



THE SPIRITUALISTS CAMP MEETINGS.

CAMP-MEETING DIRECTORY.

Cassadaga Camp, N. Y.
This favorite place of resort opens July 15 and closes August 28.

Onset Bay Camp, Mass.
Onset Bay (Mass.) Camp-meeting commences July 3, and continues to September 4.

Niantic Camp, Ct.
The Niantic Camp-meeting commences June 24, and continues until September 8, inclusive. Excursion tickets to Niantic can be obtained at all stations on the New London Northern railroad at little more than half fare.

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 23, and closes Sunday, September 18. For further information address Miss L. P. Beeson, Albion, Iowa.

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 28. 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. F. Randolph, secretary.

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 20. 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 29. 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 two weeks. Near Millersport, O., 30 miles east of Columbus. S. L. Woolley, president.

Franklin, Nebraska.
The thirteenth Kansas and South-west Nebraska Spiritualist camp-meeting will open August 25 and close September 12, at the Rose grove, Franklin, Nebraska. For particulars address the secretary, D. L. Haines, Franklin, Neb., box 27.

Etna, Maine.
Camp will open August 26 and close September 4. For particulars address H. B. Emery, secretary, Glenburn, Me.

Delphos, Kansas.
Commences August 5, closes on the 22d. M. Blanchard, secretary.

Catalpa Park, Mo.
Catalpa Park Camp-meeting, at Liberal, Mo., commences August 20, and closes September 4. Mrs. Alice Walser, secretary.

Verona Park, Me.
The annual camp-meeting of the Penobscot Spiritual Temple Association will be held at Verona Park, Me., August 5 to 22.

Dallas, Texas.
Texas is to have a camp-meeting, at Dallas, September 10 to 20. D. G. Hinchley, 553 S. Central avenue, Dallas, secretary.

ONSET BAY.

The Work of the Past Week.

Monday, August 1, Conference.
Tuesday services opened with singing "The Greeting to Onset," by Mr. Maxham.

Mr. A. E. Tisdale lectured upon "Physical and Spiritual Science." He said: "I believe in the faithfulness of the intelligent, the obedient, the obedient power whom we can apprehend but can never comprehend. It is easier to believe some things than to doubt, for to doubt plunges us into a bewildering condition. We can reason only from what we know and we only know the phenomena of physical manifestation. Spirit life is the very acme of science and as Spiritualists we are scientists of the very highest order. There should be no antagonism between natural theology and true science. We deny that there is any force in nature that is unknowable. Spirit apart from matter is unknowable. Matter is beyond the reach of investigation except through spirit. Mediumship should constitute the scientific mind, all expressions of mind and matter. Thought cannot be divided. Unity and personality are indivisible. There are no dead; our lives know no break in nature's unfolding." Song by Mr. Maxham.

Pine tests by Dr. Ewell followed the lecture.

Wednesday, Mrs. Sarah A. Byrnes lectured upon "The Castles of Spiritualism." Dr. Ewell gave the tests at the close of the lecture.

Thursday, opening song by Mr. Maxham.

Mr. A. E. Tisdale lectured, taking for his subject, "Spiritualism, the New Name for Truth." Song by Mr. Maxham, Tests by Dr. Ewell.

Friday, Mrs. Byrnes lectured for the last time this season.

Saturday, Mr. Maxham opened the meeting with singing, Mrs. Carrie B. S. Tying lectured, taking for her subject the following words from the Bible: "Curse not the king, neither the heir in his bedchamber, for the birds shall carry the voice and that which hath wings shall carry the matter." Song by Mr. Maxham.

Sunday service opened with singing by Mr. Maxham. Mrs. Carrie B. S. Tying was introduced to the largest audience of the season, taking for the subject of her talk, "Touched by the Angels," a repetition, by request, of her lecture given at the Jubilee in Rochester.

Band concert at 1 o'clock.

Afternoon service opened with singing by Mr. Maxham. Mrs. Carrie B. S. Tying lectured, taking for her subject the words of Paul for her text, "I was not disobedient to the heavenly vision." Band concert at 4 o'clock closed the day's exercises.

AUGUSTA FRANCES TRIPP.

CASSADAGA.

Notes of the Daily Doings.

Since my last letter many that were here have gone, and yet every train that comes in brings new faces. Many times there are more that come in on the train than there are those that take their departure. The association moves along in the even tenor of its way, and the truth is being given to many that are hungry for that sustenance which will build up and develop the spiritual.

Following the labor of Lyman C. Howe, came the teachings of Moses Hull, and he was listened to with marked attention in his explanation of many passages from the Bible. At the time he was with us, we also had the great traveler who has been around the world three times, and says he is going again—Dr. J. M. Peebles. He had just returned from his trip to the Congress of Spiritualists in London, Eng., and was always ready in conference or "exchange" to give a few thoughts that would lift up and better the lives of those who were ever ready to listen. His remarks as to the reality of the truth of Spiritualism in every country in which he had been, and the proof that the spirits of those gone before could communicate with him on the sandy desert in Arabia, as well as here in his native land, were of marked interest.

"Joseph Day" has come and gone, and it seems as though those who came as the advocates of that doctrine have had an opportunity to hear something of the other side of the question; as Brothers Howe, Hull, Lockwood and Peebles had quite a good deal to say in regard to the matter. Mr. Titus, of Canada, and Mrs. Harnett, who has lived in India, and Pandit Lalau, from India, presented their side of the question.

Prof. Lockwood gave a series of scientific and instructive lectures, illustrating many of the telling points by scientific apparatus on the table before him. He certainly proved that he had grown out of materialism into an intellectual Spiritualist by positive proof and demonstration. It does not seem possible for him to listen to a course of his lectures and not be able to know himself or herself better. They are truly of an instructive and elevating character.

For many years I have heard of a speaker in the field that I had never met, but this last week he came to Lily Dale, and at last I have had the pleasure of seeing and hearing Brother J. C. W. Harnett. He is a small, sturdy and delicate in body, there is a development of mental energy that makes him a remarkable instrument in the hands of the spirit realm, in which we now live. He is very dramatic in his delivery, and very interesting in the subject matter.

"To-day is the first of a three-days' convention of the National Young People's Spiritualist Union, and they have been kindly received here at the camp. The address of report given by Mrs. Cadwallader, of the growth of the young people's movement in Great Britain, was of much interest to the older Spiritualists as well as the body to which she was reporting as their delegate to the great Congress in London last week. Many of the incidents she related were very touching, and the story of an orphan girl but two years old, going to the officers of her regiment and asking if she might learn the "Star Spangled Banner" and sing it for the lady who was alone and so far from her own land, was very pathetic, and brought out much applause. She also made a very strong point of how little we realize how near we are every moment to the other life, and how the words of the captain of the ship upon the return voyage. It seems that by good fortune they barely missed striking a large sunken iceberg, and the captain said: "Ten feet more and we would all have been on land, three miles below these waves!"

This evening our inspired brother, II. D. Bant, came upon the grounds to labor for a few days, and I am sure from what I have seen of him in the past, his ministrations will help to do much good.

Brother Geo. Brooks, our kindly and able chairman, had his first day's rest from labor to-day. He presides over from two to four meetings of some character daily, but to-day the young people took possession of the platform and gave him his liberty for a day, and he seemed to enjoy it very much.

Our sister, Mrs. George Cooley, has been here for a number of days and has endeared herself to many hearts by her kindly and genial manners, and willingness to be of help. She leaves to-day for her labors at the Clinton camp and there are many that will miss her when she has gone. Mrs. Kayner and myself were so glad to welcome her at our humble cottage.

Mrs. Lillie has sent out many ringing words for the sifting of the genuine from the false upon our public platforms, and in her address at the reception for the delegates of the Y. P. N. S. U., uttered many truths that may serve as buoys to guide them safely past some of the shoals that have been discovered in the great ocean of life.

We have had some beautiful thoughts given in song by Prof. Shehan, of Buffalo, and Miss Wooster, of Pittsburg, and every day listen to the strains of soul-inspiring music from the orchestra.

Mrs. Kayner and myself have attended the seances of Hatfield Pettibone and the Campbell Brothers, and the conclusions were favorable, for the manifestations were certainly very strong. We held a seance on the top of Brother Pettibone's head outside the cabinet, and a hand reached out, and materializing a small piece of pencil wrote a message in that position. At the Campbell Brothers, in a room light enough to see to read print, in a cabinet open half way up, could be heard the working of the typewriter, the following of the messages, the using of a pencil writing, and the sound of the brush when painting.

Mrs. Kayner has had great success in her magnetic treatments, with the air of the hot lamp. A gentleman from Meadville, Pa., who has been partially paralyzed on the right side for the past seven years, and has paid the doctors all his surplus earnings, and who was not even a believer in his friends' ministrations, came to Lily Dale, and through an impulse of his friends in spirit, came to Mrs. Kayner's power to handle fire, came at once for treatment. His brain was so much affected that he could not apply himself to his business for any length of time. He took only five treatments, and returned home a week ago, restored to sound health, and created quite a sensation in his town, as he seemed to be a great favorite there. Yesterday he returned for a day or two, bringing into his friends the first insight into the spiritual truths as taught by our people everywhere. It is needless to say that he wished them all to get a word or two from his "doctor." He was very glad to give his written testimony, as well as verbal.

"After the Sex Struck." By George N. Miller. Price 25 cents.

LAKE BRADY CAMP, O.

Mention of the Happenings.

Materialization is a phase of mediumship that has always been in great demand at Lake Brady. Letters have been received by our chairman from wealthy people living at a distance, saying that a good materializing medium were here they would come. It is a great mistake, however, for a skeptic to begin to investigate with materialization, though most of them do; it is too strong meat for babes.

Last night the trumpet medium, C. H. Barnes, hoping to be able to meet this demand, gave the first materializing seance held on the grounds this season. Partial materializations had appeared at his trumpet seances and his friends were sanguine that he would succeed.

The first form appearing was clothed in white, even the face swathed in a fleecy veil. It only stepped outside of the curtain and then disappeared. Another and another came in like manner. Finally a chair was set in front of the curtain, and one after another it was occupied by some one from the circle. Each in turn, however, a spirit friend from the cabinet, representing father, mother, husband, etc. We could hear them whispering words of endearment, embracing and kissing their friends as they stood behind the chair.

One wore a uniform, the decorations of which were outlined in pale blue flame. This one came as the husband of Mrs. Frank Pierce, of Alliance, Mrs. Jacob Maurer, Mrs. Lena Diebolt and Mr. Palmer, all of Cleveland, recognized spirit friends.

The last one appearing claimed to be from the sphere of Thomas Paine, and repeated the famous quotation from his lips, "The world is my country; to do good is my religion."

To-day, after the lecture given by Mrs. Lizzy Miller, of Canton, Mr. Barnes gave psychometric reading from handkerchiefs, rings, etc. He gave readers in the past lives of the owners and described spirits around them. The persons receiving these readings expressed themselves as well satisfied that they were the result of some occult power on the part of the medium, as some of the seances could not have been known by the medium.

During this meeting Mrs. Frank Pierce, of Alliance, was attacked with heart failure, and had to be carried to her cottage. She is now lying in a critical condition.

Anna L. Robinson, of Port Huron, Mich., lectured this morning, taking her subject from a sonnet which was sung by Mrs. Harnett, entitled "Morning." She declared that after traveling all night to reach here, she scarcely realized that it was morning at all until she saw the sun rising in the faces of the friends who greeted her, each one leaving a little piece of it in her possession. She is a winsome, entertaining speaker, and appeals rather to the heart than the head.

The attention of Mrs. M. McCaslin, of Cleveland, lectured on "Bodily Immortality," illustrating her subject with life-sized manikins of the human body. She declared the anatomy of the body suggested that the object of nature was to preserve it indefinitely. The wonderful recuperative powers of the body were cited as indicating this fact, and declared that there was truth in the Bible text, "The last enemy to be overcome is death."

MRS. M. McCASLIN.



WORDS OF APPRECIATION

"Out of the Abundance of the Heart the Mouth Speaketh" of Our Premium Book.

To the Editor:—I received the extra numbers of The Progressive Thinker and Ghost Land. I have not had time yet to read the book, but anticipate a rare treat when I do. I like many others, cannot see how you can afford to publish such a paper and give such beautiful premiums with it. I can't understand how any Spiritualist can live without the paper. MRS. N. REID.

To the Editor:—Your paper is doing a great work, and all Spiritualists should support you. Those books, no Spiritualist can do without them at the price, and paper included. I wish you all the good things of this life, and a long one to still conduct The Progressive Thinker. O. H. COLVIN.

To the Editor:—I have received Art Magic. It is a note of the richest genre of spiritual thought. If the thousands of our people only realized the fact that you are dealing out the richest treasures of thought, comparatively free of charge, when sent with the loyal and true Progressive Thinker, they would respond to your constant effort to supply them with the richest literature that flows from the spirit world. C. F. COLE.

To the Editor:—I have read "Ghost Land" with deep interest. I am very glad that Spiritualists are having an opportunity to read it, for I think the author of the book may be taken as the highest authority. It has done me more good than words can express, and I trust that it may correct many crude and erroneous ideas heretofore prevalent among Spiritualists. H. M. B.

To the Editor:—I have read your premium, Ghost Land, and a world of light is thrown on many questions of vital importance; a book that ought to be in the home of every Spiritualist family. G. S. STEPHENS.

To the Editor:—I am happy in acknowledging the receipt of Art Magic. So far as I have looked into it, the impression received is generous and hopeful of good. I trust to a generous appreciation of my anxiety to atone for what may seem to you needless importunity. T. A. PARKINSON.

To the Editor:—I herewith send you post office order in renewal of my subscription for The Progressive Thinker and Art Magic, which you are so generously donating to your subscribers. I think there must be some "magic" in the replenishing of your exchequer, or else you must have had a big pile laid up to start with, and if the latter, you must remember that drop by drop the ocean may be emptied. S. M. RICHARDSON.

To the Editor:—It is with pleasure that I write that I have received "Art Magic" all right. I have not concluded the reading of the book yet, but find it intensely interesting, and it satisfactorily answers many queries that have been in my mind. I shall certainly recommend it to all my friends; and I wish to thank you very much for it, as I look upon it as in the nature of a gift, the paper alone being worth all and more of the \$1.20 forwarded to you. With earnest wishes for your further success, I am, yours very sincerely, AMELIA E. HAYES.

To the Editor:—I received the books, "Ghost Land" and "Art Magic"; they are splendid and instructive. MRS. J. J. WHITNEY.

To the Editor:—I note that The Progressive Thinker will not visit me in the future if I do not "cash up." Find enclosed an order for \$1.20. I have a copy of Art Magic for which I paid \$0, but I want your edition to match Ghost Land. H. LEWIS.

To the Editor:—My query expressed in your journal recently as to what surprise awaited your readers, was quickly answered, "Art Magic." Truly this is an unparalleled offer! One year's subscription to your valuable paper and "Art Magic" for \$1.20. I well remember when this book first issued from the gifted and competent writer, Mrs. E. H. Britton; it sold readily from stand and elsewhere at \$5 per copy. It presents all occult subjects in such comprehensive manner it should be read by all. TITUS MERRITT.

To the Editor:—Have just received Art Magic. I have read about 65 pages and like it very much. I look forward with a great deal of pleasure for The Progressive Thinker which I receive every week. I take 15 weekly papers and a number of monthlies and semi-monthlies, and above them all I prize The Progressive Thinker the highest. J. G. LEATHERS.

To the Editor:—Please send enclosed \$1.20 to renew my subscription to The Progressive Thinker and Art Magic. I have Ghost Land. I cannot see how you can sell such books for so little money. I wish to express the deep regard I have for you personally and the noble work you have been doing for the last thirty years. I have held you in dear memory since you gave to the world that lucid, far-reaching and exhaustive essay that was called a "Search After God." I learned more from that than any other subject that ever engaged my mind. I do not say this in a spirit of flattery, but from the depths of a grateful heart that it is only your due, not only for past but present effort. I have been the recipient of from one to three spiritual papers for the last thirty-five years, and to me The Progressive Thinker is the name of them all. SMITH HOMER.

To the Editor:—To say I am pleased with Ghost Land but faintly expresses my feeling. I have had one volume and gave it to a soldier going to Manila. C. L. PARKS.

Premium Terms

REMEMBER that all orders must be accompanied by their requisite amounts, viz:

ART MAGIC and The Progressive Thinker One Year, \$1.20.

ART MAGIC, Ghost Land and The Progressive Thinker One Year, \$1.70.

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"The Religion of Humanity," a Philosophy of Life. By J. Leon Benwell. An interesting and thoughtful pamphlet. Price 15 cents. For sale at this office.

QUESTIONS AND ANSWERS

This department is under the management of
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 read. 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—

F. H. C.: Q. Some years ago I read of "Elementaries," but without understanding. Now I have read "Ghost Land," and it does not make them clear. What are they?

(2) What is meant by the "fourth dimension of space?"
A. (1) In the loose nomenclature of Theosophy, it is difficult to define "elementaries," or "astral shells." It would appear, however, that with the reception of reincarnation, it follows that after the spirit leaves the body for another "experience in flesh," something remains, an individuality, that comes out of the dead physical body, retaining a shadowy existence for an indefinite time, and then evaporating into the elements and forces. These shadows, it is claimed, are the professed "spirits" with whom Spiritualists commune. They are to real spirits as cast-off garments or shells. There is not the least evidence of the truth of this theory, and every evidence against it. It is uncalled for by psychic facts, and an utter failure to account for them. Yet it is essential to bolster up the wild doctrine of reincarnation. If spirits are again incarnated, those who purport to communicate and identify themselves cannot be the real spirit-personalities, for these may be in the flesh again. There must then be a something substituted, and the "elementary" shell serves the purpose admirably.

Thus a man who has lost, say his grandmother, receives a communication from her, while she has after her death reincarnated in a child, become a woman, and is now this man's wife! He has a communication from his grandmother, which proves she exists as an entity and is not incarnated in his wife! Oh, no! says the Theosophist, that communication came from grandmother's "elementary," the "shell" her spirit left, which goes about for a time the shadow of herself!

Which presented, freed from the high sounding phrases which obscure and confound, few Spiritualists will stumble over its profundity.

(2) The "fourth dimension of space" has already been discussed in this department at length. Space has three dimensions: Length—as a line, breadth as a plane, height, as a cube. These measure it, and contain it all. The fourth dimension is a metaphysical speculation, and without demonstration. We are creatures of three dimensions, and if there were a fourth we are as such, incapable of understanding it. This theory was revived and dragged into Spiritualism by Prof. Zollner to account for what was claimed to be the passage of "matter through matter." Until the possibility of this phenomenon is demonstrated, there is no need of the fourth dimension hypothesis, and after it is demonstrated, it by no means follows that there is no other explanation. Perhaps no more labored, more obscure and unsatisfactory attempt was ever made to prove an assertion than Prof. Zollner's.

Thos. J. Marks: Q. I frequently dream of seeing my father who died a number of years ago, as being in a strange land, but similarly situated as he was in life. In the last dream of him, I asked how he was, and he said he was better.

I also dream of being in strange places and surroundings, though very pleasurable, and it seems as though I were actually there, for such a vivid impression is made upon the mind that I can recall them for a long time afterward. Is there any significance to these dreams? If so, what would they imply?

A. The principles stated in the preceding answer are sustained by the experience of this correspondent. He is sensitive to impressions, and partially clairvoyant during sleep, yet he does not escape the reflection of his ideas during the waking state. Such dreams, unless the impressions from spirit sources, and the results of this imperfect and obscure clairvoyance can be separated from the mingling of received ideas and physical conditions are more pleasurable than valuable.

W. R. McG.: Q. I once heard a speaker from the rostrum give the number of cubits and the weight of the marble slab on which the commandments were written, and Moses carried down from the mount in one hand—but have forgotten the immense weight and can find no person who can enlighten me on the subject.

A. It is an unwise custom for those who speak against the Bible to make unwarranted and random statements, which although taking with the crowd at the time, are sure to recoil on those who give them forth. We believe in fairness, in honesty in the treatment of all subjects, and assuredly there is no need of misrepresentation or caricaturing the Bible.

The Bible simply says that Moses came down from the mount with the two tables of the covenant in his hands. Nothing is said as to their size or of what kind of stone they were made. It may be said that all the laws given by Jehovah to Moses were written down on these tables and if such was the case, they must have been excessively large to have contained so much writing. Yet this is entirely speculative, and it is said, Exodus 24:2, that "Moses wrote all the words of the Lord" after his return. The second tablets contained the words of the covenant and the ten commandments (see Exodus 34:28). There is no inconsistency in this being written on two tablets easily carried. It is this recklessness of statement which is indulged in because "catchy" with an audience, and the readiest way to notoriety, that has brought freethought into disrepute. Ingersoll sets a pernicious example by his uncritical and often dishonest representations. We laugh at the pyrotechnics of rhetoric, while we condemn his methods. The lecturer quoted by this correspondent has no support in the Bible for his statement.

Joseph H. Duncan: Q. My wife and I have been holding sittings regularly for the past year and a half. For the first year we received fine communications by rappings, and could hear voices. Now we get scarcely anything. What is the cause?

A. This is a common occurrence, and comes to the experience of all mediums. The resuming of seances with new members is to be recommended.

Fred Swanwell: Q. How is it there are so many so-called Professors?

A. If anyone has the "cheek," there is no law preventing writing "Prof," "Rev.," or "Dr." before his name. It is very cheap, meaningless, and ought not to deceive anybody.

"From Soul to Soul." By Emma Rod Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, where with to sweeten hours of leisure and enjoyment. Price \$1. For sale at this office.

RIGHT EDUCATION.

Its True Importance, and Where It Can Be Obtained.

As the summer vacation is upon us, and parents are thinking of the school year that is to commence in the near future, the impression is brought very forcibly to us to speak a few words for the Belle Bush Seminary through the columns of the Spiritualist press so that the worthy sisters, Miss Bush and Mrs. Ewell, who have had charge of our little family for the past two years, may be aided and encouraged in the work which they are doing so earnestly, conscientiously and well. That is the training of young minds, spiritually developing those who have been placed in their charge, and caring for them physically so that they may be fitted to occupy well their sphere of life and be useful men and women.

Few Spiritualists seem to realize that the cause which we to-day hold so dear must be placed upon the shoulders of those who are to follow after. For, some day we shall all go up higher, and those who follow must take up our labors and carry them forward. Will this be done willingly? Not unless we train, cultivate and properly care for those who are to come after we have passed on and take up our burdens. How can we best do this? Only by educating the children of Spiritualists in Spiritualism.

It seems to us that there is some defect in Spiritualism when we look around and see that many of our advanced Spiritualist teachers and lecturers have in the past placed their children in Unitarian and sectarian church schools where they have been educated, and after their school days are ended they take up a line of work which is directly antagonistic to Spiritualism. Has Spiritualism not satisfied us? Have we found that there is no truth in its teachings? Do we as Spiritualists perform our whole duty to our children? If so, then where should we educate them? The Belvidere Seminary is a fitting home. Miss Bush and Mrs. Ewell have devoted their lives to a work which is most commendable, and yet they have been and now are compelled to work single-handed.

Many who do not understand the inner life at the Seminary feel that it has nothing to entice, to hold and to strengthen the minds of the young placed in their charge. We must speak differently. True, they cannot do the work that they would if aided and assisted by the Spiritualists at large. If we could only forget our own selfishness in the care of others, many of us might lay aside five or ten cents each month with the thought that it will go into a fund to be expended in educating children whose parents are unable to do so. Suppose such a fund were to be placed in the hands of Miss Bush—who can estimate the good it might accomplish to the children, or its far-reaching influence upon the cause at large? We know that the Israelites or Hebrews of to-day ask only those of their own faith to contribute anything toward the support of the orphans in their midst. Can we not, as Spiritualists, emulate the worthy example they put before us in the care and education of the poor and the orphan? And are there not many children throughout the United States, the orphans of Spiritualist parents, whom we could help by such a fund? And would not such a work be in complete harmony with the humanitarian teachings of the spiritual philosophy as given to us from the higher spheres?

We simply offer this suggestion in calling to mind the home that Miss Bush and Mrs. Ewell have endeavored to build up at Belvidere, N. J. LOE F. PRIOR.

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Saved by a Spirit Voice.

To the Editor:—Here is a little incident that may be of interest to your readers. The facts were told me by the lady herself, and are substantially correct. Said she: "I had been taken down with diphtheria, and my case was considered serious, and the doctor had about given up hope of saving my life."

"It was nearly time for the doctor's visit, and I lay there, very near, as my friends and self thought, to death's door. The membrane had formed in my throat so that I could breathe only with the greatest difficulty. Suddenly in the silence of the room, I distinctly heard a voice say these words:

"Take a spoonful of hot vinegar."

"It startled me for a moment, but when mother came into the room, I told her to get me the vinegar, and although she demurred a little at first, thinking it was but an invalid's whim, she got the hot vinegar for me, which I took and it soon cut or acted on the membrane, and, thanks to that angel voice, I could soon breathe and talk freely. When the doctor came he was dumbfounded when he saw the marvelous change for the better in his patient. I told him about the vinegar, and he said that my system had craved an acid, and no doubt the vinegar had a beneficial effect. I don't know whether the doctor prescribed vinegar for his diphtheria patients after this, or not, but it would not be surprising if he did."

Of course the above is a clear case of spirit power, as the lady is a medium of quite a local reputation, and she said that she owed her life to the intervention of this unseen friend. GEO. L. BARRUS.

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Reorganization.

The Shakers have stood so long on the old plane of celibacy they have become nearly extinct as to numbers, and will never again flourish unless they reorganize, and on a more natural plan, giving the young an opportunity to love and marry, (if they desire and are properly adapted to the conditions) without having to quit their homes, as has heretofore been the case.

Their present manner of life is contrary to the laws of nature, and to the laws of true progress, and should be changed, for the benefit of all concerned.

Reorganization, more in accord with natural law, would be the means of many from outside gathering in and filling up their now almost empty dwellings, and their homes would again flourish and present the beauty and thrift of former days.

The work to which they are now called, by the voice of truth, love and purity, is to organize and step forth on a new, broader and better platform, leaving the old, worn-out system far in the rear, where it belongs.

The human faculties were created for use and not abuse, and the highest of all law, is the law of love. Los Angeles, Cal. JULIA H. JOHNSON.

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Multum in Parvo.

A good laugh is sunshine in a house.—Thackeray.
Great memories, which retain all indifferently, are the mistresses of an inn, and not the mistresses of a house.—Mme. Necker.

The smaller the drink, the clearer the head and the cooler the blood, which greatly benefits in temper and business.—William Penn.

A large library is apt to distract rather than to instruct the learner; it is much better to be confined to a few authors than to wander at random over many.—Seneca.

Consider how much more you often suffer from your anger and grief than from those very things for which you are angry and grieved.—Marcus Antoninus.

The instinctive feeling of a great people is often wiser than the wisest man.—Kossuth.

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IT IS HAUNTED.

There Are Strange Sounds and Weird Music.

W. C. MARSHALL'S HOUSE IS HAUNTED BY UNCANNY SPOOKS.—JUDGE VOUCHERS FOR IT AND TELLS OF STRANGE NOISES AND RAPPINGS.—THE GHOST PLAYS THE PIANO—AN INVISIBLE BUT NOISY VISITOR ALWAYS MAKES HIMSELF MANIFEST ABOUT MIDNIGHT—AN INEXPLICABLE MYSTERY.

It appears from the Republic, of St. Louis, Mo., that the home of Judge William C. Marshall, at 1620 South Grand avenue, is haunted. There is no doubt about it. Judge Marshall himself says it is and tells how the spooky noises, weird music, and rappings, and the wailing cry in the hush of the night. Strange rappings, as if someone pounded on the woodwork with his knuckles, are heard. At times the piano plays by itself with no material person in the room.

At first the family was greatly disturbed by the mysterious noises, but now the Judge, his wife and family pay little heed to them.

When the spook takes a turn at the piano it occasions no further disturbance than a remark: "Well, the ghost is at work again."

Repeated efforts to make the mysterious visitor show himself have signally failed. He remains invisible to the eye with dogged persistence, and makes himself known by rappings, noises, piano playing and beating on the pipes in the furnace.

The mystery never develops itself until midnight or shortly thereafter. He is not bashful in making his presence known and startles the visitors who perchance may be guests at the household.

So widespread has the fame of Judge Marshall's house, that many friends of the family have remained in the house until after midnight to see for themselves. In each case they went away satisfied that it was not a ghost in reality it was mighty mysterious; in fact, something beyond comprehension.

Captain Gould, a firm believer in Spiritualism, is the owner of the residence. Recently he learned of the visits of the spirits and wrote to the agent inquiring if there were any truth in the rumors that the house was haunted. Judge Marshall informed the agent that strange, uncanny, mysterious, inexplicable noises were heard about the house very frequently at midnight. Whether they were the genuine article he was unable to say. He admitted that he had canvassed the situation very thoroughly but was unable to explain it. The more he studied the thing the more perplexing it became. Even to this day the mystery remains unsolved, and the rappings continue.

In reality it is a disembodied spirit wandering restlessly through the world. Judge Marshall suspects that Captain Gould and he are the same person, moved out of the house. He so informed the Captain, but has heard nothing from him since.

It is now over a year since the spook made his first visit to Judge Marshall's house. That first visit was a terror. As the Judge tells it, he and his family had retired for the night. Everyone was nearly asleep and the house was still. The chimneys of a distant clock announcing midnight had died on his drowsy ear when suddenly a frightful noise was heard. It seemed as if someone had broken into the cellar and stumbled over a tin boiler. The whole family was out of bed in an instant, greatly excited. Judge Marshall seized his pistol, and in his robe de nuit hurried to the cellar. While on the way down the noise increased in volume and intensity. He imagined that a score of men were beating upon the furnace pipes with clubs. Then again it sounded for the world as if a load of coal was being dumped in the cellar from one of the windows. He could hear the coal strike and then roll away on the cellar floor.

Perspiring, excited, with pistol clutched firmly in the right hand, and finger on the trigger, ready for instant action, Judge Marshall stepped boldly into the cellar—darkness there and nothing more. All sound died upon his entrance. He lighted the gas and looked cautiously about, but there was no one. Not a window had been opened. Everything was snug and fast. There were no signs in the furnace of any recent visit. The coal had not been disturbed. A careful inspection of the entire house showed that the windows were all locked and secure as they had been arranged.

Nothing further was heard for several days. Again about midnight the family was disturbed by some noises in the cellar. Investigation disclosed nothing. For several nights in succession there was a racket below, which could be described by no other word than pandemonium. It seemed to the Judge that the demons had taken possession of his cellar for a frolic ground and that they took particular delight in beating on the water pipes, the furnace and hot-air pipes. As long as they confined themselves to making noises he was satisfied, but he grumbled a little that they could not visit him in a more reasonable hour. He could not get a word in edgewise, however, as the things which made the noise never talked back and paid no heed to his words.

One midnight, when the family had returned from the theatre, and were on the first floor, a loud rapping was heard on the door.

"Well, the ghosts have gone from the cellar to the top floor," remarked Judge Marshall, but no one laughed. It seemed too creepy.

The Judge lost his appetite and went up on the next floor. The rapping was in his bedroom. There were three separate and distinct knocks on the woodwork. Then silence.

"Do it again," said Judge Marshall. Three more knocks in rapid succession followed. It was impossible to tell where they came from.

They sounded for the world as if a man had rapped three very hard with his knuckles on some of the woodwork in the room. While trying to locate the sounds Judge Marshall called again demanding: "Do it again!" And sure enough there were three more knocks. As long as he commanded a repetition the raps continued, but he could not locate the sound nor explain the mystery. Finally he gave up in disgust and retired.

For awhile after the ghost moved from the cellar to the bedroom suite, he remained silent, as if getting used to his more exact surroundings. He quit beating the furnace, shovelling coal and other impish pursuits. Judge Marshall and his wife were beginning to wonder what had become of the spook when one evening the piano in the parlor began playing a wild, weird refrain.

Judge Marshall, his wife and nephew were on the second floor. They listened, and the melody that was wildly and sweetly. It was a threnody of gloom, strange and mystical.

"Who is that playing the piano?" asked the Judge in surprise.

"There is nobody else in the house," replied his wife.

Just then the darkly servant came into the room.

"Go down and see who that is in the parlor," said Mrs. Marshall.

"Lord bless you, ma'am, I wouldn't go down there for nothing," said the trembling negro. "And I want to tell you, ma'am, that this place don't agree with my health, and you will have to get another girl."

Then the Judge went down to the parlor, but there was no one there. The piano, in fact, was closed tight.

There was no evidence that any bold outsider had stolen into the house and started playing on the piano. The windows were latched and the doors locked.

No sounds have been heard now for several months. Judge Marshall ascribes the ghost's silence to the fact that he never makes himself manifest in the summer, confining his operations entirely to the winter.

This is not the first time that Judge Marshall has "heard things." When his father resided in Vicksburg he was then in a haunted house. The ghosts on that occasion, he says, confined themselves to the dairy-house, near the room which he and his brother occupied. Up to the time the Marshall family took the house several families had moved on because it was haunted.

The Marshalls stuck it out, however, and the boys attempted to shoot the spooks, but could never find them, although the noises they made would have frightened most people away.

As Judge Marshall tells the story it seemed that all the pans, crocks and dishes in the dairy were being thrown about the floor, but investigation revealed that everything was in its proper place. For several nights he and his brother guarded the dairy with guns, but the spooks were too many for them, and they never caught a glimpse of them.

V. S. UNION'S DAY.

At Lake Pleasant, Mass.

Monday, August 8, was set apart by the camp association for the use and benefit of the veterans. The day was sunny and pleasant, giving the assurance that the elements were in harmony with the cause of the needy among Spiritualists.

As the hour for opening in the morning drew near, the faithful few were seen venturing their way towards the temple. Judge Daily presided at both sessions. In the morning he made an opening address, speaking many truths for the cause. Among other things he spoke of the need of charity. His words were eloquent and appropriate to the occasion and he made his remarks practical by joining the V. S. U., as well as making a donation to the Home fund.

Mrs. Hattie Mason favored the audience with a vocal solo, after which Mr. F. B. Woodbury, secretary of the N. S. A., made stirring remarks, and clinched them by paying a dollar for membership.

Mrs. S. C. Cunningham made a patriotic appeal for the poor and needy ones, urging all to join and help pay the mortgage which now rested upon the Home (\$8,500) that the Home might be opened to the needy public.

Mrs. Farrar sang inspiringly, with grand effect. A collection was then taken up and Mrs. Mason made remarks urging those present to come in the evening and bring their friends that we might have a successful meeting and help in the good cause.

The afternoon meeting was opened at 2 o'clock, with remarks by the chairman, Judge Daily, after which the Schubert Quartette, of Boston, contributed soul-stirring music as only they can. Mrs. Lizzie Lincoln, with "Pat," gave many good thoughts which will bear fruit in due season. Pat is practiced in all he says. Dr. A. Sawin then addressed those present, appealing to them for the poor and aged in Spiritualism, that they may not go to the public almshouse—also contributed his dollar for membership.

Dr. C. W. Hadden presented the need of the Home before the people—did not ask for a collection, said he presumed the others would. The Schubert Quartette again sang, after which John Slater spoke feelingly, saying he was in perfect sympathy with this movement; he suggested that the mediums throughout the country devote one evening for the benefit of the Home at Waverly, Mass., and clear the debt of the mortgage; he continued: "It is a crying shame that Spiritualists should allow it to remain." Mr. Slater contributed \$1 and said he wished to join the Union and should feel a personal interest in the home, and would work for it. He said the cause should be supported by all honest, true-hearted Spiritualists helping to remove the mortgage.

Mrs. Farrar again sang inspiringly, and Mr. Slater said he would give a seance when he returned to California, the proceeds to be sent to the Home. Mrs. Wilkins said she would give a benefit for the Home and also became a member of the Union. Mrs. Buchanan would also give a seance for the Home.

Mrs. Dillingham Storrs made remarks, and said she and Mrs. Lincoln would give a seance for the benefit of the Home. She said she was one of the oldest Spiritualists, and felt a strong interest in the veterans. Dr. Sawin said he would give a benefit seance also.

Mrs. Clara Fields Conant addressed the meeting and said she was in hearty accord with the movement and urged all to join, and take more interest in this home—"contribute all you can," she hoped to live to see the debt paid and the Home opened.

Mrs. S. C. Cunningham said she would give a benefit seance when she returned to her home. Mrs. De Lewis, of Portland, Me., would also give a benefit seance in Miss Jennie Rhinads cottage. Dr. White, of Chicago, spoke eloquently, urging all to help in this good cause.

The audiences were not very large, but intensely interested, and made a practical demonstration of it by contributing \$47.50.

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