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Lookout Mountain Camp-meeting of Spiritualists begins July 10, and continues during the month. Stockholders or their proxies are desired July 12. All are invited. Jerry Robinson, president.

Lake Sunapee Camp, N. H.
The nineteenth annual Lake Sunapee Spiritualist Camp-meeting will be held at Blodgett's Landing, N. H., for five weeks, commencing Sunday, July 24, and ending Sunday, August 28, 1898.

Marshalltown Camp, Ia.
Commences Sunday, August 28, and closes Sunday, September 18. For further information address Miss L. P. Beeson, Albion, Iowa.

Mesick Camp, Mich.
Mesick (Mich.) Camp-meeting will open July 31, 1898, closing August 14. For particulars address Jacob Bullman, Mesick, Wexford Co., Mich.

New Era Camp, Oregon.
Commences July 2, and closes July 25. Circulars will be sent to all who apply to Walter P. Williams, Salem, Ore., who is the corresponding secretary.

Ottawa Camp, Kansas.
The Leavenworth County Spiritualist Association will hold a camp-meeting commencing July 27 and closing Aug. 2. T. C. Deuel, president; Mrs. Emerick, secretary, Wallula, Kan.

Topeka Camp, Kansas.
Commences September 11 and continuing until the 25th. T. P. Kelley, Secretary, 211 E. Fourth St., Topeka, Kan.

Grand Lodge Camp, Mich.
Grand Lodge Spiritualists' Camp will open July 31, and close August 28, inclusive. Mrs. Geo. Sheets, secretary pro tem.

Mt. Pleasant Park Camp, Ia.
Commences Sunday, July 31, and closes Sunday, August 23. For full information address Martin H. McGrath, secretary, at Fulton, Ill.

Lake Brady Camp, O.
Opens July 10, and closes September 4. D. A. Herrick will preside as chairman during the session.

Southern Cassadaga Camp, Fla.
The Southern Cassadaga Camp-meeting commences the first Sunday in February, 1899, and continues four weeks. For information write to the corresponding secretary, Emma J. Huff, Lily Dale, N. Y.

Mantua Station Camp, O.
Commences July 17 and closes Aug. 22. D. M. King, president.

Ashley Camp, O.
National Spiritual and Religious Camp Association, Woolley Park. Commences August 21 and closes September 11. H. Baxter, president; W. E. Randolph, secretary.

Bankson Lake Camp, Mich.
Bankson Lake Camp-meeting, at Layton, Mich., commences July 23 and ends August 14.

Vicksburg Camp, Mich.
The Vicksburg camp, at Fraser's Grove, opens August 5, and closes August 28. Programmes will be sent to anyone addressing Jeanette Fraser, Vicksburg, Mich.

Island Lake Camp, Mich.
Fourth annual camp-meeting of the Island Lake Camp Association, Island Lake, Mich., beginning July 1, and ending August 31, 1898.

Lakeside Park Camp, Mo.
Lakeside Park, Jasper county, Mo., commencing September 10 and closing September 26. B. G. Sweet, president, Empire City, Kans.

Chesterfield Camp, Ind.
Chesterfield Camp-meeting will begin July 21 and close August 21, 1898. For programmes address Flora Hardin, secretary, Anderson, Ind. President, G. W. Parkinson, Yorktown, Ind.

Haslett Park Camp, Mich.
Opens July 31, closes August 28. For information and programmes, address I. D. Richmond, Secretary, St. Johns, Mich.

Harmony Grove Camp, Cal.
The Harmony Grove Camp will open at Escondido, San Diego county, Cal., Sunday, August 14, closing Sunday, August 28.

Lake Pleasant, Mass.
Lake Pleasant Camp opens July 31, and closes August 28. Albert P. Blinn, secretary.

Woolley's Summerland Beach, O.
The camp-meeting at Woolley's Summerland Beach commences the first Sunday in August and continues four weeks. Near Millersport, O., 30 miles east of Columbus. S. I. Woolley, president.

CASSADAGA.

Good Prospects Are Fulfilled

We are having beautiful summer weather here, and the meetings, conferences and "thought exchange" are places where all who attend can go away and truthfully say "it was good to be there." I do not know that have ever attended a series of meetings, sometimes three sessions daily, where the interest was so well maintained as here at Lily Dale.

This year the camp has a number of Chicago mediums upon the ground, among whom are Bro. Will C. Hodge, who left us a day or so ago; Mrs. Ida Wilson Kayner, the Bangs Sisters, Bro. Swain, and the Campbell Brothers. Then there are many Eastern mediums whom we have met for the first time. We are within ten miles of the home of our "elder brother," Lyman C. Howe, and although he is very feeble physically, his voice has been raised in the name of humanity a number of times, and a work has been done in the world which will give one of the best efforts of his life. But he became so exhausted that he had to change dates with other speakers, and has yet one more lecture to give in his series this season. He has the deep sympathy of every sister and brother upon the ground. Sister Howe, his faithful and loving companion, is here with him, and the kindly sunlight that goes out from her eyes and with her gentle smile as she greets friend and brother, goes direct to the heart of the one she greets.

At the opening of the camp we had our lessons of truth and helpfulness from the lips of Sister E. L. Watson, of California, who is among the oldest workers in the field. Last week, for three lectures, we had our kind sister, Mrs. Jennie B. Hagan Jackson. Her report of the English International Congress of Spiritualists, although very much condensed, was of great interest.

One evening last week the Western friends and mediums were pleasantly surprised by the presence of a plain, unassuming man from the West, no less a personage than the well-known medium, "Farmer Riley." There were none here that knew of his intended visit, and his welcome was very cordial from those who had met him, and from those who had only read of him. All were anxious to have an opportunity of sitting in a circle with him, and at first he seemed to be reluctant to do so, but he consented to try, and it happened that he chose our cottage in which to give some of his sittings, all of which were satisfactory except one. One family of five was present at one of the first sittings, and the results were indeed fine. The son came very strongly in good light, and throwing the curtains aside, stepped out toward the circle, handing the slate, with a message for the father, direct to him. Upon another occasion a slate was handed out to a friend in the circle, and Bro. Oscar A. Edgerly was instructed to read it.

He had charge of a lamp slung upon the table, without shade or paper around it, and turned it up full blaze for him to read, when the spirit who wrote it parted the curtain and stood for a second or two in the full light direct in his face.

Last Sunday evening Mrs. Kayner gave the "Fire Test" in the auditorium to an appreciative audience, and toward gave some pointed psychometric and clairvoyant readings. She is to give the demonstration again on the 21st of August. She has also started Father Wilson's old-time test séance daily, from 4 to 5 p. m., in which we reach many people that do not feel able to attend all the higher priced circles. They have had three or four very marked cases for treatment, and are doing much good in that way.

To-day is Woman's Day for this season, and the day is as fine as though made to order. The ladies are taking hold to make the day a success. Mrs. Mary E. Lease, the apostle for the oppressed of all classes, has already spoken twice, and is to speak again this afternoon. But like Bro. Howe, she is very frail in the physical, and it has been a question whether she would be able to continue her exhaustive labor. But when she rises before the audience there is a force poured down upon her from the pioneers of liberty, now in spirit, that gives her the necessary vitality to carry her through her work, and make her words felt by every one who listens.

A few days ago the early worker, Dr. Henry Slade, came upon the grounds, and has given some fine messages from the spirits through independent slate-writing. Last evening Mrs. Kayner and myself had a sitting with him, holding the table under the open window, when we received two messages from our father, E. V. Wilson, in his own peculiar handwriting, and worded in his own style. We asked ourselves how anyone can doubt the power of the spirit when messages of love and instruction are given in that way.

Mess. from New York is holding many sittings, and we hear very favorable reports of her work, although we have not attended any of her circles here at the camp.

Mr. and Mrs. Pettibone have the same cottage as last year, and are ready to give manifestations to anyone who wishes to investigate. We have also here upon the grounds Pundit Lalun, and a Mrs. Harnett, who has spent six years in India and has gained practical experience of the customs and life of Hindu women.

At all of our meetings we have beautiful and soul-inspiring music from a trained orchestra of nine pieces.

Cosmopolitan University.
Among the special features of the camp-meeting of the M. V. S. A., at Clinton, Iowa, during the current month will be the educational program under the direction of the Board of Control of the Cosmopolitan University, as follows:

Monday, August 15—Afternoon—Address of welcome, James Freeman, president of the camp association; annual address, J. C. F. Grumbine, president of university; Educational Ideals, Clarence Parke Johnson, vice-president of university.

Tuesday, August 16—Morning—Our aims and methods applied to the study of hygiene and physical training. Prof. C. E. Schlabach; Universal Literature, J. C. Rawlings, LL. D., Montreal, Can.

Tuesday afternoon—Vedanta Philosophy of God, Swami Abhayananda.

Wednesday, August 17—Morning—Psychology and Psychic Culture, Emma Nickerson Warner, study director; Ethical Culture, J. C. F. Grumbine, study director.

Wednesday afternoon—Philosophy and Science of Evolution, Clarence Parke Johnson, study director; Raja Yoga, Swami Abhayananda.

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Some Account of Doings.

Though situated somewhat in the northern part of Ohio, the population of Lake Brady is greatly augmented at present by citizens of all ages, all classes and all climes. Notwithstanding the doubtful character of some manifestations claiming to be of spirit origin, Lake Brady is continually demonstrating the fact that there are genuine phenomena, even of a physical character, to say nothing of the wonder of mental mediumship, thought transfer, etc.

The camp itself is beautifully situated, nestled among wooded hills, surrounded by fertile fields that slope to the edge of the beautiful lake. Nature herself formed the amphitheater where the meetings are held, a most delightful spot to commune with her and study her inner laws.

There are many phases of mediumship upon the ground. Among them we note Mrs. Anna Kople, of Allegheny, the medium who prophesied in full the details of the Maine disaster.

The Sunday meeting was well attended. The philosophy and phenomena of Spiritualism were represented by Mrs. Ann Thomas, of Newport, Ky., and Mr. William C. Evans, of Columbus, O. Mr. Evans' lectures were profound and logical, dealing mostly with the occult laws of Nature, sustained by argument and well established phenomena.

Mrs. Thomas' tests were nearly all recognized and corroborated.

On Monday a party of twenty-five drove twenty miles to visit Mantua Spiritual Encampment. It was also beautifully situated and well sustained, having what Brady has not, a school of education for mediums.

A Jubilee was given in our honor and we returned after a day of unalloyed pleasure.

The Woman's Auxiliary has just closed a fair which was a financial success.

Dancing, boating, bathing and other amusements fill in the time between meetings and sances.

The latest phenomena witnessed here by your reporter was at a seance of Henry Allen's. He was once known as the "boy medium," but has now been before the public as a powerful clairvoyant and healer for nearly thirty years. His mediumship is said to have begun in childhood, the parents first noticing the child's cradle being rocked by invisible hands.

At the seance mentioned, the sitters formed a circle around a table upon which was laid an immense dulcimer weighing at least twenty-five pounds, and a guitar, bell, pad of paper and some pencils. The medium sat in the circle; the writer was permitted to hold him on one side while a well-known friend held him by the other arm. The people in the circle sat with their chairs touching each other and hands joined. No one could have gotten in or out of the circle without disturbing some one or making a noise.

After the usual preliminary singing, the lights having been extinguished, the big dulcimer began to play, lifted itself from the table and sailed around the room. In and out of the circle, over the heads of the sitters it moved, sometimes slowly, then with a sudden spring it would dart dangerously near, but never touching our heads. It would strike the wall with a bang. All sorts of sounds were emitted on this singularly lively instrument—wood sawing, voices from the barn, etc.

The guitar also displayed its peculiar gift of self-locomotion, capering around at a lively rate, their instruments being placed together to form a circle. The bells rang and the pencils wrote upon pads, the leaves of which were turned up and jumped into the laps of the sitters. Lights frequently appeared on the floor or floating in the air, sometimes outlining a shadowy form. Several times we distinctly saw heads holding these lights far above our heads—shadowy, ghastly, and fearsome of which seemed to be formed of lights themselves.

During the whole of these manifestations, the medium's body was violently contorted, writhing, jerking, wrenching our hands until they ached, but we never let him go. When the lights were turned up nearly all of the sitters had received messages of some kind. Some of them were signed with the names of personal friends. The company dispersed and the writer was about to retire when the medium said, "remain a little longer; we are going to try some experiments." Your reporter and the gentleman who held him on the other side, and the medium's wife, joined hands and sat at a cabinet of the table stretched across in front of a cabinet built as an alcove in one end of the cottage. We held him as before, but in full light; violent manifestations immediately began, hands appeared, the guitar was lifted high above the curtain, the strings thrumming a tune, but no visible hand playing them. Our chairs were violently rocked, and a chair placed behind the curtain was thrown out upon the floor. With this the manifestations suddenly ceased and with them the medium's contortions, as he said "we can get nothing more." Upon examination, the space behind the curtain was found vacant, and there was no aperture through which anyone could come or go.

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BOOK REVIEWS.

Maxham's Melodies. Songs Sacred and Secular, by A. J. Maxham, author of "Soul Echoes," etc. Price 25 cents.

Lovers of spiritual song, and the frequenter of Onset Camp in particular, will welcome this addition to their repertoire of sweet music. It comprises twenty-six sacred and secular songs with music. Some of the songs are by Ella Wheeler Wilcox. The sentiment is all that could be wished, and the music is in the usual line of Mr. Maxham's delightful compositions.

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"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the well-known author. Price 15 cents. For sale at this office.

Some Words of Explanation.

As there seems to be a misunderstanding regarding the status of the National Children's Lyceum and the Y. P. S. U., a word of explanation may be of value in placing these movements on their proper footing.

The Young People's Spiritualist Union of Lily Dale was organized in July, 1896, and has continued up to the present time, now numbering over one hundred members in good standing, and is holding daily sessions.

While it made no pretensions to being "National," its membership extended all over the United States and into Canada, and at present it has members in the United States, Canada, British Columbia and England.

The aim of its founders was to form the nucleus for a National Young People's Association, and it was considered that the Jubilee was the most likely place to institute such a movement on a National basis.

Acting on this idea a committee, consisting of Mrs. Bach and myself, was appointed to present a paper to the National Spiritualist Association Convention in October, 1897, asking that convention to authorize the issuance of a charter to a Young People's Association which was to be organized at the Jubilee. At the same time the General Manager of the Jubilee was requested to create a department for the purpose of organizing such a society. He requested the Lily Dale Union to suggest a suitable young person to act as manager, which was done by Mr. C. L. Evans was appointed for that purpose.

This communication will be found on page 81 of the N. S. A. report for 1897, and the report of the committee recommending the formation of "Young People's Associations" (not advocating any special association or plan) will be found on page 131.

In regard to Mr. Evans' call, one hundred and thirty-eight young people, representing every section of the country, became charter members of the movement to establish a National Union, and suggestions were forwarded to him which were acted upon and a plan arranged which was duly amended and adopted at the Jubilee.

The Union provides for several kinds of membership, and its conventions are not, strictly speaking, "delegate conventions." While it has society memberships, it also has individual memberships, and each individual member is entitled to a seat in the convention; a delegate from a society is entitled to represent every member of the society not represented in the convention.

Every age is represented in our membership, but only those between the ages of sixteen and forty are eligible to active membership. Outside of those ages members are entitled to all the benefits of the Union but are not permitted to hold office or vote.

The reasons for this are many, but the principle is that it is a young people's association, and as such, should be conducted by them. We cannot see how a society whose officers are from the ages of forty to sixty years of age, can in any way represent the younger generation of Spiritualists.

The objects of the Union are to organize the young people of the United States and Canada into a harmonious working body for the purpose of mutual growth and development, and by adding our forces together accomplish more than we could without a united effort.

It is too early in the experience of the movement to say what it will be able to accomplish. It can with the united efforts of its members, accomplish a great deal. With condemnations and unfortunate statements based upon a lack of knowledge of its basic principles and objects, it will doubtless go the way of so many Spiritualist societies.

Although it was "organized by a few young people at Rochester Jubilee," it was not organized on an individual basis and has no supreme dictator, but is controlled by a board of directors representing a number of different States. A number of societies have already been organized and letters indicate that many other societies will be added to our number in the near future.

We do not desire to antagonize or draw comparisons with other societies. That will only result in antagonizing the people who might otherwise become interested in the Association. But we believe that the plan proposed by the Y. P. S. U. will result in great good, and is at least as complete as the plan of any similar organization that has been proposed.

In conclusion, we ask the people to interest themselves in the society, to form auxiliaries, and to learn the exact status of the Y. P. S. U. Then, if we do not meet the requirements, give us advice that will improve the plan.

The young people must take the places that are being vacated by the older generation, and the Union is the stopping stone between the Lyceum and the Spiritualist Society.

THE NATIONAL LYCEUM has been under consideration for some time, and we are now in the plan of organizing a National Lyceum movement was discussed by a number of the leading Lyceum workers of the country, but nothing was done until the meeting of the N. S. A. last October. There a plan was discussed and an embryonic organization was formed merely as a step in the right direction and to be improved upon as rapidly as possible.

The plan of work embodies more than can be carried out at once, but in due time it will all materialize and the result will be beneficial to the Lyceum movement.

One of the greatest drawbacks to Lyceum work has been the lack of proper lessons and plans upon a basis that could be understood by the children. They were not interested in the transcendental and metaphysical questions proposed, and could not understand the polysyllabic productions of many leaders. They did not become interested in the meetings sufficiently to desire to go, and their parents did not think it amounted to enough to compel them to go.

The National Lyceum proposes to establish a plan of work that will be in harmony with the teachings of Spiritualism and given to us by the Lyceum leaders of the different sections of the country. This, with a little interest on our part, will build up our Lyceum movement until it will be upon a basis that is truly practical and of benefit to the world.

Will you aid these movements?
W. H. BACH.

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ONSET BAY.
It is Enjoying a Prosperous Season.

July 19, the meeting opened with song, "The Fool's Prayer," by Mr. Maxham. Prof. Peck read a poem, "The Beyond," by Ella Wheeler Wilcox, after which he took for the subject of his discourse, "The Science of Immortality."

We do not desire to antagonize or draw comparisons with other societies. That will only result in antagonizing the people who might otherwise become interested in the Association. But we believe that the plan proposed by the Y. P. S. U. will result in great good, and is at least as complete as the plan of any similar organization that has been proposed.

In conclusion, we ask the people to interest themselves in the society, to form auxiliaries, and to learn the exact status of the Y. P. S. U. Then, if we do not meet the requirements, give us advice that will improve the plan.

The young people must take the places that are being vacated by the older generation, and the Union is the stopping stone between the Lyceum and the Spiritualist Society.

THE NATIONAL LYCEUM has been under consideration for some time, and we are now in the plan of organizing a National Lyceum movement was discussed by a number of the leading Lyceum workers of the country, but nothing was done until the meeting of the N. S. A. last October. There a plan was discussed and an embryonic organization was formed merely as a step in the right direction and to be improved upon as rapidly as possible.

The plan of work embodies more than can be carried out at once, but in due time it will all materialize and the result will be beneficial to the Lyceum movement.

One of the greatest drawbacks to Lyceum work has been the lack of proper lessons and plans upon a basis that could be understood by the children. They were not interested in the transcendental and metaphysical questions proposed, and could not understand the polysyllabic productions of many leaders. They did not become interested in the meetings sufficiently to desire to go, and their parents did not think it amounted to enough to compel them to go.

The National Lyceum proposes to establish a plan of work that will be in harmony with the teachings of Spiritualism and given to us by the Lyceum leaders of the different sections of the country. This, with a little interest on our part, will build up our Lyceum movement until it will be upon a basis that is truly practical and of benefit to the world.

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HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be published. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

HUDSON TUTTLE.

J. G. Reed: Q. I read The Progressive Thinker and enjoy it very much, your answers to questions especially. I wish to ask a question and ask your views of it. Allow me to ask: What is back of God? From what source or cause did he come into existence? To assume that He is Alpha is not logic, for if there is an intelligent cause for the universe, then there is, or must have been an intelligent cause for God. It is just as easy and reasonable to conceive of a self-made universe as of a self-made God, or being who could make it. Are we not all agnostics when we come down to the unknowable? It seems to me blind faith without reason is dangerous.

A. This correspondent in his explanation of his questions shows the vicious circle which reasoning about God must invariably run. In order to reason correctly one must have correct and unimpeachable data. In regard to God this is impossible. An infinite being, or force, or energy is utterly beyond man's finite comprehension. He is and must ever remain the unknown quantity of the equation of the universe. It is as idle for man to speculate on his nature or character as for an ant secluded in its subterranean gallery to understand the solar system.

During the past fifty years broad fields, extensive provinces have been won from the unknown, yet the elevation thus gained only shows more plainly the boundlessness of the beyond.

Truly, blind faith without reason is dangerous, yet here reason is unavailable, for there is absolutely nothing on which it can be based.

Why, then, should this question be constantly discussed? Why is a solution considered so essential?

Now that we know that creation was evolved and is sustained by law, and that there is no personal God, to placate, or appease by prayer and sacrifice; no such God, or Gods as taught by the religions of the world, why keep up the strained effort, which is a lingering of the superstition of past ages of ignorance? Why not bravely accept the methods of thought of the new age, and relegate to the rubbish heap of the world's errors the old theology? I said it was a problem; nay it is a chimera, which like the hallucinations of the night will pass with the morning sun.

Rev. A. —: Q. I have attended camp-meetings and circles, and endeavored to investigate, and while witnessing much that was unaccountable there was much that was hazy and conflicting. Not being one of the theologians who seal up every avenue of truth with prejudice, I am seeking for knowledge. My church is small, not wealthy, my salary is insufficient to support my family, and leaves no margin for the purchase of books. Can you not loan me those you think most profitable to read? Last Sunday I preached a sermon on Spiritualism, before an attentive audience.

A. The books were sent, as they will be to any minister of the Gospel desirous of reading them.

The advice I have to give, I presume will be very different from what this correspondent expects. He would have me advise a radical departure and adhesion to the truth at any cost.

The Truth may gain by policy and is in the hands of wisdom, so far as its application to human needs is concerned.

I fully appreciate the difficulties which surround the minister in his efforts to escape from bondage. His life has been given to preparation for his profession. He entered it in full belief of its claims on attention. To renounce it is to be recreant to all previous incentives of action; to cut loose from the means of support, and drift into the desert sea of want.

I speak plainly, for this is a most important subject, and I say such ministers can do more good by leading their church members slowly onward, never dazzling their eyes with too great a light, and never being false to principle, than by coming out with denial of their dogmas, severing their connection, and thus being cast out of their pulpits. The fact of future existence when accepted, few carry to its logical conclusions and perhaps it is well that this is not hastily done, well for the awakening church-member to tarry awhile in his belief.

I firmly believe that it is better to gain attention by a half-way statement of truth, than a destructive shock by its complete expression.

There is no difficulty in teaching the highest principles of Spiritualism from the standpoint of the Bible. It is not the method I prefer, yet it is the most pleasing and telling to those who accept the Bible as a finality. Paul's explanation, in Corinthians, of the relations of the terrestrial and celestial bodies is among the most complete and beautiful. The Bible would be a lifeless husk without Spiritualism.

The best place to study the facts of Spiritualism is the home circle. The various books and papers give its science and philosophy. You may feel that it is dishonest to remain with a church you cannot fully agree with doctrinally, and think you can do more good as an independent speaker; allow me to caution you to "make haste slowly." You must bear in mind, humiliating as it may be, that your training as a minister is in direct conflict with success as a spiritual teacher. Before you can succeed as such, even your methods of thinking must change.

You can do the most good by leading your church, as you advance yourself, and after years of study, you may be able not only to be an independent teacher, but to have an independent church.

C. A. T.: Q. In what way can wrongs done to persons be rectified when the persons and their entire families have passed to a higher life?

A. If we cannot rectify our wrongs with the dead, we can atone for them by extra exertion in our care for the living. But they who are called dead yet live, and know our thoughts, and knowing all the circumstances which led to the actions which caused so much regret, would cancel our obligations if it were possible for them to communicate. For one who feels so intensely sensitive as this correspondent, it would be best to seek through mediumship to come in direct relations with the spirits of those who are regarded as wronged, and receive their forgiveness.

Mrs. E. J. Buchanan: Q. Is there any one in this country who can read Sanskrit?

A. Emmet E. Coleman, San Francisco, Cal., will probably be the best authority to whom to apply.

Eden B. Sawyer: Q. Is it possible to call back a spirit that passed from this earth over four hundred years ago?

A. Possible, but exceedingly improbable.

ABIKAR THE WISE AND HIS WORDS OF WISDOM.

Who ever heard of Abikar the Wise? And yet he was a Hebrew sage who lived three centuries before Christ and anticipated in his wisdom much that has found a place in our Bible. Dr. E. J. Dillon, an eminent Syrian scholar of England, has just found two Syrian manuscripts containing Abikar's wise sayings in the libraries of the British Museum and the University of Cambridge.

Interesting as the story is to scholars, its chief value to the mass of men lies in its bearing upon the Book of Proverbs and one or two of the Psalms. It is well known that "Proverbs was not completed in the form in which we have it earlier than the first century before Christ, and therefore Abikar anticipated that book by about two centuries.

PROVERBS BY ABIKAR THE WISE.

1. Harken, my son, to my doctrine, and come to my teaching and be mindful of my words.

My son, when thou hast heard a word, let it die in thy heart; reveal it to no man, lest it become a glowing coal in thy mouth and burn thee, and a stain cleave to thy soul and thou be hated by men, and thou murmur against God.

2. My son, lift not up thine eyes to look upon an elegant and painted woman; lust not after her in thy heart, for though thou shouldst give her all that thou hast in thy hand, yet couldst thou gain no advantage from her and wouldst be guilty of a transgression against God.

3. My son, it is better to roll stones with a wise man than to quaff wine with a fool.

4. My son, with a wise man act not foolishly, and with a fool play not the wise man.

My son, I have carried salt and rolled lead, but have found nothing so heavy as a debt which a man must pay even though he have not borrowed the money.

5. My son, the evil deer falleth and riseth no more, but the upright is not shattered because God is with him.

6. My son, better is a friend that is near than a brother far off, and better is a good name than great beauty; for a good name abideth forever, but beauty fadeth and vanisheth.

7. My son, let not thy foot hasten to thy friend, lest he grow weary of thee and hate thee.

8. My son, let the wise man strike thee many blows with a stick, but suffer not that the fool anoint thee with sweet smelling unguents.

9. My son, when thou seest that thine enemy is fallen, mock him not, lest he arise again and pay thee back.

10. My son, withhold not stripes from thy son; for stripes are to the boy what dung is to the garden and the bride and stirrup to the ass. Tame thy son while he is still young, lest he get the upper hand of thee and rebel against thee, and all his misdeeds put thee to shame.

11. My son, when the water can endure without earth, and the sparrows can fly without wings, and the raven wax white like snow, and gall tastes sweet as honey, then will the fool grow wise.

PROVERBS IN THE BIBLE.

1. My son, attend unto my wisdom, and bow thine ear to my understanding.—Prov., V, 1.

He that goeth about as a tale-bearer revealeth secrets; therefore meddle not with him that flattereth with his lips.—Prov., xx, 19.

2. To keep thee from the evil woman, and from the flattery of the tongue of a strange woman. Lust not after her beauty in thine heart; neither let her take thee with her eyelids.—Prov., vi, 24, 25.

3. He that walketh with wise men shall be wise; but a companion of fools should be destroyed.—Prov., xiii, 20.

4. Answer a fool according to his folly lest he be wise in his own conceit.—Prov., xxvii, 5.

The rich ruleth over the poor, and the borrower is a servant to the lender.—Prov., xxiii, 7.

5. The righteousness of the upright shall deliver them; but transgressors shall be taken in their own naughtiness.—Prov., xi, 6.

6. Thine own friends and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity; for better is a neighbor that is near than a brother that is far off.—Prov., xxvii, 10.

7. Withdraw thy foot from thy neighbor's house; lest he be weary of thee and so hate thee.—Prov., xxv, 17.

8. Let the righteous smite me; it shall be a kindness; and let him reprove me; it shall be an excellent oil which shall not break my head.—Ps., cxli, 5.

9. Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth; lest the Lord see it and it displease him, and he turn away his wrath from him.—Prov., xxiv, 17, 18.

10. Withhold not correction from the child; for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell.—Prov., xxiii, 13, 14.

11. Wisdom is too high for a fool; he openeth not his mouth in the gate.—Prov., xxiv, 7.

Compare the same numbers with each other. The sentiment is identical.

THE LITTLE WHITE HEARSE.

Written after reading Ella Wheeler Wilcox's "Little White Hearse," commencing "Somebody's baby was buried to-day."

Somebody's baby was re-born to-day,
"The empty white hearse from the grave rumbled back."
Yet the morning somehow seemed smiling and gay,
"As I paused on the walk, as it passed on its way."
And a halo seemed drawn o'er the sun's golden track.

Somebody's baby is now with the blessed,
"White as a snow-drop and fair to behold,"
And soft hands and cheeks are being caressed—
In the whitest of robes its form has been dressed,
It is only the mortal lies silent and cold.

"Somebody saw it go out of her sight,"
Not "under the coffin lid, out of the door,"
But attended by angels it took its glad flight,
Where nevermore darkness or sorrow or blight
Can mar the bright glory, or turn it to night,
For her own darling babe that has gone on before.

Somebody's sorrow has hope, though she weep,
If the things of the spirit her soul doth desecry,
"For the dearly bought baby she longed so to keep,"
Rode not out to-day "to its long lasting sleep,"
In the little white hearse that went rumbling by."

It was only the casket the hearse bore away,
The jewels were still alive and are near—
I know, for I see them, their voices I hear—
Yet I feel for her sorrow, I too, shed a tear,
"For the little white hearse stood at my door one day."
—S. T. Suddick.

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PLAIN STATEMENTS

In Reference to Spiritualism and Its Philosophy.

In the interest of True Spiritualism, and for the benefit of the more credulous Spiritualists and investigators, I wish to make a few plain statements, briefly.

Spiritualism embraces all lines of scientific philosophy. Scientific research is an endeavor to trace the different forms and expressions of nature back to their prime cause, which is spirit or universal intelligence. The conditions and expressions of the universal or divine intelligence are, without doubt, more sublimely manifest in the unseen world than on the material plane. The object of true Spiritualism is to search out as much of the divine truth as is possible for mankind to comprehend.

In order to do this we must not only use our intellect and spirituality, by a never ending aspiration for knowledge and truth; and a constant association with literature, or persons, from spheres above our own. We must not expect the spirit world to give us great learning and spiritual unfoldment, without an effort on our part. It is an undisputed fact that "like attracts like," consequently an ignorant person is surrounded by ignorant guides; and without an aspiration or a mental and physical effort on the part of that person, they will always remain ignorant.

A spirit cannot communicate greater knowledge or diviner truth through a medium than the medium can express of him or her own self. The mediums might be, and frequently are, inspired to eloquence by the guides that surround them; but it is utterly impossible for great knowledge to be transmitted through an undeveloped brain. Some will differ with me, from the fact that mediums often talk in foreign tongues. From the fact that the spirit world is spirit controlling the medium knows any more than the medium. It is not the language spoken, but the mental and spiritual unfoldment that indicate the different spheres of spirit life.

Many of our mediums are Spiritualists instead of Spiritualists, and they do not know the difference. They endeavor to hold the medium within their circle of followers, simply for pecuniary profit. They heed the instinct of selfishness rather than that of benevolence, and in consequence keep themselves and their followers in ignorance and superstition. A Spiritualist is one who seeks, simply to gratify their worldly desires, and their sense of curiosity, by delving into the psychic phenomena. They seem to care naught for the higher philosophy, the knowledge of which unfolds the divine and noble qualities of mankind.

Spiritualism carries "us into the esoteric knowledge of divine wisdom and truth. It unfolds our spirit or super-consciousness and brings us more into a one-ness with the universal intelligence. It brings us into an understanding of the divinity of every atom of the universe, and we feel our relationship to every expression of nature. We feel that brotherly love for all things animate. We do good for the love of good. Our whole being and atmosphere becomes permeated with a diviner essence. This plane of unfoldment cannot be accurately described by words. One must experience it to appreciate it. To attain to it, one must turn from the sensual life, and eschew such circles and influences as would draw from them the vital forces. They must assume an introspective aspiration for divine knowledge. They must seek without ceasing for spiritual light and truth. It is only by that aspiration and earnest seeking, that we progress from the material into the most exalted in divine knowledge, and realize that we are a part of the universal consciousness.

Philosophy is impossible within the limits of creed. Where dogma begins and blind faith is appealed to, reason takes flight; and when Spiritualists cease to seek for divine knowledge, and stop on their journey of exploration into the divine truths and mysteries of the universe, to view the inferior of nature's phenomena and psychic manifestations, they keep all humanity back within the thrall of ignorance and superstition. If we retain the name of Spiritualism, we should be Spiritualists in thought and deed, and search out the real spirit of love, truth and knowledge, which we cannot find by simply gratifying our sense of curiosity.

Do not condemn any phase of mediumship or psychic manifestation. Every one of them have their part of the divine work to do. All are stepping stones from the lower to the higher planes of knowledge and spirituality. What our mediums need, however, is more spirituality and less selfishness. Instead of holding the seekers after truth in the sphere of unfoldment, they should lead them onward and upward on the road of knowledge. By so doing they would be a credit to the cause of Spiritualism, and to themselves. They would place the movement in a more rapid progress, and bring a larger number of seekers and investigators into the work; which would be a greater benefit to the mediums in a pecuniary way as well.

As Spiritualists and mediums we should be true men and women of ourselves; and make ourselves shining examples of the truth which our philosophy teaches. It is a poor philosophy that must exist simply upon the fame acquired by a few of its adherents. While it is a credible fact, that many of the most intellectual and famous persons of the past have been Spiritualists, and are firm believers in Spiritualism, yet that fact does not make the philosophy a whit better; for it only gives a few of the more credulous individuals a little more courage to become or to remain adherents. Many of them stop at the first cross-road of phenomena and do not aspire to further knowledge. They are Spiritualists because some noted person is or was one. Such Spiritualists are a disgrace to the cause. They help to hold it back in the shadow of universal recognition. What we want are true men and women; persons who will look into their own selves for the divine truth. The divine is not away off in some remote part of the universe; it is here within our own selves. We can find it by looking. Why not unfold that divinity and live for a purpose? Why not make our own lives a credit to humanity? By unfolding our higher and diviner nature we help to lift the world up a notch higher in the ascent of evolution. If we picture an ideal life and make a vigorous effort we can live it. We should not wait and expect to realize the ideal life at some future time; that smacks too much of orthodoxy, and the dogma of the atonement, which has kept humanity in vice and ignorance for twenty centuries. Neither should we wait until the change called death takes us from the earthly body to begin the life of eternity. Eternity is now; it always was and there could be no eternity. Eternity is without beginning or without ending; therefore we are now living in eternity, and it is now that we should come into the divine knowledge, and brotherly love, which is the acme of existence;

the heaven of imagination. Heaven and hell are both realities; but conditions of mind instead of places. One is created by divine knowledge; the other by selfish ignorance.

ALFRED MINTON COOPER.
Oakland, Cal.

CHESTERFIELD CAMP.

The Session Opens Well.

Pursuant to appointment the Indiana State Association of Spiritualists opened up its eighth annual session July 21. A bright sun illumined the sky and the greensward and foliage-clad grove gave to the whole a touch of scenic beauty as the numerous pilgrims moved cheerfully to their tents and cottages. Quite an improvement has been made to the grounds since last season, by way of making the place more attractive. Soon the work of arranging matters about the large auditorium for convenience and comfort was begun, and the coup de grace with flag and flower decoration needs only to be seen to convince the beholder that the society is in earnest and means to make the session a success.

Many mediums for the various phenomena of Modern Spiritualism were early on the ground; and at the appointed hour our genial president, Geo. W. Parkison, was in the chair. The chosen speakers, J. Clegg Wright and Sister E. Pfuntner, for the first two weeks of the session, reported personally their presence and readiness for service. At 2:30 p. m. a fair audience was seated, and the speakers with the Anderson choir were seen upon the rostrum. A song by the choir, accompanied by organ melody given through the instrumentality of our good sister, Miss Flora Hardin, was superbly rendered, when Bro. Wright was, by the presiding officer, introduced as the orator of the day. Bro. Wright arose, assuming an attitude bespeaking him master of the situation; and though he related no special text for his forthcoming discourse, it was readily observed that "Man and His Relations to the Universe," was marking the general trend of his thought, and for more than an hour and a half he handled the subject with mastery skill, thrilling his audience with inspiration and joy. The speaker took a broad and critical view of the genius of man in the earlier ages of human existence, when science had not yet dawned upon the mental horizon, and all phenomena appearing to the race of man were tenuously attributed to the gods and demons of an unsexed world. Hence the literature of the long-gone-by ages was a superstitious, religious one, and though the best that could be had under the then existing environments, it, for long centuries, proved the bane and curse of humanity. The speaker made a careful comparison of human genius as manifested in the past with that of the present age, and made plain the fact that, through the dropping of an advanced thought here and there by progressive individual effort, vast achievements had been made in the arts, science and general literature; thus, reasoning analogically, a grander future for humanity is vividly pictured on the mental horizon.

On Friday forenoon the meeting took the form of a conference, in which our correspondent led the way, and was followed by others, each giving expression to his or her experience in the physical and mental phenomena of Modern Spiritualism. In the afternoon Sister E. Pfuntner gave one of her usual deeply interesting inspirational lectures to an appreciative audience. Her subject, though minus a text, was that of our day, in which she threw out many sharp and cutting arguments for professional teachers in biblical lore to consider. Sister Pfuntner is a pleasant and earnest speaker, and well capacitated for doing good work in the cause of Modern Spiritualism. She closed her lecture with a series of tests, which gave general satisfaction.

Saturday's exercises were a repetition of Thursday's work, that is, a grand lecture was given through the mental mediumship of Brother Wright, he taking for the subject of his discourse, "The Gods of My Camera." Spirit George Rushton was the controlling intelligence, and it was amusing as well as deeply interesting to see many of the theatrical gods and goddesses laid upon the shelves to dry. The latter part of the discourse was particularly interesting, as it dealt with the eternal energies and laws of the universe, and the evolutionary processes of life and mental genius.

Sunday forenoon the large audience was introduced by the president to Sister Pfuntner as orator of the hour. The speaker took for her text the words, "Why Don't God Kill the Devil?" Had the lecture been given to Spiritualists only, it might have been considered a little out of place, although graphically and forcibly delivered, as they know no devil; but as there were many present who had not shed their theological robes, it came in appropos to the occasion, and many, no doubt, went away feeling that "a great light had shone in darkness."

At 2:30 p. m., Brother Wright was announced as the orator of the hour, and it may not be amiss to say on this occasion he was the right man in the right place, for there were thinking minds, bordering however, on the materialistic plane of thought, present, and he made such proof of man's immortality as none but a master in the philosophy of life and its methods of unfoldments could produce. In closing the lecture he crowned with irrefutability by introducing facts showing that spirits of the departed do live, return and hold conscious, intelligent communication with men and women, and make themselves fully cognizable by every process of cognition needed and utilized by man for the same purpose and end in the present life.

DR. J. H. MENDENHALL.

THE DIVINE PLAN.

It is carried out in The Progressive Thinker office, a portion of the profits returned to each subscriber in the form of a valuable book. The Progressive Thinker one year and Art Magic costs \$1.20. The 20 cents only a little more than pays for the expense of postage, so the book is practically a gift. A book like Art Magic is invaluable for reference, and it should be in every library. As we are aiding you, we ask you in turn to aid us by extending the circulation of The Progressive Thinker, thus in a measure becoming a part of the Divine Plan yourself.

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