

call it) which constitutes the nexus relating medium between the physical sense-related world and the spiritual world; even as the earth's astral plane is the nexus or connecting link between the physical and truly spiritual plane. The law is the same in micro and macrocosm. As was shown in the clearest description of the Choisy-rac phenomena, it is this radiating which establishes the connecting link between the mediums and their disc-

(Continued on page 7.)



## BEAUTIFUL, TOUCHING, ELOQUENT.

By Dr. H. V. Sweringen, at the Funeral of Miss Grace Hull, Ft. Wayne, Ind.

## A Sermon from the Standpoint of Spiritualism.

## SCRIPTURAL SELECTIONS.

If in this life, only we have hope in Christ, we are of all men most miserable.

But some man will say: How are the dead raised up and with what body do they come?

Thou fool, that which thou sowest is not quickened except it die.

And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or some other grain.

There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another.

There is one glory of the sun, and another glory of the stars; for one star differeth from another in glory.

So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. There is a natural body and there is a spiritual body.

## INVOCATION.

Oh, thou Eternal Spirit; thou one God of all nations and of all life; our Father and our Mother God.

"We do not see Thee, yet when eve's last sigh Is breathed o'er vale and hill,

And darkness slowly deepens the sky, And all the world is still,

Thy vision, dawning on our inward sight, Fills all our souls with light.

"We do not hear Thee speak, yet in the hour When worldly thoughts arise,

And o'er our souls those brooding shadows lower, That hide Thee from our eyes,

A still small voice, too faint for mortal ear, Tells us that Thou art near.

"We cannot touch the hand that ruleth Heaven, Yet in this vale of tears,

When hope lies shattered, and our souls are riven With desolating fears,

We need but ask for comfort and for grace, To feel Thy warm embrace.

"Light of our souls, sweet Counsellor and wise, Friend in adversity!

Within our hearts can brighter hope arise Than to abide with Thee?

Oh, lead us to Thy home of love and rest, And make us truly blest!"

Grace Hull, the beloved daughter of L. O. and Viola Hull, was born January 10, 1877, and died Saturday, July 10, 1897.

We were present when her eyelids first opened to the light of day, and within a few moments of the time when the angel of death kissed them down upon the shifting scenes of this mortal existence.

During the time which has intervened between these dates, she was a close and very pleasant neighbor, possessing all the traits of mind and heart which contribute to the formation of an excellent womanly character.

We shall sadly miss her mortal presence, but the fact that our loss is her gain will mitigate our grief.

"She who died but Saturday Finds herself alive for aye,

Finds that life's immortal urn Holds love's quenchless fires that burn

With a holy, steadfast light, Over death's funeral night.

"She who lived a score of years In this vale of smiles and tears,

Sowing seed of richest grace All around her dwelling place,

Reaps the harvest at length In the soul's diviner strength.

"She this tender message already sends Now in greeting to her friends:

"Life is blessed, life is free, Like a grand, majestic sea,

Bringing potency and power To the active soul each hour."

"Listen to her earnest call— Death is not the end of all;

Consciousness and memory last When the pains of earth are past,

Love and hope remain a part Of the throbbing human heart.

"He who of his portion gives To his fellow, nobly lives;

He who heeds the golden rule In this lower training-school,

Need not fear to reach the gates Where the silent watchman waits.

"Not with farewells, not with sighs, Do I go to Paradise,

For I know some future year We shall all again appear,

Heart to heart and face to face In the soul's appointed place.

"Till ye reach the open way, Leading on to endless day,

Cleap this jewel to your breast: God is love and truth is blessed;

Make it of your lives a share— Leave the rest to heavenly care."

Incredible as it may appear to many of the friends present upon this occasion, which is rendered far less sad and solemn than similar occasions of the past, by reason of the glorious light now being shed upon them, the request that we should make a few remarks at this time, came directly to us from the spirit of the departed, about twenty and one-half hours after it had left the physical body in which it had dwelt for a period of twenty and one-half years.

Along with this request came allusions to circumstances which occurred during the last few days of her illness, known only to her parents and myself, which constitute unanswerable evidence that Grace Hull still continues to exist, and, within the law governing such manifestations, is enabled to return and communicate with her loved ones and friends.

She named two of her friends whom she desired to act as her pallbearers, and selected a lady friend to see to the construction of a floral piece representing the "gates ajar," and desired that there be no display of black crepe. She made other requests and referred to various subjects which it is not necessary to mention. She referred to the fact of my telegraphing to Mrs. Jennie Hagan-Jackson for the purpose of securing her services upon this occasion, and of my feeling a peculiar delicacy about assuming the conduct of the same.

She related the conversation had between her parents and myself in regard to the selection of the person who should conduct her obsequies, and the reasons I had given why I asked to be excused. She said that while she had the greatest admiration for Mrs. Jackson, she preferred that I should act, and fearing that I would not so inform her father, turned to another person in the company and asked him to make known her request to her father at the close of the circle.

She spoke of the severe physical suffering she had endured, and of the fact that her father and myself at times were inclined to the opinion that it was more

apparent than real, and requested me to tell her father that she did not feel bad over it or to regret our errors of judgment, inasmuch as she was now freed from that painful body and was happy. She remarked that she would now have no further use for that body, and would prefer that it should be cremated. These facts then, must constitute my reasonable apology for a reasonable compliance with a reasonable request, however unreasonable it may appear that that request comes from the so-called dead.

To the Bible student the facts I have related (and there were in the circle fifteen to twenty persons who will vouch for them) are of the most momentous, thrilling interest, for they sustain, corroborate and affirm the truth of many of the narratives contained in his favorite authority, and stimulate the minds of the varied classes who have rejected those narratives as untrue and unreasonable, to renewed investigation.

We therefore, logically, we think, conclude that all who accept and believe the Bible narratives will accept and believe the statements I have made, unless they adhere to the opinion that the day of so-called miracles has passed centuries ago, in which case we will be obliged to reject the idea that God and His laws of nature are the same yesterday, to-day and forever.

The period has now arrived when the world should come into the full realization of the fact that there is no death. The time has come when to the blind faith of a dim and distant past we should add the knowledge of the present upon this all-absorbing question. We are living in the present—in the sweet long ago, or in the sweet by and bye now and now, rather than in the by.

We can no longer subsist entirely upon the spiritual pabulum of past ages. We must drink from living fountains; we must have living bread. Give us this day our daily bread fresh from the great white loaf of demonstrated immortality. The ancient past no longer satisfies us. Where is now the famous tower of Babel beneath whose lofty summits its architects vainly believed the thunders of distant ages would roll and the lightnings of future times would flash?

Where, now, are all the institutions and establishments which had their origin in the bustling wisdom of men? And where is the sacred temple of Mount Moriah, "the glory of the whole earth," where the praises of the pious daily ascended and oblations of the devout were daily presented; where the cedars of Lebanon hourly emitted their fragrance and the gold of Ophir reflected its splendor?

This, too, has vanished away like a dream. Even Solomon himself is without a sepulcher to mark his resting place. Where the high priest ministered at the altar, the owl now hoots to its mate, and where dwelt the holy shekinah of God, the Arab now fastens his dwell. As the waves break in succession on the shore and die away again on the bosom of the deep, so do the generations of men dash on the shore of time, foam and fret for a moment and then retire silently and darkly into the bosom of the unknown deep. The very winds sigh as they wander through the ruins of departed grandeur and the heart of man is affected even to tears at the evanescence of all human toil.

But thanks to the evolution and revelations of Spiritualism, God is in the living present. The books of inspiration are not closed and sealed. Ideas, principles, the laws of pure intelligence, require no crutches. Prayer need not float to heaven on the breath of ancient memories, nor assume oriental attitudes to secure a hearing. Our granite hills and highlands are as sacred as Israel's mountains; our rivers are as holy as the Jordans of Asia, and our forests beautiful as the olives and cedars that shaded Lebanon. God did not speak his first word to Moses in the Old Testament, nor pronounce his last to John on the Isle of Patmos. The aspirations of true men cannot be held in slavish subjection to the letter of past revelations. We want to bathe in living streams. We want the evidence of immortality, and it is the mission of Spiritualism to furnish it to the hungry world. Through its influence the fountains of the great deep are breaking up, and sweet life-waves, long obscured in the debris of ages, are flowing at our feet. Whosoever will, let him take of the waters of life freely.

As we have remarked upon a former similar occasion, the question: "If a man die shall he live again?" has never been answered positively in the affirmative, save by the Spiritualist. Under the old prevailing ideas upon this question, we stand around the dying couch of loved ones and see them struggling with the so-called "grim monster," yielding at last to his power, and we say they are "dead." We consign the quickly decaying body to the grave. Soon it moulders away and the gases return to their original elements. There is nothing to be seen that even indicates that it will ever germinate or return to life again. To believe that it will, on any facts that appear to be within our reach, is impossible. We see the form utterly dissipated without the slightest prospect of its restoration. Its occupant has gone like a flash, or passed out unobserved. We can neither see, hear, nor feel the vanishing spirit with our mortal eye.

Thus it has ever been with the races of mankind. Through all the ages, the world has been waiting and watching to hear from the countless millions of earth who have thus passed away leaving crushed hearts to mourn, but not an echo has come back; silence reigns—oblivion triumphs over all blasted hopes. Such is life, as experience mournfully tells of the past.

But a few of us, and the number is daily increasing, have reached an experience which is directly opposite to this. We are now enabled to supplement this great deficiency which has been the bane of past ages, by testimony regarding the life to come, by pointing out how, instead of trusting to blind, unreasoning faith, we can, if we will, obtain abundant positive evidence upon the subject, sufficient on the one hand to clear up all doubts which conceal the truths lying beneath the Bible narratives, and powerful enough to explode the metaphysical subtleties which have obscured this all-important subject. This evidence consists of stubborn facts which enable any individual who will carefully examine the proofs adduced, to transcend all the fruitless speculations of philosophy. The Bible has never satisfied our desires upon this question. Hence, the sad and comfortless teachings we often hear from the pulpit and at funerals.

But there is a key that unlocks these mysteries in regard to immortality and will afford ample comfort to the Bible student from the fact of its according in the main with his favorite authority. So far from its imperiling the Scriptures, it will add intensely to the interest of their perusal by spreading entirely a new light upon many Bible narratives that must have always appeared mysterious and inexplicable to those who have never known anything of communications from those who have passed the veil which separates the natural from the spiritual world.

This key which is to solve the problem of immortality and once for all settle all speculations on the subject, is Spiritualism, with which the Bible abounds. Indeed, Spiritualism constitutes the vitality of the Bible or it never could have influenced the minds of mankind as it has done.

There has been a gradual unfoldment of the divine government as the ages were prepared to receive it, until life and immortality were brought more fully to light by the life, teachings, materializations or resurrection of Jesus, who was a Spiritualist and the grandest medium of the ages.

There is a striking similarity in primitive Christianity and modern Spiritualism. They both have the keystone to the arch which binds their systems in the resurrection, the materialization and recognition of those who were once denizens of earth.

But there is a striking dissimilarity in modern Christianity and Modern Spiritualism. To the Spiritualist the idea of eternal misery, of punishment for the sake of punishment, the doctrine that God exploits the human race and that men are tortured for the glory of God, that the great fact in nature called death is a "grim monster," the "king of terrors," a curse of God upon mankind for sin, the expression of God's vengeance upon man for disobedience, these ideas receive from the Spiritualist all the scorn, all the hate, all the ribaldry and all the mockery it is possible for him to manifest.

But the idea of immortality as it belongs to the absolute religion, consistent with the infinite perfection of God, the Spiritualist accepts; for the belief therein is true to the spontaneous consciousness of human nature, to the reflective consciousness of philosophy, and it is of the greatest value to man as a hope, encouragement, and reward.

The Spiritualist says with Theodore Parker: Let me be sure of two things—first, of thine infinite perfection, O Father in heaven! then of my own immortality—and I am safe. I fear nothing; I am not a transient bubble on the sea of time; I shall outlast the "everlasting hills." I am immortal as the atoms of matter, immortal as its laws! I may rely on myself, respect myself, feel within me the yearnings after immortality, and I know there is an infinite heart, in my infinite Father which infinitely yearns for me and will take me to itself and bless me at the last.

At the grave the materialist and the popular theologian look each other in the face; one has laid away his daughter for annihilation—he is the father of nothing; the other has buried his son in eternal torment, the father of a devil's victim, of a soul forever damned! What comfort has the one from nothing, the other from hell?

Human nature tells both "it is untrue." Materialism is here false; the popular theology is here false; and Grace Hull, whose physical body lies in that casket and whose spiritual body is now in our midst hearing with spiritual ears every word that we say, knew and now better knows that eternal morning follows the night; that a rainbow scarfs the shoulders of every cloud weeping its rain away to become flowers on land and pearls at sea; that life rises out of the grave, and that the soul cannot be held by festering flesh.

Spiritualism puts this ghastly theology to everlasting rest. The Infinite Mother, God, will mercifully chasten, heal, and bless even the prodigal whom death surprised impenitent. Her perfect love casteth out all our fear. No matter what may be the varied characters of

"John and Peter and Robert and Paul, God in His wisdom created them all, God in His loving fatherhood will care for them all."

"He who from zone to zone Guides through the boundless sky The feathered flight,

In the long way that we must tread alone, Will guide our steps aright."

The bereaved parents and sisters of their arisen Grace, sorrow not as those without "hope" not only, but their sorrow not as those without "knowledge" of a life beyond. They know that there is only a thin veil between this and the spirit world, and that their beloved while absent in her material body, is present in her spiritual body.

This knowledge of a future existence based upon a satisfactory experience in communication with the spirits of the departed, constitutes the great rock upon which Spiritualism is founded—its grand central truth; however much of error it may be associated with. That there is more or less of error associated with the grand truths of Spiritualism as there is more or less of error associated with the grand truths of all religions, we are not here to deny. But the great shining light of Spiritualism which has made clear to its adherents the fact of continued existence beyond the grave, we have every confidence in, and know that in due process of evolution our errors of head and heart will disappear.

Going out of her body has made no change in the soul of Grace. Her self-consciousness is not affected; memory, reason, love are the same now as before her transition. Her real being has the form it had here on earth—a spiritual body and what corresponds to sight, hearing and speech in this world. We have no reason to believe that her physical body will ever rise again. She will have no need of it. The spirit has its own body. We cannot see it with these mortal eyes of ours, these mortal eyes of ours, because they are not constructed for the spiritual world. It is only when under certain conditions or in obedience to certain laws not yet understood, the spiritual body is enabled for a few moments to take on the material form, that we can see our departed friends. Death is resurrection, rising, standing up in the new life. We think of our dead not as in their graves, not as dead, but as consciously living in the world of spirits, not as far away, but as often near, walking by our side, sharing in our sorrows and joys, helping us in life's journey and work and waiting to meet and welcome us at the beautiful gates.

We are content, then, to leave the soul of Grace Hull in the hands of her Creator God, who, in the minds of Spiritualists, is not the despair of reason, or the chief of the world's police, but is the ever-present power, the innermost life of things, our Father; not the infinite wrath, our Father, boundless in love and patience, and prodigal of good.

"Oh, hearts that are weary and fainting! Oh, spirits that pine for the light! Would you know where its calm flowing fountains Flow joyous and fair to the sight— As fair as young morn to the sight?"

"Ah, list, then, the voice of my singing, And watch for the oncoming light, That is ready to dawn on your vision, When you learn the sweet uses of Night— All the uses of Sorrow and Night."

"Sad Night is the Mother of Morning, Who strays to the Orient bars, Where she waits, till in tears she rehearses The lesson and lore of the stars— Oh! wonderful lore of the stars."

"Oh, golden and beautiful lessons! Oh, marvelous lore of the stars! What wonder that angels who listen Stay long by the Orient bars— Stray off to the Orient bars?"

"Young Morning, the lesson repeating, Looks upward with love-lighted eye, And, decked with the tears of his mother, Flings a rose-colored scarf o'er the sky— O'er the amber, gray-garmented sky."

"And the sky, blushing red at his coming, Receives to her heart every ray That melts in his smile as together They pass through the portals of Day— The amber-hued portals of Day!"

"Then they sing a new song and its numbers Reveal the sweet uses of Night, Till we learn from the voice of their singing Where flow the pure fountains of light— The crystal fountains of light."

"From Night, with its darkness and terror, Earth turns to the smiles of the Morn; From the Night of our labor and sorrow We learn where Love's fountains are born— Where her fountains of gladness are born."

"Night weareth her mantle of shadows, That blossoming stars may appear, And sorrow is sent that the spirit May learn of the life that is near— Of the beautiful life that is near."

"Every flower, with its dew-dripping chalice, Every cloud drifting on to the light, With the hymn that is vocal in nature, Proclaims the sweet uses of Night— The uses of Sorrow and Night!"

Louis II. stuttered horribly, and when a little excited or angry could not speak at all.

## "GHOST LAND."

As Viewed by Prof. B. F. Underwood.

To the Editor:--I have read with much interest the series of autobio- graphical sketches of a "fateful life" called "GHOST LAND." I am somewhat cautious and skeptical in my attitude relating to mysteries of occultism, but I have found these narratives very entertaining and suggestive. I cannot concur in all that is presented, but I still regard it as a remarkable book. I have been the more interested in it, perhaps, because of my personal acquaintance with the accomplished lady who translated and edited the sketches, and who vouches for its truthfulness. I became acquainted with Emma Hardinge Britten more than a third of a century ago, and have since highly prized her friendship and correspondence.

The fine style in which you have brought out the book, its esthetic, as well as substantial binding, make it indeed a thing of beauty. But how you can give away 12,000 copies of so expensive a work to subscribers of your paper is about as difficult to understand as any of the mysteries of this book. Perhaps you have some occult way of doing your printing and other work. If so, you may in the interest of the public, divulge the method before you leave "this bank and shoal of time." Or will you, like the wonderful mahatmas of Thibet, keep the secret to yourself, through fear that the knowledge would be misapplied if it should become common property. Anyhow your subscribers must be glad that you can afford to be so generous with them. Accept my thanks for the beautiful copy I received from you, and believe me,

B. F. UNDERWOOD.

Chicago, Ill.

SPIRIT VOICES.

When the pale and misty shadows— Silent harbingers of night— Steal across the dreamy woodlands, With slow footsteps, soft and light,

Ere the world is wrapt in darkness, In the twilight calm and gray,

Off there comes a voiceless whisper Like the breath of parting day.

Gentle voices seem to murmur In the silence, calm and deep, Like the tones of vanished loved ones Echoing through the halls of sleep;

Keeping measure with the music Of the melodies that swell From the soft vibrating heart-strings Of angel friends we love so well.

Lovely they seem to linger In the chambers of the soul— Voices from that not far country Where the waves of memory roll, Bearing on their heaving bosoms, From some fair and happier shore, Some stray leaf of youth that binds us To the past which comes no more.

Shadowy forms of the departed Seem to hover round us near, Breathing words of love and pity From their misty lips of air, Bearing in their gentle fingers, From the caverns of the past, Withered flowers of hopes once cherished— Hopes of youth that could not last.

Oh, ye silent spirit voices, Whispering at evening's close, From the mystic halls of memory, Speaking to the heart repose; Go and breathe into the bosom Of all those who doubt or fear, Saying: Joy comes on the morrow, Weary one, be of good cheer.

Portage, Wis. DR. J. A. GREGG.

Heaven, the treasury of everlasting joy.—Shakespeare.

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SATURDAY, AUGUST 7, 1897.

### INGERSOLL'S AID TO CHRISTIANITY.

The Times-Herald, in a late issue, enlightens its readers with an editorial under the head of "What Ingersoll has done for Christianity." It mentions the invasion of San Francisco recently by Christian Endeavorers, thirty thousand strong, and of the Epworth Leaguers, twenty thousand strong, in Toronto. In view of these movements, representing several millions, it argues that Ingersoll's anti-Christian attacks on the church have strengthened rather than weakened the Christian forces. It says:

"Under the stimulus of Ingersoll's attacks the church has strengthened its outposts, recruited its armies, reinforced its reserves with youth and chivalry, and has made its defenses well-nigh impregnable."

If Col. Ingersoll has rendered such invaluable aid to Christianity he ought to be compensated for his services by Christians in something besides abuse. They ought to thank him, at least, and sing paeans in his praise, rather than bestow curses on him, in which they are always so prolific.

But is not this new stimulation of the same character with intoxicants? While it invigorates for a time will it not be followed by depression frequently fatal? The opium eater dwells for a time in a sea of delight, but, oh, the exhaustion and revulsion which follow. That the church is strong, and has the wealth of the civilized world at its bidding we all know. How it gained that position we also know; but it may be well to note the revolution quietly going on in the present age. Specially observe the changes wrought during the last twenty years among the clergy; listen to the despairing cry from thousands of pulpits, and the failures of revivals to revive the drooping spirits of the Moodyes, the Talmages, and the Jaspers.

A cause entrenched behind the bulwarks of public opinion for thousands of years is not going to surrender without an effort. It is expected to do just what the Times-Herald states. It acts like the dying man in his death struggles, but no one in his senses interprets these struggles as evidences of returning vigor.

And who are these Christian Endeavorers and Epworth Leaguers marching over the country, almost making the earth tremble with their tread? They are persons associated for social purposes, but it does not follow that they are Christians. On the contrary, we have to know that many of the delegates to San Francisco and Toronto were indorsers of Col. Ingersoll. They have discarded the damnable creeds of the churches. Fallen man, total depravity, an eternal hell, atonement by the deceptive death of a God, all are tales of priestly device for gaining control over deluded and credulous man; and these Endeavorers and Leaguers know it; yet they accept very cheerfully trips across the continent when business is dull and their expenses are paid by wealthy associates.

"What Ingersoll has done for Christianity is beyond human calculation at this time," says the secular journalist, citing the custom of the religious press. All have heard of the boy passing a country graveyard, and whistling to keep up his courage. The slaveholders practiced a somewhat similar habit until the accursed institution around which they rallied, was effaced in blood. Never did the negro slave, or were more aggressive than on the eve of their extinction. It was a seven years' war that wiped out royalty and gave us a Republic, and so any great revolution, moral, social, religious or governmental, requires time to make it complete.

The Progressive Thinker does not expect the churches to wholly disappear for centuries yet. They will remain as social institutions; but the poisonous fangs of the viper will be drawn. Human misery, caused by a false belief in after-death terrors, must give way to a better faith, with an assurance of joy beyond the grave—at least no calamity for any one. The demon Fear has paralyzed the race too long. A new era is on us; hope is in the ascendant; and the good everywhere rejoice.

Ingersoll's "fusillade of ridicule and satire, charming thousands by his matchless causticity and 'savage wit,' will go on, and the church will continue its struggles, hiding behind its theological books; but it will avail nothing, because its creed is doomed to perish. The marked changes of the last fifty years, and the more decided of the last twenty years, give assurance of the outcome so soon as the years go on, and man continues a reasoning being.

### PIG-HEADEDNESS OF THE FEW.

The bishop of London, in a recent address on "Reading," said: "All human knowledge has been gained by the impertinence and pig-headedness of a small number of people who were always asking 'Why.'"—"Why?"

The most important of all these 'Whys' is: Why in hell don't God kill the Devil? provided the querist is orthodox in faith.

## "I SHALL LOOK YOU IN THE FACE AGAIN BEFORE I DIE."

Jesse J. Phillips, one of the judges of the Illinois State Supreme Court, re-elected recently, told a strange story not long ago of his experience with a man named Jonathan D. Davis, who, his home for many years, and which situated not far from the uncaney place where the spirit from the other world appeared. It occurred in this way, according to the Judge's version to the St. Louis Globe-Democrat. Many years ago he had a friend who was his son Jonathan to Davis. Together they discussed almost every theme of science, philosophy and ethics. They held one another frequent visits. Their homes were in towns several miles distant. On one of these visits the Judge noticed that his friend seemed to be unusually robust health, and he remarked about it. He was surprised to see his friend grow suddenly serious, and said, "I shall look you in the face again before I die."

"Nonsense!" replied the Judge, "don't talk of dying! You are good for a dozen years yet. I'm more likely to die than you."

His friend smiled and began a more cheerful subject of conversation, but as the time came to say goodbye he repeated his remark. "Remember," he said, "I have promised I will look you in the face again before I die."

Davis and weeks passed on, and Judge Phillips soon forgot the speech. But he was not a man who placed much faith in warnings, signs and the like. One summer day his thoughts were far away from death or ghosts. He was riding with a friend over the smooth country roads of Montgomery county. They talked of the beautiful landscape, of golden wheat, green waving oats, and forest trees beyond. The Judge was driving. His companion was in the midst of a remark, when suddenly the Judge dropped the lines.

"Look!" he whispered. "There, over the dashboard!" he said.

"See nothing," said his companion. "What do you mean?"

Judge Phillips sat as if spellbound, though his companion was unable to see anything but the empty air. Before him, for several minutes, there stood the image of his old friend who had said, "I shall look you in the face again before I die." He was there, life-size, face visible, shoulders, as if he were standing on air, just in front of the dashboard.

Judge Phillips does not often tell the story, but when he does he says: "I never saw a human being more plainly than I saw him standing there before me and looking in my face." How long the vision lasted, he could not tell, but at last it seemed to melt into air, and the Judge picked up the lines and drove on.

His friend was inclined to laugh at him, and he himself made no attempt to account for the strange happening. But early the next morning he received a telegram announcing that on the day before, at the very time when he was taking his drive, his friend had died suddenly.

Was it a warning? Did his friend have a premonition when he said, "I shall look you in the face again?" Judge Phillips cannot explain the story. Its narration affects him deeply, and he is now not inclined to more than half a dozen persons, though it occurred years ago. He is not a Spiritualist. The only deduction which he admits having been drawn from the weird incident is a negative one, which he states in his habitually careful manner. "I am not prepared to say," is his conclusion, "that the dead, under some circumstances, may not revisit this world."

### TO AID THE POWERFUL AND RICH.

At a recent meeting in Chicago, of the Illinois Bar Association, Clarence S. Darrow, a well-known lawyer and a radical Free-thinker, said:

"The tendency of the courts has ever been to aid the powerful and rich against the poor and the weak. This is not due to the corruption of judges, but to causes that are natural and inherent to the duties and powers of courts. The great corporations and aggregation of capital are always jealous to preserve the rights they have and to gain new privileges and greater power. It follows that the ablest lawyers are always employed to serve the greedy and the strong. Whatever lawyers may once have been, they are to-day mere machines for getting money, viewing life and its duties and responsibilities in exactly the same way as the pawnbroker and the trust promoter. Their talents are for sale to the highest bidder, and the corporation and syndicate are the highest bidders. When lawyers ascend the bench they take with them all the duties and prejudices that have grown into them by long practice and training and a constant viewing of questions from the side of the powerful and rich."

At the conclusion of the address one lawyer of the type described by Mr. Darrow, jumped to his feet and tried to prevent the usual vote of thanks, but it was given notwithstanding. Several years ago Col. Ingersoll said sweepingly, that a lawyer is an "intellectual prostitute." There are probably many exceptions, but this seems to be the rule. At least many lawyers sell their talents to those who will pay the highest price, and do their best to secure the conviction of the innocent and the acquittal of forgers and swindlers, however many are injured and ruined by the miscarriage of justice. Women in want, prostitute their bodies; lawyers, not in want, often prostitute their minds, and are as often the enemies of justice as they are the foes of wrong-doing.

### CONSISTENT.

"The Northwestern Lutheran Association, late in convention at Milwaukee, seems to have been of the opinion that women are not called by God to give instruction. On the contrary the Scriptures prohibit their teaching religion, and as a consequence cannot be engaged as teachers in the parochial schools."

"Rev. Strieter, of Proviso, Ill., said the lady teacher is not called directly, neither can she be called indirectly by a congregation, since the apostle Paul prohibits women from teaching in public, and she cannot make teaching a life-calling, her destination and office being an entirely different one. A male is called to a parish to fulfill part of the official functions of a minister of the gospel and to teach the pupil the word of God. From this work woman is barred."

We have tried hard to impress on the dear creatures that they have no rights in the church but to "serve and obey," if they indorse the Bible; and here we have the proof from a powerful church organization. All the orthodox churches really occupy the same position, so good sisters, whoop it up for the church and learn of your brutal husbands at home.

Everyone that flatters thee is no friend in misery.—De Foe.

## THE LAW.

A body of pseudo-evangelists are parading and holding revival meetings in the streets of Chicago, as if that was the purpose of the public thoroughfares. They seem to think they have a legal right to obstruct travel, divert business from its natural channels and disturb places of business in the interest of their creed.

The law governing such procedure was fully passed upon by the Supreme Court of Pennsylvania, Chief Justice Gibson presiding, many years ago. The case was carried up from Philadelphia. A merchant was annoyed by parties collecting in front of his store, engaging in protracted conversation, and when politely requested to "move on" they positively refused, but continued to obstruct the walk, thereby shutting off trade. They ridiculed his request, claimed they were taxpayers and had as good a claim as he to the public property, with the right to stand or travel at will. Repeating his request, and receiving "law" for answer, he set to do what the police should have done. He met force with force and triumphed, to be prosecuted in the courts. The rulings all the way from the inferior to the superior courts were, that the occupant of a lot fronting on a public street had control of the street to its center, other than for legitimate purposes of travel; that the occupant of a place of business had the right to abate a nuisance, and compel parties to move on, and when resisted in the enforcement of his rights, he was justified in employing superior force, so he did not carry it too far and in turn become the aggressor.

Such we believe to be the law in all the States which have adopted the common law, and is just as applicable to Illinois as Pennsylvania.

A few years ago attempts were made to use the commons of Boston for religious meetings, but the city authorities enforced their rights, and compelled the disturbers of public tranquility to seek other localities for proselyting purposes.

If Spiritualists or Agnostics "would attempt to hold public assemblies on any street or park in Chicago no time would be lost by the city authorities in abating the nuisance. But such opportunities for police vigilance never occur, for Liberals have too much regard for the rights of others to become disturbers of the peace. It is the Salvation Army, with its fifes and drums and trumpets, and a class of lawless persons calling themselves evangelists, and special representatives of the "Lord Jesus," who seem ambitious to show the world that they are superior to human laws. A gentle "knockout" in the interest of law and order will do these parties a good.

### A CASE IN POINT.

Elsewhere in this issue mention is made of reputed capitalists contributing so largely of their means in aid of the church that they were driven into bankruptcy. It may be well to refer to one case, which is characteristic in some respects of hundreds, and perhaps thousands of them. The one here mentioned came under the writer's personal observation, and he vouches for its substantial authenticity:

In one of Chicago's neighboring cities there was a Presbyterian congregation, limited in numbers and struggling hard to live. One communicant, a banker and manufacturer, reputed wealthy, was urgent a nice brick church structure should be erected. To stimulate the members to action he proposed to duplicate all subscriptions made for the building of the church, raise \$5,000, and said he would not add to the amount another five thousand, and thus on until the whole structure is completed. He was taken at his word; a fine church building was erected in which the living church assembled each Sunday to worship God. But how about the magnificent donor? A few months after he went into bankruptcy. His manufacturing establishment was closed, his bank failed, and hundreds, probably thousands of widows and orphans whose means of support or education were on deposit in his bank were lost. Their money had been given to the Lord, that the donor might gain for himself an everlasting habitation, just such as the prophet Jeremiah secured for himself and which his lord commended. See Luke, chapter 16.

### AN IMPERTINENT QUESTION.

The Times-Herald wants to know "how many temples of learning have been reared by those of Ingersoll's faith?" Until the Christian thieves who stole Girard College shall surrender their control of that institution the inquiry does not seem just. The writer well remembers the struggle, near thirty years ago, by churchmen, to gain the management of the Illinois Soldiers' College, at Fulton, and make it subsidiary to the church. It is so everywhere. From district schoolhouses, built by common fund, collected by a tax on all, to State and National institutions, there seems a fixed purpose to manage all in the interest of sectarianism. When their usurpations are complete, then "Where are the institutions of learning reared by Liberals?"

The Times-Herald may have heard of one James Lick, the California millionaire, and founder of the Lick observatory, and principal contributor to the California Academy of Sciences. Though a pronounced Liberal of the Ingersoll school, and contributing his millions in aid of education, yet he is forgotten in the scramble for church glory.

The institutions of learning founded by churchmen, are employed in the interests of the church for educating preachers whose office it is to extend the area of their faith. With heaven as a reward for generous contributions, and hell for those who keep their purses closed, they have been quite successful, more so than they will be in the future.

### GOD WILLS IT.

The Woman's Christian Temperance Union a few years ago constructed a grand temple in this city, the headquarters of the sisterhood of that religious organization throughout the country. They incurred a debt of \$600,000, which is still hanging over them, while the ground on which the structure is erected is the property of Marshall Field. On the 10th ult. the good sisters besieged the throne of grace, and asked the interference of heaven in their behalf. The keynote of the refrain was, "The temple must and will be ours."

The prayers of the sisters by reflex action may entuse the petitioners, and embolden them to tell their good and wealthy Christian brothers how great is their need, and induce them to divert funds, which ought to go to their own creditors, to the payment of this foolishly contracted debt, probably reducing some of them to bankruptcy. But they will be induced to adopt the rallying cry of the old Crusaders, "God will it." So come down at once with the cash!

## HOPEFUL CATHOLICS.

The Catholics are holding a summer school, at Madison, Wis. A late telegram indicates the good brothers in attendance are full of hope. One of the speakers, Dr. Adams, from Boston, a convert from Protestantism, told of a new awakening in the church, and said: "Its evidence is seen in the fuller use now of symbolism, vestments, decorations, and ceremonials."

How strange that the gaw-gaws and chap-traps of a church are mistaken for practical goodness, and that their increased use inspires hope of the success of the church. But he did not rest his statement there. We copy again:

"The Protestant churches are fighting a most desperate and hopeless battle against the disintegrating forces of skepticism produced by the higher criticism which came from hell. He predicted a tremendous increase in the influence and usefulness of the Roman Catholic church, and prophesied the ultimate return to Rome of the English church and that of other churches."

The Catholics should not hurry up their victories too rapidly. Let the Protestants "shake the bush," get God, Jesus Christ and the Bible in the Constitution, then they can come in and cage their units with little opposition. Pope, bishop, priest and layman look to America as the future home of their church. Driven out of Europe, as originally from Palestine, they expect to build a new home here, and "grow up with the country." Politicians are leading a hand in aid of the usurpation, and the people look on indifferently and in silence.

### MOTIVE FOR CHURCH ATTENDANCE.

Rev. Carlos Martyn, D. D., in the Homiletic Review for July, discussing on "The Pulpit in a Republic," lets us into the secret of the large church attendance. This artless sentence tells volumes of thought:

"Colderidge says he found on inquiry that four-fifths of his congregation went to hear him preach from a sense of duty to the other fifth."

If the real motive of the other fifth had been discovered it is not probable they would be so fond of attending church from habit, else to study the fashions! Possibly to show their own nice clothes and smile on their friends. It is not reasonable to suppose they go to hear the minister "repeat what everybody knows," as Dr. Martyn puts it, "dead truths which palpitated with hot blood ages ago."

### THE WOMEN LEAD.

The efficiency of the Christian Endeavor association as a religious agency is accounted for by the fact that it contains about twice as many women as men.—News item.

All religious organizations by whatever name show that woman is the principal factor in their preservation. The Catholic priesthood have made it a point to hold the women in thrall, knowing that their children will be educated to serve the church. It matters little to future generations what men believe, for it is the mothers who control the destiny, and belief of their posterity. The conclusion is: Get hell out of the women and keep it out of them, else the damning teaching will be continually reinforced by new broods of bigots.

### SUNDAY BASE BALL.

Cleveland, Ohio, mobbed on by the clergy, determined last spring to suppress Sunday ball playing in that plous city. An ordinance with severe penalties was adopted, prohibiting the game. Soon after arrests were made, heavy fines were imposed, and the Sunday whippers were happy; but, alas! how ephemeral is human joy! One of the cases was carried to a higher court on appeal, when, quoth the judge:

"That which is not a crime on Monday cannot be a crime on Sunday, and the legality of playing baseball on Sunday does not fall within police regulations, therefore the police cannot lawfully interfere."

The defendant was discharged. Thus "one by one the roses fall."

### A MONSTER FOSSIL.

Cheyenne, Wyo., July 21.—The American Museum Company, of New York, backed by George Gould, has established a permanent fossil-hunting station at Aurora, Wyo., west of Laramie. This section is rich in fossilized animal remains, a veritable bonanza of mammoth and extinct varieties of beasts and reptiles. The present work of the company is the exhumation of a lizard, whose proportions are seventy-five feet in length and twenty-five feet in height, fixed as a daily employer, and the bones of the lizard will be ready for New York shipment in about two weeks and will fill two box cars. The big antediluvian died, so say the scientists, 25,000,000 years ago.

### WHOLESALE CRIME.

A cablegram from Madrid, of the 23d ult., says the bodies of twenty-six infants have been found in the tower of St. Peter's church, in Seville. It is supposed the wholesale crime was committed by the church warden and his wife. They have been arrested.

Probably the arrested persons will be made to suffer for the crime of the celibate priests. These gentlemen are models of Christian morals, and dead babies in churches and convents prove it.

### DR. J. M. PEEBLES.

Dr. J. M. Peebles has just completed his third tour around the world, and the things he has heard and the various scenes that have greeted him during his interesting pilgrimage, will be embodied in a large volume and published by the Banner of Light, Boston. The Doctor has had a long and varied experience, is rich in practical knowledge and intellectual endowments, as well as in this world's goods, and he will go down in history as one of the most prominent characters in the ranks of Spiritualism. The Doctor spent last Friday in Chicago. Though well advanced in life he is as active as a young man of gleesome and bids fair to reach one hundred years. We shall publish an interview with him next week.

### DR. BURROUGHS.

Dr. Burroughs, of Indianapolis, the medical partner of Dr. J. M. Peebles, was in the city last week examining some valuable property with a view of establishing a sanatorium. He did not deem the location suitable, however, for the purpose desired.

"Human Culture and Cure. (Part First. The Philosophy of Cure. (Including Methods and Instruments)." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, and it will fill the "God will it" title. For sale at this office. Price 75 cents.

## BODY--SOUL--SPIRIT.

### Their Distinctions, Relations and Inter-Relations--A Study in Spiritual Philosophy.

In continuance of our interesting and instructive subject, I introduce our most excellent and highest authority on any subject treated of in the Spiritual Philosophy, Mr. A. J. Davis. The following extracts are copied from "A Sequel to the Penetrator," pages 48 to 55:

"It is correct to say that man is a twofold or dual individuality—compounded, in general terms, of body and soul. By body we mean everything physical; by soul, everything mental or spiritual. . . . Finding man's body animated by a soul which, in every attribute and property, is the same as the motion, life and sensation of all lower organizations, and that the soul was the cause of all corporeal sensations and propensities, we said: 'There must be in man something deeper, more interior, and higher, than this soul of the external organization.'"

Having been led by the light of reason to infer the existence of a still more interior principle to man's being, we entered clairvoyantly and interiorly upon the investigation, and the result was the announcement of the distinction between soul and spirit. In brief, then, the human structure is trifold, instead of dual, and there is as much difference between soul and spirit as there is between body and soul. The soul is compounded of all the motive forces, life principles, and sensational elements. Spirit is the foundation of every sublime aspiration—the flower of immortal fragrance in the middle of the heart of man's life—the indwelling image and likeness of whatsoever is holy, beautiful, lovely and eternal. Spirit is the source of love and wisdom. Soul is the life of the outer body; soul is the source of passion and knowledge. Spirit is the life of the soul. After physical death, the soul or life of the natural body becomes the form or body of the eternal spirit; and hence, in the spirit-land, is surrounded by the physical imperfections of the soul. But the soul (or spirit body) is ultimately purified by the spirit, which is king.

Question: Of what is the soul composed?

Answer: Of motion, life, sensation and intelligence.

Q. What constitutes the spirit?

A. The spirit is composed of impersonal principles—the life-element of Father God and Mother Nature.

Q. Of what is the physical body composed?

A. Of all the elements of matter below man.

Q. How is the soul chemically related to the body?

A. By vital electricity.

Q. To what element of the soul does this electricity belong?

A. To the element of motion.

Q. How, then, is the spirit chemically related to the soul?

A. By vital magnetism.

Q. From what does this magnetism emanate?

A. From the soul. It is the emanation from the soul like the aroma from the life of a rose, which is its atmosphere and fragrance.

Q. Do you mean to teach that the soul is united to the body by vital electricity, and the spirit to the soul by vital magnetism?

A. Yes, and the following scale is the illustration:

Material organization.

Vital Electricity.

Intermediate, or soul.

Vital magnetism.

Innerness, or spirit.

The above scale gives the organization of man as it is. Below the material organization are the lower kingdoms and the physical world; while above and around the innermost or spirit, is the spirit-world, and all that pertains to a supernal existence. If a human being lives out the full measure of life, then the vital electricity (which connects the soul with the body) imperceptibly loosens its hold, and dissolves the relation so gradually, that the spirit is not conscious of death until after the change is well over, like the birth of an infant into the world. . . . The soul becomes the body of the spirit after death. This, however, is not the work of a moment. Whole hours, sometimes days, are consumed in perfecting the work of this final organization.

While this beautiful process is going forward the spirit does not feel anything physical or sensuous. It is all intuition, and memory, and meditation. Directly, the atoms comprising the soul begin to assemble about you—the spirit—while you live in intuition, in memory, in meditation, and in love—all unconscious of a personality or locality, without apprehension, perfectly free—indifferent, restful, slumbering.

Q. Does the vital magnetism connecting the soul with the spirit ever dissolve, leaving the spirit without a body, and could the spirit exist thus disembodied?

A. It is impossible that the magnetic connection which links the soul to the spirit should ever be dissipated or rendered ineffective. The vital magnetism is an enveloping ethereal emanation—a perpetual atmosphere—and is not only generated and renewed every moment, but its intimacy and agency are every moment made more chemically indissoluble. Spirit, without a body, is not individualized. Spirit, impersonal essence of the omniscient Father and Mother. It is personalized and secreted from the universal ocean of divine principles by means of the forming and containing soul. Hence spirit cannot exist disembodied. It would be swallowed up like a drop of water in the common sea of infinite principles.

The solution of the spiritual problem can only be solved through the hypothesis of the positive and negative forces—the electric and magnetic. The spirit of man, the supreme ego of the true self, must be absolute. The Christ principle contained within its heart or centre must exercise dominion over the whole personality, or individual identity. The electric pole is positive to the magnetic pole, so, if the positive rests within the spirit and the negative within the soul, to which centre all knowledge must come for consciousness, from the inner to the outer—from the infinite to the finite; and again: The brain is positive to the body, which should be kept negative to the mind in every part; then, with the positive and negative poles thus poised, equilibrium is maintained, and health and harmony prevails throughout the entire structure. For the spiritual dynamo being established in man, draws its power from that great eternal energy, situated at the center of all existences, and its supply always in abundance flows to meet every demand. And this great generator of spiritual force, through its conductors of motion, life and sensation, holds for man his all of earth.

Now, if man so holds the thought force as to keep above the lower consciousness, and he dwell upon the higher plane where the thought force flows through pure channels, and is receptive to pure influences, then as the thoughts flow outward they meet the incoming tide of never-ending supplies (laden with all the good gifts), and a vibration ensues from the contact between the two forces, which environs the individual with an aura sublime. For according to the plane of consciousness, and the quality of the thought force generated from that plane, is determined the condition or state of being, at any moment of time. Emotion is the masterpiece of harmony when its vibrations come from pure love either earthly or divine, and under its supreme power wonders have been performed.

Self-culture begins with the thought-world inside of man's brain. Set the thoughts moving in the right direction, with reason and justice as a hedge upon either side to keep the mind from straying into fields of skepticism, till the problem upon the board is satisfactorily solved.

We have now reached a period in the history of our

earth when man's intellect can no longer be in bondage to ignorance; freedom and light have come, and that is why our seers and prophets seem to foresee the near approach of the millennium. All things mundane and mental are now working toward one common centre—the spiritual enfranchisement of the human race. Evolution and evolution have completed the structure so far as the world and its physical, moral, and intellectual needs demand. But the ultimate can never be reached till the halo of spirituality falls over the human entity, bathing each with the same baptism that consecrated the life of Jesus of Nazareth. And this is the Universal Baptism of the Spirit.

MARTHA J. POLLOCK.

Portland, Ore.

## Church Retrogression.

Rev. Johnson Meyers, of Immanuel Baptist Church, Chicago, had the following honest acknowledgments to make to his congregation in a recent sermon on "The Church and the Needy," as gleaned from the Times-Herald:

"There are two facts which I have been observing in their causes and effects for more than ten years. The first of these is that which we do not like to admit, but which the press declare without hesitation, viz: That the church is losing its hold upon the community at large. During the winter months it is becoming more and more difficult to secure the attendance and interest of any except our membership; during the summer many of our churches virtually abandon services because so few care to come. The thousands who pass by our place of worship to-day, utterly ignoring any claims of the church upon their loyalty or love, go to confirm the statement that the church is losing power with the people. There was a day, not many years ago, when the nonchurch-goer was the exception in every city in the land. A second fact is, that there have been growing up organizations which, to hundreds, are substitutes for the church; there are the independent missions, Salvation Armies, Volunteers, social settlements, who are claiming that they do what the church cannot do.

I believe we have made one fundamental mistake; we have departed from one feature of our Lord's plan of reaching the world which has lost and is losing us power. He attracted the multitude and held their attention by feeding the hungry and healing the sick. He reached the communities by rendering them material aid. After He had healed the suffering they thronged around Him to hear the higher spiritual truths. There is more in the gospels about healing and feeding than there is of spiritual instruction. The highest reward which is mentioned is given for those who fed the hungry, gave drink to the thirsty, cared for the stranger, clothed the naked, visited the sick. "Then shall the King answer and say unto them, come ye blessed of my father, inherit the kingdom prepared for you." The apostle gives us what he considers pure religion: "To visit the fatherless and the widow in their affliction, and to keep yourselves unspotted from the world." Has the church not done this? I reply, in part only. We have hoped to win the people by the attractiveness of abstract truth, a thing which not even Jesus succeeded in doing. Every Protestant church spends more time and money upon almost every other method of winning the multitude than upon the one which Jesus made most prominent.

We have made three mistakes about relieving those in need. We have not done enough of this work. We will win love and sympathy of all classes in larger measure if we heal their sick and shelter their homeless. An unbelieving world will admire whoever or whatever seems to be helping the needy. We have delegated this work to organizations made up of Christian people, but separated from the church. The community feels kindly toward these Christian institutions, but never stops to associate them with the individual church. If the individual church is to have the sympathy and love of those about it then that church must directly do its own benevolent work. In our perplexity as churches and pastors let us go back to Jesus' plan and method of reaching the masses.

## "PAPA, PLEASE LET ME WADE."

Lines suggested on hearing a golden





## Camp-Meeting Directory.

### CAMP-MEETING REPORTS.

We go to press early Monday morning, hence reports intended for that issue should reach this office not later than the previous Friday. Bear that in mind.

The following is a list of the Spiritualists camp-meetings, with location, date, and the name of those to whom application must be made for particulars:

#### Gilbert Lake, Minn.

A new camp will be established August 1 to 16 inclusive at Brainerd, Minn., at J. W. Holmes' summer resort, on Gilbert Lake. For particulars address Emma L. Holmes, Box 1745, Brainerd, Minn.

#### Indiana Association.

Holds its seventh annual camp-meeting at Chesterfield, Ind., July 22 to August 5, inclusive. For particulars address F. J. Macomber, Anderson, Ind.

#### Lake Brady, Ohio.

Holds its sixth annual camp-meeting, June 27 to August 29, inclusive. For particulars address J. W. Holmes, 2702 Broadway, Cleveland, or C. P. Hopkins, Lake Brady, Ohio.

#### Maple Dell Park, Ohio.

This camp-meeting will be held at above park, Mantua Station, Ohio, July 18 to August 22, inclusive. Address Cor. Sec'y, N. S. & R. A., Mantua Station, O., Box 45.

#### M. V. S. A., Clinton, Iowa.

The Mississippi Valley Spiritualists' Association holds its fifteenth annual camp-meeting at Mt. Pleasant Park, Clinton, Iowa, August 1 to 20, inclusive. For particulars address Martin H. McGrath, Sec'y., Fulton, Ill.

#### Vicksburg, Mich.

The fourteenth annual camp-meeting will be held at above place August 6 to August 29. For information write to Jeanette Fraser, Vicksburg, Kalamazoo County, Mich.

#### Sylvan Beach, New York.

A camp-meeting has been organized to be held at Sylvan Beach, Oneida county, N. Y., from July 25 to August 8. For circulars and particulars, address H. C. Sessions, Cortland, N. Y.

#### Grand Lodge Camp, Mich.

I wish to beg space in your paper to announce that the Grand Lodge Camp, Grand Lodge, Mich., is alive and bustling, and that bulletins will be ready for distribution by the time this appears. They will announce a first-class program, to begin July 25. Address a card to J. P. Russell, Secretary, Grand Lodge, Mich., for bulletins.

#### Cassadaga Camp.

The camp at Cassadaga, N. Y., opens Friday, July 10, with a conference, and closes Sunday, August 29, with lectures by Mrs. A. E. Sheets and Hon. A. B. Richmond.

#### Marshalltown, Iowa, Camp.

The Central Iowa Association will hold its annual meeting at Marshalltown, Iowa, commencing August 21, and closing September 20. Corresponding secretary, Miss L. P. Beeson, Albia, Iowa.

#### Island Lake Camp.

The programmes for Island Lake Camp Association are out, and being circulated. Any person desiring one of them, or wanting any information concerning the camp, write to Samuel H. Ewell, Roue, Mich., president and general manager. Arrangements have been made for public tests every day during camp. A large attendance is anticipated. Camp opens July 29 and closes August 31.

#### Summerland Camp.

The eighth camp-meeting of the Spiritualists' Society of Summerland, Cal., will convene July 18 and close August 3. For particulars address Wm. F. Allen, secretary, Summerland, Cal.

#### Clear Lake, Ontario, Camp.

Camp-meeting will be held at Clear Lake, Peterborough county, Ontario, commencing June 1. Address for circulars G. M. Bellas, Young's Point, P. O., Ontario.

#### Nebraska and Kansas Camp.

Southwestern Nebraska and Northwestern Kansas Camp will be held at Franklin, Nebraska, commencing Sept. 2, and closing Sept. 13. Good speakers, etc., will be in attendance. For particulars address D. L. Haines, secretary, Franklin, Neb.

#### Hastlett Park, Mich., Camp.

The fifteenth annual encampment of the Hastlett Park Mich. Spiritualist Association will be held from July 29 to August 31 inclusive. Address for information 1, D. Richmond, Secretary, St. Johns, Mich., or G. F. Otman, Manager, Lansing, Mich.

#### Freeville, N. Y. Camp.

The Central New York Spiritualist Association will hold a camp-meeting from July 24 to August 8 inclusive. Address A. C. Stone, secretary, Freeville, N. Y.

#### Temple Heights, Me., Camp.

A camp-meeting will be held at Old Town, Maine, by the Temple Heights Spiritualist Association, from August 14 to August 22, inclusive. Address J. P. Stearns, president, at Old Town, Me.

#### Central Ohio Camp.

The camp-meeting of the Spiritualists of Central Ohio will be held at Woolley's Summerland Beach, from July 10 to August 16 inclusive. Address S. J. Hussey, secretary, Millersport, O.

#### Onset, Mass.

The twenty-first annual camp-meeting will be held at Onset Bay, Mass., July 4 to August 30. For information address H. E. Gifford, Onset, Mass.

#### Sunapee, N. Y., Camp.

The Sunapee Camp will be held at Blodgett's Landing, N. H., July 25 to August 22 inclusive.

#### Ashley, Ohio, Camp.

The eighth annual camp-meeting will be held at Woolley Park, commencing August 15 and closing September 5. For any information address W. Granger, secretary, Box 71, Ashley, O.

#### The F. M. S. S. C. A., Maine.

Will hold their twentieth annual camp-meeting at Buzzwell's Grove, Etna, Maine, from August 27 to September 5, inclusive. For particulars address Rosea B. Emery, secretary, Glenburn, Maine.

#### Niantic, Conn., Camp.

The Connecticut Spiritualist Camp-meeting Association began their camp June 26, and will continue until September 6. Address the secretary, Mary A. Hatch on the grounds for particulars.

#### Kaw Valley, Kansas, Camp.

The above-named camp is located at Gardfield Park, Topeka, Kans., and will be held September 4 to 20 inclusive. For particulars address T. P. Kelley, Secretary, 310 Harrison street, Topeka, Kansas.

#### Lake Helen, Fla.

This favorite camp will open February 6, and closes March 20, 1908. For special information write to the corresponding secretary, Lily Dale, N. Y.

#### Parkland Camp, Penn.

Parkland, near Philadelphia, Pa. This camp continues from July 4 to August 29.

#### Veteran Spiritualists' Union Days

Have been assigned by the officers of several camp-meetings as follows:

July 18, Camp Progress, Swampscott, Mass.

July 23, Cape Cod Camp-meeting, Haverhill, Mass.

July 24, Onset Bay Camp-meeting, Onset, Mass.

August 1 to 8, Mississippi Valley Camp-meeting, Clinton, Iowa.

August 16, Grand Lodge Camp-meeting, Grand Lodge, Mich.

August 23, Lake Pleasant Camp-meeting, Montague, Mass.

August 25, Queen City Park Camp-meeting, Burlington, Vt.

September 1, Madison Camp-meeting, West Madison, Me.

August 6 to 10, Cassadaga Camp, Lily Dale, N. Y.

August 14, Temple Heights Camp-meeting, Oldtown, Maine.

August 27 to September 5, Etna Camp-meeting, Etna, Maine.

Other dates will be added to this list as they are made by the camp-meeting officers.

By Order of Committee.

Associations wishing to be numbered in this list of camp-meetings for the year of 1897, should send in their dates at once.

#### Devil's Lake Camp.

Again has our annual camp-meeting for the dissemination of Spiritual truth come and gone, with all its varied experiences, each giving us, let us hope, one more needed lesson in the knowledge of self and its unfoldment. I have spoken in a previous report of the good work done by our general friends, Mr. and Mrs. E. W. Sprague, of Jamestown, N. Y., so shall briefly notice those that followed them. July 18 and 19 our rostrum was graced by the presence of Mrs. Marian Carpenter, of Detroit, who charmed all by her grand lectures and tales and marvelous inspirational singing.

A large and attentive audience assembled on the 25th to hear Mrs. Anna L. Robinson, of Port Huron, who, while last on our programme, would be classed far from least, as all joined in sounding her praises as the peer of day. Her lectures are brilliant and logical, followed by tests that emphasize every word, while her pleasing manners win all hearts.

Mrs. Sanborn, of Grand Rapids, who has furnished our music so acceptably for the past two seasons, I understand is engaged for another year, which speaks well for her ability to please our people. She will also be heard at Vicksburg Camp.

Among other faithful workers who have been with us this season may be mentioned Dr. W. O. Knowles, of Grand Rapids; Dr. and Mrs. Collins, of Toledo; Mrs. Virginia Rowe, of Jackson, and the chairman, W. F. Smith, of Jackson. While L. P. Mitchell, by his seances for materialization, and F. M. Donovan for independent slate-writing and telegraphy, made many converts, observing such strictly test conditions that all could not but be satisfied of their genuineness.

The prospects for another year's work looks quite promising, and we shall expect to see with more workers a decided improvement in all that goes to make up a successful camp.

D. P. HUGHES, Retiring Secretary.

## ICURE FITS

When I was a child I did not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY, or FALLEN SIGHTS a life-long study. I want my remedy to cure the disease. Because others have said it is no reason for not so receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give it to every sane person in the world excepting only the Theosophists.

Following her lecture, the Countess gave opportunity for questions from the audience, of which there was a perfect flood, under the scourge of which it must, however, be admitted that the noble lady bore herself with admirable good temper and self-possession.

Hear ye, Spiritualists of America!

## REFLECTIONS

### At the Northwestern Camp-Meeting, by a Chicagoan.

To the Editor:—It seems most fitting that certain seasons, or periods of time, should be allotted to certain human functions and activities. Nature herself has set the example, for her forces manifest themselves with periodic regularity in bringing about the fullness of her purposes only at appointed times and seasons. The ancients, too, recognized this law of periodicity in the celebration of great festival days, Saturnalia and Bacchanalia, wherein voluptuous pleasure seized the heart with frenzied fervor and gave wide and full expression to the inner man, untroubled and bestial as he was.

In these more blessed days when mankind is bringing forth the spiritual man in fullness and glory, who shall finally subvert and eclipse the brute-man, the Spiritualist camp-meeting comes with each succeeding summer and amidst the delights of Mother Nature lifts the minds and hearts of men to higher themes and inspires with nobler conceptions of human destiny.

The materialist, the unimaginative, practical man of the world, perceives nothing in the mellow landscape, the glorious mountain view, the silver lake, the ever-flowing river, or the richness and beauty of arborescent life suggestive of a mysterious presence whose dwelling is the light of setting sun, the round ocean, the circumambient air, and in the minds of men. But the Spiritualist, if he be really heaven-touched, will thrill with an inward joy, for his soul, suffused with a more transcendent light, will be in a divine ecstasy, a sweeter attunement, a loftier grandeur and harmony which bespeaks the spiritual immanence and impending eternity.

Thus it is that the Spiritualistic camp-meeting is justified and has its sanction both in nature and in the spiritual constitution of man. Whose dwelling is the light of setting sun, the round ocean, the circumambient air, and in the minds of men. But the Spiritualist, if he be really heaven-touched, will thrill with an inward joy, for his soul, suffused with a more transcendent light, will be in a divine ecstasy, a sweeter attunement, a loftier grandeur and harmony which bespeaks the spiritual immanence and impending eternity.

But Spiritualism is not altogether esthetic and idealistic; it is sternly and solemnly realistic and practical in that there is in it a great moral purpose and lesson. What, then, is this purpose and lesson? Is it not the lifting up of the whole human race unto and into the true spiritual life? Let the philosophy, the teaching of an absolute code of morals which, when exemplified in each individual, shall bring a happy millennium upon this old gray earth of ours.

How is any man or woman the least which the better off with a knowledge that they live after death, than without it, if they make no use of the knowledge in everyday life and thought? Without such utilization would it not be but so much more rubbish to be stored away in the lumber-room of the mind? As soon as the investigating thinker gets hold of the evidences of Spiritualism and knows that he is immortal he begins to reason upon the import of that stupendous fact.

"Oh, immortality, best born of the skies! Man always lives; he never dies."

But what relation has this fact of immortality to my present existence? It has just this, briefly stated: Harmony is happiness, and to have true and lasting happiness there must be harmony between the concrete, or the outward, moral life, and the inner conception of law, duty and destiny. If I am to live forever I must be worthy of such a glorious destiny.

Long before Moses and the old Egyptians, in their wonderful Book of the Dead, taught that in the nether world there was a "hell of truth," over which the good God, Osiris, presided, and in which the deeds done in the body were good or evil; and one of those tests seems to me to strikingly illustrate the primal moral teaching of our Modern Spiritualism. The heart was taken out and placed in one of the scales of a balance; in the other scale of which was placed the record of truth, and the test was that the two should exactly balance; and even now and forever must not each human heart weigh as much in the mysterious balance of the spirit as the symbol of truth? Indeed, must not the heart be the very symbol of truth itself, else would it be a mockery to reason upon the spiritual law which, poised by the hand of eternal justice, scrutinizes and weighs all our thoughts and deeds, and records the unpolluted verdict in the great book of life, wherein our souls may read the record as 'tis written by ourselves alone?

Spiritualism also reveals the fact of the essential oneness and brotherhood of mankind. All moral and intellectual grades and classes of degenerate human beings signalize their spiritual existence to the mortal plane of life, and it is revealed that an injury done by one to another is spiritually retroactive, while on the other hand assistance given by one to another is spiritually helpful to the giver. We need not these facts argue? Simply that there is a spiritual bond of union, vital and lasting, which cannot be severed, linking each soul to every other soul in the vast and boundless universe of spirit.

This thought was suggested to me by a discourse given by Mrs. Loe F. Prior at the pavilion of the camp one afternoon, wherein she dwelt upon the co-ditions of spirits in the lower spheres or strata of the spirit-world. She gave her audience the dark side of the picture and imparted, as it seemed to me, a much needed lesson. Our thoughts, she said, had a spiritual vitality and reality, which, if they were low and grovelling, would be the nucleus of spiritual attraction for low and undeveloped spirits of darkness, and made conditions for them in which they could live out in a measure their base desires. These conditions made it harder for the brighter ones to help onward and upward these dark-envisioned and earth-bound souls, and mortals were largely responsible for this state of affairs; hence the need of moral regeneration upon the earth and a more generally diffused knowledge of spiritual laws and conditions.

On Friday, July 23, Theosophy had its day at the camp. The Countess Wachtmeister occupied the platform and gave her reasons for rejecting the cult of Theosophy, and accepting that of Theosophy. Notwithstanding the fact that the Countess is a cultured, learned and intelligent lady, I venture to give my opinion that her reasons as stated in this lecture would be pronounced insufficient and unsatisfactory by an unbiased man or woman with logical mind; while her explanation of the origin of the Spiritualistic movement of to-day will certainly be considered as positively ridiculous and absurd by every Spiritualist in the land, and decidedly fantastic and bizarre by every sane person in the world excepting only the Theosophists.

Following her lecture, the Countess gave opportunity for questions from the audience, of which there was a perfect flood, under the scourge of which it must, however, be admitted that the noble lady bore herself with admirable good temper and self-possession. Hear ye, Spiritualists of America!

Modern Spiritualism springs into being at the command of the great White Lodge of Adepts, living men, who, perceiving that the world was drifting into materialism said, "Let there be light and there was light!" Theosophy of the birth of Modern Spiritualism was yet in the line of the great unborn "to-be," yet the almighty adept and his mystic lodge was set up and in running order in the universe all the same. What is more? These particular adepts were Red Men, North American Indians (bless their noble skulls), who were living in the "lost Atlantic" lands. "These men, great and noble, self-sacrificing, humanity-loving souls, though no doubt afflicted now and then with some of the vices and passions of the savage heart, found time from the chase and the exploits of savage warfare to project the great spiritual movement into the world for the benefit of mankind. Could imagination and fancy take a wilder flight?"

However, in this grand scheme of the great White Lodge of Theosophical Adepts it seems there was a flaw, as happens in this world.

The well-laid plans of mice

And men oft gang agley.

These copper-colored adepts, brothers of ours, still living in the flesh, decided to inaugurate along with the phenomenon of Spiritualism the tenets of the Theosophical faith; but they were fooled; the people caught hold of the phenomena, gave it so much attention and hung on to it so strongly, that they had no time to listen to the philosophical teachings of lost Atlantic or any other Indians, and so "the jig was up" in the score of philosophical Theosophy. The people wouldn't take the fodder, and so in 1870, or thereabouts, there was launched upon the world by the same White Lodge, the genuine Theosophical movement and Madame Blavatsky was its prophet.

It is not my nature, good reader, to decry the doctrines of Theosophy, for some of those doctrines, whether true or false, have had a most beneficial influence upon mankind. I understand that most, if not all of the teachings of Theosophy, are old and are borrowed from other systems of religious and philosophical teaching, especially from Spiritualism itself; but I do resent such a puerile and unjust assignment of origin for the world-wide Spiritual movement which can take its origin and root in the soul of universal humanity itself and in the eternal principles of God. Let Theosophy, which has been so clearly borrowed from other sources, be content to explore the fields of the universe of spirit and matter for itself. Let it build itself up in the hearts and minds of the people by the good it may do and the wisdom it may teach; but let its advocates know that the truths of Spiritualism come from the heart and understanding of men, and not for the world will they give them in exchange for ought else that the world contains of religion or philosophy.

On Sunday, following the Countess' lecture, the Spiritualistic speakers at the camp took up the cudgel in defense of Spiritualism, and literally tore her arguments into shreds. In most eloquent and grand words Dr. Geo. C. B. Ewell vindicated the mission and value of Spiritualism to the world. Karma, Mahatma, adept and Theosophic dogma generally, received at his hands castigate treatment; and, as must be the case, the reader of The Progressive Thinker may have the privilege of perusing the two lectures, printed side by side, so that they may know how valiant defenders we have, and how strong we are within the fortress of our grand and noble philosophy.

In conclusion let me say this camp closes August 29, I am informed, and the managers hope for a greater success in the future year, the present having been such a rainy season that, though having most excellent speakers and mediums on the grounds no great measure of success was possible.

A. M. GRIFFIN.

## LAKE SUNAPEE CAMP.

### It Opens Auspiciously, with Good Speakers.

To the Editor:—Here amid the mountains of the old Granite State, that has produced so many poets and statesmen, on the shore of Lake Sunapee, 1,200 feet above the sea, and Sunapee mountain with its immense forests of green rising abruptly from the limpid waters 1,600 feet higher, the Spiritualist camp-meeting at Blodgett's Landing, again assembled on July 25.

Mrs. Addie M. Stevens, the president, made a brief and telling address, extending to all classes of minds of what ever creed or clan, a fraternal greeting. She said, Spiritualists meant much more than casual observers usually thought; that it meant a broader and more intelligent interpretation of friendship, love and charity than the old creeds and formalities had taught. That error and superstition, though much checked in their injurious march, were still among the successful robes in grand array and power, and needed the searchlight of truth and science constantly turned upon them.

Mrs. Juliette Yeaw, of Leominster, Mass., gave the opening lecture; Mrs. Stella Huggins and Miss Edith Snell, of Windsor, Vermont, sang "The City Just Over the Hill." Miss Lillian Worthy, of New York City, accompanying them on the piano.

Mrs. Yeaw, as your old readers know, is a veteran worker in the arena of progress. She took as her subject the lines of Longfellow, "It is not all of life to live, nor all of death to die," never once losing sight of her subject, and treating it in a candid and progressive manner from beginning to finish. It was full of fine mental gems worthy every thinker to treasure up. She said that death, so-called, was a natural law and opened a wide door to more advanced stages of existence. A fact that many tacitly admit, but even most Spiritualists lose sight of it and follow credulity, ecclesiastical customs when their friends and relatives pass on. Truly did Rev. M. J. Savage speak, when he said that our funeral customs were barbarous. Could we ever see half the reason in mourning over the departure of a soul-moved, from this earth, if I do to the birth of one into this life, amid so many crude and cruel customs, born and nurtured in ecclesiastical bigotry, where tobacco-using, beer-guzzling, all forms of gambling, and the almost universal greed and worship of gold are eminently respectable.

Mrs. S. C. Cunningham, of Cambridgeport, Mass., gave tests at the close of the lecture, many of them being recognized. In the afternoon Mrs. Yeaw again lectured on the topic, "Spiritualism: A Revelation to the Human Soul," prefacing it by reading the admirable poem of Thomas Buchanan Read, "The Celestial Army." She said it had taken ages to learn the dignity of the human soul; and with logic, great power, and reason, pointed out the errors of the teachings of original sin, total depravity, etc., and the terrible intolerance and barbarous persecutions practiced in the name of religion. She spoke with much eloquence of science, evolution, and religious progress, since Modern Spiritualism had been taught, and of this wonderful age of invention; of Edison, Tesla and others, and of the grand achievements all along the lines of material life especially. She ridiculed the false theories and arguments of would-be learned minds that the moving of ponderable bodies and the "rap" without human contact was "undignified." She said in closing, "Aspiration always brings aspiration. Every man is immortal and a divine spark, no matter how deep down in the slums he may be. It is our duty to try to lift him up higher."

Next week, Mrs. S. A. Wiley, of Vermont, and the well-known Carrie E. S. Twell will be with us and occupy the platform.

We are making great progress in free thinking and clear thinking notwithstanding the great obstacles, and our fifty Spiritualist camp-meetings this summer will ultimately bring peace on earth, and good will to men. I counsel kindness, gentleness, wisdom, but no compromise with any wrong and injustice to a single soul, and no bowing to any kings, queens, priests, or gods.

JAY CHAPPEL.

Blodgett's Landing, N. H.

#### Devil's Lake Camp.

It becomes my duty to make a short report of the closing days of Devil's Lake Camp-meeting, which by the way has been a very interesting one. On Saturday, July 24, at a business meeting, it was thought best by the workers present to organize a new society, to be chartered by the State Spiritualist Association, to be known as the Lake View Camp-meeting Association, at Devil's Lake, Mich. Sixteen persons signified their willingness to become members by signing their names to the following constitution and by-law, namely: That the laws of evolution being proven a fact, we believe in progression after the change called death, and that under favorable conditions we may come forth with our loved ones who have passed to spirit life. Membership fee to be one dollar per year.

We elected a board of eight trustees who are to transact the business for the coming year. This board then elected Dr. W. O. Knowles, of Grand Rapids, Mich., as its president; W. F. Smith, of Grand Rapids, Mich., vice-president; M. M. Comstock, of Wheatland, Mich., secretary; Mrs. S. Potts, of Mantua, Mich., treasurer. The board authorized Dr. W. O. Knowles, W. F. Smith, Mrs. Anna L. Robinson, F. M. Donovan, and E. S. Roby to solicit funds for support of the camp in 1908. At the close of the afternoon service on Sunday, July 25, we had secured forty-four members. Our camp next year will open June 7, and continue three weeks, including four Sundays. We expect to have some of the very best talent in the country on our rostrum, and have a grand good time.

M. M. COMSTOCK, Sec.

Wheatland, Mich.

#### "Principles of Light and Color."

By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here gathered and made amenable to the wellbeing of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful, illustrative plates. For sale at this office. Price, postpaid, \$5. It is a wonderful work and you will be delighted with it.

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

"Woman, Church and State." By Matilda Joselyn Gage. A royal volume, of more than common intrinsic value. The subject is treated with mastery; ability; showing what the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price 42c, postpaid.

"After Her Death. The Story of a Summer." By Lillian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, \$1.

"Nature Cures." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, 52c.

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, which will bring to sweeten hours of leisure and enjoyment. Price \$1.00. For sale at this office.

"Arcana of Nature; or the History and Laws of Creation." By Hudson Tuttle. A well-known and most profound treatise. Cloth, \$1. For sale at this office.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 16 cents. For sale at this office.

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