S. WEIL.

(TO BE CONCLUDED.)

A WARNING.

Oh list to the cry as it rolls through the land,

'Tis from the oppressed, seeking liberty's hand.

Like moans of the nightwind, that rudely awake

From our slumbering dreamland, it warns us to break,

Quick, the chain that injustice is guarding.

To crush all our rights, true science re-tarding.

Then rise! shoulder arms! march on—

ward to battle!

Let cannons be fired and musketry rattle!

To-day let us grasp in our enemy's sight,

The garment of freedom, our only birth-right.

Z. H. BATDORF.

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and has not done for woman. It is full

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THE NATIONAL ASSOCIATION.

Communication From President Barrett.

TO THE EDITOR:—The coming National Convention of the N. S. A. in Washington, will be one of the most important bodies that has ever convened in the history of modern Spiritualism. A number of important amendments to the constitution have been presented and must be acted upon by that body.

These amendments, if adopted, materially affect the working machinery of the Association; they are vital to the welfare of Spiritualism and should be given more than a passing notice by every society connected with the N. S. A., as well as by every friend of this great institution in every section of the Union. State Associations are to be fostered and encouraged everywhere. The arrest of our mediums in various States, shows the necessity of having an entrenched association on the ground to take up such cases first-hand, through which change the working machinery of the Association; they are vital to the welfare of Spiritualism and should be given more than a passing notice by every society connected with the N. S. A., as well as by every friend of this great institution in every section of the Union. State Associations are to be fostered and encouraged everywhere. 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