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A VISIT TO THE CELESTIAL CITY OF PEACE.

—BY—
MRS. M. A. REED.

A Vivid Portrayal of a Soul-Experience.

By request I give this experience to the readers of THE PROGRESSIVE THINKER, as one of the many I have had in the past three years.

It came to me on the 15th day of February, 1896, in the city of Boston, where I was then residing. It is my habit in the morning to take an hour to sit in the silence, to get my lesson from the spirit side of life.

The light I took that morning to hold in my mind to meditate on was Peace. Words have a great effect on me—I soon felt an undefined peace within myself and at peace with all the world. I had not been sitting long when a strange, sweet spell seemed to be stealing over me, and I felt a sensation of slipping out of my body.

I soon became aware I was out of my body, and it did not seem unnatural to be in that condition, but just as it should be.

Beside me stood my eldest brother, who is an expert spirit, and with him an Oriental guide. They were both clothed in pure white garments, as I was myself. How I was clothed I cannot tell—I mean the process how these garments are prepared and placed upon me. I think it is done through a chemical law in the mortal do not understand. But how wonderful was this change. I felt so light and airy, and happy. I was perfectly free from my physical environment.

They spoke no audible word to me, but I understood I must go with them. Now we began to glide upward, like a bird sailing through the air, until we struck the clouds, and how little we know of those pure, liquid ethers. How far up went I know not, but it seemed a long distance, and yet the time seemed short in going. We now passed rapidly through space—how easy it was to travel this way: it seemed these spirits understood or had control of a certain force, that propelled us so rapidly along, that those nearer the earth had not.

I knew not where we were going, and I asked no questions; I had perfect confidence in my guides. At first I saw naught but billowy clouds, but they formed the hills and valleys over which we traveled. Sometimes I caught glimpses of bright ones as they passed quickly going on their errands of mercy and love.

After awhile we came to a large plateau on which were gathered many people, of different nations. Perhaps you will ask how I knew. I will answer, in the same way you would know here on earth: for every nation and people retain their special individuality; only as they become more and more spiritualized they lose those more prominent traits and become more fully rounded out as harmonious families are through the law of love much alike.

These people had bright and happy faces, and they were all clothed in white garments and seemed the embodiment of love and peace within, for they were singing and chanting songs of melody, and the music from whence did it come? Soft, sweet strains filled and thrilled my being through and through, and I asked myself: "Is this heaven? the heaven I have heard so much about?"

My thought was understood in a moment and answered: "No, sister, we have all come together here with one accord and for one purpose."

Then another question was in my mind in a moment, and instantly answered: "We are going to the Celestial City of Peace, to get our lesson."

"Where is this City of Peace?" The response came: "Ask no questions; it will all be revealed to you, and you will understand."

All was so real I did not realize I was out of my body. Just then I saw what looked like a great, white cloud rolling toward us, which proved to be an ethereal bridge, and I became attached in some way to the plateau. Then they all fell into line and began to move over this ethereal bridge. After crossing it we stood near the base of a grand old mountain whose summit was not visible to my eyes.

Slowly we began to ascend around and up the mountain. It seemed to be like no effort made to climb, for our minds were so filled and engrossed with the grandeur of what was coming, our thoughts were not on climbing. I could look away in the distance and see what seemed to be other mountains. As we neared the top there came down to meet us a great concourse of people all dressed in white. All had been very still while crossing the bridge and climbing the mountains, but now they all began to sing an anthem such as I had never heard, and such voices—I cannot describe their sweetness and melody. I joined in, for I seemed to understand just what to do.

Through my whole earth-life I have desired and longed to sing and write beautiful soul-felt poetry, and now in this spiritual state I could sing. My voice was full and strong and musical, and I realized that all that we truly long for here in this material state would be ours in the spiritual state, and we would have it forever.

Many of those people that met us were carrying flags and banners with inscriptions. One inscription I read was "There is no night here, for God is the light;" another was: "The seed-germ of truth is planted in every soul on earth and in spirit-life." There were many others.

We were now nearing the city; we came to a great arched gateway, it was covered with vines and flowers—the air was filled with their sweet odor. We marched through this gateway, which was on the east side of the city. There were many of these arches in the city. I was inspired and awed by the wonderful scene as we moved along. I must stop right here and describe this "city

of peace" as best I can, that you too may get a faint idea of its beauty:

It was a white city. Our march had taken us through the eastern part of the city. It was very large, because each house had much room in and about it. I did not enter any of them, but I seemed to be able to look through them, and I realized that their homes were not selfish prisons where my family alone was permitted to reside, or yours, as it is on earth—the home that I had paid for, and was mine—but was freely opened for anyone to enter, to come and go as they wished; the doors were always open, there were no locks, no keys, because there was no need of them, as there is among humanity where one brother is trying to rob another, of his life—where thieves break through and steal, where for a few paltry dollars they will take the life of that brother or friend. There were beautiful lawns, with sparkling fountains, jets, treasuries, where such I never saw before, with many bright and happy children playing under their swaying branches. Such a feeling of rest and peace everywhere!

The buildings were beautiful and shapely, graceful, airy structures. Arched with billowing roofs over them that filled the air with fragrant odors. They were, in fact, inviting places of rest and meditation, but such peace and love dwelt everywhere, and every soul was impregnated with it. There is much more I could say about it if I had time.

We were now coming to a part of the city where giants, and towers and gilded domes arose like magic before me. Some seemed set with the richest of jewels, for they sparkled and shone with the colors of the rainbow.

This part of the city had been hidden from our view by what seemed a white mist or veil that hung over it, hiding all from our view, but the home part of the city, but I thought nothing of it, as white, airy clouds, and mountains and misty semblances were often visible to us.

But as this great multitude of people with their music and inspired songs touched with their vibration and power this misty white substance, it was lifted, like a great white cloud, rolled itself up and floated away out of sight, to be seen no more.

At that moment every soul stood still, and the hush of silence deep and profound rested upon us. I was transfixed. I could not have spoken if I would: the brightness, the glory, the immutable splendor that met before my vision was beyond all conception of the human mind.

"Oh," I said to myself, "here is where the Gods dwell—the immortal God-men and women who have climbed the hills of science for ages, who have unearthed and brought from the hidden receptacles of nature the laws that govern and control this universe."

In the center of all these great structures (for these buildings were the halls and schools for learning, on an immense scale, stood the temple of art. Of its beauty and magnificence I can say but little, as you could not comprehend it without seeing it. It must have covered all the earth in earth-life, two or three acres of ground, the great, round dome in the center shone like the sun; there were walks, trees and flowers growing in artistic beauty around it, and fountains of graceful vines, and the air seemed pregnant with living, beautiful thought, and prismatic colors vibrated in and around it; in fact, it was a made of living, tangible thought—does that seem dreaming, friends? So be it, for it is true.

There arose, close beside the temple of art, an observatory, also on an immense scale, with telescopes all numbered for the use of those who studied the stars; mathematics seemed to be the key to unlock definitely the great storehouse of knowledge that everywhere seemed to materialize before me. Every soul had their number, so I learned, and every telescope and room; and order, which is Nature's first law, was seen in everything.

But I must hasten, as time is flying and I must get back upon your time. I had been attuned in a wonderful manner to come into vibration with this exalted sphere of life, and I seemed to absorb so readily what came before me, and much I have not here related.

There was a vast auditorium joining these two buildings where they gathered on occasions for lectures and different things (and by the way, I have been permitted since then to go with my brother into the observatory and look through some of those telescopes, and I got a great lesson there, as that is one of my brother's retreats, and study places). How real and yet how strange it all is.

I want to go back a little way, where we all stood transfixed with the grand scene before us, as that cloud was lifted from tower and dome—for there were many of them.

There broke over us a golden light that shimmered, and primed every thing in lecture; it came from everywhere, and nowhere in particular.

I saw no sun, although the light resembled sunlight, only it was not hot or fierce, but soft and mellow. It did not fall in rays, but seemed a golden covering, spread everywhere, and everybody was bathed by its effulgent light, and new power and life flowed into my being.

We did not stop long to take this all in, for everything moves rapidly in spirit-life; it is not taken into account in those higher spheres, only as they need it to gain knowledge. Now the temple doors swung back. I thought we were going to enter it, but my brother said "No," to my thought, "not this time, but some other time you will have the privilege of going in there."

As the doors opened, the brotherhood of this city filled out. They all had on robes of color, each according to his degree and office; some in royal purple,

some in silvery green, some in white, some wore the gray mist of the morn and those sparkled like as if dew was upon them. A blazing sun shone on their heads—the symbol of the order they all bore green boughs in their hands—a symbol of perpetual growth.

They stood in front of us a few moments—a silence had been over us during our stay there, while waiting for the brothers. I understood now that a great lesson was to be given, and that is what had brought the people together. They now began to move, the green boughs were swayed back and forth—a sign that all was in readiness. We marched through the temple grounds, and away to the right was a park toward which we were led by the brotherhood. By this park flowed a winding stream so clear we could see through its crystal depths to its sanded floor beneath.

We were led to the center of this park, where stood a graceful white altar, from which arose the incense of flowers; the fragrance filled the air, and an exhilarating power infused us from it. During the march we always had music, or may I say melody and sweet sounds, that came in such rhythmic measures and tunings that we were swayed and moved in rhythm with it.

I thought I was getting nearer heaven all the time, not thinking that the heaven within had helped to make this heaven without. The people now formed three great circles, the first circle the brotherhood, the second circle the three great circles, the third circle the three great circles. I was permitted to stand near my brother, and the Oriental guide in the first circle near the Brothers.

Everything now seemed in readiness, and all eyes were turned toward the temple, as though expecting some great person; and by and by he made his appearance, and certainly it was the Prince of Peace. Such an illumined, benign face; such majesty of bearing, I had never seen before. He was clothed in silvery white garments, a coronet of golden light was around his head and his form and features were perfect as he walked he left tracks of light behind him. The twelve that were with him were ethereal, and much light shone around them.

They took their places around the altar, the master occupying one side alone. He had a long white wand in his right hand, and he waved it, and he was worthy of being there; I had become so illumined I could read their thoughts, and sensed their high intellectual and spiritual natures.

He seemed to read my thought in an instant, and as quickly a thought floated from his mind to me: "Fear not, my child, you are worthy, or you would not be here. Peace be to you, and let love enter this land of ours, and you are loved by all here"—and all seemed to understand the thoughts that vibrated to me and seemed to respond, although no word was spoken. I cannot describe the peace that flowed in and quieted me. I felt I was a child compared to the vast.

A silence now fell upon the people—oh, such silence—I could feel it. I knew not this multitude of people was waiting for the divine's word to smite the rock of truth, and through the law of vibration open up a sea of thought to the waiting multitude, touching their spirit and calling forth through that magic law the best and genius within, bidding to activity the thought-centers of these waiting souls.

The master stood with wand in hand and closed eyes, and all the Brothers did; they seemed to be in deep meditation or concentration. Now the master raised his wand and began to slowly move it across the altar, and he heard the tinkling of great numbers of fine silvery-toned bells. Again slowly he moved it back over the altar, and the music of the bells rang louder and clearer; and he moved it in that manner a number of times, each time the bells ringing louder, fuller, sweeter, richer, until there no longer seemed to be a wave of the wand, and that great multitude of people became invisible to me, and I found myself back in my body, my attendants still with me. I had been gone two hours, but how much had been given me in that short space of time!

Sometimes, perhaps I may tell you something of this brotherhood that, with hundreds of others, are doing such a grand work for spirits and mortals both. Through these brotherhoods the work has been systematized for educating and redeeming the world, through these higher laws we do not yet understand, but will someday.

MRS. M. A. REED.

A VISION.

I wandered lonely by the sea
And watched the cloudlets, gray and
dun;

My heart, it cried out to be free,
To seek beyond the setting sun
A heaven of rest from worldly pain—
The war and strife and quest for gain.

But as I watched, athwart the sky
A vision broke upon my view,
And forms of beauty hovering nigh—
Familiar faces that I knew—
Came with a halo o'er the place.

The weary years had quickly fled,
And time had ceased its onward flow;
The past had been no sacred dead,
And every cloud and bitter woe
Had vanished as fades the gloomy night
Before the morning's radiant light.

And lo! from out the atmosphere,
Falling on my enraptured ear,
Came, like music, words of cheer,
Dispelling every doubt and fear;
And the evening's shadows cold
Shone as burnished rays of gold.

BISHOP A. BEALS.

When a man has not a good reason for doing a thing, he has one good reason for letting it alone.—Sir Walter Scott.

It is not enough that poetry should be read; it should be felt; it should be judged; it should appeal to our feeling and imagination.—Burton.

There is in every true woman's heart a spark of heavenly fire, which beams and blazes in the dark hours of adversity.—Irving.

Happiness is a rare cosmetic.—G. J. W. Melville.

wonderful changes that are about—yes, are taking place upon this planet Earth, through the supervision of the Divine power that is conquering us fast as it can through the working of certain forces brought about by the wisdom intelligences.

The earth is being moved upon and transmuted through the chemistry of thought, by these master minds that are bringing about changes that, while they will necessarily paralyze some conditions and forces that need to be lost sight of, will quicken and make alive certain other forces and conditions that have been dormant for ages, in the human family, and mental volcanoes and religious earthquakes, and political disturbances are sure to follow in the onward march of this dominating force that is to shake thrones, and kingdoms will quake; and while this force is sweeping the world from center to circumference, the physical world will feel it also, and there will be cyclones and terrible storms on the seas, and earthquakes, and the earth will be in a state of turmoil, dissolution and crime will seem to have been let loose; the hearts and minds of the people are stirred as never before.

This has to be, for the thought-awakening and spiritualizing power that is coming to the whole world, and the mercenary gods are to be slain, and the proud and ambitious gods are to be slain, the conservative and dogmatic gods are to be slain, and the fear and war gods must go, too; and in their place are coming the gods of peace, love and unity, strength and power, and the god within every human soul is to be touched by these new gods that will have come to reign for a long period of time.

Wrong will be righted, and under the benign influence of these peace gods this old earth will be made to blossom as the rose, the sweet influence of love will reign in every soul, and that brotherhood of intelligence, love and good-will will everywhere be felt.

Now this will not all be accomplished in a few days, or instantaneously, for the "mills of the gods grind slow, but sure, and through the ages this has been coming, and now, at the close of this cycle, it is culminating. The times are now ripe and ready for it, and the signs in the heavens portend radical changes that are to take place in the next few years, and all things are passing away, and all things are coming to pass.

The spiritual wave has reached us—the new cycle is upon us, and we must prepare ourselves for the harmonious and quickening breath of this glorious emancipating power that is going to make us free, breaking the shackles of ignorance and bigotry, and fortifying us for the new era of peace, and let the divine power that will move us in harmony and in the right direction.

We must remember that humanity has been climbing through the long, slow ages, until, unconsciously to many, they have reached the line where the old stage good-bye—and welcome to the new; so it will be very necessary to make a new era of peace, and let the divine power that will move us in harmony and in the right direction.

Now Jesus is all love and compassion, and now he consigns men to everlasting punishment. The Almighty, who guides the stars and worlds in their courses, is conceived as giving instructions to Moses concerning the curtains and tassels, fringes and other ornaments of the Jewish tabernacle. Here it is commanded to love the Lord thy God and thy neighbor as thyself as being the essence of religion; there it is related how God commanded Abraham to slaughter his only son as a burnt-offering, and how he changed his mind at the critical moment. Indeed, Jehovah often "repents."

How human! The "Plan of Salvation" rules that the omniscient Almighty is embarrassed by difficulties and obstacles, which, in order to overcome, he must plan and contrive like a veritable man. Do I overlook or undervalue the good precepts and noble examples contained in the last testament? I think my former articles disprove this charge. I recognize that the honest God is the noblest of men. I never allowed the whole Bible to be used by them: only an abridged one. This is a tacit admission that the "Word of God" contains doctrines and examples offensive to the moral sense and even to decency, hence unfit for children. But what is offensive to our children can not be offensive to our youths and maidens, to men and women.

Now, are we at liberty to do for adults what the church and the synagogue permits for children? May we expurgate from the Bible what is objectionable? The outcry of theologians against the new version of the Woman's Bible shows that such an attempt would be abandoned. Perhaps it would be an unseemly enterprise. Who would tamper with any classical or standard author? Who would dare to emend Shakespeare or Homer? Would it not be a literary impiety? We likewise cannot emend or remake the Bible. As it now is, it must stand or fall, according to men's conceptions of its being human or divine.

Second—Theologians themselves admit the gradual progressiveness of revelation as laid down in the Scriptures. All human knowledge is relative. An absolute, final revelation of all religious truth is an arrested development. This psychological axiom is recognized in the Bible itself; pre-eminently in the declaration of the greatest teacher, who said: "I have yet many things to say unto you, but ye cannot bear them now." Indeed, Jesus did not correct the erroneous notions of his contemporaries concerning death and the hereafter; nor did he modify with the legends of the Old Testament. He, himself, apparently accepted the account of Jonah's having been swallowed by a fish, and spit out again on the third day. He even made use of this legend as an illustration.

THE BIBLE.
An Abstract of a Sermon by
Rev. Samuel Weil
Delivered Before the Free Religious Association.
[LAST PAPER.]

In calling attention to the religious persecutions of the past, my motive was primarily to show that after the inauguration of the new Christian dispensation men still persisted in adhering to the Old Testament standards and penal laws which were incompatible with the new. Secondly, it was intended to point out that in the realm of religious thought men to this day entertain conflicting beliefs and are apt to have two different moral standards. In secular things they believe in equity, but in contemplating the Jehovah of the Bible they use a different standard, and their moral sense is not shocked at all at the anthropomorphic traits of a God who enjoins the killing of witches, who commands capital punishment, the extermination of heretics, and who forebids certain individuals to be "saved," while the immense majority is in imminent danger of being "lost."

The London Spectator recently called attention to the surviving, fighting instinct in modern man; to the eagerness for war manifested in these times of commercial amity. The paradox is characterized by Mr. Spencer as a double standard, as adhering to two different creeds to be severely used as occasion seems to require. Speaking of the average Englishman Mr. Spencer says: "Now he enlarges on the need for maintaining the national honor, and thinks it means to arbitrate about an aggression instead of averting it by war; and now, telling his servants together, he reads a prayer in which he asks God that our trespasses may be forgiven as we forgive trespassers against us."

From the New Testament we take our religion of unity; from Greek and Latin epics and histories we take our religion of enmity. Primitive humanity had but one religion. The humanity of the remote future will have but one. We have two. At our schools and colleges the same men are priests of both religions. The nobility of self-sacrifice set forth in scripture lessons and dwelt on in sermons, is made conspicuous every seventh day; while, during the other six days, the nobility of sacrificing others is exhibited in glowing words.

This illogical trait in the humanity of the present explains the amazing ability to compromise between the genuine and spurious portions of Scripture. On week days the student believes in the vast geological periods of the earth's development, while on Sunday he acquiesces in the six days of creation.

Now Jesus is all love and compassion, and now he consigns men to everlasting punishment. The Almighty, who guides the stars and worlds in their courses, is conceived as giving instructions to Moses concerning the curtains and tassels, fringes and other ornaments of the Jewish tabernacle. Here it is commanded to love the Lord thy God and thy neighbor as thyself as being the essence of religion; there it is related how God commanded Abraham to slaughter his only son as a burnt-offering, and how he changed his mind at the critical moment. Indeed, Jehovah often "repents."

How human! The "Plan of Salvation" rules that the omniscient Almighty is embarrassed by difficulties and obstacles, which, in order to overcome, he must plan and contrive like a veritable man. Do I overlook or undervalue the good precepts and noble examples contained in the last testament? I think my former articles disprove this charge. I recognize that the honest God is the noblest of men. I never allowed the whole Bible to be used by them: only an abridged one. This is a tacit admission that the "Word of God" contains doctrines and examples offensive to the moral sense and even to decency, hence unfit for children. But what is offensive to our children can not be offensive to our youths and maidens, to men and women.

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THE LAND OF THE LOST."
Poets have sung of the land of the blest,
Of the land of strife and the land of rest,
The land of bloom and the land of frost,
But to-day we sing of "The Land of the Lost."

'Tis not a land that is far away,
A land of darkness without any ray
Of hope or love, or blissful light,
To banish the shades of endless night.

'Tis not a land beyond the seas,
Shadowed by deadly uprooted trees;
Where air is laden over with blight,
Where nothing is seen that's just and right.

"The Land of the Lost" is around us
here,
Where greed makes hunger, and the
widow's tear,
Flows down the cheek of sorrow and
care,
From a heart that's crushed by deep despair.

'Tis not the land where the wicked
dwell—
The deep, dark place that men call hell;
"The Land of the Lost" is all around
Where want and sorrow and tears are
found.

There are gamblers there and men of
prayer,
And songs and curses are on the air.
And they are blest who have the test
Of doing most to help the rest.

There are women there who loved in
trust,
And whose souls to-day are dry as dust.
They listened to the words of lustful
men,
And they went down—but they will rise
again.

Being sinned against, they cannot stay,
Forever banished from love's bright ray,
For Nature provides a redemption
sweet
For repenting heart and returning feet.

There are children there who are raised
in fears,
Conceived in corruption and born in
tears,
With the mark of Cain set in the face—
Born into the world without a place.

There are men who, in some evil hour,
Under passion's spell, lost their power,
And imbrued their hands in deed of sin,
While conscience sternly rebuked within.

They, too, are afforded a chance, once
more,
In "The Land of the Lost," on every
shore,
Meroy has planted a bright beacon
light,
To lure the wandering back to right.

"The Land of the Lost" has birds and
flowers,
And laughing rills and leafy bowers,
And fountains that play in the sunlight—
A land of day and a land of night.

"The Land of the Lost" is in the heart,
'Tis not surveyed by methods of art,
Where sin and sorrow and grief abound,
'Tis there "The Land of the Lost" is
found.

"The Land of the Lost" holds evil and
good,
For sin is virtue not understood.
Tis the land where men are lost to
right
Only till they recover their sight.

"The Land of the Lost" is Eden re-
gained
To those who stumbled; at garments
stained,
They have struggled up with fearful
cost,
But "The Land of the Saved" is "The
Land of the Lost."

"STAR," in Bradford Herald.

tion, if we may believe the passage in Matthew, xii, 40, to be genuine. His mission lay not in that direction. He did not tangle with the myths of his countrymen. What he came to correct was their moral and spiritual perversions. His mission was the finding of the lost tribes of Israel or the caring for the outcasts who were abandoned by the self-righteous Pharisees.

"The spirit of truth," predicted by Christ to bring more and higher revelations (John xvi, 13), is nothing else than the progressive development of man's ethical and spiritual nature. Religious truths are identical with science. The unverifiable dogmas of the creeds of orthodoxy are doomed. Nothing will survive that cannot be verified. Hence science and the religion of the future are convertible terms. The truths of subjective or human nature are like the truths of objective or outward nature, amenable to law, are matters of knowledge, not of belief. Instead of conflict between religion and science, there will ensue complete identity. According to the doctrine of the uniformity of nature, whatever has been will be. Hence in the mental world the same effects must be traced to the same causes. If inspiration is a fact in human experience, it must be universal in space and time. If discovery or revelation of spiritual truth has taken place, it cannot be confined to certain localities and ages of antiquity. What has been said is true. Even the miracles of the New Testament are declared by the highest authority in the Bible itself to be less in magnitude than those of the future. In John xiv, 12, Jesus says that greater miracles would be wrought in succeeding ages. Hence, to regard an ancient collection of miscellaneous legends and partly anonymous books as final authority in matters of such momentous importance, as we have seen, is tacitly contradicted by theologians themselves, who admit the progressive nature of revelation, and absolutely contradicted by the axioms of modern science.

From the foregoing the readers will perceive that there are no more legends or soliloquies on religion, but that the present writer stands upon solid ground, having positive facts at his command, by which he is able to replace what negative criticism may take away.

These articles in the Herald are the precursors of a stupendous system, a higher synthesis in which all that is true in the Bible, in Christianity, in Judaism, and in other religious extant, finds its legitimate place and recognition.

"THE LAND OF THE LOST."
Poets have sung of the land of the blest,
Of the land of strife and the land of rest,
The land of bloom and the land of frost,
But to-day we sing of "The Land of the Lost."

'Tis not a land that is far away,
A land of darkness without any ray
Of hope or love, or blissful light,
To banish the shades of endless night.

'Tis not a land beyond the seas,
Shadowed by deadly uprooted trees;
Where air is laden over with blight,
Where nothing is seen that's just and right.

"The Land of the Lost" is around us
here,
Where greed makes hunger, and the
widow's tear,
Flows down the cheek of sorrow and
care,
From a heart that's crushed by deep despair.

'Tis not the land where the wicked
dwell—
The deep, dark place that men call hell;
"The Land of the Lost" is all around
Where want and sorrow and tears are
found.

There are gamblers there and men of
prayer,
And songs and curses are on the air.
And they are blest who have the test
Of doing most to help the rest.

There are women there who loved in
trust,
And whose souls to-day are dry as dust.
They listened to the words of lustful
men,
And they went down—but they will rise
again.

Being sinned against, they cannot stay,
Forever banished from love's bright ray,
For Nature provides a redemption
sweet
For repenting heart and returning feet

TRUE CHRISTIANITY.

It is Set Forth Clearly by
Professor James Rodes
Buchanan.

The Divinity in Mediumship—It
Fulfills the Divine Word.

The church has permanently set its face against mediumship, because the church is not based on Christianity, but on the fraud that was substituted for Christianity at Rome, and justified itself by compiling a fraudulent Testament; not in the first century, when the primitive Christians were still living, nor while any of the apostles lived, but a hundred years after they were all dead. The forgeries manufactured then are the chief basis of the church to-day.

Hence it is that while the primitive Christians outlived spiritual intercourse as freely as Spiritualists do now, the church founded on the destruction of Christianity, and regardless of its essential principles, is everywhere the antagonist of the spiritual, instigating opposition and persecution against it, as it is doing with special malignity now in Pennsylvania, making that a crime which was commended by St. Paul as a Christian virtue. But bear in mind that St. Paul is not the author of half of what has been sent forth in his name. More than half is downright forgery, and contrary to true Christianity, while Paul really spoke under the inspiration of Jesus, teaching the same religion.

That which the church now attributes to the devil, the ancient Jewish mediums, who were called prophets, recognized as the voice of God.

Now, as St. Paul, inspired by Jesus, taught that communication of wisdom, prophecy and healing from the Spirit-world was all from God—one spirit operating in many ways—is it not as divine to-day as it was then, as primitive Christianity considered it. Therefore do I speak of the divinity in mediumship, which would be recognized and honored by the church if it had any primitive Christianity raised mediumship to its highest honor, and the Greeks likewise honored mediumship, and kept its mediums in temples to prophesy and to counsel, and in those temples was healing done.

But modern Christianity is far below the Jews and the Greeks in its appreciation of heavenly things. If Solhatter had appeared either in Judea or in Greece he could have had far more honor than he has had here, and Dr. J. R. Newton would have had high historic renown if he had appeared then.

Slandered as St. Paul has been by base forgeries attributed to him, few realize his high spiritual nature. But when we refer to his writings, we see his deep earnestness in all things spiritual, for which he was willing to give up all honors due to his talents, to be assaulted, persecuted and killed, and to maintain himself by the labor of his own hands instead of begging for salaries, while doing his dangerous reformatory work in the very center of despotism and wickedness.

He taught the Jews, Greeks and Romans that there is one God, in whom we live and move and have our being, and that this God, a divine spirit, is the source of our spiritual influx of wisdom, saying, in 1 Corinthians, xii:

4. Now, there are diversities of gifts, but the same spirit.

5. And there are differences of administration, but the same Lord.

6. And there are diversities of operations, but it is the same God which worketh in all.

7. But the manifestation of the spirit is given to every man to profit withal.

8. For to one is given by the spirit the word of wisdom; to another the word of knowledge, by the same spirit.

9. To another faith by the same spirit; to another the gift of healing by the same spirit.

10. To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kind of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame spirit, dividing to every man severally as he will.

28. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues.

XIV. 26. How is it, then, brethren? when ye come together every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

30. If anything be revealed to another that sitteth by, let the first hold his peace.

31. For ye may all prophesy, one by one, that all may learn, and all may be comforted.

32. Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

How completely does he describe what is going on now among Spiritualists just as it was among primitive Christians. Everywhere we have prophesying, although in Pennsylvania orthodox tries to make it a crime. Everywhere we have healings, and discerning of spirits, and we have innumerable miracles, even going through locked doors and holding the hands in the fire, and floating up in the air, and speaking in strange tongues, and interpreting unknown languages, and words of profound wisdom and singular revelations of knowledge, and apostles teaching

against hostility, and teachers and prophets, and some things which we excel the ancients—and the same zealous meetings where many are impelled to speak and to discern spirits. And we may thank thee, Paul, for making so good a record of Christianity as it was, and also for thy strong assertion, which the Romanized church has entirely forgotten, that all these things come from the one great spirit on high for the blessing of humanity.

It is indeed divine, as St. Paul said, for the God whom he presented before the Athenians as the one spirit in whom we live and move and have our being—the spirit that fills all worlds and is the life of mankind, is the source of the spiritual phenomena, and Paul and his brother martyrs do now look down upon this wicked world (but not as wicked as Rome in his days) and rejoice that the truth as he taught it is now allowed to appear.

I have been for years familiar with the men of the Apostolic Age, and know how delighted they all are at this reappearance of their Christianity on earth, and how gladly they will contribute their share to its triumph, and to the overthrow of the Roman usurpation that destroys Christianity. They will tell what it was, what they really thought, and stamp with the indelible brand of forgery the shameful fictions which have been passed off as the word of God, and the insane language attributed to St. Paul and to Jesus Christ, who have no more sympathy with the modern church than they had with the Pharisees who persecuted them, and who are now in the name of Christ persecuting the sacred truth.

But the triumph of mediumship is fast approaching, for, as St. Paul says, it brings knowledge and wisdom and prophetic power and healing, which are beyond the power of the colleges ruled by Mammon and the apostate church.

The heroes of humanity do not triumph in their own century; they encounter hostility and scorn for a remote posterity; and it was not unknown among the disciples in their spiritual meetings that their heavenly truths would reappear in a remote age, and thus are fulfilled the predictions of Jeremiah and of Jesus, of the destruction coming on the Jews and their city (500,000 being slaughtered), and the more pleasing prediction of Jesus that nothing can be permanently hidden, and that all things shall be revealed.

The revelation is beginning, and the world will see that Jesus was no lunatic, threatening the world with destruction, but the one great teacher of humanity in a barbarous age differing from all others, and free from superstition, whose religion will triumph in the twentieth century, because it is the spiritual religion of wisdom.

And I would say to my spiritual friends, do not withhold your precious knowledge from those who have been deluded by the Roman fabrications prepared by the papacy and led into blind bigotry. You may not be able to relieve them immediately from the fear of the devil, but you can teach them something of the real Christianity of St. Paul. You can refer to Corinthians, and show that the church teaching is an apostasy, for if St. Paul were obeyed, every prayer-meeting and other religious assembly would have spiritual Christians present discerning spirits, and giving both spiritual messages and prophecy and healing the sick.

If they cannot or will not do this, it is because they have not the true religion, for what is Christianity but love and spirituality. Jesus and his disciples would be known by their loving one another, and none of them should ever become rich—for the rich man would not reach heaven. They were bound to give all their superfluous wealth to helping and enlightening their brethren. But professors of Christianity are as much devoted to becoming rich as anybody else.

It is evident, therefore, that the church has no true Christianity, for Christianity means brotherhood. And Jesus told his disciples not to premeditate, but to speak by inspiration—*to act as mediums*. And St. Paul applied this principle to all Christians, requiring them to cultivate their spiritual mediumship, to discern spirits and to heal the sick.

And these signs (said Jesus) shall follow them that believe, "they shall lay hands on the sick and they shall recover." (Mark xvi.) Does any Christian church practice this?

Is it not, then, clear that the church has degenerated and lost its Christianity, and that the Spiritualists are gradually restoring the lost religion?

Again, is it not clearly certain that our second-century Testament is a false compilation? In that corrupted volume St. Paul is made the champion of every scoundrel ruler in the world, threatening damnation to all who resist the powers that be. If this were true, then Washington, Jefferson, Lafayette, Kosciuszko, Mazzini and Garibaldi and many thousand patriots would be in hell for seeking liberty.

But no American believes this now. Surely that passage was a fraud.

And, again, if the language falsely put into the mouths of Jesus and of St. Paul and St. Peter had been verified, the dead would have been jerked out of their graves to be sent to hell, and the whole world burned up in the first century. This is a self-evident forgery. Hence we know the book was a dishonest compilation.

And its crazy descriptions of a burning hell for millions are also self-evident forgeries. Jesus and St. Paul teach us to cultivate the spirits and receive all the wisdom they give us, and thousands of returning spirits tell us there is no such place, but that all who die go at once to the mansions

above us, as Jesus himself said, for he told the thief on the cross, as this Testament says, "this day shalt thou be with me in Paradise." Hence, if he told the truth, all men go at death immediately to the Spirit-world, and Spiritualists are teaching the same as the founders of Christianity.

They don't call Jesus a God, but accept his own repeated statement that he could do no great work himself, but depended for all upon the divine spiritual powers that operated through him. The Christians of the first century did not regard him as a God. That idea came from the degeneracy of the church, the influence of the prevailing heathenism (which made Gods of the worst Roman emperors) and the power of priestcraft all combined.

Thus, through the divine gift of mediumship, sanctioned by the early Christians, true religion will be restored and the papal imposture buried.

A Musician Gone.

Frank M. Davis passed to spirit-life August 1, 1896, from the Westchester, Ind., camp-meeting, where he had gone with friends to spend a few weeks, basking in the sunshine of true Spiritualism, in which religion he had been a lifelong believer. The immediate cause of his passing out was neuralgia of the heart.

He was born January 23, 1839, on a farm near the town of Macon, Ohio. He was the youngest in a family of ten children, all but three of whom, one sister and two brothers, had preceded him to the higher life.

At an early age he determined to dedicate his life to music, and the enviable name he made as a musician shows how earnestly and faithfully he devoted himself to his chosen profession. When but a boy he began composing tunes and setting words to them. His first composition given to the public was a march published in the Waverly Magazine.

His first book for Sunday-schools, "Notes of Praise," was published in 1877. Since that time he has published nine other books for schools, Sunday-schools and temperance workers, all of which have been well received and found ready sale. "Notes of Praise," published by himself, reached a sale of over 50,000 copies.

His songs and music can be found in nearly every church published. He is also author of hundreds of pieces of vocal and instrumental music published in sheet form.

He was a man of sterling qualities, and his heart was filled with charity and brotherly love for all humanity. His music breathes forth that buoyant, joyous and sympathetic spirit which was his, and which he ever tried to infuse into the souls of others. Being of a modest and retiring disposition, he did not seek to make himself known.

He traveled extensively. He lived a good deal in the South, in Baltimore and Vicksburg principally; in the North at Cincinnati, O., and Burr Oak and Findlay, Mich.

His funeral was held, August 4, at the home of M. A. Dexter, Findlay, Mich., where he had made his home at various times and where his last book, "Brightest Glory," was composed, music from which was sung on the occasion. E. W. Sprague of Jamestown, N. Y., delivered the address, which was a masterpiece of eloquence and logic and most fully represented Mr. Davis' views of earth and future life. Near the close of the services the newly-arrived spirit manifested his presence by taking control of the speaker and in a beautiful poem spoke words of cheer and consolation to his relatives and friends who were present. It was truly the most impressive and wonderful manifestation we have ever witnessed, for Mr. Sprague was a stranger to all and only arrived an hour or two before the funeral.

Mrs. H. E. THURSTON.

FRAUD IN MATERIALIZATION

How to Deal with Materializing Mediums.

TO THE EDITOR:—It is somewhat discouraging to notice our friends encouraging frauds in materialization, by prescribing feats of magic for them to perform, and agreeing to conclude that if these feats are performed, then the so-called medium is genuine, and materialization an established fact. Can not everyone understand that any test can be avoided in time?

Why not put an end to the materialization force in the following manner? Say to the medium: "No restriction whatever shall be placed upon you. Go into the cabinet and carry with you any number of masks you choose. We will patiently wait outside, and whenever one of our deceased acquaintances appears to our positive knowledge, then, and not till then we will have faith in you."

As it is, when the trickster can overcome the test, we say: "Well, that proves it," without regard to the reality of spirit appearance.

Why should I believe that my friend would take the pains to visit me, and then wear a mask? Let the materialization stand on its own merit.

I recently heard a very intelligent, excellent lady say she recognized her friend at a materialization seance, although she admitted that if he had not claimed to be such she would not have known him!

Just think of it! "I conclude a form is that of a spirit, simply because, if a mortal, I can't conceive how he got into the room!"

Let us make identification the test, and disregard all others. I am not ignorant of the fact that at almost all these seances confederates are placed near the cabinet who weep copious tears of joy or woe at the appearance of dear friends.

If we ask of these frauds: "Why do you put up this curtain?" the answer is invariably: "To keep out the magnetism of the audience." Just think of the flow of so subtle a thing as human magnetism being prevented by a dark, woolen shawl!

INDAGATORS.

BOOMING!

Clinton Camp Going Ahead.

TO THE EDITOR:—Clinton Camp is booming. I have only time to say that we are having the grandest time in the history of the association. The phenomena presented this season is simply magnificent.

WILL C. HODGE.

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. Slamm, M. P., 183 Post Office, New York.

ANIMAL MAGNETISM.

Thinks Incorrect Notions Are
Prevalent.

Essays to Give Light Upon the
Subject.

TO THE EDITOR:—Having had some experience with electricity and magnetism during the last twenty years, and having been an investigator of spiritual phenomena to some extent, I have many times noticed that a large number of people attribute all our phenomena to electricity and magnetism, usually for the simple reason they do not understand the difference between the two, or, rather the laws under which they act, just the same as in times past everything that was not understood was said to be the works of God or the Devil.

And after reading the article by Brother C. Newell, in your paper of July 11, I am convinced that the same heavy and costly machinery and careful investigation proves to be true.

Electricity and magnetism do nothing of this kind, and to produce raps or rappings of their use would require heavy machinery and costly machinery, and could not possibly be used without being easily detected by anyone.

Knowing by experience in my own home that these phenomena are produced without any appliances, electrical or magnetic, and that they are produced to be just what it claims to spirit power.

H. L. CHAPMAN.

meter I made connection with a circle of six persons, in every way I could devise, but failed to get the least particle of current, although in the circle there seemed to be a strong current passing. Why I do not know, but I do not discover that it in any way conforms to the laws and rules of well-known electricity. This force, I believe, has been called animal magnetism, and I think the very name is misleading, and has caused a quite common belief that it is electricity and electro-magnetism, while there seems to be no similarity in any other way than the feeling it produces.

I believe this force that produces this sensation is the same force that is used to produce raps and other phenomena, and it seems that the source of this force is endowed with intelligence, and often-times has a knowledge of and transmits information regarding things of which no living person knows, and which later investigation proves to be true.

Electricity and magnetism do nothing of this kind, and to produce raps or rappings of their use would require heavy machinery and costly machinery, and could not possibly be used without being easily detected by anyone.

Knowing by experience in my own home that these phenomena are produced without any appliances, electrical or magnetic, and that they are produced to be just what it claims to spirit power.

H. L. CHAPMAN.

MAPLE DELL CAMP.

A Reception Tendered Mr.
and Mrs. Hull.

PRESENTATION OF A CHAIR TO MRS.
D. M. KING—WONDERFUL MIND-
READING—OTHER ITEMS OF INTEREST.

LAST Wednesday evening a general reception was tendered to Moses and Mattie Hull, in which all of the campers participated. It is seldom, indeed, that a man and his wife are both so equally qualified for any special line of life-work as are this happy couple. They are very popular at Maple Dell, and have justly earned the right to be so by hard and harmonious work for the upbuilding of the camp in past seasons. Their zeal and ability to rightly direct the same are so well known to Spiritualists throughout the entire country that any words of praise from the writer would simply be superfluous.

Friday, the 14th inst., was celebrated as Young Women's Day, and Miss Catherine Dickens Cole, an accomplished Cleveland teacher of elocution, the Delasarte system of physical culture and kindred branches, and who has done much during the entire season to make camp life pleasant and interesting, was special chairman for the day. She performed her duties in a thoroughly satisfactory manner, and was particularly complimented upon her happy rendition of one number not on the published programme, viz., the presentation to Mrs. Lucy King of a handsome easy chair.

Mrs. King is the wife of the veteran founder of the camp, D. M. King, and she was so completely overcome by this testimonial of the appreciation which the campers have for her sterling worth that she was unable to respond, and Mrs. Mattie Hull had to perform that office for her. Others participating in the exercises of the day were Mrs. Cole's class of little girls who are studying physical culture, Mrs. Agnes Tuttle and Miss Clair Tuttle, the sisters Blair, three in number, whose vocal selections were highly appreciated, and last but not least both Mr. and Mrs. Hull.

It was cooler Sunday, and in the forenoon Mattie Hull and in the afternoon Moses Hull, each in their own masterly manner, interested and instructed large audiences. In the evening a very enjoyable entertainment was given in the auditorium, in which all of the talent on the ground participated, but the principal feature of the programme is so fairly reported in to-day's issue of the Cleveland World that we quote their report complete:

WONDERFUL MIND-READING.
"The Spiritualists at Maple Dell, ever ready to study any phase of occult phenomena, hailed with delight the arrival of Mr. Ion Carroll, the well-known mind-reader. He gave an exhibition of his powers in this line of work in the auditorium Sunday evening, before a large and appreciative audience. A committee of six gentlemen, all well known, was selected by the audience, and in some of the tests Mr. Carroll successfully read the minds of the entire six, although their thoughts were centered upon different subjects."

"He concluded with the famous book test, which cost Washington Irving Bishop his life. Mr. Carroll was taken out of the building by two of the committeemen, while another of the committeemen selected a word at random from a book and wrote it plainly upon a chart upon an easel, so that all could know the word without it being pronounced, then destroyed the chart completely, and on Mr. Carroll's return he located the word in the book and then wrote it plainly upon another chart in full view of the audience. In this test, in order to prove that it was not muscle-reading, his connection with the committeemen whose mind was centered upon the chosen word was simply a piece of cotton thread stretched from the forehead of one gentleman to that of the other, as they stood some six or eight feet apart and directly in front of the footlights."

"During all of Mr. Carroll's work he was carefully blindfolded and did not fail in a single experiment undertaken. He does not claim to be a medium or to possess any spirit power, though, naturally, some of the people here think that is the only hypothesis upon which to explain the phenomenon. The test conditions imposed by the committee were such as to preclude the possibility of there being

any confederate associated with Mr. Carroll."

Mr. F. G. Griffith, of Chardon, Ohio, was with us on Sunday and kindly rendered several vocal selections, assisted by Madame Lora Holton, of Chicago, whose work as musical director has been most faithfully performed.

SELM.

Mahomet, the Illustrious.

BY GODFREY HIGGINS, ESQ.

This work is one of the Library of Liberal Classics. No author was better qualified to write an impartial and honest life of Mahomet than Godfrey Higgins, and this volume is intensely interesting. It should be read in conjunction with Gibbon's work. For sale at this office. Price 25 cents.

THE KORAN.

Commonly called the "Alkoran of Mohammed," translated into English from the original Arabic, with explanatory notes taken from the most approved commentaries, and a full and complete Glossary. For sale at this office. Price, cloth, \$1.00. For sale at this office.

Origin, Development and Destiny of Man.

A Scientific and Philosophical Treatise, by Thos. P. Fletcher.

CONTENTS: The Beginning; Fundamental Principles; Formation of Constellations; Systems, Sun, Planets and Satellites; The Origin of Matter and Life; The Organic Kingdom; The Origin of Man; Man's Attributes and Powers; The Soul—How It Receives and Imparts Knowledge; How the Soul Receives Its Highest Impressions; The Record Book, or the History of the Soul; The Future of the Soul; The Final or Spiritual Body; Growth and Degeneration; Morality, Spirituality Proved by the Science of the Soul; The Summary: "What Must We Do to Be Saved?" For sale at this office. Price, cloth, \$1.25. Paper, 50 cents.

SEERS OF THE AGES.

Embracing Spiritualism, past and present, by J. M. Peckham, M. D. An encyclopedia of interesting and instructive facts. Price 25 cents.

IT IS INTERESTING.

LIFE AND LABOR IN THE SPIRIT-
WORLD: Being a description of Localities, Employment, Amusements, and other interesting facts, by members of the Spirit-World of Miss M. T. Rhea-

man, medium of the Banner of Light Public Free Clinic. Price 10 cents. Postage 30 cents. For sale at this office.

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By Moses Hull. A compound of the two pamphlets, "The Irrepressible Conflict," and "Your Answer or Your Life," with important additions, making a book of 100 pages, all for 25 cents. This book contains statistics, facts and documents, on the tendencies of the time that every one should have. For sale at this office.

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Was He Jewish?

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Its Phenomena and Philosophy. By Rev. Samuel Watson. This work was written by a modern Babylon, a seer and a noble man. Price 10 cents.

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By Charles Dawburn. Price 10 cents.

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By MATTIE E. HULL. Twenty-eight of Mrs. Hull's sweetest songs, selected to popularize the use of congregations, churches and families. Price, 10 cents, or 40 per hundred. For sale at this office.

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How evil spirits influence mortals. By M. Faraday. P. 32. Price 10 cents.

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Given inspirationally by Mrs. Maria M. King. Who will become weary while reading this excellent book. Price 75 cents.

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Twelve lectures. By Abby A. Judson. This book should be read by every Spiritualist. Price \$1.00; postage 10 cents.

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Or, an inquiry as to whether Modern Spiritualism and other Great Errors are really the work of Satan, Majesty and His Subordinates in the Kingdom of Devils and Demons. By Moses Hull. Price, 15 cents. For sale at this office.

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By Victoria, by the Seer, A. A. Davis, in a very interesting and instructive manner. This book contains much that is false and repulsive in Spiritualism, and is a most valuable record of the work of a "Victor Wilson, a resident of the Summer-Land. Price 20 cents. For sale at this office."

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BY EATIE J. RAY.

All who long for the most perfect moral and spiritual purity,

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

By E. D. Abbott, M. D., author of "Illustrations of Light and Color," "Philosophy of Cure," etc. 60c. cloth, 25 cents; Leather, 35 cents. Address this office, 40 Loomis St., Chicago.

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 official 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.

Communications must always be accompanied by the full name and address of the writer, or no attention will be paid to them.

Laona writes from San Francisco, Cal.: "Mrs. Elizabeth Sloper, State Organizer of California, assisted by Mrs. Hattie Wrenn, of San Francisco, ministered to the society of Spiritualists at Stockton, August 20th. The address of Mrs. Sloper was well received, and, strange as it may seem, was published in the stockton mail, a leading daily of that city, the editor of which we understand is a Catholic. We find the news papers are becoming more and more liberal to us as a people, and to our philosophy. The tests given by Mrs. Hattie Wrenn were well recognized, and were of such a nature as to carry conviction. She makes no claim to the marvelous, is quiet and reserved in manner, mild-voiced, and by her earnest talk and tests won many friends. The State Association will have for one of its members the society of Stockton. There are many minds in that city looking towards Spiritualism for light. We hear that Prof. Earl, a hypnotist, has done much to awaken thought in that direction. A society with such men as Dr. C. Grafton, Dr. Hudson and John York, to keep the philosophy to the front, with Dr. A. L. Foreman to look out for the phenomena, is the stilling of the mind, and the feature of Spiritualism, is sure to have success. Mrs. C. Mayo Steers and Mrs. Jennie Robinson have been doing some very acceptable work in convincing the skeptics of Stockton."

Mrs. A. L. Andrews, secretary, writes from Liberal, Mo.: "Please state through your paper that there will be no meeting at Catalpa Park this year. Mrs. E. E. Bromwell writes that she closed her Spiritual Camp at St. Joseph, Mo., August 2, and September 1. It being her birthday anniversary, a collation was served, donated by the ladies. About 100 were present, all wishing her success on her trip to St. Joseph, Mo., to locate the lost steamer Chicago, as given by her guides on Tuesday night, January 22, 1897, at St. Joseph, Mo. She expects to receive the \$1,000 offered for locating the sunken steamer."

Lucy M. Bittling writes from Des Moines, Iowa, that Anne Wheeler and sister held two successful seances for materialization and trumpet, in the light. Mr. Wheeler is in Des Moines two months last winter, and organized the Iowa State Spiritualistic Association, made a host of friends, and now beyond a doubt that he is a worthy medium.

J. M. Holaday writes from Council Bluffs, Iowa: "The Spiritualists held a highly satisfactory meeting yesterday (Sunday) afternoon in Woodman Hall, this city, the exercises being conducted by Mrs. Anna Wagner and Mrs. Mary L. Goodrich, both of whom were very successful, and in consequence gave decided satisfaction. It was the first appearance here of Mrs. Goodrich, who is not only a spontaneous talker of captivating arts, but a platform test medium of almost peerless ability. She gave many proofs of spirit presence, in some instances pronouncing the names of the heavenly spirits, and on Thursday evening of this week at Mr. and Mrs. Ben Austin's. I hope she will visit Council Bluffs regularly; also Mrs. Wagner."

"Etrusca" writes from Hastings, Mich.: "I am pleased to tell you of some wonderful tests which were given through the little daughters of Carrie Fuller Weatherford—Essie and Ethel, aged eight and ten years respectively. Not able to always pronounce the words which they were written by the spirits, friends, they spell them, often giving nothing but the letters, descriptions and incidents. The smallest child thus spelled out several full names of relatives and friends for one of the engineers at the waterworks, and gave descriptions and incidents, everything correct. Most of the names were very peculiar. The eldest child also gave similar tests, besides others of a business nature. The little ladies are also very sweet singers. It is a great treat to hear their spiritual songs. Mrs. Weatherford is a native of this city, formerly one of our most successful public school teachers, and a respected and loved member of social and church circles of this city. She has always been considered unusually intellectual, and a great deal of interest was manifested by her church friends on account of the stand she has taken."

Dr. Magoon is holding meetings with excellent success at Fraternity hall, 216 Grand avenue, Milwaukee, Wis. The Doctor has been very successful for engagements at No. 381 6th street.

H. C. Sessions, prominent as a Spiritualist, in Cortland, N. Y., was in the city last week. He assisted in establishing the Freewill Camp, and contemplated starting another in Pennsylvania. The camps that he assists in starting seem to prosper.

Societies wishing the services of A. E. Tisdale for the month of October, 1898, and the last two Sundays in February, 1897, may address him at 541 Bank street, New London, Ct.

Mr. Frank Harland will be in San Jose, Cal., for the next three months, where he will be pleased to receive applications of appointment for platform tests and slate-writing. No engagements for less than one month desired.

A. E. Tilden, M. D., writes: "As I was a visitor at the Central New York Camp of Spiritualists, held at Freeville, N. Y., the latter part of July last, I wish to say a word concerning the good work that Bro. J. W. Dennis, of Buffalo, N. Y., has done in this city. I really believe that without him and his tireless energy and push, there would be no camp association here to-day. But he came, he saw, he conquered the situation. He gathered around him the best workers of the society, and was the means of forming an association that bids fair to last a long time in the future. As the date of the next year's camp-meeting has been fixed for the last Saturday of July, 1897, Mr. Dennis worked incessantly for six weeks to get the camp-meeting under way, and he can be justly proud of his work. The association is out of debt and has a fund on hand to begin next year's work with. I believe that some day the camp-meeting will be like green oases in this desert of unbelief. He claims that a camp every

one hundred miles would be a success, and could be well sustained, with ease, and that at Hemlock Lake, just south of Rochester, is a good place for a camp. As that at Onondaga Lake, east of Oswego, would be a good place for another one. We need more such men among us, and long may Brother Dennis live to plant camps all over the United States, before his old white head shall be laid beneath the daisies, is the wish of a host of his Central New York friends.

The Central Camp Association has tendered him a vote of thanks for the aid he has been to them, and for the donation he made."

"A Subscriber" submits the following statement and query: "There lives in New Whatcom, Wash., a clairvoyant physician, namely, J. M. Laube, who has among his band of spirit guides one control who, after taking possession of the medium, can then throw him still further into the hypnotic state, in which condition the medium has all dental work done without pain, and it is supposed by the medium that any surgical operation could be performed upon himself while he is thus hypnotized, as painlessly as it is upon others who are hypnotized by mortal hypnotists. Has spirit power been known to have been used in similar purposes before? Can anyone tell us?"

"Correspondent" writes as follows of the "Light" Spiritual Church: "Mr. and Mrs. W. H. Winters, directors of the spiritual mediums at 617 North Clark street, are having great success in presenting to their audiences such varied talent as pleases, instructs and comforts the minds of young and old. Mr. Morman, a rising, talented violinist, with his accompanying pianist, Mr. Dewey, furnish some excellent selections. Mrs. Arnold, a young, eloquent, of more than ordinary ability, has favored the listeners with recitations and will again. Mrs. Dr. Magoon, a pianist and elocutionist, with great spiritual power and delicacy of expression, has captured the good people with her music and stirring recitations. Miss L. J. Winters read an original poem written for the occasion, entitled 'Our Mission,' showing remarkable spiritual inspiration, as she writes with apparent ease with no premeditation whatever. Mr. Perkins finds time to sandwich in a song, and, with Mrs. Perkins, gives tests that are remarkably correct. Miss L. J. Winters read an original poem in descriptive detail, with refreshing honesty of purpose. Come in and hear."

Dr. A. M. Roberts writes: "On account of sickness in the family, Mrs. L. A. Roberts was suddenly called home from the Clinton Camp, where her work was giving the best of satisfaction, and as she will now remain in the city, she will at once take up her fall and winter work. Beginning Sunday, August 23, she will hold seances for materializations, on Saturday and Sunday evenings of each week, at 8 o'clock, at her home, No. 107 South Leavitt street."

John A. Hoover, of Philadelphia, furnishes the following recent information concerning Dr. Henry Slade: "Dr. Slade, the dear son, was here in Philadelphia in early spring, and gave our little societies some of his good lectures. Though he was in very poor health, yet the phenomena continued wonderful with him. He also, in his kind way, made presents to the Lyceum of the First Association. He went from the city, but, about a month ago, he returned, sick and in want. I, in my own humble way, helped him all I could, and as he desired to go to Wilmington, Del., I helped him to reach that place. A letter from him, the other day, stated that he was at the house of a friend, and that he would like to get to New York City, where he has friends, and where he thinks he could get along nicely; but as he is unable to travel alone, he would like to get an honest man, out of employment. I have lost the address of the Doctor at Wilmington, Del., and his last letter to me is without an address. I cannot furnish it. I think the Doctor is a most wonderful medium, and the experiences he has had should not be lost to the world. The Doctor should have time before he leaves the body to gather up his wonderful experiences, and put them into book form; it would be one of the most fascinating books in Modern Spiritualism."

J. A. Harris writes from Harris, Tex.: "I am glad to hear that homecoming days, while my wife was writing automatically, there was something perceptible going on under the slate, and as my wife did not know its meaning, she turned the slate over and found unfinished a face with the outlines made with something like the dust on the slates of a kindergarten. A few days more, my wife might have had something wonderful, as it was not finished; could not recognize the face."

Moses Depeu, a prominent Methodist and farmer, who lives in Pabbury Township, N. J., in the upper section of Warren county, says that while fishing in the Delaware River, near the Cap, the other day, he saw an apparition which resembled the Virgin Mary. Mr. Depeu says he was with his line when he heard a sort of swooping noise, like that made by the wind blowing through the branches of the trees. On looking up the river Mr. Depeu says he saw a huge white cloud, which arose from the stream, and its peculiar color made him watch it closely. He declares that as it came up out of the water it apparently assumed the form of a cross. As it rose in the air the cloud parted and in the center was the form of a beautiful woman. Her face was radiant and her dark brown hair fell richly over her shoulders. He says the figure was robed in white, the garment seeming to float in the air without the usual glide about the feet. The apparition approached the New Jersey shore it became dazzling in splendor and he felt to the bottom of the boat, so dazed was he by the strange sight. When Mr. Depeu recovered from his fright the vision had disappeared."

Mrs. Thos. Kennedy writes from San Jose, Cal.: "The Spiritualists of San Jose, Cal., are enjoying the circles of Frank Harland, recently from Australia. Attending one of his seances, being a skeptic and going out of curiosity, I saw by the phenomena manifested that there must be some greater power than the medium could produce, hesitating before a plain cabinet, with a sitter on each side, holding his hands. Hands of all sizes appeared. Spirits appeared in the cabinet, and were attended by spirit friends who gave advice to earth friends, and signed full names in their own handwriting. Three slates were covered with fine oil paintings, yet, as if just from the artist's brush. Receiving my brother's signature to a message on a slate handed me through the cabinet, I made an appointment for a private sitting the next day. I held a pair of slates in my hand, one pair being under my feet. In the course of fifteen minutes they were covered with writing in different colors, answering all of my questions in a most satisfactory way; also guiding me how to develop my mediumistic powers. The next day, I was guided to the public sitting-room, and make a pin-hole in the wall; also one in a morning paper. Going back, I blindfolded him, when he took me by the hand and found the holes, both in the wall and in the newspaper. In the meantime a boy came in, and the spirit friends were talking and complained of a sleepy, tired feeling. Mr. Harland made a few passes over him, and psychologized him

putting him into a deep sleep. Without any sense of feeling or pain. Placing the boy in a clairvoyant state he sent him to Melbourne, and he described the city, and told the time of day there. I was more surprised when he sent him to my home in Maine, and when he described my parents and sisters eating dinner. When the influence was taken from the boy he said he felt as though he had slept for a week, and tripped away, 'happy as a clum.'"

Garrle Fuller Weatherford writes: "Since closing my engagement in Des Moines, Iowa, in July, which was my third most time, I am enjoying a needed and welcome vacation among relatives and friends. Among the noble workers in Iowa's capital city, I wish especially to speak of Messrs. Hammer and Pearsall, gentlemen with large property and business interests who have done much for Spiritualism; Messrs. Castelle and Kirkpatrick, physicians; Mr. Harlan, and many others, who unselfishly and willingly aid forward the work for truth. While there, we were very elegantly entertained at different times by Messdames Pearsall, Hammer and Smith. I wish especially to mention Miss Carrie Kaley, whom we soon came to hear of for her work, and her beautiful voice. Mr. M. D., who developed a very fine magnetic healing gift in my class, and to bespeak the kindness of Spiritualists for these new instruments, who are educated, refined and respected members of society. My little daughters, Essie and Ethel, wish to express their thanks to C. E. Tilden, Long for the unexpected gift of six of his beautiful songs. Spiritualists who think we have no song life should send for his publications. His music is superb and words inspiring. My little daughters, I am pleased to say to my friends, are giving surprising tests. Their singing of spiritual songs is proving a popular feature, and a great attraction. Selections of spiritual services for lectures, tests, and inspirational songs, will do well to address me immediately for fall work, at Alaska, Kent Co., Mich."

Bishop A. Beals will close his engagement at Oakland, Cal., Sunday, August 24, and returns to Summerland, where he can be addressed for engagements for the coming fall and winter.

The Los Angeles Herald contains the following reference to the "El Rancho" (Cal.) Spiritualist Camp: "The Spiritualists held a well attended meeting at their camp to-day, notwithstanding the strong current attractions. Prof. J. S. Loveland delivered a moving address, after which Prof. A. E. Whitelaw played a delightful violin solo and Mrs. Emma Sherwood sang some beautiful songs. The afternoon was devoted to a test meeting by the mediums of the camp, among whom was the celebrated medium, Maud Lord Drake. W. P. Haworth will lecture this evening, and Maud Freitag will conduct the usual tests. To-morrow the spiritualistic features of the camp-meeting will be addressed by W. P. Haworth, M. J. E. Loveland, with tests by Mrs. D. N. Place and Mrs. Weeks-Wright."

Oscar A. Edgerly has recently filled very successful engagements at the following named camp-meetings: Onset, Mass., Lake Pleasant, Mass., and Temple Heights, Me. His next engagement is with the Vicksburg, Mich., camp-meeting. Owing to the continued troubles of a society with which Mr. Edgerly was engaged for October and November, he at present has a part of October and the whole of November at his disposal. He will be pleased to hear from secretaries of societies desirous of engaging a trance speaker and test medium for the time above specified. Address him at 43 Market street, Newburyport, Mass.

C. E. Dent writes: "At the annual meeting of the Medium's Protective Union, at Haslet Park, Mich., the following officers were elected: President, C. E. Dent, Vicksburg; vice-president, Wm. N. Means, Williamson; secretary, Mrs. J. M. Walton, Jackson; treasurer, Jerry Bricker, Iowa; director, P. F. Oler, Lansing."

The Michigan City News, of August 3, says: "The Michigan City and Chicago people, who are camped out about two miles down the west beach, are having a very enjoyable outing. With the party is Georgiana McIntyre of Chicago, a mystic, who gives readings on the inner life and who deals with the higher class of spiritual and astral philosophy. Mrs. McIntyre is now at her home, 1801 Washington boulevard, where she will be pleased to see her friends."

ITEMS FROM THE TWO WORLDS, LONDON, ENGLAND.

Prof. Crookes, the scientist, became a Spiritualist. He is the author of the following works: Select Methods in Chemical Analysis, Manufacture of Beet-root Sugar in England, Handbook of Dyeing and Calico Printing, the Genesis of the Elements, Radiant Matter, Spectroscopy, a Manual of Dyeing and Tissue Printing, and an English adaptation of Kert's book on the subject. He has also translated from the German, Reimann's Aniline and its Derivatives, Wagner's Chemical Technology, and Auerbach's Anthracene and its Derivatives; and, from the French, Ville's Artificial Manures.

Mediumship manifests itself in a vast variety of forms, but for practical purposes writers should not deal with mere hearsay, but should write only what they know.

The painful side of impersonating mediumship often arises out of ignorant and officious meddlers, yet people who are sympathetic, and act from the best of motives. I have found that it is not wise to meddle, handle or talk to a medium when going through an impairment.

Psychic influences at times are very obstinate, and will not be removed, neither by change of surroundings, employment, or medication; nay, have on occasion, and often, forced their way, to take away pains that have been left by a dislodged control, has been more mischievous than good. The best method in my experience, to get rid of disagreeable psychic elements, is to change the employments of the mind, and seek to forget the casual circumstances that have produced the painful results.

For the development of impersonation, you require a circle, small, select, and consisting of people honest of purpose and good intent. Frivolous, aimless folks have no business sitting at such a circle, for they bring conditions that allow of spirits that are best avoided; to have an opportunity that they should not have until such times as they have thrown off much of their earth-life.

Our perceptions do not explain our intuitions. It is our own intelligence alone which explains our perceptions.

The work of Spiritualism has been eclectic. It has been well done in that direction. The better classes of thinking people have been made to see the fallacy of "a plan of salvation." With that, necessarily, has gone the doctrine of a vicarious atonement, by the blood of Christ that gone, the whole lot of past and present systems of religion appears in its mythological nakedness.

Milo carried the calf day by day until it grew into a bullock, so a medium, by development, arrives at a stage when he

can do what he once dared not attempt.

Personally I have not an atmosphere that belongs to your inner nature, and its character depends upon the mental and moral operations within.

To the medium I would say, let yourself go! circumstances about you are suitable, and you feel confident in the people near you.

Because a neighbor cannot see you, is no reason for condemning him. Let him do a pleasant action on the road. Present your views, illuminated by the sunshine of brotherly love, and backed up by living example of their practical benefit, and then should you fail to convince, console yourself with the thought that you have, perchance, prepared ground upon which someone may sow seed that shall result in a bountiful harvest."

That consciousness is never manifested except in the presence of cerebral matter, or of something like it, there cannot be a question; but this is a very different thing from its being a property of such matter, in the sense in which polarity is a property of the magnets or irritability of protoplasm.

It is a serious matter developing mediumship, because, by some act of yours, you may do a tremendous amount of harm to a medium by ignorant tampering with his conditions. One of the many forms that the impersonating medium manifests, is, the how people pass away into Spirit-life. The last scenes of most individual lives are solemn, painful and heartrending. The agony of separation, the loss and control, the measure, and which the spirit dreads, and terrors to the scene, and make the manifestation thereof anything but a pleasant circumstance.

Spirits do come back, and they do return with vivid recollections of their last hours upon earth, and with painful clearness they sometimes recall in the medium all those scenes through which they passed in that final battle with an invisible though not unfelt foe. Painful, nay, heart-crushing, is the scene. What is to be done? The medium appears to suffer keenly; the body writhes and twists in agony, according to the nature of the disease of the controlling spirit, or is still in a death-like swoon, from which you think he will never awake. Be patient, my friend; it is the work of the spirit trying to teach thee an invaluable lesson. Don't touch; be calm; let silence reign supreme, and that still form will pass through its strong current attractions. Prof. J. S. Loveland delivered a moving address, after which Prof. A. E. Whitelaw played a delightful violin solo and Mrs. Emma Sherwood sang some beautiful songs. The afternoon was devoted to a test meeting by the mediums of the camp, among whom was the celebrated medium, Maud Lord Drake. W. P. Haworth will lecture this evening, and Maud Freitag will conduct the usual tests. To-morrow the spiritualistic features of the camp-meeting will be addressed by W. P. Haworth, M. J. E. Loveland, with tests by Mrs. D. N. Place and Mrs. Weeks-Wright."

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I think it was Sir Isaac Newton who declared that "the Incarnation of God is not less absurd than the Impanation of God, or God in a piece of bread." And Evanson maintained that "a virgin daughter producing her father, and a woman producing her mother, are both a blasphemy and impiety." Jerome held that "those who confess the Trinity, must bid farewell to science." The doctrine of the Trinity, I may observe, was an open question with the Church until the fourth century, when Athanasius unfortunately carried the day against the earnest protest of Arius. This may be taken as an illustration of how Christianity has developed."

Mr. T. W. H. Myers, who has made automatic writing a subject of prolonged and careful investigation, says that in some of the automatic messages received he cannot avoid the conviction that it is the "departed personality" which originates them.

Mr. John Slater has been to Birmingham for a short visit, and I can only report that from beginning to end his seances were most successful. To attempt to give any particulars would be a mistake, for in every case the same word, "success," would have to be used, and to adorn that simple word with any commonplace adjective would spoil it. We have no good adjectives in everyday use, Birmingham that could be applied to him, but there is any there is a very popular one, but I am doubtful of its being quite applicable or respectable enough.

"I feel like singing all the time," says the popular hymn, but the Spiritualist should be singing all the time, for the black shadows have gone from his life. Spiritualism will yet bring back mirth and gladness to a people who have been suffering from a gloom that is doing his best to help to this end.

It is always wise to act in unison with the spirits; to oppose and to generate a sense of dread is only to make mischief, and to harm your powers. A quiet confidence that you will not and cannot come to hurt is a reserve of power that is not measurable, and lends strength to the spirits. I know what objections you may raise, but every objection can be set aside by you, if you will cultivate yours. I do not mean book-reading; I mean personal soul culture—the creation of ideals of conduct and life in your mind, and endeavors in conduct to realize them.

I am aware that whatever be your character and culture, you are liable to be overhauled by spirits who are not like yourself, but if you exercise your mental and moral capacities, you will draw into your surroundings spirits corresponding to yourself, and who will set a watch and ward over you, so as to prevent any permanent harm being done to you by the sundry spirits who may come and control.

To spirits, a developing medium is more of a hindrance than a help, and as most are attracted by its presence, also are certain spirits. It is, therefore, wise to avoid certain places, persons and things, if you would leave away from you certain disagreeable company. I know that the lowly ones need upliftment, but it is not everybody that is equal to the work, and so prudence is needed, especially when you are young as a medium."

Dr. J. M. Peabody, although 75 years of age, seems likely to succeed in carrying out his own advice of living to be 100, and growing old gracefully. He is hale and hearty, and not only carrying on a Health Home, with a large medical practice, but publishes a monthly called "The Temple of Health," which is full of interesting matter. In addition he finds time to work for Spiritualism, and has just issued a pamphlet on "Who Are These Spiritualists?" and What Is Spiritualism?" which contains the testimony of upwards of one hundred eminent people.

We need schools, not churches. Colleges of health, not hospitals for disease. Unity, not the common herd of warfare. Greater liberty for and incentives to well doing, not punishments. Equality of opportunity, and help for the weak and incompetent, not competitive struggling. The right to live—to learn to love, and to be happy, not to simply exist, and to fight the battle of life, and to be the slave of the battle of the many. Aye, the right to use our talents in the best way, and for the good of all, and thus establish the much talked of Brotherhood of Man.

SPIRIT PICTURES.

Wonderful Paintings by Unseen Hands.

A Marvelous Work of Mediums.

THE PROCESS IS CONDUCTED BY THE BANGS SISTERS—PICTURES ARE PRODUCED IN THE SAME ROOM WITH THE SITTER REPRESENTING THE PERSON HIS HAS IN HIS MIND—PERFECT IN COLORING AND OUTLINE—SOME ILLUSTRATIONS.

A most wonderful exhibition of the workings of the psychic laws, says the Clinton (Iowa) Herald, is the portrait painting conducted by the Bangs sisters, who are now at the campgrounds at Mt. Pleasant Park. The image of the sitter's mind is placed on canvas by spirit hands, with marvelous fidelity of coloring and outline.

The Bangs sisters, Lizzie and May, have their home in Chicago, at No. 3 and 4 Elizabeth street. The fame of their discovery is wide-spread, for the portrait painting is new to even mediums.

The pictures resemble pastels and have colors. The exact composition of the material is a secret, and probably only a chemical test could determine the ingredients.

The manner in which the picture is produced is this: The person who wishes the portrait sits in the room. The canvas, for either a life-size or a three-quarter size, is stretched on a frame, leaning against the legs of the table, and is held from view by a curtain thrown over it and its supports. The Bangs sisters are in the room, and remain with the sitter, if he desires. At intervals, if the spirits signify their willingness, it is permitted the sitter to raise a corner of the curtain and peep at the canvas, where the picture is gradually growing. In two hours or less the picture is completed. The sitter need only think of the person whose image he wishes portrayed. He must conjure up in his mind the features he longs to behold on the canvas. This is the most wonderful part of it all. Thus the subject can be pictured as any person he wishes.

Among those who have obtained highly prized portraits through the Bangs sisters are Mr. and Mrs. Sol. Seeley, of Sterling, Mr. Seeley had painted a picture of his father, Col. E. Seeley, of Profeetown, a remarkable likeness, finely executed. The couple also had their own portraits painted. These pictures are as good as the real thing, and Mr. and Mrs. Seeley can be interviewed on the subject. Mr. Steve Pond, Morrison, has a picture of his wife in her wedding gown.

Mr. Pond is over eighty years of age. He had no portraits of his wife at all, and much desired one. The picture materialized above is remarkable from the fact that it represents his wife of forty years ago, in her old-fashioned dress.

Mr. Pond prizes it highly. There are many others who have availed themselves of this power of the Bangs sisters, to obtain portraits of loved ones who have long since passed to higher life. There is cited the instance of a man whose wife died in the hospital, but a few hours after it was taken away, had gone before to a brighter land. He earnestly desired their pictures. One time for a number of nights in succession he beheld his wife at his bedside and a little curly-headed child playing near. Though he was not sure this was his wife, he hoped it was. He told the Bangs sisters and decided to have a picture of his wife. He also wished to himself that he might have one of his child also. What was his surprise when the painting was done, to behold on the canvas the two images he had seen in his lonely room on those nights. Many other miraculous instances might be cited of the work of spirit artists. To the average person, when he comprehends the fact that no other portrait or likeness need be exhibited, that the sitter is required to only bring up in his mind the original of the picture he wishes, these paintings seem wonderful. To those who have nothing but memory to rely on, and who have no other means, the process is surely most trusted. The cost is moderate—not half what the actual picture, if painted by any good artist, would bring.

In order to test the truth of the statement that these pictures are really the work of spiritual agency, the Bangs sisters will allow the sitter to nail the canvas on the frame, and the picture will be painted in spite of the obstructions. There is no possibility of deception. Scientists and Spiritualists together are interested in this process. The Bangs sisters can be seen at the Pansy cottage on the camp grounds, and will doubtless be pleased to talk to those persons interested in this spirit painting.

They are exceedingly pleasant ladies, and have a vast store of information to impart to sympathetic listeners. Their power as mediums is well known, and their reputation upholds whatever assertions they may make. They are probably consulted often, and surely as often as any mediums on the grounds. Of course, just now their chief occupation is answering inquiries concerning their paintings and in attending to the duties connected with the production of the portraits. They have been cognizant of this process only a few years and it is a new discovery in the field of psychic research. What it may lead to no one can guess. The Bangs sisters have ever been in the lead of progressive thought, and have been highly favored in their efforts. This is shown by their wonderful pictures, and by the many people who claim their time and services.

Island Lake Camp-Meeting.

Our camp still continues in a strong, lively condition. We still have Mr. and Mrs. Menough, the independent slate-writing mediums, with us, doing good work as usual.

Mr. M. H. Henry, the clairvoyant and spirit-telegrapher, is also with us, giving perfect satisfaction. A very remarkable circumstance occurred with this medium on Friday, August 14, when, after the regular lecture, a committee was selected to choose a certain card, number and word. The card being at his room in the hotel with two of the committee. In a few minutes he wrote upon a sheet of paper the name of a card, a number and a word. When the two committees met it was found that the card, number and word wrote by Mr. Henry, the medium, corresponded exactly with the selections made at the auditorium; three hundred feet from the medium when he wrote the selections. The card selected was the Ace of Clubs; the number, "168," and the word "some." This test was good proof to the large audience. After the camp closes Mr. Henry expects to locate at Detroit and practice his peculiar phase, that of spirit telegraphy.

When Mrs. Helen Stuart Richings arrived suddenly at our camp, the remark was made: "She will do well if she enlists the sympathies of our campers sufficiently to receive the praises of the majority, following, as she does, so many of our favorites and being a competent stranger to so many of us." Yet, this is precisely what she accomplished upon her first introduction here, last

Saturday. She was followed, Sunday morning, by that able, willing and determined Michigan pioneer, Dr. A. B. Spiny, who, most thoroughly cleared the ground and paved the Spiritualistic highway, as he marched straight forward through a discourse, wide in its range of thought and well expressed, making a wonderfully good impression upon all his hearers, and distinguishing himself as man of broad thought and wide experience. He will undoubtedly do much good work in the future. The Doctor was followed, in the afternoon, by Mrs. Richings; and again, on Tuesday afternoon, when she completely outdid herself. She was obliged to take a hurried departure, to continue her work at Lake Pleasant Camp, Mass. Our best wishes go with her in her work for the betterment of humanity. We will continue our meeting until August 30, as announced, hoping to reach many strangers to our philosophy, and lead them to the light that they may be enabled to see all that is about them; and seeing, understood."

JOHN S. PHILLIPS, Sec.

Lake Brady Camp-Meeting.

Mrs. C. M. Nickerson and Mrs. Helen Palmer Rusque are the present speakers at Lake Brady. Both these ladies have fine oratorical powers. The former seems to soar capriciously into the higher realms of spiritual thought, which the ordinary mind cannot comprehend, but the latter seems to receive it from that point and feed it to the people.

Mr. and Mrs. Kates, with Prof. Joseph Singer and son, musicians, have just closed Mr. Kates is a fine elocutionist as well as lecturer. Mrs. Kates is a gifted speaker and test medium. Her German control, "Fritz," often convulsed the audience with merriment by his odd sayings. Mrs. Kates also read character from the sound of the voice, spoken while she was blindfolded. The singers, Mrs. Mandolin, harp and violin, produced some of the sweetest music ever heard at Lake Brady. A concert, given Sunday evening, at which local talent assisted, would have graced any opera house.

Speaking of music, we cannot refrain from mentioning the sweet singing of Mrs. Elsie and Mrs. Kater, who have added such charms to the auditorium during the season. Their services have been given freely and have been fully appreciated.

Young Mr. Wilkinson, who made such a fine addition to our orchestra with his sweet-toned violin, has returned to his home in Meadville, Pa. Most Harmon, editor of Lucifer, has been with us a week or more. The martyrdom of imprisonment and social ostracism this man has suffered for conscience' sake commands our respect, no matter how we may differ with him as to ideas of reform.

J. B. Bawell gave a lecture on "Reincarnation." He had a forenoon which deserved a larger audience than he had gathered on a camp-ground outside of the regular meetings.

Lake Brady has a boy medium, Tony Starr, from the Hocking Valley coal regions. He is 14 years old and small for his age, with a piping, childish voice. Last evening the writer sat in Tony's circle, which consisted of six people, including the little medium. Two trumpets were placed in the center of the circle, and we joined hands, two and two. No other persons were in the room. Tony extinguished the light and almost immediately the manifestations came. This consisted of voices all along the scale, from the lowest bass to the highest treble. They sang, laughed, shouted and whispered, sometimes keeping time with the trumpet, or joining in the singing of "Pull for the Shore," etc.—very much out of tune. One trumpet became so animated as to sail around our heads, while another, issued from it, singing "Beulah Land," in a key too high for any of us to reach.

One voice called itself "Squaw Tricky," and claimed to be a control. One or two others spoke as though familiar with the medium.

All in the circle received communications with first names, and sometimes the last names of departed friends. The boy came his two hundred mile journey alone to Lake Brady, and is his own manager. He has plenty of confidence and faith in his own mediumship, and has given a number of clairvoyant tests. To-day he is hammering away on a wire cage in which he promises to be evading evening lectures, and guarded by a committee, with the trumpets outside during the manifestations.

The Wadsworth business-men are having a very large picnic here to-day. Quite a number attended the Spiritualist meetings. Miss Maggie Gaule, the test medium, singled them out and surprised some of them with predictions of spirit friends. To one man she said: "You are not a believer in Spiritualism. You were never at such a meeting as this before. There comes to you a lady; she calls you 'Ed,' and says, 'From the hospital to the train; from the train to the grave. Oh! how I suffered, but it is all over and I am so happy to come to you.'"

The gentleman, though much moved by being thus confronted, admitted it was all correct. Mrs. M. McCASLIN.

VICKSBURG CAMP, MICHIGAN.

All Is Serene and Prosperous.

The Thirteenth Annual Camp-meeting of Vicksburg, Mich., commenced August 7. The camp is located in a charming grove, one-half mile south of the pretty little city of Vicksburg, and twelve miles south of Kalamazoo.

Miss Jeannette Fraser, a modest and dignified little woman, manages the proceedings of the entire camp; that is to say, she is president, vice-president, secretary, treasurer, trustees and overseer of the grounds. So far as I can learn, all questions concerning the meetings are settled without dispute. This strong-minded little woman is busy from early morning till late at night, looking after the welfare of the campers. She moves about the grove and among the visitors like a ray of sunshine.

Besides the hotel, dining-room and auditorium, there are several cottages; and also about seventy tents pitched in the grove.

E. W. Sprague, that soul-stirring orator, is chairman for the entire meeting, besides which he will deliver several lectures; he and Mrs. Sprague also are excellent public test mediums, and one of them is engaged to follow nearly all lectures with tests from the rock-stone. Mrs. Cora L. V. Richmond, the sweet singer of the soul, has just completed a series of four remarkable lectures, and departed in company with Mr. Richmond, for Lake

QUESTIONS AND ANSWERS.

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

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

C. S. Gallon, Ohio: Q. (1) Do children grow in Spirit-life?

(2) Where do they go after passing from this life?

(3) Why are not more refined persons chosen for mediums?

A. (1) Life is continuous, and the development begins here is perfected in the next. Bishop Bowman relates how when near to death by fever, in a state bordering on insensibility and trance, he saw a spirit, with garments more radiantly beautiful than anything he had ever dreamed of. She spoke to him, saying, "Father, do you not know me? I am your daughter, who died twenty years ago, when you were a young man, and then he said he remembered, and he firmly believed that it was the spirit of his daughter who came to him, she having grown tall and beautiful in her angel life.

(2) There is no arbitrary command for the spirit to leave its earthly home, and it is up to the attraction of the next, but usually friends are present who lead it away to their abode; especially children are received by loving arms and made welcome by warmest affection.

(3) Mediums are not "chosen," and are used because there are others more desirable. Mediumship does not depend on moral character or refinement, but organization. The character of the spiritual beings attracted is determined in a great measure thereby. Purity, integrity and cultured intelligence are preferable, but the idiotic Blind Tom may become a medium to a master of music. A thirsty traveler will drink from a broken fountain, nor ask for a silver chalice from which to slake his thirst.

T. M. T.: Q. Who was the originator of the "World's Parliament of Religions?"

A. That great honor must be given to Charles C. Bonney, a Chicago lawyer. A man of deep religious conviction and broadest views, he was the most successful task of bringing together such an assembly as never before met by the dictates of kingly potentate or priestly dictator.

T. J. Aund: Q. Can you recommend a good hypnotist?

A. Dr. Carl Sextus, Chicago.

K. J. Stern: Q. Are we to accept the statement of the book "Eon and Eona," their many reincarnations, and the established order of the Sun Angel Order of Light?

A. The doctrine of reincarnation, as has been repeatedly stated in this department, is utterly opposed to the spiritual philosophy, and is antagonistic to a scientific (accurate) view of life in the physical or spiritual state. Hence any book having that doctrine for its foundation must be erroneous, not only in its respect, but in the inferences and deductions drawn therefrom.

Richard Morgan: Q. Why, when I find myself out of work, do I feel such a strong inclination to commit suicide?

A. You are by no means an exception. When the mind is depressed by any occurrence, it may take such morbid inclinations. This is brought on by malarial tendencies, the disease of the liver, whereby the blood remains impure.

H. Rice: Q. Can you not give no less a different synopsis of the various mental science schools, with the relative advantages of each? It seems their training will bring about entirely antagonistic conditions to those of mediumship.

A. There are about as many "schools" of mental science as there are individuals, and it would be impossible to make comprehensible the half-drawn distinctions for which various devotees contend. The fundamental statement that mind-spirit is superior to matter is held in common with Spiritualism. In the inferences therefrom there is continuous disagreement. Mental Science is a science, and its methods are entirely unscientific. All that is true and valuable in mental science has been taken from Spiritualism, and to this it has attached a mass of rubbish of no value, and bewildering to one who seeks to comprehend its verbiage.

If Spiritualism be carefully studied, the student will have acquired all that is known in mental science.

R. Keely: Q. What is marriage as understood by Spiritualism?

A. The difference in the condition of man and woman has been an element of confusion in reasoning on the relations they sustain to each other. She, being the weaker, has, during the vast ages of the supremacy of physical force, been the subject of man. Instead of the wife being the equal of her husband she has been his slave, and this is in no sense a marriage relation as it arises from the brutal instinct to the spiritual plane, and not the slow changing of an intense, selfish appetite to an ally of the purest sentiments and feelings of humanity.

The union of man and woman in the relation around which the holiest affections and purest emotions of the heart gather, to us is so natural that we infer all the races of men regard it in the same manner. Yet, in the lower tribes, marriage, as we understand that relation, does not exist. The conjugal instinct in the savage, like all his appetites, is unrestrained by higher feelings. We perceive, as we arise to more advanced stages, the blending of the higher with the lower motives, but nowhere the full and complete supremacy of the higher. Marriage, even with the most advanced, is not free from the stain of the lower nature.

The state and church union in support of the old idea of woman's subjection to man, and making her bondage to her husband indissoluble.

Marriage, considered as a sacrament, solemnized by God's viceregent on earth, could not be annulled. This presupposes that the right individual, united, and presents an exchanging view, for chains, give rest and security. Love receives the sanction of divine authority, and is declared eternal.

But the right individuals do not always unite. Fallible human nature errs in its judgment, and too late finds the enchanted palace a torture chamber. Such unions have been made in heaven. The social philosopher swings with a bound to the denial of such marriage, and declares all there is of a legal contract and, like all such contracts,

dissolvable with the consent of the parties.

Is this true?

As far as marital laws protect the rights of the contracting parties and their offspring, it is like other contracts, while boys, these limits it becomes subject to higher laws.

A legal contract, if justly made, when fulfilled, leaves the contracting parties as they were before it was made. If the marriage relation is assumed, can the contracting parties make restitution, and is it not impossible to fulfill its obligations except with an entire and devoted life? Furthermore, the institution, with all its enactments, looks beyond, to children as a third party, who, although outside of, absolutely depend on its provisions. It is assuredly erroneous to term such an agreement a legal contract, to be annulled like any other which may be annulled at any time by the desire of one or both of the parties.

"The rights which grow out of marriage may be defined by law, but no human enactments can reach the subtle relations of souls. Estates, real and personal, may be measured and appraised by law, but the heart is beyond its province. Sacred and holy are its relations, and so far as it is concerned marriage becomes a divine sacrament; the golden chalice in which the mutual lives of parents and offspring are pressed by generous hands to willing lips.

Marriage demands honor, truthfulness and fidelity. While love is free to choose, it is not free to cast aside duties once assumed.

If allowed to decide with every momentary whim, there could be no marriage, which by its nature contemplates and presupposes permanency. The pledge of love is changed for the assurance of unchangeableness, for love is prophetic and recognizes with clear prescience its demands.

Conjugal love is exclusive, because it presciently feels what science is slowly but surely revealing, the great and imperishable influence the parents have over each other through the parental act. The very being of the mother is moulded by the force which fashions the germ after the father. She assimilates and becomes like him. It is a union more close than when the same blood to pass through their united veins, and beyond this, in the domain of subtle magnetism, as yet almost unheeded, are more delicate bondages.

The attraction and repulsion which finer natures experience, and which are remorselessly sacrificed to convenience or interest, are the sure guides to proper unions, and the health, beauty and development of offspring are directly related to the satisfaction and balance of these forces. The final condition of the spirit, which builds up the physical body.

The suffering which flows from ruthlessly ignoring conjugal love, both mental and physical, is beyond expression.

The transmission of disease, long latent in the father, is the most obvious evidence of the foregoing statement.

The poison may not appear in the same form as in the father, but attacking the weakest organs of the mother, appear in cancer, nervous debility, scrofula or cancer. Or it may fall to appear in the mother, and attack her children, or, passing over a generation, develop in the offspring, and be the ruin of the race.

Thus the necessity of removing marriage from the plane of the appetites and desires, to that of purest spiritual necessities, and its consummation by the guidance of knowledge instead of blind, infatuated ignorance, is presented in the strongest light.

Love is not to choose, but in man love means not instinct; it means the affections and all that vast sphere of unselfish qualities which have aptly been termed benevolence. Having made the choice, it incurs the most momentous duties possible for a human being to assume, and rights spring up which cannot be set aside. These even preclude any kind of mutual devotion between the husband and wife. The point of their united love is an immortal spirit, coming unconsulted into the wonderful arena of life, and claiming as a right, inalienable affection and care of father and mother.

Beyond true conjugal love no higher relation can exist. It is the foundation of social life, and as its lowest expression it is the creator of beings, in its higher it is the golden bond which unites them in universal brotherhood. This union has no demand for divorce. Then you would not permit separation?

Until mankind become educated and learn that the lower faculties, the appetites and desires must be controlled by the higher intellectual and spiritual being; learn that the brute man is not master, but the spirit-man should be dictator; as long as marriage is contracted for convenience, interest, or purposelessly, and the finer attractions ignored or unrecognized, the union will be unscientific. All that is true and valuable in mental science has been taken from Spiritualism, and to this it has attached a mass of rubbish of no value, and bewildering to one who seeks to comprehend its verbiage.

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PEN-FLASHES FROM OHIO.

BY C. H. MATHEWS.

BLIND LEADERS.

Prof. Alfred Russell Wallace, of London, England, recognized as the world's greatest living naturalist and scientist, and who has thoroughly investigated Spiritualism, with a view of arriving at the truth, has recently published a book entitled, "Miracles and Modern Spiritualism," in which he has shown that the whole history of science shows us that, whenever the educated and scientific men of any age have denied the facts of other investigators on a priori grounds of absurdity or impossibility, the deniers have always been wrong. The most persistent deniers of the facts of Spiritualism and spiritism have been among the trained and educated ministers of the gospel of Jesus Christ. They are blind leaders of the blind, and cannot discern the truth when it is clearly presented to them. They will assuredly fall into the ditch.

COMMITTED SUICIDE.

Mr. Christopher Sheeler, aged 82, well known to the writer, (former mayor of our neighboring city, Canal Dover, Ohio), committed suicide by hanging himself, at Mansfield, Indiana, which he was suffering severe pains in his head, and fancied himself a burden to his children. He was a good citizen, and for many years a member of the Moravian church. The religion of Jesus Christ, "the means of grace and the hope of glory," through the at-one-ment, does not seem to afford any cure for such a condition. He died at 82 he couldn't bide his time. Had he known of the future life, as Spiritualism demonstrates, his life on earth would have had a far more peaceful termination. He will now have to progress out of the "Slough of Despond," into which he has thrown himself, through mental weakness, to the other shore, where he will help him on to eternal progression in the "beautiful land of the dead."

A PROPHECY.

"A sensation has been caused in the State of Tobacco, Mexico, by the appearance of a young Indian prophetess, who predicts a general conflagration, to be preceded by signs and wonders, among them the falling of edifices and the premature speaking of infants. Several bridges have fallen, and the children of the prophetess are alarmed. The bishop of Tobacco has sent for the girl, who claims to have had celestial visitations during her recent sojourn in the forests along the Grijalva."—News Item.

The girl is probably a medium; and the next thing she will be suppressed, or, unaided, Catholicism cannot long stand such innovations.

A REVEREND MURDERER.

Rev. Francis Herman, of Salt Lake City, is charged with the murder of several young girls of that city. The detectives are on the lookout for the reverend scoundrel. He was a high-roller for one of his vocations, and was pastor of the Norwegian Methodist church of the Utah capital. The crimes charged against the preacher, it is said, have been committed in the city of Salt Lake. This is the case of clergyman who are charging Spiritualists with being frauds and free-lovers. Verily, verily, I say unto you, they shall have their reward. It is alleged that the reverend gentleman had two trunks, one of which contained clothing of one of the girls, and the other, he tried to get Rev. Melby, of the Lutheran church, to sell for him. What infamy!

IGNORANCE WANTED.

At the Catholic cathedral, at Fort Wayne, Ind., Rev. Father Brammer, Vicar General of the diocese of Fort Wayne, created a sensation by his denunciation of the public library; that the library contained books that no Catholic should read, and positively forbade them to take the books out or allow their children to do so. "The library," he said, "contains books that are dangerous to the faith. This is the case of clergyman who are charging Spiritualists with being frauds and free-lovers. Verily, verily, I say unto you, they shall have their reward. It is alleged that the reverend gentleman had two trunks, one of which contained clothing of one of the girls, and the other, he tried to get Rev. Melby, of the Lutheran church, to sell for him. What infamy!

MUCH ADO.

The general assembly of the United Presbyterian church, at Xenia, Ohio, decided in favor of allowing instrumental music. Dr. D. W. Carson had put in a heavy protest against it, and it refused to place his protest on record. The vote of presbyteries on seminary control was 882 yeas and 20 nays, which authorizes the General Assembly to confirm the action of the presbyteries, and to remove for "unsoundness of doctrine." The matter of placing God in the Constitution was vigorously discussed. It had its origin in Xenia, Ohio, thirty years ago. It is safe to predict that he won't "get there, Eli!" The whole business must be termed styled, "Much ADO About Nothing."

SOMETHING GAVE WAY.

Major Camp, the evangelist, has been spending himself in a good deal of trouble in Columbus, Ohio. He says there is "too much sky religion." This strange "pump-handle" shake does not bespeak earnestness and sympathy. Men are already lost now, and what we want to tell them is, that Jesus came to seek and save the lost. The Major says: "When I was coming, something gave way inside of me and my old life is no more, and I am happy all day long." Many of the Major's friends, including the writer of these "flashes," will rejoice with joy unspeakable and full of glory to know that he is "saved." Amen!

"DIDN'T KNOW," ETC.

The club-room of "The Happy Six," composed of members of the Home Avenue U. B. church, was the scene of an unfortunate tragedy recently, while the party were discussing arrangements for a Sunday-school entertainment. Albert Ryholn brandished a 38-caliber revolver, sportively, of course. When Harvey House suggested that he "hunt elephants with it," R. turned and emptied the revolver, and then pointing the weapon at House, told the latter to take it back. They were laughing. Ryholn pulled the trigger and House fell dead with a bullet in his head. Ryholn thought the pistol wasn't loaded, of course. But what a couple of young church members wanted with a loaded pistol at a religious gathering, is something that ordinary sinners like the writer will be unable to find out.

GOD'S TREASURY.

The National Synod of the Reformed Presbyterian church met at Cincinnati, Ohio, recently. Rev. Dr. McCallister, whose methods of orthodoxy were called in question, was elected moderator. Attendance at the synod. He is one of the strongest and most advanced men in the church. The recognition of God, Christ and the Bible in the Constitution of the United States, was recommended for adoption by Congress; and it was also recommended that \$10,000 be expended from the church funds for that

RESPONSIBLE FOR IT.

Mrs. Charlotte Smith, who has been trying for fifteen years past to do something for fallen women, says that there is an alarming increase of the social evil, and she is firmly convinced that industrial conditions are responsible for it. She will make a strong effort to put the presidential candidates on record as favoring legislation in behalf of women wage-earners, and a more equitable wage system. Gen. Grosvenor, of Ohio, asked her why the women did not get married? She told him that in Massachusetts there were 100,000 more women than men, and in all the States but five there was a surplus of women. There is an army of 600,000 professional outcasts in the United States today; and Mrs. Smith says she can prove that 50 per cent of the women who lead immoral lives are driven to it by the small wages they receive. In New York and New Jersey they have increased 50 per cent in the last three years. Mrs. Smith says that "Industry and morality go hand in hand, but when women cannot earn enough to keep them decently, the temptation is so great that the weaker sex are called upon to display more strength of character than men and throughout the necessities of life in order to maintain their respectability."

This is not a very nice showing for a country that makes loud boasts of its Christianity, and is sending millions of money to heathen countries, to make Christian converts. "Thou hypocrite! first shut the beam out of thine own eye, and then thou shalt see clearly to pull out the mote that is in thy brother's eye."—Luke vi:42. They had better cease their silly efforts to put God into the Constitution and bend their energies to put him into the hearts of the people, where he is almost a total stranger.

RISKY BUSINESS.

Rev. E. P. Wisse, pastor of the Church of Christ, of Mansfield, Ohio, has been preaching. He says: "They that live for God and the world, and who have no talent in a napkin, or use it for selfish gratification, is anarchy. To possess social power and not use it to advance the true interest of men, is anarchy. To hoard wealth is anarchy. To form trusts and combines, to build gigantic monopolies, is anarchy. . . . Cruelty, extortion, and dishonesty, usury, are results of this moral anarchy. Not until this ceases, until the cross has brought man down in recognition of their inherent selfishness, and leaves their lives with the love that promotes absolute justice—not until then will sorrow and sighing flee away and the dawn of humanity blossom as the rose." This is the case of clergyman who are charging Spiritualists with being frauds and free-lovers. Verily, verily, I say unto you, they shall have their reward. It is alleged that the reverend gentleman had two trunks, one of which contained clothing of one of the girls, and the other, he tried to get Rev. Melby, of the Lutheran church, to sell for him. What infamy!

A SAD SCENE.

A very affecting scene is described as occurring at Lancaster, Pa. The fourteen-year-old daughter of F. McLaughlin died. The next evening Mrs. McLaughlin went into the parlor to view the remains, and while doing so she suddenly dropped dead. Her death was a great shock to her mother, and she died of grief. The mother was thirty-eight years of age. Had she been educated in the religion of Spiritualism, which teaches us that we can communicate with our friends "over there," she would not doubt have found consolation to sustain her in her great bereavement. What effort at wholesale conversion, by the flat of nature, the ordinances of the Christian religion do not seem to reach the spot. They mourn as those who have no hope of a future life.

MISSIONS FOR PROTESTANTS.

Archbishop Corrigan, of New York, has organized a band of Catholic preachers, under command of Rev. Walter Elliott, a well-known Paulist orator, who at once will begin the work of giving missions for Protestants in every parish in New York. This, it is said, is the first "Evangelical" mission since the year 1846, that has ever been made in this country, and is in the line of "carrying out the wishes of the Pope, whose chief aim has been to reunite all sects." It also looks as though the holy father intends that his numerous priests shall earn their salaries hereafter, if they have any, by the sale of their own souls, and shall live on the edge of a knife, and shall lead them by the hand. The funds will be supplied by the Missionary Society.

STOLEN.

An Italian priest (Catholic) in New York, complains in court that Carlo Motta—probably another priest—had robbed him of a valuable relic, history of "The Open Veil," by Monsignor Antonio D. Conte Renier, says the publication of the work would carry consternation into church circles. The MS. is valued at \$20,000. By all means let the book be published, and the thief punished.

ONE GOOD JOB.

Before Congress adjourned, the Vice-President announced the appointment of Senators Harris, Faulkner and McMillan, as commissioners to inquire into the chartering of the District of Columbia, with a view to extending the extent of sectarian control. The inquiry was provided for in the District Appropriation Bill. A very wise provision indeed. Stick a pin there, and look out for the report.

NOT AFRAID.

Here is an extract from a secular newspaper, printed by an old friend of mine, who probably "millionaire" as he is, "don't let much luck slip in the 'gosh' fire!"

Young English Sparrow—Aren't you afraid to build a nest in the caves of this church, mamma? You know the good little boys have just shown us away from one church.

Maternal Sparrow—Yes, my dear, but this is one of those churches that does not care for the children. They shall not be disturbed in this nest. "We and Satan will have things all our own way here until next September."—Chicago Tribune.

C. H. MATHEWS.

Ice Cream Made by a New Process.

I have an ice cream freezer that will freeze instantly. The cream is put into the freezer, and comes out instantly, smooth and perfectly sweet. This is a new process, and a crowd will gather to see the freezer in operation and they will all want to try the cream. You can sell cream as fast as it can be made and sell freezers to many of them who would not buy an old-style freezer. It is really a curiosity, and you can sell from \$5 to \$100. I have a number of them, and I will send full particulars and information in regard to this new invention, on application, and will employ good salesmen on salary.

SOME CORRECTIONS NOTED.

Faustus, Augustine, Swedenborg, Calvin, and Others.

It was not Bishop "Faustus," as misprinted, but Bishop Faustus, who challenged Augustine to produce any evidence of the authenticity of the Testament, which Augustine would not do, because he could not. But Augustine was the greatest champion of the church in his time, and still figures as the great devil of Protestantism, and the churches are not yet ashamed of these devils, for a Presbyterian clergyman said to me in Boston: "I adore Calvin."

The seven great "national" religions (unspiritual rational) have never produced one great thinker competent to lead mankind to a correct knowledge of God, heaven upon the existence of which religion is based.

Swedenborg alone came near doing this, but could not quite succeed, notwithstanding his wonderful endowments, because he was held fast by his blind faith in that great fraud the fabricated and forged Roman Testament. So he floundered like a chained eagle in his mental slavery.

Even before the Roman forger's ignorance was too dense to comprehend the relation of this world to the next. The ancient theory that life might be originated by mud (not "mind," as misprinted) dispensed with any higher agency, and modern materialism has run as deep into the mud as ancient ignorance by supposing life to originate in some kind of slime spontaneously, and grow and grow until it produces fins to be dropped, shells to be dropped, feathers to be abandoned, fur to be abandoned, wings to be abandoned, tails to be abandoned, until man is manufactured, although neither on land or sea, on islands or in caverns or mines, have they ever caught a single one of these developing species on the road to something higher for a thousand years of the transforming process.

Father York claimed that his church was one for fifteen hundred years, and that there ought to be a supreme power now to prevent forming new sects, by the same power that prevented Southern secession.

I admitted that it had been one 1,400 years, but I meant one at Rome. But throughout the first six centuries Romanism was as badly split up, as Protestantism by rival sects. Not as numerous as the Protestant sects have become, but much more quarrelsome and warlike against each other, however, according to the test given by Jesus, that none of them were his disciples, for he said the world would know his disciples by the fruits they bring forth. How many churches or many ministers could bear that test my readers can learn by observation, as quarrels and fights sometimes break out in the body of the church. When the Rev. Mr. Hamilton, the leading clergyman of Mobile, Ala., attended a clerical assembly in that State, he was so indignant at the proceedings as to say he did not wonder that men fought duels.

Odium theologium has passed into a proverb, and the church still holds in high honor the murderer, Calvin, who tore the flesh of his victims with hot irons. Finally, as the clergy and the church are as eager in the pursuit of wealth, and gather as much as the rest of the world, it is clear that they care but little for Christ, who said no rich man could enter the kingdom of heaven. Jesus was right, for the millionaire repudiates brotherhood.

JOS. RODES BUCHANAN.

THE CLAIRVOYANT.

She saw strange faces from her birth, Familiar as those of earth; They were to her as real as The countenance of mother was.

Our poor perception's limitations Cause us to miss all the vibrations Wealth, and gather as much as the rest of the world, it is clear that they care but little for Christ, who said no rich man could enter the kingdom of heaven. Jesus was right, for the millionaire repudiates brotherhood.

JOS. RODES BUCHANAN.

PSYCHIC POWER.

Whence comes this subtle, unknown power? Which steals unbidden through my veins, And gives new interest to each hour, As day by day increase my gains—O, God of love, the star of life.

Place, honor, power, all are mine, From the Creator, and all his love, This power source and all divine, Emanating from some source above.

It rushes through my veins, as mad; It leaves me grateful and more glad Than thought of man or angel strain Can voice, or heart or mind retain—Bright, red sweet wine of life.

Stay not, ye powers of heaven divine, O, gladness, precious power of mine, But let me of thyself drink deep—Thy precious love enshrined I keep.

Flow swift within my slumbering veins; Sing glad and warm thy tender strains; Bring power of healing all complete; Lead swiftness to thy flying feet—O, God of Love, the Wine of Life.

MRS. E. O. CLAFLIN.

A Pessimist's Rejoinder to an Optimist.

My dear, deluded Optimist, you say some pretty things; You fancy I'm a chrysalis with undeveloped wings; But when I bury my shell, you say, and reach the by-and-by, I'll find myself transformed into an airy, buzzing fly.

And then, you think, we two may meet upon the shining shore. As evolved insects that will live to die no more— I, as a soaring spider, no longer seeking prey, You, as a sainted house-fly, in the realms of endless day.

W. H. BEALS.

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