



THE INTUITIONAL LIFE

A Remarkable Discourse by the Rev. Holmes Slade, at Elgin, Ill.

I am presuming it will be agreed that there is a higher spiritual life than the life of the senses, and that it is possible for a person to be in possession of this higher life while here in this world. We must be aware that we are possessed of interior senses, and that in all ages, and among all nations, there have been persons who have experienced an opening more or less perfect of their interior, spiritual senses, and at such times do they receive powers superior to their ordinary intelligence, and truth flows into their souls as at no other time, and as never through the sensual organs of their being.

It is evident from all we know that there is something beside and distinct from this outward form of physical organization which we look upon and handle, which is naked to the eye and palpable to the touch, and which we take for our convenience in this earth-life; the structure in which we are residing at present, or the tenement in which we are living. There is something dwelling within this earthly tabernacle, possessing this frame and moving and managing this frame and these limbs of ours; something that thinks, and reasons, and knows, and makes us conscious of existence. We know that it exists because we know that we ourselves exist.

It is the spirit and not the body that is always recognized as the seat and subject of thought, of will and purpose and affection; which loves and hates, and hopes and fears, and doubts and believes, and enjoys and suffers; which is therefore properly ourselves; which perceives whatever is perceived by us, and performs or executes all that we do. It is the seeing, hearing, feeling, sensitive soul, that sees all, and hears all, and feels all, and that does all, for the soul or spirit is aware of what can be seen, heard, felt, and known.

You and I may be said to be certain that we have these souls of ours by the simple testimony of consciousness. If we were to question every other kind of knowledge we could not question this. We carry within us the recognition of our interior selves, and but for this we could not recognize anything of our mental operations. I am meditating, reasoning, remembering, and this instant, and consciousness is that by which I know that I am doing these things. If I had no consciousness I would do them, if I did them at all, without knowing it. What the spirit perceives and knows it perceives and knows intuitively, and not from the exercise of the intellectual faculties, by analogy, comparison and judgment. It perceives and knows truth as it knows its own existence. It perceives truth as spiritual beings perceive it, and knows it as they know it, in like manner as we shall know it hereafter when our bodies are laid aside.

It is told of Zerah Colburn that answers were always ready to him to mathematical problems most intricate, and were always correct, and he was never conscious of employing any process of reckoning or calculation in their solution. And of Blind Tom, that the first time he ever sat down to a piano he played a remarkable composition of his own. And it is said of Emanuel Swedenborg, that at one time he was visiting at the house of a friend in Gottenburg, 300 miles from his home, with a party that had been gathered, and going out of the house he returned after a short time quite pale and alarmed. He said that a dangerous fire had broken out at his home in Stockholm and was spreading very fast. So strong was the impression upon his mind that he went out often, and told on returning that the house of one of his friends whom he named was already in ashes, and his own was in danger. Finally going out he exclaimed, "Thank God, the fire is extinguished, the third door from my house." He described it, telling precisely how it had commenced, in what manner it had progressed, how long it had continued, and all about it. And when afterwards a messenger arrived bringing a dispatch, there was not an item that was not exactly as stated.

On the night of the terrible destruction of the "Platters" Hotel at St. Louis, a little brother of Henry Rochester, living at home with his parents near Avon in the State of New York, awoke from a dream soon after midnight with screaming and tears, saying that the hotel was on fire, and that his brother Henry was burning to death. So intense was his alarm and horror that he could not be quieted. And on the following day at noon the parent received a telegraphic dispatch confirming the boy's dream in every particular. Numerous instances might be adduced of like character, and of forebodings of future happenings, the mass of coming events lying open to the cerebrally excited mind.

We may be considered intelligent, seeing and knowing in more ways than one; in the world of materiality seeing and knowing by the natural senses, but in the world of spirituality, the intuitive world, seeing and knowing by immediate conscious beholding, by intuition, or soul-perception.

The five senses of men are so many avenues through which impressions may come from the outer world to the mind, and over which the mind, the real self, may pass and obtain knowledge of this larger world of physical phenomena. Through the use of these we come to know respecting material things. Man's physical body brings him into contact with the physical world, and his spirit nature with the spiritual world. The eye perceives light and color, and form which go to make up the physically beautiful, but it looks only upon the surface of things and gives no knowledge of their inner structure, or their essential properties. And thus do we understand that there

are these two worlds; the outer and the inner, the seen and the unseen. And when we cannot see the unseen. We cannot see the essence of anything.

I fear, however that the more prevalent notion with great multitudes is, that the latter is more or less vague and undefined. Some men's knowledge is all of this world, and they seem to regard the world of spirits as a mere shadowy and unreal world, and to think that they receive powers superior to their ordinary intelligence, and truth flows into their souls as at no other time, and as never through the sensual organs of their being.

But the conclusion to which I am forced is, that the first sphere of mind is adapted to perceive the first sphere of knowledge, to observe, I mean, mere physical facts, without perceiving anything more interior. The second by a sort of inspirational teaching or wisdom coming from the unspokeable divine, in accordance with the thought that "the first man is of the earth earthy, and the second man is the Lord from heaven," or is of heaven heavenly.

This first knowledge we gather from the senses, by observation, reflection and the study of the things of nature, but the second from within, through consciousness, not from the outside view of phenomena, but from the inside. These are first truths, or truths of intuition, without seeing which we could not see anything at all. Inspiration itself is intuition or insight, and insight is immediate knowledge or apprehension. There are some persons of such quickness of perception that they seem to penetrate with lightning speed into the invisible truth of things. They have a swift, intuitive perception of all comings. To see or perceive intuitively seems to be the characteristic of their minds.

We have no difficulty in conceiving of the mind as looking at things and seeing them in the sense of perceiving them, or understanding them. Hence we say, "I do not see how a thing can possibly be," or we say again, "Oh, yes, I see it." It is the mind that sees or comprehends in such case, and not the eyes. With what eyes are we seeing when the bodily eyes are closed? How else is it that we perceive anything when asleep or in darkness—perceive things in which the future of our lives are sometimes as distinctly revealed to us as any material things recognized by the organs of sensation? And thus we say, the mind has a vision, a seeing or understanding, by which it looks upon things of an invisible character, and knows them, just as truly as the eye looks upon a house or tree and knows it. It is the positive knowledge of the soul in its passing from the external to the internal sphere of its being.

We know that we have this other looking, and we ought not to be so bound down by the comprehension of seen things, and the limitation of these poor organic perceptions, as to know ourselves in no larger connections than those afforded through our material senses. We remain so much in this outer world, with our eyes fixed so much upon externals while living in the senses, that we know but little of the enchanted pleasures of the enraptured mind or spirit, and scarcely believe in any spiritual world where the voice of the Lord is heard. Lacking this insight and having the world in our hearts, we do not set our affections on things above, but on things on the earth. Above, but on things on the earth. All mind earthly things, and crowd out all better reflections that might desire to come in and find their abode with us. It is a fault of ours that we have seen too much, but we have perceived too little.

The prevailing tendency of our age of material triumph and grandeur, and much of our philosophy as well, is in the direction of calling the mind away from the effort at deeper looking, and to fix it almost wholly upon the tangible and the objective. We have mostly to do, as we are aware, with things palpable to the senses, from living, moving and acting amid the visible and sensible things of the world. We are living so thoroughly in these bodies of ours, seeing only the side of life pertaining to our business, being taken up and filled with our pursuits or our pleasures, our farming, our trading, our money-making, our sports, that we have little data for anything of a different character. We are chained to the earth, and kept from rising to our higher ideals, and the better fulfillment of our destiny. The crowd of business which fills life makes secular life over prominent, and discredits spirituality.

This power of knowing things intuitively, or grasping the truth without any process of observation, memory or reasoning, belongs in some degree to all human beings, and brings us into conscious relations with the spirit world. It is that faculty of the mind by which truth is immediately perceived. It requires no process of reasoning, but is the act by which the mind perceives without the necessity of any external evidence. It has the intuition, the certainty of things, without stopping to consider them in their numerical or intellectual parts. We need understand that there is this interior life with us all, entirely distinct from the life of the senses, and in it dwells the power of spiritual seeing, or intuitive knowing, that does not require the aid of the bodily organs.

Our real selves live in a whole world of enlightenment, and through this doleful consciousness of which we are possessed, we know things apart from the ordinary way of knowing. We see into the other more spiritual domain of our lives, and the things usual-

ly locked away from us are as real to our inner consciousness as any of the things belonging to earth. By this inner, sub-consciousness I will call it, we get back into the great font of all knowledge, and see things with a clearness far beyond anything in our natural state. It is as when a drowning man in rapid survey reviews his whole life in a few seconds of his swift-fading consciousness. And these are some of the hints of what we shall be when we get out of this chrysalis state, into our thought world, which will then be our real world; hints of the worlds upon which we are lying in advance of us.

And we may thus conclude that we are never to live half so really and truly as when we shall have shuffled off this mortal coil and our present dream of sense shall be ended. And let us not doubt that there is given to every human being a faculty to receive some kind of ideas respecting the spiritual world; a spiritual insight more or less latent in us all, through which to look at its wonders even now, and learn much respecting God and the future life, and the soul's destiny, which mere unassisted reason might have searched for in vain.

An apostle has said that "spiritual things are spiritually discerned," and when our spiritual perceptions are sufficiently awakened we are ready to cognize the voices that speak to us from the bosom of the Infinite. But until then it is impossible that we should be instructed in these spiritual things "for the natural man receiveth not the things of the spirit of God, for they are foolishness unto him." Just as physical things are physically discerned through the senses, moral things are morally discerned through the moral nature, and spiritual things through the spiritual nature.

It is not for us to look at the things which are seen, as much as through them to the real substance of things which are made to partake of the eternity of Him who is the Creator, the defense and life of all. All material things are but the shadow of the actual world which is back of them. The invisible world is the substance. The truth cannot be too often repeated that the deeper realities lie beneath appearances.

We can believe that this spiritual looking of the soul takes in a much larger grasp of events than does our vision of material things, and much larger even, and better seeing than is possible through the use of all our physical senses, of seeing, hearing, etc. And hence we must turn to these subtler powers of the mind, and ask them to reveal the world that does not lie open to our common vision as do the clouds and the stars. We must look for something deeper and see if there be not some wealth and joy of life that will not die with the relinquishment of this mortal frame, but will live on forever, as the living, thinking, acting personality that it is. There is something more than this material conception which brings us into relationship with the outer world, and so we must accustom ourselves to some of the visions of intuition, and master all of our life is not logic, all is not sensation.

You can see how this intuitional knowledge was exemplified in the life and teachings of Jesus. It will hardly be said of him that he was an intellectual teacher, as much as he was an intuitional teacher. His truths came to him by intuition. He spoke from the inner consciousness of his being, his retirement, self, or the inspired state. He had no occasion to ponder his sayings, or to reason concerning them, for when they were needed, they came unbidden, and found an involuntary expression at the proper time, and in the proper manner. Jesus knew men, and did not need that any should testify of him, for he knew what was in man. He always knew what others were thinking about, and what was happening in their lives, by what was going on in his own consciousness.

His manner of teaching on all occasions and on all subjects was that of one who possessed positive knowledge, so that it was only necessary for him to announce the truth and declare what was right. He never discussed subjects like a philosopher, but made positive assertions as became one who was observant of all truth. That is to say, he entered upon no logical arguments to prove what he said, but made plain statements of truth and duty and relied upon men's heartfelt convictions as the authority for enforcing them.

It was thus he charged his disciples that whenever they should be arrested and brought before their accusers, to take no thought of what they were to say in their defense, for it would be given them in that very hour what they would say. The circumstances of the occasion would suggest the course to be pursued, and to stop to reason at such a time would be to crowd out all their better reason.

Jesus was in a condition to receive all divine truth, principles and causes, for his spirit was conversant with divine influence with the will and purposes of God. The eyes of his soul were un-locked to the hidden mysteries of heaven and earth, of nature and man to give him a perception of the spiritual world beyond any mortal conception of ours. All the treasures of his mind were instantly available, and he had only to evolve them from his inner consciousness. The eyes of his soul were continually open, much as when the king of Syria sent his hosts to apprehend Elshish, and the servant of Elshish going out early in the morning beheld the hosts encompassing the city, and was sadly exercised in knowing what was to be done, and was told not to "fear for that they were with Elshish more than they were with the king." And then it is told us that Elshish prayed, saying "Lord I pray thee open his eyes that he may see." And the Lord opened the eyes of the young man, and he saw, and beheld the mountain was full of horses and chariots of fire round about Elshish. He was rendered capable of perceiving spiritual objects. We know but little of the slumbering capacities of our natures that are wrapped up within us, and which are to us as a sort of mirror of the universe. Ordinarily our eyes are hidden that we should not see things of a higher spiritual nature, but with this deeper spiritual insight Jesus was enabled to see things that were entirely hidden from his objective bodily senses, a power by which he read the life of the woman of Samaria, telling her, as the expression is, "all things that ever she did."

Very early in his ministry he surprised Nathaniel, calling him by name the first time he spoke to him, telling him that he saw him while under the fig tree before Philip called him. And it was in pursuance of this same general idea that he frequently retired from the multitude into mountains and deserts, and spent whole nights in seasons of private converse with his own soul, that he might be abstracted from any ambiguous or confused impressions.

There may be those to call this power of the mind, speaking clairvoyance, or psychometry, or trance, or intuitive knowing, or whatever else they shall please. But the fact itself is what I am concerned with. It is mind-seeing, or seeing through the medium of our subjective spiritual faculties. It consists not infrequently in a wholly detached state from all surrounding objects so as to have no dependence upon, or association with them. Abstracting the mind from outward visible things, and turning it upon itself what it constitutes this condition, and it is one of the ways the mind has of becoming cognizant of spirit life, and of wondrous knowledge which ordinarily is entirely hidden away from us.

Andrew Jackson Davis once defined independent clairvoyance in his own case, as being not only the enlargement of all his previous developments, but the power of seeing things as they are, and turning it upon itself what it constitutes this condition, and it is one of the ways the mind has of becoming cognizant of spirit life, and of wondrous knowledge which ordinarily is entirely hidden away from us.

This we may presume was the mind displaying its unforced energies, and we are to call it "clairvoyance." There is no telling what vast knowledge is stored away in our minds of the history of the past, and all its wonderful disclosures, or what we might know by our higher nature, if we only had the power of going back into our interior selves, in which the whole of our earthly career is comprehended at a glance.

In the experience of drowning we have something of this character from which we ought to be able to learn much. Drowning men who have been restored to sensibility have declared that in the passive state preceding loss of consciousness, the whole panorama of their lives; every thought, word and deed passed before their minds in an instant of time; that there was not a thought as it seemed to them that they had ever cherished, or a feeling that they had indulged; there was not an action however trivial, or an expression however unimportant, or a moment of their lives that they did not see. And all came to them in the space of a few seconds. Here is what one person says of himself: "I seemed to see at a glance all my life from my earliest consciousness to the moment when I felt that I was drowning. It was as though there had been a presence in me of all that I had ever done, or said, or thought, or known. I remembered little things of my infancy, and saw the meadows and trees, and the sky just as they had last come to me. I saw the house that I had called up from my own inner consciousness. And it was these interior exercises which gave Jesus such deep religious insight that he sought to foster and encourage. The forty days and nights in the wilderness previous to the commencement of his public teaching in the synagogues or churches of the land, was to be his devout and musing mind as a best summons to what was to come. He bested himself a moment ago that he retired and quieted away from the noise and business of the world in which he surrendered himself to an unrelenting obedience to that voice of his being to which he had been listening, and in which he recognized the authority of the eternal Father. And as soon as this period of self-consecration terminated he came before the world feeling a new current of purpose, and from that time manifested the powers peculiar to himself, a period superior to all worldly influences and temptations.

I spoke of drowning a moment ago, and let me say farther, in the way of narrating the account of a person who went through the whole process of drowning, and was afterwards resuscitated and restored to consciousness. And he tells us that when he was drawn under the water he remembered how hard he struggled but could not rise. His brain was in a whirl, and he lost his way, so that it was impossible for him to tell which way was up or down. Re-enacting scenes of a life-time flashed across his mind all at once, the larger part of which he had forgotten till then. He was quite aware of his danger and believed that his life was ending, but was perfectly calm notwithstanding. He found that he could not lift his hands, and thought, "Now this is death. God receive my spirit." And he says that he did receive it, for he became insensible, and had no care for it himself. But God gave it back to him, "and now I feel," he says, "that when I breathed again it was with life given me anew."

And indeed, virtually, it was death, temporary death, for it was suspended animation, and but for its being speedily arrested, final and complete death must have ensued. And was not the revival from it like giving back to him life anew? He had lived and died, and was now living again.

It would seem as if in the profound natural sleep of our sensuous organs we are sometimes at least in a state of clear seeing, and I do not know why in our being cut off from our state of external consciousness we might not be brought face to face with spiritual realities, and in conscious relation with the spiritual world in which the inner

and the outer become more or less blended. Like death, sleep is to some extent a retirement of ourselves within ourselves; a partial withdrawal of ourselves at least from this physical structure, and so is the ineluctable manifestation of that greater change which dismisses us into some new and higher development of spirit life.

It should be observed that one of the most common ways in which God appeared to mankind in ancient times was in their dreams and visions by night, and in their sleeping moments. Job speaking of this circumstance says, "For God speaketh once, yea, twice, and man perceiveth it not; in a dream, in a vision of the night, when deep sleep falleth upon him; in slumberings upon the bed; then he openeth the ears of men and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from his heart." It was in a dream that God came to Jacob in Haran and showed him the wonderful ladder extending from earth to heaven, and upon which angels were seen ascending and descending. He appeared also to Solomon in a dream of the night to give unto him the thought of his heart. Joseph it will be recollected, was favored early with prophetic dreams the significance of which was readily perceived by his father, Jacob. And this was a way especially in which God expressly declared that he would reveal himself to men. He says: "If there be a prophet among you, I, the Lord, will make myself known unto him in a vision, and will speak to him in a dream. And it is told us that God spoke to Israel in visions of the night, and the word of the Lord came to Abraham in a vision.

It is through this medium that God has held in the ages of the world much mysterious converse with holy men. Through this he has poured the streams of prophetic truth from the fountain of his being, and so reached the reason, the understanding, the conscience and will of his creatures. He has spoken to them in visions and dreams which he caused to be present in their minds, and in silent and passive meditation. These are the living oracles through which David, Isaiah, Jeremiah, Ezekiel and Daniel frequently consulted the Eternal, and through which as his inspired servants they were endowed with the necessary wisdom for speaking the mind of God. These are the gateways by which truth reaches us, the knowledge or recognition of our ideal life which is perpetually shooting above our actual, and which in every department carries our conceptions far beyond aught that we can hope to realize for the time.

It seems to have been in olden times an indication of death in spiritual things not to be favored with these dreams and visions, and hence they were considered among the signs and effects of the promulgation of the Gospel prophetically announced: "And it shall come to pass that I will pour out of my spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall dream dreams, and your old men shall see visions." And so in our sleeping state, and in our dreams and visions of the night we may have gone into something like what our death betokens. And consequently it is not strange that Jesus should say of one with whom suspended animation had taken place, "She is not dead, but sleepeth." It is told us, as will be noticed, that "He took her by the hand and called, saying, 'Maid, arise, and she rose straightway, indicating that she was dead; that her spirit life was gone, but could again. The impact in our direct she had left the body as might leave a house that is decaying."

Almost exactly like this is the language of the Savior in another place where he says, "Our friend Lazarus sleepeth. I go that I may awake him out of sleep." Why can we not be morally certain that he meant all that his language fairly expresses in speaking in the way he does, for the idea is too plainly stated by him to lead to any mistake or misapprehension. To his words the disciples made answer, "If he sleep so long he shall die, for he is dead." And the effect of his sleeping would be salutary in restoring him to health. And now comes the explanation to this suggestion of theirs that he had spoken of taking rest in sleep, which was not the case. He had spoken of the death of Lazarus, as he saw his words immediately following, "Then said Jesus unto them plainly, 'Lazarus is dead,' showing that they are somewhat identical terms that he is making use of. Lazarus had fallen into a state of 'deceitful' insensibility in which his external consciousness was wholly in suspense or in abeyance for the time being, and Jesus told the disciples that he slept, but perceiving that they were subject to a misapprehension in thinking that he had merely spoken of taking rest in natural sleep, he said plainly, and obviously for no other purpose than to correct their mistake, 'Lazarus is dead.'"

This we may presume therefore was virtually the true view of death. Temporarily death had taken place, only to be interrupted or broken off by the Savior. And it was so different from what the minds of the people were generally cherishing at the time, that the New Testament writers make frequent choice of the word to designate it, as when an apostle says, "I would not have you be ignorant, brethren, concerning them which are asleep that ye sorrow not even as others who have no hope, for if we believe that Jesus died and rose again, even so they also that sleep in Jesus will God bring with him." Had Jesus done nothing more for humanity than to give us this one word "sleep" for death, he would have been one of its greatest benefactors, for that which had seemed to so many as being the worst thing he had given any of the best of names.

The term sleep is certainly well adapted to express the idea of death, partly from the resemblance between death and sleeping, and partly because it also implies that sleep is not the utter extinction of being, but that we rise out of it into an improved condition of being and enjoyment. By this comfort Jesus no doubt intended to affirm

in the plainest manner the superficial nature of death, that like sleep it is but the destruction of the living personality of our being; that it does not blast the capabilities of the thinking mind, and is only a transitional change in the mode of its operations.

We will not affirm that in all customary sleep the mind leaves the body so entirely as to break off all connection with it. But you may know that along with the theory that the mind is away from the body at times, that it is disjoined from the body, sleep also is considered by many as a stage of this same disjunction. The question has ever been raised whether when the body is profoundly sleeping the spirit is not altogether free, and living in another world while the organic life proceeds as usual, and sustains the temple of the body until the return of the inhabitant. But you may know that along with the theory that the mind is away from the body at times, that it is disjoined from the body, sleep also is considered by many as a stage of this same disjunction. The question has ever been raised whether when the body is profoundly sleeping the spirit is not altogether free, and living in another world while the organic life proceeds as usual, and sustains the temple of the body until the return of the inhabitant. But you may know that along with the theory that the mind is away from the body at times, that it is disjoined from the body, sleep also is considered by many as a stage of this same disjunction. The question has ever been raised whether when the body is profoundly sleeping the spirit is not altogether free, and living in another world while the organic life proceeds as usual, and sustains the temple of the body until the return of the inhabitant.

Physical death is without doubt the most detached condition of our being carrying us away from our bodily life of any we are called to experience. But how shall we say it is in all those cases in which persons in sleep seem to pass into another sphere of their existence, and in which they experience a new variety of sensations, as real to them as the physical experiences of which we are cognizant in this objective life of ours. We may conclude that not only at death, but in all sound natural sleep, the mind does not unfrequently pass into a direct and immediate vision of objects which are real; and which they never had thought of before, cases in which they have correctly described upon awaking, persons and scenes they had never beheld, and had no knowledge of in their waking moments.

What objection can be taken to the view of the soul absenting itself from the body and visiting different places, and perceiving different objects, and why may not the scenes passing before the inward vision be the very substance of reality, quite as much or more than anything with which we are physically concerned?

Why was not this what the Savior did when he died; stepped out of this body temporarily, and afterwards stepped back into it again? Of death we may say that it is simply the body falling away, and the spiritual man standing forth in the spiritual sphere, a spirit among spirits. It has to do only with the body, in abolishing our relation to material things, that we may go wandering through eternity into the everywhere, and is like the transformation of the caterpillar to the butterfly, or the flight of the bird which carries it higher and higher into the blue sky; the goodly prospect ever enlarging, each condition or state preparing for the one that was to come after, and thus are we bettered by the prospect of dying, in being fitted to serve higher ends in the cycle of our being. It is a reminder of what was once exclaimed by a person in closest view of death, when just ready to pass to spirit life, "O, shan't I go kicking," making it possible for him to witness events in which he was interested occurring anywhere in the quickness of thought, and giving him full knowledge of persons and scenes far away.

Some may doubt if our consciousness can exist apart from our bodies; but in the case of Lazarus, Jesus assumed that he was still living, and so called to him personally to return to natural life on the earth. His death, as all death, was this withdrawal from the outer material part of his nature, the sphere of his earthly relations. And what Jesus did was to re-inhabit the body from which he had retired, and come back to his consciousness in the flesh. You will remember that Jesus denies that any one takes his life from him. He says, "I lay down my life that I may take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down and I have power to take it again."

What is this but that he had power to lay off this body which was his death, and that he had power to take it on again which was his resurrection, and which has seemed to be a power accredited to some others as well, and we may conceive of it as quite possible that there is a wondrous power of this general character in us all if we did but know it. It is but a fair question for our solving, that as persons have lived in a state of suspended animation for weeks and weeks together, with no emotions of any kind to indicate the presence of natural life, why may they not continue it for years, or indefinitely as well? Shall we not say of death that it is very much like the trance condition in which the subject of it is meanwhile living in conscious relations with the spiritual world? It is not that of ceasing to live, but of ceasing to be mortal, ceasing from bodily life. It is not the termination of the existence of a soul as a soul, only of its existence in this natural world. We cease to hold communication with the external world through the medium of the senses, that is all. I have thought that we get nearer to death, and I know not but to heaven, in our half-wakeful and half-sleeping state so favorable to our dreaming, for we are just on the outer verge of the natural world, or perhaps

I should say on the confines of the two worlds.

I am aware that people speak of going away from earth at death as we might go to Chicago, New York, or some more distant place, and the many mansions of the Father's house are particular rooms for souls to dwell in, a nice comfortable place. But I do not know why it should necessarily be a going away at all to any remote place. It might be that, a journeying into other localities; or it might be remaining in much the same locality, according to the wishes the persons themselves were entertaining, they going or remaining just as most pleasurable to themselves. We will all go and be just where our minds are disposed to take us.

The point here to be observed here is, that the soul does not have to shoot off into a local heaven, but may be approximately near, as when its residence was in the flesh. We have not to go on a journey to find heaven. Experience proves that heaven is not place but character, or the right state of the affections. The question is not where we shall be, but what we shall be. The getting into any place is not getting into heaven, except it shall be that we have heaven in our own souls. It is having the mind which was in Christ Jesus. We ought not to forget that no place can be truly enjoyable without a right condition of the mind and heart of those who occupy it, and the same place which is heaven to one may be anything but heaven to another. I repeat, if any place is heaven, it is heaven only by reason of the fact that it is occupied by beings that are heavenly in themselves.

I am quite in doubt if any local ascent or descent is intended by the Savior when he says, "No man hath ascended up to heaven but he who came down from heaven, even the Son of Man who is in heaven," a way he has of suggesting a heavenly origin for himself, and more or less of open communication with both worlds, the interior spiritual world as well as this world of the exterior senses, the former of which in large measure is veiled away from us. He was the inhabitant of two worlds, earth living in heaven while yet on the earth.

And we may conclude that this is altogether the true view of heaven; that it is not a literal local habitation; a place to reside in, any more than health is a place to reside in, but a quality of meekness for the enjoyment of the higher spiritual state of our inmost being.

The greatest mistake of the world has always been in looking at heaven as some particularly delightful spot in another state of existence where we are to go and live when we are done with this world. The Jews believed in a heaven situated above the sky where God and the angels lived, enclosed in crystal walls, with golden streets and all that, and our grandfathers, yes, and our grandfather's children, looked upon it as painfully literal.

But Jesus certainly repudiated any such idea as this, utterly discarding the material aspect of the subject. The heavenly state of which he spoke made it possible for him to be in it, even while living in this world. Heaven is not place, in any particular place, for no other reason than that the soul is not confined or limited to any specific locality by corporeal restraints of any kind, but is free to traverse all space, so that distance can oppose no obstacle to the untrammelled communion with all kindred natures. It is not an ascent through the air up into the top of the sky, but an ascent through the altitude of our being to a more glorious spiritual state.

We may consider that this world of spirits of which I am treating is inter-diffused throughout all worlds; that it is within the visible things of this outward universe and encircles us as the air we breathe. And I must believe therefore that Jesus had no reference to space or locality in speaking of his being in heaven, and that we take the meaning out of his teaching when we regard it as anything but heavenly-mindedness.

It can hardly be doubted that we ourselves are essentially spirits in these human forms. The soul is the self of our being, and the body only its dwelling place for the time. It is well to realize, not that man has a soul, but that he is a soul, a self-conscious spirit and hence the real universe to each one of us, is that which is built of thoughts, mental states and imaginings. The death-state, as we must allow, is indeed a standing apart from the bodily organization. But with the film of matter withdrawn, the spiritual world will be revealed to us in which we will see that we have been living all the while, and that we have not gone to any remote place either.

It has been asked, where are we in our dreams when we lie down upon our couch, and forthwith we are apparently at a great distance, walking perhaps in the fields, meeting and conversing with our friends, seeing and enjoying a thousand things that are real to us as our own existence, so real that we scarcely know in recurring to them afterwards whether we had actually seen and enjoyed them, or whether we simply dreamed of them. We feel and know no otherwise than that it was our conscious selves that participated in those scenes. Well, we dream on dream that we are in heaven meeting with old familiar friends that have passed on before us, associating with them and enjoying their society, the presence as real to us as when on the earth. Everything around us is accurately delineated, and clearly and distinctly defined. Lingering in our dream we pass into a trance-like condition, and our friends who are gathered about us in doubt as to what is our condition, and whether we are ever to come out of it, take these forms of ours and bury them up in the ground, and where are we now? Is it not passing strange about this matter of sleep, and our dreaming at such time in the manner we do?

Our outward senses would all seem to be sealed up and our connection with the external world entirely severed. The eye and the ear are dead and insensible. Our earthly plans are all forgotten. (Continued on page 8.)

Account of a Significant Celebration.

THE FOURTH OF JULY IN HOLLAND—AMERICAN TRIBUTE TO GROTIUS.

While Americans everywhere celebrated Independence Day with enthusiasm, the Fourth of July in Holland was marked by events of special significance, being celebrated with imposing ceremonies in the presence of representatives of all nations, assembled for the International Peace Conference.

At the present time the Hague is the center of unusual attraction on account of the Conference. No more fitting or beautiful place could have been selected than the Queen's Palace in the Woods (Huis ten Bosch) situated in the midst of a garden spot where nature and art vie with each other to add to its charms. To the American delegates came the happy inspiration to celebrate the day in a special manner by placing a tribute upon the tomb of Grotius, one of Holland's great men, an apostle of the doctrine of international arbitration.

Accordingly invitations were sent out as follows: "The delegates of the United States of America to the International Peace Conference have the honor to invite you to be present at the ceremony of placing a wreath in the name of their government upon the tomb of Grotius, in the Nieuwe Kerk, Delft, on Wednesday, Tuesday, July 4, 1890, at 11 o'clock, and to luncheon at the Stadhuis (City Hall) of Delft, at 12:30 o'clock." Having received an invitation, through the courtesy of Mr. White, president of the delegation, and his colleagues, we started from the Hotel De Vries, Baden, on the morning of the day. Upon reaching Delft we found other invited guests already assembled. The town was decorated with Dutch and American flags, while the statue of Grotius in the square was draped with the Stars and Stripes. The visitors were received at the church by Mr. Hollis, one of the delegates. This ancient edifice contains the monument of William the Silent as well as the tomb of Grotius. In honor of the occasion, the flag of the Netherlands and the Star Spangled Banner were draped together.

Promptly at 11 o'clock the exercises began. The Rev. Van Kamebeck, the first delegate of the Netherlands, presiding. After a grand organ prelude, the large choir organized for the occasion rendered Mendelssohn's "How lovely are the messengers who bring us good tidings of peace." An address of welcome was followed by the singing of the anthem of the Netherlands. The principal address of the day was delivered by Hon. Andrew D. White, Ambassador to Germany, and president of the American delegation, and executive secretary, and author of "The Warfare Between Science and Religion," so well known to your readers.

He listened to with rapt attention as he reviewed in eloquent terms the life and teachings of Grotius, referring to the influence he had exerted upon the thinking world, and cited the words of Abraham Lincoln, in his grant towards the civil war—of Gen. U. S. Grant towards Gen. Lee, and the acts of the whole people of the United States at the close of the war of the "Rebellion" as being actuated by those feelings of mercy and humanity which Grotius more than any other had brought to the modern world.

Would that space permitted a full report of the address of Mr. White concerning the life of Grotius and its influence upon the present Peace Conference. It is to be hoped that it will appear in full, that all may read it. It is useless to undertake to do justice, in a brief synopsis, to the masterly address. We however cannot refrain from giving the following extracts as being especially interesting to your readers.

Speaking of William of Orange and Grotius, and of his great work, "De Jure Belli ac Pacis," Mr. White in a most impressive manner, and in tones which thrilled his auditors, delivered the following beautiful address:

"When in perhaps the darkest hour of modern Europe, in 1625, his great book was born, yonder organ might well have pealed forth a most triumphant 'Te Deum'; but no man recognized the blessing which in that hour had been vouchsafed to mankind; no voice of thanksgiving was heard.

"But if the dead, as we fondly hope, live beyond the grave; if, undisturbed by earthly distractions, they are all the more observant of human affairs; if, freed from earthly trammels, their view of life in this mortal world is illuminated by the divine light which streams from the source of all that is true and beautiful and good, may we not piously believe that mighty and beneficent shade of William of Orange recognized with joy the birth-hour of Grotius as that of a compatriot who was to give the Netherlands a lasting glory?"

"May not that great and glorious spirit have also looked lovingly upon Grotius, as a boy, lingering on this spot where we now stand, and recognized him as one whose work was to go on adding in every age new glory to the nation which the mighty Prince of the House of Orange had, by the blessing of God, founded and saved. May not, indeed, that great mind have foreseen, in that divine light, another glory not then known to mortal ken? Who shall say that in the influence of divine knowledge he may not have beheld Grotius, in his full manhood, penning for the present words of the 'De Jure Belli ac Pacis,' and that he may not have foreseen—as largely resulting from it—what we behold to-day, as an honor to the august monarch who convoked it, to the Netherlands who have given it splendid hospitality, and to all modern states, here represented, the first conference of the entire world ever held; and that Conference assembled to inquire the securities for peace and to diminish the horrors of war."

In concluding, Mr. White addressed his remarks to the delegates of the Peace Conference:

MESSAGE FOR THE CONFERENCE.

"From this tomb of William the Silent comes in this hour, a voice bidding the Peace Conference to be brave, noble, true and trustful in that Power in the Universe which works for Righteousness.

"From the tomb of Grotius I seem to hear a voice which says to us as the delegates of the nations: 'Go on with your mighty work; avoid, as you would avoid the germs of pestilence, those exaltations of international hatred which take shape in monstrous fallacies and morbidly determined alliances and antagonistic interests. Guard well the treasures of civilization with which each of you is entrusted; but bear in mind that you hold a mandate from humanity. Go on with your work.

"Heed not the clamor of zealots, or cynics, or pessimists, or pseudo-philosophers, or enthusiasts, or fault finders. Go on with the work of strengthening peace and humanizing war; give greater scope to the noblest impulses which will make war less cruel; perfect

those laws of war which diminish the unmerited sufferings of populations, and above all give to the world at least a beginning of an effective, practicable scheme of arbitration.

"The words which an American seems to hear issuing from this shrine to-day; and I seem also to hear from it a prophecy. I seem to hear Grotius saying to us: 'Fear neither opposition nor detraction. As my own book, which grew out of the horrors of the Wars of the Eighty and the Thirty Years' War, contained the germ from which your great Conference has grown, so your work, which is destined to break under the weight of ever increasing armaments, shall be a germ from which future Conferences shall evolve plans ever fuller, better and nobler.'

"And I also seem to hear a message from him to the jurists of the great universities who honor us with their presence to-day, including especially that renowned University of Leyden, which gave to Grotius his first knowledge of the law; and that eminent University of Konigsberg, of the University of his most philosophical discipline; to all of these I seem to hear him say: 'Go on in your labor to search out the facts and to develop the principles which shall enable future Conferences to build more and more broadly, more and more loftily for peace.'

"And now, Your Excellencies, Mr. Burgomaster, and Honored Deans of the various Universities of the Netherlands, a simple duty remains to me. In accordance with instructions from the President and in behalf of the people of the United States of America, the American Commission at the Peace Conference, by my hand, lays on the tomb of Grotius this simple tribute. It combines the only representative of civic virtue; the laurel, representative of victory. It bears the following inscription:

"In the memory of Hugo Grotius, in reverence and gratitude, from the United States of America, on the occasion of the International Peace Conference, at The Hague, July 4, 1890, and it encloses two shields, one bearing the arms of the House of Orange and of the Netherlands; the other bearing the arms of the United States of America; and both these shields are bound firmly together.

"They represent the gratitude of our country, one of the youngest among the nations of the earth, to this old and honored Commonwealth;—gratitude for great services in days gone by, gratitude for recent courtesies and kindnesses; and, above all, they represent, to all time, a union of hearts and minds, in both lands, for peace between all nations."

Mr. White then deposited upon the tomb the magnificent wreath of gold and silver, and then, in the presence of the Court Jewels of Berlin, the scene was more impressive than words can describe.

The above extracts from the memorable address of Mr. White are of more than usual interest to all Spiritualists. So far as we know, Mr. White does not accept the teachings of Spiritualism, but may he not have been inspired by the influence of those great men, when he uttered those impressive sentences concerning them, and their work. It does not seem strange, in the light of Spiritualism, that those who have left the mortal plane, should have the interest of the nations at heart, and on an occasion like this should return, and impress upon the minds of their fellow men their progressive thought, as in the long ago, when they dwelt amongst them.

The address of acceptance was delivered by M. de Beaufort, the Dutch Minister, on behalf of the Queen and the Government of the Netherlands. M. de Beaufort, after warmly acknowledging the tribute to Grotius, speaking directly to the American delegates, said:

"We have had the advantage in the past few weeks of extending hospitality to some of the most eminent men of the United States, who came here to give their valuable aid towards the realization of the noble designs framed by the Emperor of Russia and applauded by the whole civilized world, of founding International law on the basis of justice and peace. It is a matter of course, that having in mind this noble task, our thoughts have been called back to the great man who found his last resting place under the vaults of this church, and who has always been venerated as the founder of the science of international law. When he wrote his admirable work, 'De Jure Belli ac Pacis,' a few scattered European settlements. Still he knew of America, and took an interest in it, for he wrote a small and very remarkable tract on the antiquity of its original inhabitants. More than two centuries and a half have since elapsed, and if Grotius came back into this world and stood in our midst, how great would be his astonishment when hearing that the inhabitants of America had come to pay homage to his memory, but at the same time he would express his joy and satisfaction when he learned that the noble and glorious principles that he advocated during his lifetime had taken root throughout the whole world, and I am sure he would exclaim, 'Thanks to God, I have not lived in vain!'

A telegram was read by Baron de Bildt, from the King of Norway and Sweden, in which his Excellency, the Swedish delegate, was commanded "to express the gratitude of Sweden to Hugo Grotius, not only for what he did for the advancement and development of the science of public law, but for the faithful services rendered to our country, which he served as Ambassador during many critical years. For over 250 years the memory of Grotius has been gratefully cherished in Sweden, and so it will ever be."

The last address was given by Hon. Seth Low, of Columbia University, who thanked the Queen, the Government of the Netherlands, and the officials of Delft, for the many courtesies extended to the American delegates, which had rendered it possible for them to celebrate the day in such a fitting manner. At the conclusion of his address, the entire audience arose, while the grand organ pealed forth the familiar and inspiring strains of the "Star Spangled Banner." What a sight it was to see the representatives of all nations, assembled to do honor to the day of American Independence, and as the grand choir gave voice to the words of "America, My Country 'Tis of Thee," it is to be wondered that the hearts of the Americans present swelled with pride to know that their country was revered and honored by all nations.

At the conclusion of the exercises, the guests were entertained at a sumptuous luncheon in the town hall. During the progress of the festivities many incidents occurred, showing the fraternal regard of the Dutch people for the people of the United States. Among the toasts was one given by the venerable J. M. de Kuyser, of Delft, the eldest member of the Town Council, who in a few words expressed his warmest wishes for the peace and pleasure at being present upon

such an auspicious occasion, and feelingly referred to America's great man, Holland's great man. He then proposed a toast to the United States of America. All present arose as Hon. Mr. White responded in his pleasing and dignified manner, and in return proposed a toast to the Queen and the Netherlands.

Upon our table was a pretty silk American flag, which I had brought with me. It was raised upon a bank of flowers. My neighbor deKuyser, referring to the flag, suggested that it be presented to the Dutch Minister as a souvenir of the occasion, to which I replied that he (M. deKuyser) being the oldest member of the Council of Delft, where the celebration was held, it seemed entirely proper that he should receive it, and I would take pleasure in presenting it to him. Upon this all the members of the Council arose, while he accepted the flag with many expressions of satisfaction. The next day, in a letter, he thanked me, in behalf of his fellow members of the Council and himself, saying they intended to place it among the mementoes of Grotius, in the Grotius Museum in the Town Hall of Delft, where I found it a few days later occupying a place of honor before a statue of Grotius, with my card, which Councillor deKuyser had requested, bearing the following inscription:

"In remembrance of the Fourth of July, 1890, the Independence Day of America, when a wreath was placed upon the tomb of our great countryman, Hugo de Groot."

Thus the flag that crossed the ocean with me, is cherished among the treasured souvenirs of this eventful day.

Such international gatherings as the Peace Conference, as well as such fraternal celebrations as herein briefly outlined, lead the way to the development of a higher and broader humanity among the peoples and nations of the earth, bringing them into more harmonious relations in the path of progress. The members of the American Commission are to be heartily congratulated upon the highly successful outcome of the celebration, which has made an indelible impression upon the minds of all who were present.

As the observance of the Fourth of July comes again and again, will not the people of the Netherlands recall with joy this celebration in their midst, connected as it is with their own great statesman? Doubtless to them it will be a landmark between the countries.

May the fraternal relations between the people of Holland and the United States continue, the ardent hope of your correspondent.

M. E. CADWALLADER.
The Hague, July 14.

THE BORDERLAND.

Sometimes at night when I have closed my eyes,

Before I reach the common land of dreams,

I pause upon the borderland that lies

Between our daily life and that which seems;

The gate of outer sense swings softly to,

The gate of sleep invites, I pause and wait,

My hand upon the latch, I turn to view

The land that lies outside the slumber gate.

The soul devoid of breath, outside life's bars,

Stands still in awe upon the borderland,

And silence falls, as deep as 'twixt the stars,

The swift revealing moment is at hand—

A sudden flash of pure unearthly light

That thrills the quickened spirit thro' and thro',

And lo! the soul's endowed with finer sight

Than these dull daily senses ever knew.

I look on fields of sweet translucent green,

And graceful hills in silken mosses clad,

And limpid streams that glorify the scene

So beautiful it makes one almost sad.

Again 'tis flowers of rarest form and hue,

In loneliness transcending all our dreams,

Sweet creamy bells and spikes of softest blue,

And sprays of pink and dainty white racemes.

Amid these blossoms of the upper air

With sweet unearthly names no mortal knows,

I fancy one to be it so fair—

The satiny snow-white spirit of a rose,

I trace each floral vein so near are they,

So near the petals are, they tempt me much,

But when I seek to grasp, they melt away

Too frail for aught but angels' airy touch.

And there beneath the softest azure skies

That bend above a valley green and sweet,

The half-way place 'twixt earth and paradise,

A white meadow figure moves with noiseless feet,

I know the queenly head, the lily hand,

I feel the gentle smile I may not see;

O, veiled and voiceless one, I understand

The love that fears to set my spirit free.

O, who can trace these visions to their source?

Can fancy paint such forms and fields and flowers?

Do souls possess some strange artistic force

That only wakes in rare and perfect hours

Go, sleep as you may; my soul still dreams

That when death leads to life's divinest sphere

I'll meet that unveiled form, those fields and streams

And smiling say, "I am no stranger here."

Chesnut, Ill.

CALLA HARCOURT.

Immortality.

From a touching little poem, written only a few weeks ago, it may be inferred that Colonel Ingersoll fully realized that the heart pangs he suffered presaged quick death. The lines were written on the border of a crayon portrait of himself, which he presented to his daughter, and which hangs in the billiard-room of the Dobbs Ferry house. These are the lines, probably the last penned by the great agnostic:

Immortality,

With its countless hopes and fears beating against the shores of time and faith,

Was not born of any belief, nor of any creed, nor of any religion.

It was born of human affection, and it will continue to ebb and flow

Beneath the mists and clouds of doubt and darkness as long as love kisses

It is the rainbow hope, shining on the tears of grief.

RELIGION AND SCIENCE.

Their Reconciliation is Now Effected.

Religion and Science which have so long been deadly enemies, are now making overtures of friendship to each other.

This is well, and if the question, which is to take the other's name? can be settled or compromised, we may look for a possible marriage.

In the interests of future harmony it is desirable that some of their adjoining fields of thought, now firmly held apart by walls and fences, should be made mutually accessible, either by the removal of the barrier which is possible, or by the construction of gates where it is not. Perhaps the latter method is more feasible just at present; and there is one gate in particular which I would like to see in place, and so offer these few thoughts to that end.

Man, as viewed by science, and by religion—or rather the word, "Man," as uttered by these—conveys a different thought. We seek the thought that will harmonize them, and in order to find it we must first perceive clearly what the difference is. Nature, which in the case of the human race that is meant, the scientist thinks of the race as a vast whole, made up of its molecules, which differ only as those of the human body do, according to their place and use, but no one of which is to be considered apart from its relations to the living whole.

Evolution as manifested in the race is held to be a result in which of individual man as such can be rightfully said to have played any part other than a passive one. The theory forbids it, and even a man like Napoleon, of whom it has been said that by his giant will he transformed the face of Europe, even so, he is but a link in the inevitable result of cause and effect mechanically until he appeared. This use of the word Man is sufficiently familiar to need no further illustration.

As the word "Man" is used, One who has received truth from the religious standpoint, in using the word "Man" also means the human race, but he regards it as merely a unit, in fact he pays little attention to that, but as an aggregation of units not yet crystallized into anything which he could call a unit. In this he is right, for the pre-dominant characteristic of our race at the present time, as shown by results, namely, selfishness, which holds individuals apart from each other, and which, even in town or village life, still predominates so that these forms of association are really held together by the selfish consideration of advantages to be gained, not given, by their continuance.

Man's individuality, also, which springs up whenever he has a chance to assert it, or which, under favorable surroundings, develops until it becomes a more striking feature, is not considered to be a prime factor which may not be ignored for a moment in any large or general view of the genus man.

"It is well sometime to remember," says such a one, "that when we wake to consciousness in this world we find ourselves alone with our thoughts. Whatever kind of association mental we are to have, is in the future. We are alone, and we do most thinking before we attempt any expression of our thoughts. And not only our entrance, but our exit from the world has the same striking feature. The testimony of observation does not lead us to anticipate that when, the doorway of death opens for us, it will open wide enough for two. We shall be alone again."

All the commands and injunctions of religion are addressed to men as individuals; and to be obeyed by them as individuals; and in no instance is it assumed that the man can be, or will be lost in the mass.

Evidently if he is so lost, he will not hear the command, but no account is made of this. The command is there and "he that hath ears to hear let him hear."

Having thus presented these two different ways of using the expression Man, let us see if there is any common ground between them—any place of even grade where a gate may be constructed.

We can all easily perceive the relations of the family to the individuals composing it. Where harmony prevails the individual is none the less one, by being a loyal member of a family. Rather, he finds in the family a friendly field for the expression of himself, as well as a protection against evil influences. The church, the society, the state, so far as it is associated with the in amicable relationship, have a similar place in his mind, and each contributes its own conscious life to all its members. Whoever has entered into vital relations with these different forms of associated life, does not forget that he belongs to them, as well as they to him. In fact, by as much as the association is stronger than the individual, it is able to attach penalties to any neglect of duty on his part, in that way proving itself to have a life distinct from him, although not independent of the life of the members composing it.

It is to be observed that even in that largest association, that of the nation, the same law holds good. The individual received from, and contributes to, the vessel whole, which thereby becomes both an objective and a subjective reality to him—objective to his thought, subjective to his consciousness.

But here we must stop. We have not reached our goal, but we can proceed no farther. Man, the race, has, indeed, come to be an objective reality.

It is seen that he is separated by definite bounds from the forms of life below him, and is therefore suited to become an organic whole. But if he be that to whatever power is shaping those events which make up the history of our world, it is needless to say he is not that to himself. The soul is Man, the race, lies dormant within him, beyond his consciousness, but slumbers in the womb of Time.

It remains to point out the causes which lead to the different views taken of this great subject, by the two great schools of thought. The scientist from long study of man as a race, uses the concept thus obtained, as a model for his theories in regard to the individual. He is liable to serious error, because there are individuals, who attain to heights the race will not reach in a thousand years, and it even one individual does this, he sets a mark for the possibilities of the individual.

On the other hand, the religious thinker, as a result of the study of his own long struggle with evil influence, is liable to attribute a like conflict to the entire race, and, until he obtains the victory, he looks to Death to terminate the unequal battle for the individual, and a judgment day to do the same for the race.

Neither scientist nor religionist has reached the goal, for the former must have an experience that shall awaken the soul-powers within him; and the latter must attain enduring peace before he can perceive that a like

attainment is in store for Man as a race.

Both can learn from the seer and the prophet when he says, "Man is not, and yet is, for he will be, and the time is near."

Great events have ushered in the birth of nations, but the like of those that shall precede the second birth of Man, no history has recorded. Hasten, then, dear thinkers, to make peace with one another. Lay down all weapons of offense. Banish argument, but consult, confer and treat with those who differ from you. You are not far apart, if you but knew it, and you need each other.

Here is a gateway between your high walls. Use it as friends and more will be given.

A. CHESBORD.

TELEPATHY.

Its Conditions and Meaning.

Telepathy, to the casual investigator, stands for two simple modes of mental action—the reception and projection of thought—but to the experienced mental medium telepathy has a far deeper meaning, being a synonym for harmonious power, a condition of complete sympathy with the great magnetic forces of nature. This is a state of development in which mental healing, prophetic vision, clairaudience and clairvoyance are present actualities not dim possibilities.

To the expert telepathist the motives, the secret intentions of those within the radii of thought touch are clearly revealed; the spiritual discernment recognizing no barrier, no material being so opaque that the light of pure vision will not penetrate it.

Effect naturally follows cause, therefore the higher states of sensitiveness are simply the result of pure causes. The order of cause and effect cannot be reversed yet some investigators attempt to secure effect (great mental sensitiveness) before due consideration of cause (purity of mind and body).

Naturalness—a strict observance of the laws of nature—is conducive to spirituality. Spirituality—aspiration for the higher and better—renders sensitiveness possible. Sensitiveness is the solid foundation upon which mediumship is built. Natural foods—vegetables, grains, fruits, water and milk—tend to refine the material magnetism by purifying as well as nourishing the physical body, therefore, all who would be physically as well as spiritually pure will find that a vegetable diet will do wonders toward increasing the pleasure of living.

When the spirit gains absolute mastery of its physical encasement and is able to control its passions at any and all times, the first true step is taken in the evolutionary march to soul power. When this important beginning is thoroughly accomplished then only pure, true, aspiring thoughts should be entertained in order to become sensitive to the finer etheric vibrations which formerly did not reach the soul beneficially, owing to the opaqueness of the magnetic aura.

The finer ether, in time, becomes visible to the inner, or spiritual, vision, and if the investigator be eagerly interested in the development of soul power he soon learns to use etheric vibration telepathically—learns that well-defined thought, when vibrating upon either the soul, or will, force instantly impresses the sensitive, receptive mind to whom it is directed through hundreds of miles of space intervened.

I asked the spirits, (with loving care and with mind not creed-bound), To guide me to the sphere where True soul power could be found.

The spirits said: "Nature giveth you Purity and strength—what more is ours?"

Even the tiny drops of dew Manifest mediumistic powers.

"We descend and, as of old, We walk with souls apart, Keeping the promise, as foretold, With all the pure in heart."

"Thou needst not ask us where Telepathy's habitation be; Keep thou thy spirit pure and fair And telepathic power shall dwell with thee."

The vast power of the home circle is a silent but effective force against impurity and consequent error, and in it many learn for the first time that great basic fact which Omar Khayyam immortalized in verse:

"I sent my soul through the Invisible Some letter of that after life to spell; And by and by my soul returned to me, And answered: 'I myself am Heaven and Hell!'"

Consistency is Spiritualism. Nature is ever consistent and if more people regarded Spiritualism as Nature—a product of nature—Voltaire's prediction, in regard to churches, would be fulfilled even in this century. Telepathy is receiving serious attention from honest-minded scientists in every section of the "civilized" world, and is now recognized as one of the finer sciences.

F. M. SCHNARRENBERGER.

Waterloo, Iowa.

WONDERFUL.

Isn't it wonderful, when you think

How the creeping grasses grow,

High on the mountain's rocky brink,

In the valleys down below?

A common thing is a grass blade small,

Crushed by the feet that pass—

But all the dwarfs and giants tall,

Working till doomsday shadows fall,

Can't make a blade of grass.

Isn't it wonderful, when you think

How a little seed, asleep,

Of the earth new life will drink,

And carefully upward creep?

A seed, we say, is a simple thing

The germ of a flower or weed—

But all earth's workmen laboring,

With the help that wealth could bring,

Never could make a seed.

Isn't it wonderful, when you think

How the wild bird sings his song,

Weaving melodies, link by link,

The whole sweet summer long?

Commonplace is a bird alive,

Everywhere seen and heard—

But all the engines of earth, I say,

Working on till the judgment day,

Never could make a bird.

Isn't it wonderful, when you think

How a little baby grows,

From his big, round eyes that wink and blink,

Down to his tiny toes?

Common thing is a baby, though,

All play the baby's part—

But all the whirling wheels that go

Playing around while the ages flow,

Proving that Psychography Is Not Fakery.

It may be well to mention that while the writing was going on, other startling physical phenomena occurred. The pictures suspended upon the walls were several times swayed about. A large upholstered chair resting as much as eight feet from the table, started and glided up to the table beside the lady, first tipping forward against the table, then over on its back on the floor where it remained till I removed and then I thoroughly examined it, to see if there was a string or any other contrivance by which it was moved. None was found. Just before this occurred, I felt an

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REPORTER.

Summerland, Cal.

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SATURDAY, AUGUST 12, 1890.

Patron of Learning and Liberty.
Open to any faithful page of history and we find the anti-Christian element the pioneers in education. When Catherine the Great, of Russia, gained the imperial throne the people were little else than barbarians. One million serfs were held by the clergy as their personal property. These she transferred to the State, and in 1785, by a royal ukase, set them free. Women throughout the empire were practically slaves. Catherine determined they should be educated. To that end she erected an academy and began the education of 500 girls, who afterwards became teachers, and opened the way for universal education. She caused the classics to be translated into Russian, published the first Russian dictionary and grammar, and, says a late writer, "enriched the national library by purchasing the works of Diderot and Voltaire."

Catherine was a native of Prussia, a subject of Frederick the Great, the infidel emperor, who was a disciple of Voltaire, and who introduced the free school system to the world which our United States copied. Says the writer to whom we have referred:

"The principles of skepticism which Catherine early imbibed from Voltaire and other French writers made her indifferent to the exactions of the Greek church, of which religion she was the supreme head."

It seems very proper that they who have done most for universal freedom and education, whose names will gather increasing lustre from age to age, and who struck the heaviest blows of all the centuries against the usurpations of the church, should be the most bitterly assailed and maligned by that church, which suffers most because of those blows.

Contrast this woman, a royal skeptic, with that other Catherine, a saint, famed in church story, see p. 230, Vol. V. Ency. Britannica:

"Catherine used to sleep but one quarter of an hour in the four and twenty. She always flogged herself three times a day till the blood streamed from her. She lived three years without speaking. She wore a chain of iron round her body, which gradually ate its way into her flesh. And, finally, she remained wholly without food for many years."

The last-mentioned Catherine a saint, the former one a sinner. Which best served humanity, and has left the most enduring impress for good on the world?

Decline of Faith.
The New York Sun lately made the startling statement that there are ten Presbyterian churches in the borough of Manhattan without pastors, else are in a declining condition, and that Dr. Hall's church, of the Fifth avenue, once the richest and most powerful Presbyterian church in the world, is in the same lamentable condition. The Sun gives the cause of this decline "lapse of faith," which it says is at the bottom of the trouble—"It is simply a decline of faith both in the pulpit and pews."

One thing is very remarkable in this connection is: while faith declines in the church there are those who are classed with infidels by that church, who are coming to the front, and are championing ancient claims that modern scholarship and criticism have rejected.

Dr. Peebles' Protest.
Warned by the blood-crime on banners that have floated and still float over Christian lands—in the name of the imprisoned and the beggared, the burned and the persecuted for "Christ's sake," in the name of the skinned skeletons of 50,000,000 of slaughtered victims, slaughtered and piled upon the bony back of a church Christianity, I protest as one, among sympathizing millions, against having Christian dragged in and imposed upon by Spiritualism. Secular Christianity is becoming more and more a moral stench in the nostrils of all great, noble souls. Scientists in every enlightened country spit upon its creed-stuffed and priest-patched carcass. Profound thinkers make merry over its shattered, withered and soulless body.—J. M. Peebles in "Jesus: Myth, Man or God," p. 96.

Perpetrated Barbarism.

A correspondent of the San Francisco Chronicle tells how it is done:

While in command of a guard protecting the United States consulate at Apia, a village on one of the Samoan group of islands in the South Pacific, a body of natives were placed under his command. It was Sunday, and they were momentarily expecting an attack. Gentle and guileless Christians, their missionary asked consent to sing a few hymns, a favor the commander was compelled to deny. And then, quoting the correspondent's own words:

"Imagine my surprise and disgust a few days later, to see one of those meek and lowly Christian converts, hideously bedecked and bedaubed with paint, and stripped nearly naked, triumphantly carrying through the streets the head of an enemy, said to be his own cousin, as a mark of regeneration and brotherly love; the aforesaid head having been severed from the living body by the possessor that morning."

When the missionary was berated for permitting such barbarism, he justified the conduct of his convert by quotations from the Bible, showing among other references to David, that David cut off the head of Goliath and bore it in triumph from the field, and that one of Christ's Apostles drew his sword in the Master's presence and cut off an ear of the high priest's servant.

It is thus the barbarism of a barbarian race is perpetuated, and passed on to successive generations. When objections are made to the pernicious influence of a book that transmits these savage doings to after ages, everywhere corrupting public morals, notwithstanding it has many redeeming features, we are met with the positive assurance that it is a revelation from God, for the guidance of refined and enlightened man, and that as such we are prejudicing the spread of truth by directing attention to its imperfections. Such fault-finders will accept our thanks for the compliment they unwittingly bestow on The Progressive Thinker.

Purely Orthodox.

Here is a genuine specimen of pulpit orthodoxy and oratory, preserved to another generation by the kindness of the Associated press. It is in words following:

"The Rev. James Boyd Brady, pastor of Grace Methodist Episcopal Church, Worcester, Mass., preached last night on Col. Robert G. Ingersoll's death. He said in part:

"It is said there were enough fools in America to pay him \$100,000 a year for his blasphemy. In view of the world-wide evil that he did, it is a proof of the long-suffering character of God that he was spared so long.

"He did not know there was a devil. Well, he wasn't in eternity ten minutes before he learned more about the devil than he could describe in ten hours. Then he did not believe there was a hell, and, poor soul, he wasn't there three minutes before he was hopping and in agony, crying, 'I didn't think it was like this; I didn't think it was like this.'"

"The sermon has raised a storm of condemnation from the members of Dr. Brady's congregation, who consider the sermon in extremely bad taste."

Such sermons as that mentioned in the dispatch will perpetuate the great Agnostic's work. The clergy have very generally kept silent on their hell and devil theory, the more intelligent of them ashamed that these bughouses are portions of their creed; but "the fools for Christ's sake" can't always suppress their pagan faith. Like the Samoan convert to Christianity, mentioned in another article, the bloody head of the slain captive must be exhibited with dance and song a la David, who naked, "danced before the Lord," to the shame of his wife and maid servants.

The Butterfly Argument.

A correspondent does not approve of the "Butterfly Argument," as he calls it, because "if the caterpillar is crushed, the butterfly will not be developed." He does not comprehend the position taken in these columns on the 8th ult. We stated:

"Who would suspect that the caterpillar, so repulsive to look upon, was to be transformed into a butterfly with gorgeous wings of variegated colors?"

The simile was introduced to show that nature made metamorphic changes, visible to our senses, falling little short of that change we call death, when the sublimated form known as spirit is developed. The analogy may not be a close one, but it does demonstrate a change from a lower to a higher plane of life, and it does incite hope, in no proof of a transition of man into a higher stage of being.

Vigorously Told.

Dr. Peebles, in a note on p. 90 of his "Jesus: Myth, Man or God," said: "Better conscientiously deny the existence of Jesus altogether, . . . and live out the Christ principle of 'good will to man,' than to confess with the lips belief in Jesus Christ and him crucified, yet manifest a narrow, persecuting, self-satisfied zeal becoming the Vandal races. Christians and Christian Spiritualists who show their adhesion to Christianity by misrepresenting their fellow-men; their humility, by lauding themselves; their constructive purpose, by undermining the temples of others; their charity, by vilifying their neighbors; and their tolerance, by hurling anathemas at all who refuse to echo their shibboleth, will find their paths jagged and thorny with God's complicity. As ye mete it shall be measured to you again," is a self-adjusting law of life."

A Gigantic Project.

Protestants are everywhere felicitating themselves on the acquisition of the Philippine Islands by the Americans as a grand stroke of policy for Christianizing the world. They say these islands are the gateway to the heart of Asia; that having a foothold there nothing is in the way of universal conquest. They propose to exclude Russia with its Greek church, overwhelm Mohammedans, affiliate with Romanism, and subordinate the native sects to Christian rule. It is a big enterprise, and may fall in its consummation.

Is this the feast to which we are all invited?

Who Knows?

The Record says: "Benjamin Judkins, author and preacher of San Diego, Cal., passed through Chicago the 27th ult., on his way to London, England. He said San Diego is Spiritualist headquarters of the Spiritualists of the world, and that the Theosophists are to build a large temple there."

This is an immense project. Where did it originate, and when? Who knows anything about it? And who has authority to speak and act for "the Spiritualists of the world?"

PROVIDENCE OF GOD.

A Most Wonderful Prodigy—Colored Woman and Tornado.

As set forth by the Chicago Times-Herald, Belvidere, Ill., boasts of a prodigy in the person of Lawrence Church, son of C. M. Church, a druggist. He is only 4 years old and has been able to read since he was 2½ years of age. At that age he could read every piece in the gospel hymns or find any selection asked him, although the parents did not realize that the boy was really reading.

This city is astonished at the stories of the boy's wonderful intelligence. He can pick up a newspaper and read as



LAWRENCE CHURCH.

well as any grown person, pronouncing all the difficult words. He can spell nearly every word in the spelling book, such words as crocodile, rheumatism and encyclopaedia seeming easy for the wonderful child.

His parents have been fearful that the boy's astonishing development in the fields of knowledge presaged an early death, and have constantly discouraged his endeavors to read and study. The child, however, has been determined to dive into books, and often his mother finds him hidden away in some corner reading to himself. He is now reading "Robinson Crusoe." He has read "Evangeline" and is fond of that work and others similar in character.

He seems to have a passion for books, and most remarkable of all, he understands fully everything he reads. As proof of this one day Mrs. Church found the boy crying. Before him lay an open book. Its pages told a sad story, and the pathetic lines so affected the child that he sobbed and cried.

Before the child could talk he could tell any letter in the alphabet by means of blocks. His parents never taught him the alphabet. He picked out the letters without a word of instruction.

Another strange thing about the boy is his passion for music. When 3 years old he would ask his mother to play on the piano whenever he got a chance. He would even take the music book to her and pick out the selection he wanted to hear, and now will stand on a stool beside anyone at the piano and follow the lines so closely as to be able to turn over the page at the proper time. Recently Mr. Church carried home a large dictionary and the child seems to find delight in studying its pages.

One day the little fellow was in a grocery store. The proprietor had heard of him, and tested him by asking him to tell the names on canned goods, teas, etc., and there was not a single name that the child did not give correctly.

History records instances where remarkable ability has been displayed in children, especially in music and literature, seeming through a God-given gift to have at birth the stores of knowledge gathered by preceding generations. Such things are told to us in history, and none of them has been more remarkable than the case of this Belvidere child. It is a hopeless task to attempt to read the future, but if development adds its weight of wisdom to that already in the possession of the child, who knows but that Belvidere may produce its Beethoven, its Handel, its Shakespeare or its Greeley.

Did God, or simply the workings of self-existing natural law evolve this wonderful prodigy?

A dispatch to the Chicago Daily Journal from Brownsville, Pa., sets forth that Mrs. George Hackett, colored, of that place, gave birth, July 31, to seven children, six boys and one girl. The little ones were all alive when born, but two or three boys and the girl died in a few hours. Later three more of them died. The doctors think that the one survivor may live.

One of the physicians who was in attendance upon the mother reported the matter, and in a few minutes after it was generally known hundreds of people were on their way to the Hackett home to see the children and to satisfy themselves that the almost incredible statement was indeed the truth.

The physicians of the city were accorded a special audience, after the crowd had gone in the interest of science and that they assured themselves and the public that they had not been deceived. They were satisfied, however, when they left that all was as represented, and that the occurrence was, one of those that baffles modern learning.

The seven children were all well formed when born, and their combined weight was about 32 pounds. The physicians in attendance were Drs. Lilly, Shoemaker, and Worrel. Each of them said later in the day that the occurrence was something out of their experience and something not soon to be forgotten.

Did God, or simply the workings of self-existing natural law evolve this wonderful birth of children?

Chicago daily says that the people of Chicago, the business men especially, are to be asked to come to the relief of the 2,000 people rendered homeless by the tornado which struck New Richmond, Wis.

A committee, appointed by Gov. Schofield to distribute and have charge of the relief fund for the storm sufferers, waited upon Acting Mayor Walker during the morning. They asked that Mr. Walker issue an appeal to the business men of the city to come to the assistance of the people they are endeavoring to assist. The sum of \$95,000 has already been raised for the sufferers, and \$40,000 of the amount was from St. Paul and Minneapolis. With this money immediate relief has been given, but something will have to be done in the way of assisting the sufferers to leave their homes for the coming winter. Acting Mayor Walker promised the committee he would render any assistance in his power to help them in their mission to this city. H. N. Higginbotham has promised the committee he will look after dry-goods merchants and solicit contributions among this class of business men.

Did God, or simply the workings of

self-existing natural law evolve this strange tornado?

The above is a pertinent question, one that the scientists have been trying to answer for thousands of years, but have never succeeded in doing so to the satisfaction of all; therefore we will let it rest for the present.

Like a Romance.

Girard College celebrated recently its fiftieth anniversary. The story of its founding and prosperity reads like a romance. Stephen Girard, seeing the bigotry of the then existing colleges, and the difficulties encountered by poor children in securing a higher education, left a princely sum to found and maintain a school according to his ideas. The will was made with great care and entered into the minutest details. It was to be a school for the education of "poor, white, male orphan children," and the object was to "place them by the early cultivation of their minds and the development of their moral principles above the many temptations to which through poverty they are exposed."

To be admitted the children must be between the ages of six and ten years, and their guardians must surrender all control over them until 18, when they were to be "bound out by the mayor, aldermen and citizens of Philadelphia, or under their direction to suitable occupations, such as those of agriculture, navigation, arts, mechanical trades and manufactures, according to the capacity and acquirements of the scholars respectively; consulting so far as practicable will justify the inclinations of the several scholars."

He specifies minutely the system of education he desires, and prohibits distinctive dress, and directs that the scholars shall be well dressed and clean. They must be instructed in the branches of a sound education, "in reading, writing, grammar, arithmetic, geography, navigation, surveying, mathematics, astronomy, natural, chemical and experimental philosophy, French and Spanish." "I do not forbid," he continues, "but I do not recommend the Greek and Latin languages."

The clause in the will which has always given offense to the churches is as follows:

"I enjoin and require that no ecclesiastical, missionary or minister of any sect whatever shall ever hold or exercise any station or duty whatever in the said college; nor shall any such person ever be admitted, for any purpose whatever, or as a visitor, within the premises appropriated to the purposes of the said college."

In the will itself Mr. Girard does not show the hatred of priestly interference usually expressed by him. He says: "I make the conditions because of the contentions among the diversity of sects, and I wish to keep the tender minds of the orphans clear from doubt and excitement, and instill the purest principles of morality, love of truth, sobriety and industry, so that when they entered active life they would be able to adopt such religious belief as they would prefer after mature understanding."

A committee of Alumni attempted to gather statistics as to the career of the 5,899 graduates during the fifty years. Only 1,000 could be traced. He says: "The conditions of the graduates of 1840-1849 were: 25 graduates of the 5,899 were reported as not doing well. There were twelve clergymen notwithstanding the restriction in the will. The others were scattered among the various professions and employments, more being in the mechanical arts than elsewhere."

The benevolent designs of the founder have borne fruits that must be gratifying to the giver. The endowment has increased until it affords a princely revenue, even more than can be used in the great work of the school.

To the Memory of Ingersoll.

At the Indiana Afro-American Convention, in session a few days ago in Indianapolis, after passing a resolution recalling the services of Hon. George W. Julian, lately deceased, who was a Liberal in religious thought, a zealous anti-slavery worker, the candidate for Vice-President on the Free Soil ticket of 1852, and the son-in-law of Hon. Joshua R. Giddings, for twenty-two years representing the Ashtabula, Ohio, district in Congress, a Spiritualist withal, and the leading Free Soiler of his time; then attention was called to the death of Robert G. Ingersoll. Rev. W. H. Anderson said: "While he was pained because of his position as regards the Christian religion, we admire him for that noble spirit that reached out for the rights of humanity. So far as equal rights and justice are concerned, no man was more forceful and earnest in the cause of humanity than Robert G. Ingersoll." The convention then adopted a series of creditable resolutions to the memory of the great philanthropist and friend of universal freedom.

The colored population are slow to learn that their race was enslaved by Christians, and were denied all educational advantages, save the direction of Paul: "Servants, be obedient to your masters;" and that their emancipation was set on foot by disbelievers, and was finally accomplished by proclamation of an infidel President.

Those intimately acquainted with the great struggle for freedom in Kansas well know that the prominent leaders in that protracted contest were not orthodox in their religious views.

Pitiable Ignorance.

The Chicago Record's correspondent in Syria reports the ignorance prevailing in that country as truly pitiable. He says:

"The means of getting knowledge in this country is so scanty that one might say there is no means at all. Public schools, public libraries, societies of any kind, free lectures for public meetings of any character, are to be found in Syria. The wealthy and aristocratic, and the clergy for the most part, do not desire generally to see the common people grow in knowledge. The ruling aristocracy endeavors always to show them that schools simply are calculated to waste time and money and make a person lazy, and the clergy clinch this argument by preaching to the people on the virtue of ignorance, assuring the common people that God is the enemy of an educated brain, which is simply the devil's warehouse."

The clergy who "clinch the argument" against learning are Armenians, they who rose in rebellion against the Turkish government, and for whom the whole Christian world tried to enlist the Western nations in a war to expel the Turks from Europe, and to establish Armenian rule on their ruin.

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

The clergy pretend to derive great consolation because the family of the late Col. Ingersoll were unwilling to surrender the body of their loved dead to the disintegrating flame, or the cold, dark earth.

Said C. P. Farrell, the great book publisher, who was a relative by marriage, and an inmate of Col. Ingersoll's family:

"The world will never see his like again. Col. Ingersoll was the most affectionate man I ever knew, and his home was in every sense a model one. He would not let us know how ill he was, fearful of worrying us."

Many of our readers have been inmates of orthodox homes. They have witnessed the wretchedness, heartaches, and misery of many of those homes. They have seen husband and wife, parents and children spending their time in contention and strife, frequently ending in murder or suicide. When the head of such a family closed his eyes in death, perhaps hastened by intoxicants, no time was lost to get him underground, seemingly fearful his cold clay would be again reanimated, a thing the survivors would greatly deplore.

This clinging of the Ingersoll family to its idolized head, instead of reflecting on their religious belief, is a tribute to the private virtues of the worthy dead from those who knew him best, and in no way militates against the teachings he inculcated. It shows on the contrary that the repudiating of an angry God and tortuous punishments ennobled the man, and made him worthy an immortal life. His last few lines, written only a few days before his death, were not as hopeless as churchmen want us to believe. We quote:

Immortally,
With its countless hopes and fears
beating against the shores of time
and faith,
Was not born of any book, nor of any creed, nor of any religion;
It was born of human affection, and it will continue to ebb and flow
beneath the mists and clouds of doubt
and darkness so long as love kisses
the lips of death.
It is the rainbow hope, shining on the tears of grief.

A Gloomy Prospect.

The "Calcutta Indian Witness," published by the Methodists, in the interest of missions, lately made the following announcement:

"When one sits down in spher (thought) to consider the condition of affairs in India, it is discouraging to find that after a century of evangelical missionary work there is not a solitary self-governing, self-sustaining native mission, conference, or community in the whole land, and the prospect of having one in the near future is by no means as bright as one could wish."

"If," said Josh Billings, "a preacher can't strike fire in forty minutes, it is evident he is born in the wrong place, else with too small an auger." If a whole century of missionary effort to establish the Christian faith in India has been fruitless as its organ represents, then is it not evident there is something wrong in their teaching that even centuries of "heat" cannot subvert to? It is probable they know too much to believe that virgin mothers give birth to Gods, or that Gods can be killed by men.

The Zulus down there in South Africa knew too much to believe the silly stories of the Bible, and their intelligent questioning set Bishop Coleman to thinking and drove him into what the church calls infidelity. Teach a sensible religion to the natives of India, then, possibly, the reports will be favorable; but never, we hope, to make them victims of crime, drunkenness and bigotry characteristic of our Western Christianity.

Well to Observe.

Correspondents will bear in mind The Progressive Thinker cannot afford to become the vehicle of personal assaults and abuse from any one, whether using a nom de plume, or writing over his own signature. Our editorial columns are impersonal, and care has been taken to keep them so. The courtesy of discussion of all subjects germane to Spiritualism has been cordially awarded to all, whether agreeing with the editor or otherwise; but in future we shall insist most earnestly that those to whom space is given shall observe the rules of debate, treat opponents with respect, and avoid all personalities, even by innuendo. Those writing over fictitious names have no privileges not given others, and there is no reason why they should be singled out and assailed because they are too modest to blazon their names to the public. There are occasionally persons occupying public positions whose counsels are very valuable to the cause, whose pens could be silenced forever were their owners compelled to write over their own signatures.

Truth Advancing.

A late telegram from Los Angeles, Cal., says Rev. Burt Estes Howard, who was a successful Presbyterian pastor in Cleveland, and visited Los Angeles to accept charge of the First Presbyterian Church there, has determined to abandon the ministry and at himself for a professorship at Stanford University. Asked his present position he said:

"Do I believe in the inspiration of the Bible, in the resurrection of Jesus, and in the virginity of Mary? No. I cannot say I do. My ideas have changed regarding nearly all of the religious tenets. My belief has not changed suddenly, but in the slow course of the last half-dozen years. Simple faith in the Scriptures has given way to an irrefragable belief in what is called the higher criticism in religious thought. I believe that Christ was born of woman, like the rest of us."

In the language of the deacon, "Lord bless them, let them come to a knowledge of the truth. There is ample room."

True Eloquence.
Civilization rests upon the family. The good family is the unit of good government. The virtues grow about the holy hearth of home—they cluster, bloom, and shed their perfume round the fireside where the one man loves the one woman. Lover—husband—wife—mother—father—child—home!—with these sacred words, the world is but a lair; and men and women merely beasts.—Col. Ingersoll.

The lover, the husband, the father, the idol of that home dead, then its ruin seems complete; but hope, more knowledge, assures us that the happy home will be rebuilt to be destroyed no more forever.

Local Societies.

The value of any public cause is expressed by its use to separate localities. If widely diffused, it shows that an inherent force exists; but if isolated or desultory, then there lacks something to make it utilitarian. From the first, spiritual associations sprung into active existence. That seemed to indicate truth, power and need back of the movement; and the devotion and enthusiasm manifested spoke of a spiritual force potent in its expression.

The local efforts were intellectual and spiritual. The phenomena had not advanced beyond the physical phases, except in the entrancement and inspiration; hence, the public exercises did not embrace any elements of what is now called "tests." Phenomenalism was relegated to the seance room. Even for a few years after descriptive mediumship was unfolded the public lectures were not thereby supplemented. They who look back upon that period realize the philosophical value of Spiritualism. Large audiences were attracted to hear the lectures. Now, the lectures are secondary to the descriptive efforts and, indeed, many localities do not want lectures at all. It is true that phenomena is the rallying point of our organizations. The need of proof is great; but the need to understand the proof seems greater. I want phenomena of all and every kind possible—and I want every medium to be fully sustained. Mediumship is the foundation of all we possess in Spiritualism, but ethics and spirituality are its coming glories. They are inter-dependent, and should not be at all dispensed with. But, can we not make the public work useful intellectually and spiritually? Hence, the lecturers should be sustained, more people refuse to assist lecture meetings than they would decline to help seance exercises. The intellectual aspirant patronizes the seance room—but the phenomena devotee too often fails to be seen in the lecture hall.

This is one of the roots that fall in nourishment of the tree. Our local societies do not obtain full and enthusiastic support. Lecturers and mediums have often drawn the swords of opposition, and the trouble is not always with the lecturer alone. Too many physical mediums take no interest in the human element. We sadly need a harmonious blending of all persons, and of all phases mediumistic and intellectual.

Materialization is not the need of any spiritual platform—its place is in the seance room. A lecture is out of place at the seance for physical demonstrations. Let us have propriety and spirituality.

Supplement the lectures with such descriptive efforts as shall demonstrate the presence of and communion with our spirit friends. Let the "test" idea subside from the platform and be relegated to the seance. Restore the intellectual value of our platform and add to it spirituality. Then we will not be a "show" for ten cents per capita, but an institution for learning, and a church of moral force.

The local cause needs to be organized for growth of members and not as a speculation or spasmodic—but with a spiritual power and financial backing that shall give the speakers and mediums a chance to reach the people. We must gain more earnestness and be willing to aid the needy human family. We prize of being humanitarian, and yet we selfishly seek the spirits to help us. It is the reduction of the old religion that taught us to pray, "Oh, Lord, save me!"

There will be no soul in our cause until we put devotion into our public efforts and develop an interest for human culture and spiritual growth.

Local societies should learn the lesson of success, and thus perpetuate effort. The lecturer and medium needs sympathetic hearts in association, in order to supply the best. Our lecture halls should be pleasant and clean, comfortably furnished, with flowers as a constant decoration, and music carefully supplied.

A platform worker must be humanely treated and not ground in tread-mill of exaction. Encourage the worker and help the members. Develop spirit communion and advance the spiritual conceptions into greater possibilities of practical utility.

We need to advance in the intellectual and moral capacities of our cause, whilst we would evolve the phenomena proofs. To do these, closer organized union is requisite. Let us study the needs of our cause, and discover the integrity and virtue of tollers for truth—and then error will disappear as do mists and miasma before the sunlight.

G. W. KATES.

An Assault on Spiritualism.

Rev. J. T. McCrory, recently preached a sermon on Spiritualism at the Third Presbyterian church, Pittsburg, Pa., in which he shows the cloven foot of intolerance and the hatred of the ignorant bigot. He set out by making for his text, "Spiritualism a Conspiracy of Crime," and there were no words in his vocabulary adequate to convey the full extent of his spleen. He said:

"Concede all the claims of Modern Spiritualism and it is condemned as a conspiracy of wicked men and devils for the destruction of ignorant souls. It rejects Jesus Christ as a Savior and blasphemes God and the Holy Spirit and tramples the Bible under foot. It robs marriage of its sanctity and upholds the doctrine of free-love, which is only another name for free lust. It alienates husband from wife and wife from husband; parent from child and child from parent, and has inspired some of the most unnatural crimes ever perpetrated. The silly Christian who seeks the Spiritualistic medium ought to understand that he is tempting God and may be left under the power of the great destroyer of souls and plunged into the deepest excesses of vice and evil. The fact that the system rejects the Bible is enough to condemn it in the eyes of every sincere believer in Jesus Christ."

It would be difficult to condense into such a short paragraph, more ignorance and falsehood. The reverend preacher is either too ignorant of his subject to treat upon it, or purposely deceives, "lying for Christ's

Ten Thousand Papers Examined Weekly for The-Progressive Thinker, by the Chicago Press Clipping Bureau.

Articles on Spiritualism, Occultism, Psychic Force, Prophetic Dreams and Remarkable Visions, Spontaneous Spiritual Phenomena, Apparitions, Etc., taken therefrom to Enrich Our Columns.

A GHOST VISITANT.

It Appears Suddenly to a Friend.

APPARITION DISSOLVES LIKE SMOKE BEFORE HER EYES.

"I am just a commonplace person," said the narrator of the above story, "and only one out of the way experience ever befell me. That happened about ten years ago when I went with an invalid sister to spend the summer in the mountains of Virginia. Preparatory to making arrangements for our new residence I wrote to an old schoolmate with whom I had always since our graduation maintained a desultory correspondence. She was married to a gentleman by the name of Ainslee and lived on a farm in West Virginia. I spent some days with her and her husband, and then returned home. I learned from Mr. Ainslee's answering letter that his wife had expired quite suddenly about two months before the date of his writing.

"He, however, placed his entire house at our disposal, saying that he would be only too glad to have it occupied on my own terms, in order that he might be free to travel and endeavor by change of scene to divert his mind from the brooding melancholy with which he had been afflicted since the loss of his wife. He stated that he would place the farm in the charge of a competent steward and would arrange to leave a couple of trusty family servants in the house which he and his wife had been occupying for their home. It was so much better an arrangement than any I had expected to make that my sister and I closed immediately with the offer and the next week saw us domiciled in two connecting bedrooms in Mr. Ainslee's Virginia home. We disposed of our effects about the two apartments and decided we would be very comfortable in them. After eating the delicious supper prepared for us by the old auntie who had been a slave in the Ainslee family before the war and enjoying the beautiful sunset from the spacious porch, we wandered through the large parlors which were still in exactly the same order in which they had been left by their late mistress. Then we retired to rest well satisfied with the prospects of our summer sojourn.

"In the mountains the nights are a little chilly even in summer, and according to custom the old servant had laid a little fire on the hearth in both sleeping-rooms. My sister, who was timid, kept her night lamp burning, but I extinguished mine and lay down in bed with my face to the window which looked out on the porch.

"I was luxuriously comfortable and I was just wearing enough with my day's experience to enjoy the delicious atmosphere which crept over me. The bed was restful, the sounds outside were soothing and the faint rustle of the dying fire and the occasional soft sound of a falling ash combined to render me sleepy.

SEES THE GHOST.

"Suddenly I became aware that a figure had passed and I perceived a window on the outside. It was not the sound of footsteps which had roused me, but simply a glimpse through my half-shut eyes of a passing form. When I roused myself to look at my eyes I saw nothing and I composed myself to sleep anew. But in a few moments I became aware of a figure momentarily darkening the glimmering casement. I was by that time fully roused and fell to wondering who it could be who was pacing to and fro on the porch, as certainly neither of the house servants would have taken the liberty of being there except in the discharge of their household tasks.

"Suddenly the figure paused in front of the window and I saw that it was a woman. She raised her two hands and framing her face in them peered into the firelit room. I was more than startled. I was frightened. And I would have called to my sister only that I had been warned that her heart was so weak that any sudden shock or severe excitement might be fatal to her. The figure disappeared from the window and after a little period of terrified waiting I began to think I would venture to creep out of bed and seek safety in the companionship of my sister. Just as I was cautiously pushing back the bed coverings preparatory to rising, the door began slowly to open. I can never forget the horror of that moment. The door opened inward and toward me, and it seemed ages before I saw Mrs. Ainslee again. She was standing beside the post at the foot of the bed and slightly bending forward and looking intently into my face as if to satisfy herself whether I was asleep or awake. I did not notice—or at least I do not remember—much about her dress. It was her face that transfixed my terrified gaze. The dim lamplight from the room and the light of the window seemed to concentrate themselves on her features, yet they did not need much illumination in order to be visible and distinct, for her countenance

seemed to me to be translucent and glow with a soft radiance like some fine porcelain shade inclosing a pure white flame.

"Even while I gazed it grew more and more effulgent and she began to draw nearer to me.

"Don't come near me," I screamed in terror. "Go away. Oh, go away!"

"Then my sister, suddenly awakened, called out:

"Who are you talking to, Della?"

"Come here," gasped my sister, "What is the matter?" she asked in alarm, and I heard her getting out of bed.

"The figure turned away from the bed as if to retreat from the room by the way it had entered.

"Now, the door of my sister's room and the door through which my visitor had come were on the same side of the room, but in order to reach the latter it would have been necessary for my sister to pass by the door from which my sister was about to emerge.

"Just as my sister entered my room through the connecting door between the apartments the figure stepped behind that door as if for concealment from her, and then, even when my gaze was fastened upon it and in the twinkling of an eye, it broke up into pieces which melted into common air, and where the previous instant it had stood like a substantial form there was absolutely nothing—nothing at all.

"You have seen smoke billow out of an engine, hang suspended a moment as if it were something substantial and then, while your eyes were upon it, it swirled into fragments which dissolved and left no trace. Just exactly so did that figure change and disappear and melt into nothingness.

"Awe and terror made my blood run cold in my veins when I saw this mysterious manifestation. My sister came and lay down beside me and took me in her arms, but I was speechless. Never before had I been so grateful for human sympathy—for the touch of flesh and blood.

THIS IS THE SEQUEL.

"But there was a sequel.

"The master of the house, Mr. Ainslee, called next day to perfect his last arrangements before leaving the locality. It was with trepidation that I firmly assured him I must leave that day. I could not and would not remain another night in the house.

"He listened to me with dejection and resignation, but I observed that he showed no surprise.

"Might I venture to guess the reason of your change of mind?" he inquired in a tone of timid sadness.

"You could never even imagine it," I returned.

"Perhaps you saw my wife," he suggested.

"I did," I acquiesced, with a shudder.

"Oh, if I could only find out what it is the poor soul wants!" he cried. "She came to me every night when I slept in this house and she would tell me of her life. Well, I'll just have to sell out altogether and get away from here."

A. S. Sullivan in Chicago Chronicle.

AN OCCULT STUDY.

It Is Very Important If True.

Views That Are Vague and Unsatisfactory, Yet If True Are Very Important.

"Duality of Voice: an Outline of Original Research," by Emil Sutro, is a second or supplementary volume in support of a curious theory concerning the alleged duality and spiritual functions of the human voice. Some five years ago the author published a small book entitled "The Basic Law of Human Utterance," in which he announced his discovery of what he calls "the voice of the acrophagus," with none too clear an explanation of exactly what he had accomplished. Very little attention was paid to the so-called discovery, which the author declares to be "the most comprehensive and far-reaching of any that has ever been made," and which, through its importance shall have been recognized, as it inevitably must be in the end, "will take rank in the annals of the human race as second to no other," since through it will be established the exact physical and spiritual place of man in nature "and his destiny in the economy of the universe."

From this it may be inferred, and very properly, that the author has a pronounced Buddhist conception of the spiritual agency of the human voice and of its significance in the identification of the human race as second to no other. The author explains that his discovery was reached through a persistent course of introspection—a method, as is well known, through which the Hindoo philosopher aims to reach the truth. But, without following his preliminary explanations, let us see what he assumes to have discovered. He claims that the acrophagus has a voice of its own and is of equal importance with the human voice in the process of respiration and in exercising the faculty of vocal expression; that for these purposes both are directly and equally amenable to the action of atmospheric air; that the dual nature of man is represented by the hemispheres of the thorax and the abdomen; that the former is an agent of spiritual and the latter of material forces; that the blending of these forces in the result the phenomenon called life, and that the severance of them means death.

It is further claimed that all phenomena of life, especially of a spiritual nature, which include vocal utterance, owe their origin to the momentary fusion of these spiritual and material issues—a transitory blending which for an endless number of purposes is brought about in an endless number of ways. The strictly physical process of vocal expression in accord with this view is explained by the alleged discovery that the larynx, generally held to be the only medium for the production of sound, has its counterpart in the "replica," which the author calls the "larynx" of the acrophagus, located beneath the tongue and involving the surrounding cartilaginous tissues, and that no vocal sound can be produced except by the co-operation of the larynx with this replica.

Briefly told, the author holds that the

human voice is a combined spiritual and physical expression, directly or indirectly involving every tissue of the body. He craves that scientists may give his discovery immediate attention, as he is old in years and would not have the discovery die with him. He says he fell upon these developments without being in search of them, but is absolutely sure of their truth. His theory leads to many strange assumptions, among them that the proper cultivation of the voice for the purposes of song should be through the soul rather than through the larynx, and that we breathe in speech in as many modes as there are elements in the composition of the atmosphere. Many other vagaries are connected with it, challenging doubt of the mental balance of the author, but which would be accepted as rational should his dual theory ever be proved correct. The physical features of his alleged discovery ought to be open to anatomical inquiry, and his spiritual claims might be referred to Vive Kananda, the Hindoo Swami, who has been preaching a dual philosophy, with its methods of introspection, to enthusiastic classes in New York.—San Francisco Chronicle.

A CALIFORNIA GHOST

That Performs Some Wonderful Things.

THROWS THINGS ABOUT PELL-MELL—A WOMAN'S HANDS THAT BOX PEOPLE'S EARS AND TOX WITH HEADS.

If accounts of those who have been there are to be believed, there are more things in the Old Curiosity Shop on South American street than are dreamed of in all human philosophy. The proprietor, H. Cameron, is one of the characters of Stockton whom it is worth a person's while to meet. Theosophists might well point to him as a shining example of their theory that a man is born, reborn and born again and wafted hither and thither by occult influences.

Up to about two months ago no one had imagined that there was anything common between the spirit of the departed and the proprietor of the Old Curiosity Shop, but now it would appear that this establishment is the abode of unearthly visitants who nightly hold

in the storehouse stocked with its assortment of miscellaneous articles. According to report, the ghost walks every night, and there is usually a party of a dozen or so formed each evening to witness the entertainment. Many reputable people have seen the spirit, the phenomena or the fake, whichever it may be, and have all united in saying that if there is any trickery about it that it is of a decidedly clever order.

Dr. A. L. Foreman speaks of it as the most remarkable thing he ever saw in his life. Police Officer Welsh is dumbfounded at some of the doings which take place. A. D. Hansel, the jeweler, Mr. Hill at M. P. Henderson & Sons, John York, A. B. Curry and various others have been investigating the phenomena, and all pronounce it passing strange, to say the least. The spirit would appear to be very apt and

ALWAYS ON TAP.

so to speak. Usually it requires some preliminary business to develop spiritual manifestations, but this particular spirit appears immediately on the darkening of the room and seems to be full of snap and vim. It plays rat-pat on the faces of those in the room, snapping first one and then another. It is asserted that the hand is a woman's, and probably in her lifetime she practiced boxing her husband's ears. The hand has been repeatedly grasped by skeptics, but it deftly disengages itself and no one has been able to clasp the hand for more than a second.

The female spook appears to have a special penchant for toying with

DR. FOREMAN'S WHISKERS.

It also takes orders from Dr. Foreman, executing them with dexterity and alacrity. As a party of ten or a dozen are seated in the darkened room Dr. Foreman can tell the spirit to strike this or that person, and instantaneously the one designated will receive a smart box on the ears which will be repeated if the doctor desires.

The sciences are held in a room adjoining the storehouse, and are rather tame affairs compared with the carryings on in the department devoted to bric-a-brac. In this room the spirit materializes. It appears as a light or as a moving shadow and gradually assumes the form and semblance of a human being. The spirit is given to

hurling things pell-mell about the shop, and if she possessed the same dexterity during her lifetime she must have been an undesirable participant in a family far. Hammers, files, screw drivers, books, hatchets and any old thing which comes to hand are thrown at those who intrude in her ghostly domain.

One Sunday evening last one of the investigators was hit on the head with a sharp instrument and considerable blood flowed. A hammer was thrown forcibly the length of the room, over thirty feet.

Had it struck a person on the head it would indeed have been a knockout blow. On this occasion Dr. Foreman got a little of the worst of it himself. Around the sides of the room runs a gallery, on the shelves of which are deposited a number of books. Dr. Foreman foolishly got under the gallery where he thought he would be out of target distance and asked the spirit

TO THROW A BOOK.

Bang! came the book and lighted near his feet.

"That is pretty good," said the Doctor, "try again."

Bang! came another book nearer than before.

"Well," said the Doctor, "you are getting pretty near, but can't you beat that?"

The words were scarcely spoken before a big book came sailing through the air and struck the Doctor on his head, flattening his hat like a pancake.

"That will do," said the Doctor. "I had enough."

Police Officer Welsh was also one of the venturesome ones to enter the storehouse. He stood first but a short time and when the hammers and other articles began to fly about he beat a retreat for the door. These are only a few of the many strange incidents attached to the place. The matter has been noised about and is creating a great deal of talk. Mr. Cameron professes to be in entire ignorance of

WHENCE THE SPIRITS COME

and whence they go. It appears that both he and his wife profess mediumistic power, but they never knew it until about two months ago. At the outset of the ghostly manifestations Mr. Cameron had some human bones in the storehouse, and it was supposed that there was some connection between these bones and the apparition. Sub-

sequently the bones were removed, but the ghost seems to walk just as vigorously as ever.—Daily Record, Stockton, Cal.

Touching On Sex Worship.

V. E. Bonney lectured at the Nebraska Spiritualist camp-meeting. According to the State Journal he spoke as follows on sex worship:

"Underneath all that was wrong and degrading in the ancient system of sex worship, there was the divine and eternal truth of the divinity of human life, the creative power which comes from the union of the male and female elements in nature. The male and female forces in nature are the creative power, the source of all life. Where will you find any life manifested that does not come from the union of these two forces? Go into the vegetable kingdom and we find male and female, go into the watery kingdom among the fishes and we find two sexes there, go into the insect world and they are there, go into the animal world and we find these two forces, into the human kingdom and we have man and woman. The underlying truth which we should all learn is, that without the union of male and female forces there can be no life manifested, and therefore parenthood in the human species is the most important of all human functions, and should be considered the most honorable."

Anticipates a Clash.

The Grand Rapids (Mich.) Democrat says:

The Spiritualists have a National association and also state and local organizations. They are becoming more thoroughly equipped each year to make themselves a part of the religious world for they claim to have evolved into a condition that places them in the ranks of sects; indeed, are organizing churches and ordaining pastors. The National Association stands for the compact alliance of the intellectual and spiritual interests of their cause and is doing much to counteract the sensational and fraudulent efforts of many who claim to be Spiritualists.

The National Spiritualist Association expects to place the cause of Spiritualism upon a basis that lays claim to all that conduces to the good of humanity. Its annual convention will occur in Chicago next October, when the religious and phenomenal mediums will clash over the adoption of a declaration of principles. The National Spiritualist Association sends out spiritual missionaries and does a national work in the encouragement of local societies. They are given a day at each camp-meeting to help the public work.

Spiritualism a Grand Truth.

A writer in the Boston Traveler says: Nature existed millions of years before any conscious form of life came into existence, a self-consciousness was evolved, immortality was established in that particular form called man. Immortality is no more a gift than consciousness is a gift in the animal kingdom, or God a gift to Himself. A ready-made God, "from whom all blessings flow," is the pure creation of pious ignorance and superstition in the minds of men. Nothing takes a stronger hold on the mind and heart of ignorant man than superstition, or, better, something taught that no one knows anything about. Superstition is more tenacious than the hold of a leech on a man's leg; sucks away, and benumbs natural intelligence, in a like manner, until there is, perhaps, no direct bite, except in sudden conversions. Intelligence goes the moment superstition gets a hold on the mind. Thus it has been in the past, and such is the law. One of your late correspondents says "Spiritualism is a lie." Well, he has been told so by his own religion. He believes and mere belief requires no brains. If Spiritualism is a lie with proof, what are creeds and quotations good for without proof? If Spiritualism does not prove a future life, nothing in this universe ever did or can, and science now comes tagging along in fear of being left. There is a boundary line beyond the grave, for all who will lay aside blind adherence to creeds, investigate and think for themselves. Rid the mind of this blighting influence, and Spiritualism will be found to be a truth instead of a lie, and, aside from phenomena, the problem of immortality will be solved by growth in the mind of man, as beautiful and natural as comes forth the fragrance of flowers. Clasp the hand of your neighbor, and let him know that his spirit is infinite and eternal, God or no God.

An Apostate.

The Pathfinder of Washington, D. C., says:

"M. Camille Flammarion, the well-known French astronomer, who for years was identified with the Spiritualists, in the special meaning of those who claim to get communications from the dead, is reported to have renounced his faith in those occult phenomena."

He affirms his belief that the phenomena of Spiritualism are due to auto-suggestion and not to the influence of the spirits of the dead. Strangely enough his conversion is due to Allan Kardec's book, "Genese," which was supposed to be written at the dictation of the late M. Galle, the discoverer of Neptune, through Flammarion himself as medium. Flammarion now declares that although the book was produced in a series of sittings in which he was the innocent and honest instrument, it is impossible that the illustrious astronomer could have dictated the blunders contained in "Genese." That work states, for instance, that Jupiter has four satellites and Saturn eight, whereas it is now known that Jupiter has five and Saturn nine. When "Genese" was written, however, these discoveries had not yet been made, and Flammarion concludes that the information transcribed by Allan Kardec was merely the reflection of his own (M. Flammarion's) knowledge, and of what was said round him concerning the stars and planets."

Desires to Commune with Her.

The Milwaukee (Wis.) Sentinel says: Impelled by a desire to hold communion with the spirit of her dead daughter and discouraged by the futile efforts of local Spiritualists to bring about such a result, Mrs. August Denzin, the wife of a saloon-keeper of 539 Third street, has left her home and has, so her husband says, gone to Chicago in hopes of finding there more favorable conditions for attaining her purpose.

She has been married and has been away over a week now and though nothing definite has been learned of her whereabouts, her husband says that he is confident that she is seeking in the noise and streets of the Windy City an opportunity to speak with the dead girl whom she has mourned for two years.

A week ago today, Mrs. Denzin came down stairs dressed in the street and carrying a small bag. At the door she found her little 4-year-old son and stopped to kiss him tenderly, saying: "You will never see your mother again."

Mrs. Mary Ellen Leese.

The Cincinnati Commercial Tribune has the following in a communication from the Spiritualist camp at Anderson, Indiana:

The greatest interest at the camp this year—and it is the event of greatest interest to all Spiritualists—centers around the week of August 12, which will mark the debut of Mrs. Mary Ellen Leese, the "Kansas Cyclone," of political fame, the latest and most notable great convert to Spiritualism, who announces that she will henceforth give all of her time to Spiritualism, even to the exclusion of politics. She will arrive at the camp Saturday, August 5, coming direct from Kansas, and will appear at 2:30 the next afternoon in her maiden efforts in her new line of campaigning. She has another "test" lecture Tuesday afternoon. She will remain in camp an entire week and it is thought she will be heard in many impromptu talks. From Camp Chesterfield she will go to Lily Dale, N. Y., and from there to Onset Bay. Her only other appearance will be before the National Convention, which convenes in Chicago, October 9. She is hailed as a "Moses" to lead Spiritualism to a high place of respect. It is an even bet she will be elevated to the presidency of the National Association at the Chicago convention.

Mrs. Cora L. V. Richmond.

The Ottumwa (Iowa) Courier says: Mrs. Cora L. V. Richmond, of Chicago, the noted Spiritualist medium, and who is well known in Ottumwa, having but recently preached the funeral of Mrs. Mary MacCarroll, at Springfield, Mo., last Sunday, before 2,000 people, delivered a speech which she claimed was the spirit of Robert G. Ingersoll talking to his earthly friends through her as the medium. She spoke in the first person, addressing the audience as Colonel Ingersoll. The message spoke of the agnostic's failure to investigate the evidences of immortality and candidly retracted any materialistic views that Colonel Ingersoll had ever taught. While doubting a future life, the speaker had always longed for one, and never felt satisfied with its philosophy when standing by the side of an open grave. With respect to his warfare on theological superstition and bigotry, the spirit of the great free-thinker has no word of apology to make.

Foresees Events In a Trance.

The Chicago Chronicle contains the following from Columbus, Ohio: Bessie Reaver, aged 12 years, was found on Central market this morning by Humane Officer in a trance, unable to move or give an intelligent account of herself. She was taken home, and to the police officer her mother told a strange story. She said her daughter had been attending Spiritualistic meetings and for several weeks had been under hypnotic influences. She can shut her eyes at will and go into a trance any state. While in a trance a few days ago she gave a widow the combination of a safe formerly owned by her husband. A gentleman who had tested her ability to peep into the future wanted her to tell him what horses to bet on at the races next week and offered her a neat sum for every race she could win for him.

Talks with Col. Ingersoll.

The Pittsburg (Pa.) Post says: C. C. Mettler, a Spiritualist medium, of 1308 James street, Allegheny, claims to have had a conference with the spirit of Colonel Robert Ingersoll, while in a trance yesterday. Regarding the communication, Mr. Mettler said: "Although somewhat confused and troubled, the spirit of Ingersoll rested in the other world. He sends greetings to his many friends in Pittsburg. The guiding spirit told me that Ingersoll was not yet accustomed to his new surroundings, but he is now well satisfied that there is a hereafter and that he is sorry for the many things he said and wrote. Colonel Ingersoll has a number of writings never made known to the public. When these are recovered revelations will be made."

Her Control Foretells Events.

The Spiritualists' camp-meeting at Springfield, Mo., was well attended, both Monday and Monday night. Messages from spirits, given by mediums on the platform to persons in the audience excited wonder among skeptical spectators.

Mrs. Cora L. V. Richmond, one of the visiting lecturers, spoke under spirit control on "The Origin and End of Civilization." In closing, the speaker prophesied the downfall of Anglo-Saxon dominion unless the race should sheath the sword in the cause of a higher brotherhood of man.—Jackson (Mich.) Citizen.

PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

Passed to the higher life, at Caseta, Texas, on Thursday, July 27, at 4:30 p. m., Eva Leese, daughter of Mrs. Alice Fulcher, aged twenty years, nine months and twenty-two days. She was a true, loving daughter, and a firm believer in Spiritualism, and very, very precious to us. H. C. F.

Ex-President John H. Black, of the Buffalo Spiritual Society, left earth life last week for the life beyond, leaving many friends to mourn his departure. His body was removed to Canada for interment. J. W. DENNIS.

Our darling baby Ralph Walter Breeden, passed to the higher life June 23, 1899, from Duenweg, Mo., at the age of 18 months and 3 days. If it was not for our belief in Spiritualism we could not stand the loss of our little darling boy. Blessed are the noble men and women, who by their devotion to truth, have given to sad hearts the grand philosophy and facts of Spiritualism.

W. and MAY A. BREEDEN.

Lamar, Mo.

Passed to the higher life from his late residence, Sherwood, Mich., Jesse Gates, aged 68 years. He leaves a wife one son and many friends to remember him for the good work he has done. Funeral was held in the opera house, which was packed to overflowing. Services conducted by Nellie S. Baudé, of Detroit, Mich. B.

Passed to spirit-life, Sarah Ann, wife of S. P. Merrill, of Columbus, Mich., July 21. She was a deep thinker, unselfish and zealous in the cause of truth; a great lover of flowers. She will be missed by the many who loved her. The funeral services were held at the home, the 24th ult., conducted by Mrs. Lucy J. Williams, of Schoolcraft, Mich., who delivered an address which was full of beautiful and comforting words of truth, which were appreciated by a large and attentive audience.

MRS. B.

"Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, \$1.50 and \$2.

SPIRITUALIST CAMP-MEETING

DIRECTORY.



Lake Helen, Florida.

The Southern Cassadaga, near Lake Helen, Florida, commences Feb. 6, 1900, and continues until March 21. J. Clegg Wright, Carrie E. S. Twing, Mrs. L. Brewer and J. C. F. Grumline are among the engaged speakers.

Freeville, N. Y.

The Freeville Camp opens July 29 closes August 14. For full particulars address B. L. Robinson, McLean, Tompkins, county, N. Y.

Summerland, Cal.

The camp meeting of the Summerland Spiritualist Association, of which Prof. J. S. Loveland is president, will commence the 27th of August. By coming with the S. P. R. R.'s excursion, August 25 and 26, visitors to the camp can secure half fare. Wm. P. Allen, secretary.

Mt. Pleasant Park, Clinton, Iowa.

This popular camp-meeting will open July 29 and close August 27. For circulars and further particulars address the secretary, E. A. Kilby, Ottumwa, Iowa.

Grand Lodge, Mich.

Commences July 21 and closes August 20. For full programme address Mrs. L. Phares, secretary, Grand Lodge, Michigan.

Indiana Camp.

The Indiana Camp-meeting opens at Chesterfield, July 20 and closes August 28. For programmes and particulars address Flora Hardin, secretary, Anderson, Ind.

Lily Dale Camp.

This favorite place of resort opens July 14 and closes August 27. For full particulars address the secretary, A. E. Gaston, Meadville, Pa.

Lake Brady, O.

Commences July 2 and continues until September 1. Anyone wanting a program can get it by writing to Mrs. C. O. Bacon, Lake Brady, via Kent, Ohio.

Island Lake Camp, Mich.

The Island Lake Camp, Mich., will commence Sunday, July 16, and close August 31. For further particulars address the secretary, A. G. Brown, 266 21st street, Detroit, Mich.

Dolphos, Kansas.

Dolphos camp-meeting of the First Society of State Spiritualists, opens Aug. 11 and closes Aug. 28. We expect rates of one fare on all railroads in the state. For particulars address E. S. Bishop, Glasco, Kan., or M. J. Main, Simpson, Kans.

Summit Lake, N. H.

Commences July 29, at Blodgett's Landing, N. H., and ends August 20. Address W. H. Wilkins, Melville, Vt., Box 63, for programmes.

Catalpa Park, Liberal Mo.

The Catalpa Park Camp-meeting of Spiritualists, at Liberal Mo., will commence on the 10th day of August and close Sept. 3. For particulars address G. H. Walser, president, Liberal, Mo.

Maple Dell Park, O.

Maple Dell Park is located at Mantua Station, Ohio. It opens July 30 and closes September 8. Address D. M. King, Mantua Station, for full particulars.

Vicksburg, Mich.

The Vicksburg (Mich.) Camp will open August 6 and close August 25. For full information address Jeannette Fraser, manager, Vicksburg, Kalamazoo county, Mich.

Lake Pleasant, Mass.

Opens July 30, and closes August 28. Address H. Dally, president, Secretary, Albert P. Blinn, 603 Tremont street, Boston, Mass. Address him for circulars.

Sumnerland Beach, O.

Commences the first Sunday in August and ends the first Sunday in September. Any one can secure a programme by addressing J. F. Grove, 277 19th street, Columbus, Ohio.

Jefferson Park

E. Summetts announces a basket picnic on the Fourth of July in Jefferson Park, in the "old apple orchard," five blocks from end of street-car lines connecting with Milwaukee avenue line. The picnic will continue each Sunday thereafter until September. For particulars address Mrs. M. Summers, 1753 Milwaukee avenue, Chicago.

Island Park, Winfield Kansas.

The camp-meeting at Island Park, Winfield, Kansas, opens Sept. 9 and closes September 25. For further particulars address the secretary, Leota D. Whartenby, Cedar Vale, Kans.

Niantic, Conn.

The Connecticut Spiritualist camp-meeting is held at Niantic Camp Grounds, Niantic, Conn., commencing June 20 and continuing until September 9.

Haslett Park, Mich.

Begins August 3, and closes September 5. For particulars address G. F. Ottmar, Riley, Michigan.

Sheridan Gulch, Ill.

Mrs. M. C. Ryner and Mrs. E. J. Hanson will hold a Spiritualist camp-meeting at Sheridan Gulch commencing July 16 and closing August 13.

Onset Bay, Mass.

Onset Bay Camp, Mass., opens July 9 and closes August 27.

"The Universe." What Force Is the Beginning of Creation. What Matter Is. The Creation of the Earth. The Beginning of Life. Immortality. The Substance of Its Environment. Physical Science. What the "Soul of Things" Is. Song of Psyche. A pamphlet by L. M. Rose. Contains 71 pages of interesting matter. Price 25 cents. For sale at this office.

"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.

"Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, \$1.50 and \$2.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you

.. GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS,
DOINGS, ETC., THE WORLD OVER.

WRITE PLAINLY.

We would like to impress upon the minds of our correspondents that the Progressive Thinker is set up on a Linotype machine that must make equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written with ink on white paper, or with a typewriter, and on only one side of the paper. If you are not a fairly good penman, please have your communications copied by some one who is, and oblige the Progressive Thinker.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person has a monopoly of truth. Kindly feelings should always be entertained for those who differ from you.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every article or item that appears. This rule will be strictly adhered to.

W. F. Randolph writes: "The Spiritualists' Camp Association challenge any able, honest clergyman in the United States to do to Ashley, O., and engage in a four days' debate with Moses Hull, commencing August 8, 1899. Mr. Hull to affirm that Modern Spiritualism in all its phases is sustained by the Bible, history and reason."

The Grand Lodge Independent says, in relation to Riverside Park: "The president, Mrs. A. E. Sheets, Wm. Devine, manager of grounds, and the other officers of the association, are untiring in their efforts to make this fifth assembly at least as successful as all past meetings have been."

Mrs. Anna Gillespie, after leaving the Chesterfield camp, had engagements at Island Lake and Lily Dale.

Those interested in organizing the Independent Universal Church, will meet at 538 W. 43d street, room 4, Wednesday, Thursday and Sunday evenings, at the Chesterfield camp, Riverside Park, Chicago. The last day is August 20, when Edgar W. Emerson, the noted New England speaker and test medium will be present. Mrs. A. E. Sheets, of Grand Lodge, who is one of the most noted Spiritualist workers in the United States, will preside. Other prominent Spiritualists who have dates at the Grand Lodge Park are Mrs. Georgia G. Cooley, Chicago; Mrs. Maria Carpenter, Detroit; Dr. Spinnery, Reed City; Dr. Peabody, Battle Creek; and Mr. and Mrs. G. W. Kates, Rochester, N. Y. Riverside is a wonderfully beautiful natural grove, where an outdoor is a rare treat. Interested readers can secure free program by writing to Grand Lodge.

Mrs. Lora Holton delivered her farewell lecture before the Englewood Spiritual Society last Sunday evening. Many friends extended the hand of good fellowship to her, thanking her for the sweet spirit messages she had given.

G. W. Kates and wife held meetings in Detroit, Mich., July 31 to August 7. They will be at Haslett Park camp, August 8 to 17.

Katie B. Smith writes: "Kenwood Hall, 4308 Cottage Grove avenue, was filled last Sunday with an audience which showed by their many applause that they fully appreciated the lecture and tests given by Dr. A. Houghton and Dr. C. C. Cooley. Dr. Cooley, president of the Illinois State Spiritualist Association, was present in the afternoon and spoke at length, reviewing the field of co-workers and showing in truth the mistakes which many make. Our meetings will not be discontinued at this hall on account of the warm weather. At 3 p. m., Sundays, conference and tests given by different mediums. All are solicited to come and take a part. In the evening questions are also invited from the audience and are answered from the rostrum."

An interesting debate has been arranged to take place at Catalpa Park camp-meeting, Liberal, Mo., on Wednesday, August 23, between Col. G. H. Walser, the well-known Spiritualist, and Rev. Black, pastor of the Christian church of Lamar, Mo. The proposition is that "Spiritualism is taught by the Bible as a Fundamental Principle," and is affirmed by Col. Walser and denied by Rev. Black. There are to be three sessions of one and a half hours each, beginning at 10 a. m., 2 p. m., and 8 p. m., respectively, and the time will be equally divided, each disputant being allowed one speech at each session.

Oliver Allingham writes: "The Englewood Spiritual Society, 528 W. 43d street, will have the pleasure of listening to Prof. Albert Aberg speak on the subject of 'Frost Flowers on the Window, or the Creative Power of Plants,' on August 13, at 7:30 p. m. The professor is a very able speaker and many should hear him."

J. Thompson writes from Brooklyn, N. Y.: "In an article headed 'Letters of Advice,' July 29, 1899, you say some persons do not care to have anything detrimental to the Romish church published, nor anything proving the grossness of the Bible. I do not believe any person can put forth the truths of Spiritualism without saying or doing something detrimental to the so-called Romish church. If honest Spiritualists want the truths of the cause to prevail, then let the same be published, regardless of what it may cost. The Bible is a grossness to the Romish church. It is known, so that parents and others, having the welfare of the present and coming generations at heart, may point out to their charges the inequalities of the book. No parent who has the welfare of a child at heart would willingly allow that child to read gross, untruthful matter, therefore, the sooner the

grossness of any book is made known the better for all humans. As to dishonest mediums, let me ask those who would have anything relating to such frauds published, if they are out for the truth, or do they believe in supporting crime? Materialization is a truth, I know, for I have had the pleasure of meeting my sister at my own home when sitting alone, at a time when I expected nothing of the kind. We are all liable to err, but I believe a person who has the ability to edit a successful paper is capable of knowing what to publish therein."

A subscriber writes: "Jefferson Park camp-meeting, eleven miles northwest of the business center of Chicago, on Sunday, July 31, was attended by a large concourse of people than at any time previously, several hundred in number, mostly strangers, who were entertained by good mediums and speakers, among them Miss Ella Johnson, the State Secretary, Mrs. W. Denison, and Mrs. Clark. Mrs. Denison opened with an invocation. Nearly forty children, of various talents, were called by the mediums, and in systematic order, everybody seemed happy and satisfied. A still larger number were urgently invited to attend every Sunday this month. Admission free."

Mrs. C. L. Black writes from Whiting, Ind.: "H. P. Coates, of 2541 Indiana avenue, Chicago, held a trumpet séance at Samuel Ingraham's on the evening of July 29. Musical instruments floated around the room and were played by unseen hands. One of the guides sang while the medium sang bass. Flautists on handkerchiefs were made while all held hold of hands."

G. W. Kates writes as follows of Mrs. Isa Wilson Kaynor: "I desire to speak a word of commendation for the mediumship of Mrs. Isa Wilson Kaynor. Her first test gave excellent satisfaction at the Briggs Park camp-meeting. She is also a good descriptive medium. As a woman and friend she is esteemed by all who meet her. It is a pleasure to speak a good word for a co-worker who honestly tells for truth and has no small or great need for others' talents. It is a great need that mediums shall in love prefer one another. The spirit of envy will destroy. Mrs. Kaynor is seeking truth, and gladly welcomes and fraternally assists all who earnestly devote their talents and are called by the spirits. Suffering as she does at public hands for the people always doing a medium—she should have the good-will of co-workers, even as she freely bestows; and for one I hail her as true and devoted."

The Herald, of Montreal, Canada, speaks as follows of Oscar Edgerly: "Either he is a remarkably learned man who has succeeded in mastering an hour's lecture in which the brightest flights of oratorical effort are introduced or he is just what he claims to be—a medium through whom spirits appear, converse with friends and otherwise work the human mind. At least in his continued life after the death of the body. In the audience last evening there were several citizens who can rightly be placed under the heading of 'among Montreal's best known men.' There were women of culture who evidently were thirsting for further light on this interesting subject; there were servant girls who knew absolutely nothing about Spiritualism, except that they expected to see bright spirits flying about. They were disappointed. Then there were present the scoffers; men and women who were there simply out of curiosity and whose curiosity, it must be admitted, was well aroused by the evening of the evening."

The Milwaukee Sentinel says: "Mrs. Clara Stewart, of Stevens Point, state agent of the National Association of Spiritualists, spoke to an audience of 150 people at Fraternity Hall last evening. Her subject was 'Are the Followers of Spiritualism Disciples of the Devil?' She told how she became interested in Spiritualism, and said that it taught the existence of God, and that man is responsible and accountable to him for his acts. In conclusion she said that some people call Spiritualism religion, others call it science, but she called it scientific religion."

The Medium, of California, speaks as follows of a camp-meeting at Saymore Grove: "The executive committee has secured the lease of one of the most accessible, as well as one of the finest groves in Southern California for the holding of such meetings—Saymore Grove, on the line of the Pasadena electric road, within the northern limits of Los Angeles city. The grove is accessible, also, by two steam railroads; fare only five cents. At least \$10,000 has been expended by the owner upon the grounds in buildings and improvements, booths, stands, water fountains, flower beds, and a large pavilion. The grove will be lighted by electricity. Hotel and tent accommodations are provided. The grove is under control of the committee."

Mrs. A. B. Roberts writes from Boston, Mass.: "A kind friend has sent me a copy of The Progressive Thinker, the first copy it has been my pleasure to read. I find therein food for thought. I find indisputable facts, in reading the thoughts and ideas of progressive minds. The address delivered by Mrs. Georgia Gladys Cooley is a gem. Dedication of the Spiritual Temple at Fort Worth, Texas—the thoughts uttered there were grand and uplifting. The new circle in the ground has been true. Charles H. Smith, G. W. Kates, W. H. Kates, is also worthy of mention. I am an old-time Spiritualist, been investigating since 1874 and now beyond middle age. Have taken the Banner of Light since that time and shall take it until I cross the silent river, and you can count on me also a life subscriber for your valuable paper. I am happy and proud to say I am the owner of Ghost Land and Art Magic, and would not part with them for any money. If I should hear him."

J. Thompson writes from Brooklyn, N. Y.: "In an article headed 'Letters of Advice,' July 29, 1899, you say some persons do not care to have anything detrimental to the Romish church published, nor anything proving the grossness of the Bible. I do not believe any person can put forth the truths of Spiritualism without saying or doing something detrimental to the so-called Romish church. If honest Spiritualists want the truths of the cause to prevail, then let the same be published, regardless of what it may cost. The Bible is a grossness to the Romish church. It is known, so that parents and others, having the welfare of the present and coming generations at heart, may point out to their charges the inequalities of the book. No parent who has the welfare of a child at heart would willingly allow that child to read gross, untruthful matter, therefore, the sooner the

moral responsibility. There have always been Hugos, Carlyles, Ruskins and Tolstois to battle the poor and the wicked, but to the wave of industrial reform sentiment now sweeping over the nations there are more of this class to lift their voices in sympathy with the suffering millions—men and women who are industrial reformers on principle, and not as the result of unfortunate personal circumstances—than ever before."

J. W. Dennis writes: "Buffalo, N. Y., is not quite dead spiritually, although most of our people have left for some camp. New York state has four good camps at the present time, one at Lily Dale, one on Lake George, one at Freeville, called the Central New York camp, and one at Watertown, in the middle of the state, and there is room for more. The Queen City Society in town is the only society that has kept open house through the summer months. Mrs. Jennie White, president, with Miss Gussie Taylor and J. W. Dennis as speakers. The audiences are good-sized ones for the time of year, and in fact we are a little surprised to see the hall so well filled each Sunday afternoon and evening. Moses and Mattie Hull will open at Prospect avenue church on September 1, and start in to fill their second year's engagement, and the Buffalo East Side Society have given out that they will open again September 1, with Mrs. Lewis Chase as test medium, and E. J. Chase as president."

Owing to increased professional work, astrological and clairvoyance, Geo. W. Walwood has been unable to respond to the many calls made upon him in the Western states by the Spiritualists holding services in the larger towns and cities. Mr. Walwood, however, hopes before the autumn closes to take a tour through Wyoming, Colorado, Utah and adjoining states, when the beauties and realities of Spiritualism will be fully elucidated and demonstrated. His permanent address is 37 Opera House Block, Denver, Colo. Public religious and test meetings resumed first Sunday in September, in Denver, Colo. Conferences on handkerchiefs were made while all held hold of hands."

Mrs. C. C. Sweeney writes from Pullman, Wash.: "There is no society here. I am planting a seed here and there, speaking to each one the truth as the spirit world gives it to me. Some have been absolutely dumbfounded and have said, 'Why, is that Spiritualism?' I never dreamed that it contained so many beautiful teachings. It was hard at first to leave Seattle, where these wonderful truths have taken firm hold of the people. Ada Fox, of the Progressive Thinker, and Mrs. Nagel is also lecturing to crowded houses, and a Mrs. Lyness, of St. Paul, is doing most excellent work. True as the needle to a compass, such spirit workers as Dr. Castaldi, Mrs. Monroe, Mrs. Capworth and many others. The harvest is white and we must labor with heart and hand. The word 'fear' has no place in our vocabulary, but 'Love' rules and leads us. It wipes the tears from the eyes of earth's sorrowing children. It points the way to peace and rest. It leads us onward and upward until at last we are able to bathe our souls in the cool and refreshing stream that flows from out the Summerland."

D. Amberg writes from Norfolk, Mass.: "Little has been heard from me, but I dare say I am doing as much as any other person. The physicians in this neighborhood look with favor on my work, and are puzzled at the same time. I believe, if it is not out of order, I would suggest the motion before the readers of your valuable paper, that all persons who are actively engaged as physicians, whether magnetic healers, spiritual and mental scientists, suggest-ive therapists, and all those who are using more or less of the occult, should come together at some central (convenient) point and organize, discuss, and study the better ways to pursue in our vocation as magnetic and spiritual healers."

Polley Burrows writes from Detroit, Mich.: "Moses Hull and Maggie Gaule have just completed a brief but most successful season here, under the auspices of the Central Spiritual Union, hundreds being turned away for want of hall room. G. W. Kates and wife begin a week to-night, and Dr. Peabody, August 14."

Dr. M. E. Conger, eminent as a liberal thinker and author, is on a visit to the camp at Vicksburg, Mich.

P. W. Geer, a prominent Liberal and editor of Silverton, Ore., passed through the city last week on his way home from an extended trip in the East.

Virginia Barrett writes: "Friends will please address me for the last of August at Freeville, N. Y., for the session, 510 E. 16th street, Indianapolis, Ind., where all mail will be forwarded to me. Will those in favor of an Anti-Capital Punishment organization let me hear from them? Those interested in temperance work kindly communicate with me. I will go and help or wholly form. Spiritual, Anti-Capital Punishment and Temperance Societies, free of charge, only expenses to be paid. Now friends, write me."

Mr. and Mrs. C. W. Folsom, prominent mediums, passed through the city last week on their way to the Clinton camp. They were active workers in making the camp at Springfield, Mo., great success. They will return to that place and resume their work there.

C. M. Ridge, secretary, sends the following: "The State Spiritualists' Association of Minnesota will hold its annual convention on the 5th, 6th and 7th of September next. All Spiritualists, mediums and speakers are cordially invited to attend. A special invitation is extended to those residing at a distance and enroute for the west. We shall only be too glad to have the hand of welcome and all public meetings free to all. Address for further information, H. Scovell, Galena, Kans."

Dr. J. M. Peabody speaks at the Grand Rapids camp, the Grand Lodge camp, the Sunapee Lake camp, and Haslett Park camp.

H. Scovell writes: "A spiritual revival under the auspices of Joplin (Mo.) Spiritual Association will be held at Lakeside Park, from Sunday September 3 to Sunday, September 18. Lakeside Park is midway between Carthage and Webb City, Mo., in the midst of the famous Missouri lead and zinc mining districts. It is reached from Carthage, Webb City, Joplin, Mo., and Galena, Kans., via the longest suburban electric railway in the world. A beautiful park, splendid pavilion, good water and lunch and hotel accommodations. The meetings will be under the management of Mrs. S. C. Scovell, speaker for the Joplin Spiritual Society, and Mrs. M. T. Allen, of Springfield, Mo. Visiting speakers and mediums from various points will be present. Camping privileges, admission to the grounds and all public meetings free to all. Address for further information, H. Scovell, Galena, Kans."

"Edith Bramley's Vision." Vivid description of a Jesuit spirit convulsion, together with interesting corroborative testimony. Price 15 cents. For sale at this office.

MRS. RICHMOND'S LECTURE.

Correspondent Has a Few Things to Say.

HE WAS A CLOSE OBSERVER OF INGERSOLL, AND HE THINKS THE SPIRIT MESSAGE WAS NO FAKE.

Mr. Editor:—The Spiritualists have been holding a camp-meeting at Zoo park for the past two weeks for the purpose of verifying their theory that the so-called dead still live and that by and through certain laws they can and do hold communion with friends in this life. This is the basis of the Spiritualists' belief, and to them the announcement that it is G. Ingersoll who speaks through the mediumship of Mrs. Richmond, as much so as would be the statement at a Methodist revival that the spirit of God would manifest itself in the conversion of a penitent sinner.

Not only this, but they had no desire to create a sensation. The whole matter arising at a conference when a speaker suggested that resolutions of respect for Col. Ingersoll ought to be passed by the meeting, and there being a divided opinion on the question, the announcement was made by Mrs. Richmond's spirit control that Col. Ingersoll desired to speak and explain matters for himself.

I have heard R. G. Ingersoll lecture when in life, and I studied his manner very carefully, to try to learn the secret of his power. I noted every gesture and pose, and found that his oratory was direct, deliberate, unstudied and perfectly natural. His gestures were always those to the thought expressed. These beautiful passages or apostrophes so frequent with him, he held his hands elevated before him in an easy manner, where they remained until the passage was completed. Twice did this take place on last Sunday evening; once at the passage commencing with the words, "Oh! Joy ineffable," and the other at the closing peroration; and if the reader will compare those passages with any of Col. Ingersoll's published lectures he will find that in beauty of language and in imagery they are unexcelled.

In course, a skeptical public is hard to please, for his lecture here given it is quite likely those who now cavil about it would be asking, "Why, if Spiritualism is true, didn't Ingersoll come and speak through the mediums?"

Spiritualists do not object to this, because it is only the expression of that natural human observation which is necessary to serve as a brake on investigation. But you will notice that the brakes on the cars are not used to keep the train at a standstill. They serve to prevent running too fast, or to stop at proper stations, and to have a proper opinion of the speaker. The lecture of Ingersoll on Sunday evening, people will go on investigating this important question. Mrs. Richmond never heard Col. Ingersoll lecture. While she admired the man in many respects, she did not sympathize with his agnostic ideas. On this ground she opposed the resolutions that were proposed, and it was her very honest motives which attracted Ingersoll on that occasion. To intimate any collusion or deception is for the first time to accuse a noble woman who has been an instrument for angelic ministrations from childhood.—C. W. Stewart, in Springfield (Mo.) Republican.

Flannan's Recantation.

Just home from a three weeks' outing in Michigan, taking in Forest Home and Grand Lodge Camp, I caught The Progressive Thinker a moment and read of Flannan's recantation! Hudson Tuttle does him up capitally; but is not this another fake story, conjured up by a hungry press to make a sensation? I have never supposed Flannan professed to be a Spiritualist, while he endorsed the phenomena as real. I think it was Prof. Dolbear who said some six years ago, that Flannan abandoned the study of Spiritualism because it offered him no hope of scientific demonstration. It was accompanied with so many factors of uncertainty and unreliability, that he could not handle it as he could the telescope and the stars, and so dropped it, as a special study, many years ago. That a man of his calibre and standing should suddenly reverse a life-long conclusion for so flimsy a reason as that Galileo (?) had made a mistake in counting the satellites of Jupiter and Saturn, seems incredible. Equally self-stultifying is the assumption ascribed to him that "It is inadmissible that real spirits could err or feign," and the absurd claim to inform the world of the chance of faith, is another evidence that the whole affair is a huge joke. It is probably another kissing bug hoax, got up for newspaper notoriety.

But it is of small consequence either way. Greater men than Flannan have made an exhaustive study of Spiritualism and arrived at conclusions that one mistake or a hundred cannot change. The exteriorization of himself, to deceive himself and profess to be who he is not, is quite as inadequate a theory as that of Spiritualism with all its errors, and imperfect astronomy to reckon with. LYMAN C. HOWE.

Col. Ingersoll a "Builder-Up."

I have been aware for many years that it was common among Christians to accuse Col. Ingersoll of being "negative," of "tearing down"; only, but to day I am surprised to read in the current number of The Progressive Thinker that such an accusation was common also among "infidels," as for instance, with Brother B. F. Underwood, the most logical of all freethinkers we have in this country. Why, on the other hand, Col. Ingersoll was the greatest advocate of religion to be found in the superstitious we have ever had. Had he confined himself to the praise of science, using affirmative language only, without referring to the obstacles which superstition persists in throwing in its way, his utterances would necessarily have been full of platitudes.

But a large portion of his utterances were affirmative and of the "building-up" character. The latter half of his great "Thanksgiving" sermon, published in this paper last December, is exclusively affirmative and one of the grandest appeals ever made in the world. Col. Ingersoll was, par excellence, ever a "builder-up" of science and of all that is good, to take the place of superstition, fully as much as are our public schools.

And while referring to the public schools I wish here to claim, with all the emphasis possible, that they, including our state universities, and along with our state eleemosynary institutions, are the "infidels" and "hospitals" which the Christian world challenges us to show.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES.

LIGHT, LONDON, ENG.

MILTON—A MEDIUM.

Milton the theologian is almost unknown to admirers of Milton the poet. His theology is now of little more than antiquarian interest. In his "Christian Doctrine," section "Of the Death of the Body," he sets forth his views on the nature of death with such plainness that there can hardly be any reason for any discussion as to what he really believed. His belief appears identical with that held by the Christians of the present day, and one section of the "Conditional Immortality" people of the present day, who hold that we cease to exist at death, and are recalled into existence at the resurrection. This being so, Milton could not have believed in the possibility of communication between the incarnate and the exanimate, as he did not allow of the existence of the latter class. It is curious that so keen a thinker and so great a poet should have fallen into such an error. Evidently "the divine afflatus" of poetry is no respecter of creeds, but descends equally upon a Lucretius and a Swinburne as upon a Milton and a Browning. That Milton believed himself to be poetically inspired is pretty evident. That he really was so I have no difficulty in believing. All I assert is that he did not regard this inspiration as coming from, or even through, those who had once tabernacled in flesh, which is what modern Spiritualism would affirm. There is little doubt that the number of unconscious mediums exceeds that of avowed ones; that many receive inspirations from higher sources who would indignantly repudiate the name of Spiritualist, which now means not anti-materialist only, but a believer in the possibility, actuality, and desirability of intercourse between those in the flesh and those out of it. Doubtless Milton was a Spiritualist in the philosophical, or what "R. B." calls the "widest" sense, but this significance is not the general and common one. Indeed, it is now almost obsolete; and the fact that we have to qualify the term by some explanatory clause when we use it in this sense is a proof of it.

A CASE OF LEVITATION.

The June number of La Revue du Monde Invisible, edited by Mgr. Elle Meric, contains an article by the editor on Levitation, in which he gives the following story, stated to have been reproduced by Colonel de Rochas from a narrative signed Ravadje D. Natz, dated November, 1885.

The narrator states that he and an universal friend passed much of their time with Yogi. The Yogi used to rise at three o'clock in the morning and go out towards the river, returning in the evening. The universal friend suggested that in order to discover what he did they should precede him and await his arrival at the river; with some reluctance Ravadje D. Natz agreed. That evening, however, when the two friends visited the Yogi he said to them, "You wish to know what I do at the river? Very well; you need not act the spy. I will call for you to-morrow morning and we will go together." The next morning, when the three had washed their clothing according to Hindu custom before bathing, and the two friends had taken their plunge in the water, they looked for the Yogi, but in vain. It was about 4 a. m., and the moon still shone in the sky. They called, but equally in vain. They were beginning to believe that he had been carried away by the river, when they caught in sight of a shadow on the surface of the water; it was that of the mystic, clothed in his yellow garments. They raised their eyes and saw the Yogi lying full length on his back, in the air, his feet over his head. At a surface thirty feet over the water, they saw him descend slowly until he fell gently on the water; he then bathed and returned to the house with which he was connected. The same performance repeated every morning for a month. The Yogi's name was Ramagiri Swami.

LYCEUM BANNER, LONDON, ENGLAND.

THOUGHT.

Mental temperance means the proper use of force, mental temperance means the improper use of force. An angry man has made an improper use of life's forces, when the element of anger thought is sent from him to another, as anger thought injures the one who sends, as well as the one who receives it. Thought runs in currents as real as currents of water, and every peculiar power or thought forms its own peculiar current. So, when one is in anger he is helping to swell the great current of anger, and he is receiving from as well as giving to that current.

A violent fit of anger calls that element to act on the body, which racks and strains it. Hence the weakness of body felt after and even during anger, since the more healthful and strong order of thought, or force, is for the time being off or unable to act on the body.

Could you see clairvoyantly a man or woman very much frightened, you would see two—the body in its place, and the invisible self at a distance from the body, struggling to leave it entirely; and, when a man or woman faints, it is because, through pain or terror, so much of the spirit has, for the time being, left the body.

The waste of the vital forces of our natures is that coming of hurry or impatience, the doing of many things in an hour or day. The hurried, impatient mood in which you may be your shoeing or adjust your clothing in the morning, you may carry into every act during the day.

You, in so doing, have connected yourself with the current of impatient, hurried thought. You have then become a part of that chain of being, or an order of hurried mind; and, could you see your real situation clairvoyantly, you would see yourself linked by invisible wires to every other hurried, impatient, and consequently fretful, and more or less irritable human being, for hurry and impatience are contagious. The same irritability, and ill-temper, as the river flows to the sea.

In doing this you use up a great deal of force which might have been put directly in your work, and which you might the sooner have had, had you laid for it the corner-stone by tying your real situation with a religious and devout carefulness in the morning, and in so doing have connected a religious, careful and earnest attitude of mind, and a profitable mood of mind to every act done throughout the day. It pays in dollars and in health and in happiness to make well-formed habits early in life, thus building on a sure and suitable foundation, and it was intended by a greater wisdom as a first lesson to teach us the use and profit and pleasure which comes of putting our thought or force on the act which we are doing.

When the actor, painter, orator, speaker, or scholar, can put the time required for these different subjects, his whole thought or force, it is a pleasure to him and others through the proper use and expenditure of the forces belonging to them.

Humanity's Benefactor.

Thousands Who Were Afflicted Raise Their Voice in Gratitude to this Wonder-ful Man.

Prof. Wetmore, of Nevada, Mo., is doing more for the afflicted than any man known to history. He is the direct cause for placing Magnetic Healing on a scientific basis. It is conceded that his physical explanations are the only logical ones, and his lectures turn his audience into believers. His method of treatment, which dispels the darkness of the disease, is as really as those brought to Nevada, has effected such marvelous cures that some claim it to be supernatural, others that it is a divine force existing in the Professor. From the mere fact that Prof. Wetmore teaches his wonderful healing to all, and his students to all others, and his students are just as efficient as himself, disproves this belief. Hon. Press Iron, Mayor of Nevada, was afflicted with kidney and bladder troubles for two years and could find no relief in the usual remedies. In one year he was completely restored by Prof. Wetmore. More than fifteen hundred cases have been cured by the Absorbent Method. Mrs. M. M. Walker, Poca, W. Va., suffered severely with female trouble and economic trouble. In less than six weeks she was cured by the Absorbent Method. In like manner thousands have been restored. Lost vitality and kindred ailments positively cured by Prof. Wetmore. A. Wetmore, Nevada, Mo., will receive free the Magnetic Healing of the Absorbent Method, and a long list of the most remarkable cures ever performed.

THE DAWN, CALCUTTA, INDIA.

ST. TERESA DE JESUS DE AVILA.

The development of this sixth sense was progressive. First, ecstasy; second, clairvoyance; third, a feeling of an invisible presence; fourth, partial clairvoyance; fifth, clairvoyance complete. Teresa's discrimination between her vision is very minute. She says:

"Being one day in prayer, the Lord showed me his hands alone with such exceeding beauty as is beyond the power of words to describe. A few days afterwards I also saw the divine face, which left me deeply absorbed in wonder and admiration. I could not understand why the Lord showed himself thus by slow degrees * * * until afterwards I knew that His Majesty was leading me according to my human weakness."

HOW TO DISCERN TRUE VISION.

"It seems to me (she speaks of the visions produced by the agency of the devil) that in this way he has endeavored to represent the Lord himself to me in false representation; it takes bodily shape, but he cannot counterfeit the glory which belongs to it when it is from God. * * * He who has had a true vision of God may distinguish it almost at once; for although it begins with pleasure and delight, the soul flings it away from her, and, to my thinking, even the delight must be different, and is not like pure and chaste love. A vision fabricated by imagination, apart from the absence of the great and mysterious operations which alone belong to the pure imaginary vision, leaves the soul unrefreshed, weakened, tired, and unsatisfied, like a person still awake does all he can to in deep sleep, and sometimes succeeds in falling into a doze; but if it is not real sleep, he receives no benefit from it, nor does it relieve the heaviness of his head, but rather increases it."

LIGHT OF THE EAST, CALCUTTA, INDIA.

Mr. P. Sampson, advocate, Upper Burma, writes the following:

"There is a village called Cuticherry near Karikal, one of the French possessions in the Madras Presidency. In that village lives a Brahmin whose name is Sireenavasa Iyengar, whose age is about 25. He seems to possess powers which people may call supernatural. Anyone who may like to know some information on any matter or subject goes to him. Iyengar directs him to have all questions he may wish to ask written on a paper or palm leaf. These questions are not made known to Iyengar. They are kept strictly confidential. He also does not care to know them. Questions may be written in any language. Answers to these questions may be required either in the same language in which questions are asked or in any language other than the one in which questions are asked. Iyengar himself does not know any language excepting Sanskrit and Tamil. A copper pot containing water is kept before him, and he takes three or four palm leaves, cleanses them well, makes a roll like a circle and then drops them into the copper pot. He also drops into it a writing iron instrument with which he writes on palm leaves. He then sits before pictures of Hindu man (Monks) and commences to say prayers unlearned, and makes offerings too. A lamp lit with ghee is before him. He pours all the ghee in the lamp in its stand. Light does not extinguish. The quantity of water which he pours into the lamp may be more than three quart bottles. The water overflows and falls on the ground. He goes on saying prayers for an hour or more. He then takes from the copper pot the palm leaves. There he finds answers to all the questions legibly written in best style in the language in which the man writing the questions had written them. Iyengar can get within an hour or two from any part of the world any article excepting those that are prohibited by his caste from touching. But the price of the article must be paid; only the value in the place wherefrom the article is obtained. What part of science does this belong to?"

Security packed, and sent postage paid from the nearest post office.

HUDSON TUTTLE, Berlin Heights, Ohio.

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—AND— THE CONFESSIONAL.

BY FATHER CHINIQUY.

This is a most valuable book. It comes from an Expert, whose character is above reproach, and who knows what he is talking about. It contains the following chapters:

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- CHAPTER III. The Confessional is the Modern Sodom.
- CHAPTER IV. How the Vow of CHASTITY of the Priests is made easy by Auricular Confession.
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—OR— CHRIST AND MEDIUMSHIP.

Careful comparison of some of the Spiritualist chapters with the Bible, and a logical argument proving that Jesus was only a medium, subject to all the ordinary laws of nature, and that the manifestations of modern mediums are the same as those of the ancients. The book is written in a simple, plain, and readable style, and is a most valuable contribution to the study of Spiritualism. Price, 10 cents. For sale at this office.

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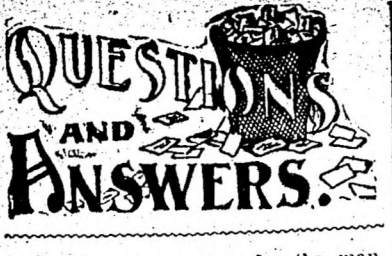
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The Other World and This.

A Compendium of Spiritual Laws.

No. 1, New White Cross Literature.

BY AUGUSTA W. FLETCHER,



QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

NOTICE—No attention will be given to 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 am glad to give what information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Mrs. Laura Parrish: Q. My little boy, who is a poor scholar, and cannot read the messages after they are written, is the medium. We receive communications from friends and strangers who are dead, and we receive messages equally characteristic from living persons. How are we to explain this?

A. W. T. Stead, the eminent journalist, has had a wonderful experience in automatic writing by living persons as well as spirits. That this correspondent is confused by the living, claiming to be departed, only shows how strongly her belief is reflected on the communications. Of course, a spirit might claim to be a living person, to gain attention, or for some other object, or bring a message from some living person. These phases should be carefully discriminated and errors which might thus arise be guarded against.

"Public": Q. What is the population of the world, of Europe, and what will it be in 100 years?

A. The population of the earth has been computed to be 1,400,000,000, but this is only approximate, as vast regions, more than half the earth's surface, are inhabited by savages or nomadic people, who have never been enumerated. It is only a guess which may be allowed a hundred millions as variant. The population of Europe by the latest census was 380,000,000. There had been a gain of 37,000,000 since 1888. By countries the population and gain per cent, in ten years is as follows:

	POPULATION	PERCENT GAIN
Russia.....	106,300,000	1.5
France.....	39,500,000	1.5
Austria-Hungary.....	43,500,000	0.8
The United Kingdom.....	39,000,000	0.8
Germany.....	68,000,000	0.8
Italy.....	31,000,000	0.6
Spain.....	20,000,000	0.5
Turkey in Europe.....	5,500,000	0.5
Romania.....	5,500,000	0.5
Portugal.....	5,500,000	0.5
Sweden.....	5,500,000	0.5
Holland.....	4,000,000	0.5
Bulgaria.....	5,000,000	0.5
Switzerland.....	3,000,000	0.5
Greece.....	2,000,000	0.5
Denmark.....	2,500,000	0.5
Serbia.....	2,500,000	0.5
Norway.....	2,500,000	0.5

According to the rate of increase under the same conditions that have prevailed for the past generation, the population of France would barely maintain itself, Russia would have 220,000,000 people, and England 65,000,000.

Russia has now about one inhabitant to ten acres; she will at the end of 100 years have one to five acres. England now has one to one and two-thirds acres; she will then have one to each acre.

The latest estimate of the population of the United States is 70,000,000; that is the population has doubled in the past thirty years, the most extraordinary national growth furnished by the history of the world. Granting that this increase continues for 100 years or until the year 2191, the population of this country will have reached 1120 millions. The estimated area of the United States is 3,600,000 acres, which now gives twenty-one acres of land to each inhabitant; at the end of 100 years there will be a trifle more than one acre.

Immigration and other causes have contributed to this wonderful increase, and this will not continue. The future is to see the reverse process and there will be a drain from the population. The opening of new territories in Africa will turn the tide of emigration. Better sanitary conditions will prolong life, and thus preserve the number, yet aside from the influx of foreigners it is not probable the rate of increase would greatly exceed that of Russia or England.

The next thirty years will therefore present an increase probably less than more than one-half of that of the past thirty, allowing the present conditions to maintain. There are always, however, unknown influences, and although sanitary science has mastered the diseases which formerly decimated Europe, now and unfamiliar forms may arise with appalling quickness and malignity. That the population is rapidly reaching that point where there will be a deficiency of food produces when it will be impossible to produce a sufficiency is appallingly apparent. It will take only a few generations more.

Walter P. Williams, Oregon: Q. In a late issue of The Progressive Thinker I find a clipping from the Portland Oregonian entitled "Robert Dale Owen's Humiliation," by C. E. Clark. It said like to know if that article is substantially correct.

A. At the time Robert Dale Owen wrote the article on Spiritualism, for the Atlantic Monthly, the subject was taking a prominence never before attained, and had the conclusions of that writer been drawn from correct observations it would have received astonishing impetus. Whether the so-called exposure of his most trusted medium was real or not, coming immediately with the article in question, it cast a doubt, and destroyed its effect. Mr. Owen must have felt deeply chagrined by the cloud cast over his belief, and that at the moment of his triumph.

Yet Mr. Owen did not lose his faith in Spiritualism. He had seen so much that he knew was genuine that he did not pin his knowledge on any one. He died fully believing.

J. R. Cross: Q. What are the elements which form the human body, and in what proportion do they exist?

A. The human body is between two-thirds and three-fourths water, or from 8 to 10 gallons for the average weight. This resolved into its component elements would fill a jar with oxygen holding nearly 1,000 square feet, and another with hydrogen containing from 2,500 to 3,000 square feet. The oxygen would weigh approximately 90 pounds, the hydrogen, 15 pounds. The muscles and other tissues contain 4 pounds of nitrogen. Of chlorine there is 1 pound and 8 ounces, of fluorine, 3 ounces. A lump of coal weighing from 15 to 25 pounds would represent the carbon.

In a vial carefully protected by water to prevent spontaneous combustion would be one and a half pounds of phosphorus.

ask. By its side a stick of sulphur weighing 3 or 4 ounces. In other small bottles carefully protected to prevent combustion if brought in contact with the air, would be 2 ounces of sodium, and 2 of potassium, beautifully brilliant metals, the base of the alkalis, soda and potash, and another containing 2 pounds of calcium, the metallic base of lime.

Two of the smallest homeopathic vials would hold the silica and magnesium, and a little bar of iron weighing an ounce or a trifle more, would complete the list.

The proportions of these elements vary, and can only be approximately stated. Age and condition have effects, and the food.

Other elements exist in too small quantities to be determined by means of analysis.

The combinations of hydrogen, oxygen, nitrogen and carbon, in the fatty tissues, and muscles, are among the most complex, and still more, with sulphur and phosphorus in the structure of the nerves.

The skeleton weighs from 20 to 25 pounds. It is about one-third animal matter, and two-thirds mineral, or when burned 15 pounds (average) will remain. Of this, 80 per cent is phosphate of calcium, and 20 per cent carbonate of calcium.

The oxygen and hydrogen not accounted for in the 8 to 10 gallon jar of water returned by analysis are otherwise combined. The various transformations in the living body, decompose and create water in the structure.

These elements thus separated represent the material of the human body. They can be mixed together, the carbon in finest dust with all the other ingredients stirred into the water. There will be only a dark, muddy fluid. The one thing is wanting, the force which built up that material into a living form, and which can only do so in a certain manner. These elements thus separated must enter into the bodies of organic beings as atoms, and can never again come together as an individuality.

THE EXIT OF INGERSOLL.

The valiant Disenthraller's hands have dropped.

The grand agnostic, who did educate the hot impatience of clay-prisoned souls,

Who waste life's golden hours to fight about

The far-to-morrows of eternity,

Has passed to question; mayhap reaped his hopes

This noble lover of his fellow-men,

This advocate of justice unto all,

Was not indifferent to heavenly hope;

While windy declarations dim'd our ears

About man's future past the gate of death,

He only said, "I do not know—I wait,"

But never once, "There is no future

He only worked and waited, hoping much,

Meantime he labored, loved, and blessed this earth

With that rare compulsion unto his God

A rounded, forceful, and unblemished life;

An honor to his country and the world.

No need for too trivial for him;

No sentient life, tortured by prying man,

Too inconspicuous to win his aid;

His voice spoke like a sword the sneaking ghoul

Who torture living flesh; cut, bake, alive their victims, hunting gold and fame.

In quivering, conscious, lower organisms,

Naming fair Science as their one excuse.

Has any wrong which dragged his fellows down

Escaped his searching eye, or tongue of fire?

The people knew him as their trusty friend,

And whereoe'er his royal form appeared

This prince of orators, whose mighty voice

Rolled out a golden stream of sparkling truths,

There flocked they in tremendous multitudes

Eager to catch the baptism.

Disenthrall'd

From fear, Devil and demons, and a man-made God,

It was not strange his hearers leaped ahead

To better lives and more consistent work.

He turned the floods of reason into hell,

Put out its fires and irrigated it,

Changing its area into lovely lands

Where is no lack of good society.

He cleared the prison-pens where minds were chained

To dogmatic creeds—threw open wide the doors

And called the bondmen out. Although they sneered,

Said "nay," and halted, disenthralled they came,

Shying, but smiling, changed from slaves to men.

Once out, then forward!

This great man loved home

And wife and children; loved the comely

He battled Evil but he loved the Right,

And, in engagements, never spared himself.

But fought, as heroes do, until the end,

And made his exit, smiling his good-bye.

He died a tranquil, painless death. Ere now

He knew—well, we will wait and not waste time

Conjecturing what Ingersoll has found

Beyond the borders. He must fare full well!

His life was one grand poem and will be

More glorious on the highlands further on.

One hope abides: He still will love the world!

EMMA ROOD TUTTLE.

Reduced Rates to the N. S. A. Convention, in Chicago, Oct. 17-20, '99.

Tickets on the certificate plan, one and one-third fare for the round trip, have been granted by the various roads. To secure this concession, purchaser must buy first-class ticket to Chicago, paying full fare for the same. Be sure to ask your agent for a certificate when purchasing your ticket. This certificate when properly signed by the Secretary at the convention and vised by the special agent, who will be in attendance, will entitle the holder to a return ticket (first-class) one-third fare. Certificate tickets may be procured three days prior to Convention (Sunday) not included and will be honored for return ticket until three days after adjournment. On arriving at Convention deposit your certificate with the Secretary for proper endorsement.

MARY T. LONGLEY, Secretary N. S. A.

"The Relation of the Spiritual to the Material Universe. The Law of Spirit Control." By Michael Faraday. Price 15 cents. For sale at this office.

MOSES HULL ON CAMPS, SCHOOL, ETC

When a person buckles down to hard work with no time to use either tongue or pen for the purpose of gossip, how the things that want to be told will accumulate. I feel like writing eight pages of The Progressive Thinker this morning. Our school at Maple Dell closed gloriously. All seemed in a hurry for another year to come around so they could go again. If we steer clear of mistakes that set us destined to become one of the important permanent institutions in Spiritualism.

From Maple Dell I went immediately to Lily Dale, to be there at the opening of the camp. Although the weather was against us we had a very fine opening. It was said by those who knew that there had not been so many people on the grounds on opening day for many years. On Saturday night it rained nearly all night, and on Sunday it rained all the forenoon so that people could not get to the trains to come to camp.

Mrs. Clara Watson, of Jamestown, and myself were the speakers for the first few days of the camp. Mrs. W. is a growing woman; each speech was better than its immediate predecessor. I went on preaching Spiritualism from the Bible, and the congregation, and even Mrs. Watson, listened as if the Bible had not proved to be the heaviest burden Spiritualism had had to carry. Indeed some of them acted as if their Spiritualism was being carried by the Bible, instead of being overlaid with it. Mrs. W.'s interest in my discourses proved to me that her mental aberration which manifested itself last autumn on that subject, was only temporary.

Bro. Sprague and his wife had been at our school just long enough to see our methods. Mrs. Thatcher, of Jamestown, had been there a few weeks. Mrs. Bellows and her daughter Tillie, of Buffalo, had been members of our school. They had reached Lily Dale before I did. The result was, that when I got there I found a well-developed school. The school was moved from Maple Dell to Lily Dale. I had not much more than passed through the gate until they wanted to figure with me to get the school removed. The fact is, thinking Spiritualists—those with their eyes open, begin to see that if we would have our summer resorts gain the respect of the better classes, they must become institutions of learning. The curiosity phase of Spiritualism, when thinking people have had its fun, is passing away. When our institutions must show that they have something more for the people, or they may as well shut up shop. My expectation now is that all the better camps will soon resolve themselves into schools of more or less merit.

When I left Lily Dale, although money enough had been pledged to guarantee the delivery in the expenses of the school for at least a year or two, the matter of moving the school was not yet settled. We all like Mantua, and Mantua likes us in every way except in dollars and cents. Schools, like other things, must go where the people will do something to sustain them.

When I left Lily Dale the prospect was for the finest camp they have had for many years. The conferences were well attended, and very interesting. George H. Brown, the chairman, was omnipresent; he finds more chances to say something pleasant to everybody than any chairman with whom I am acquainted. It is universally conceded that he is the right man in the right place. The grounds are so full of mediums that I hardly dare to mention one of them by name. I could not name half of them if I were to try, and those not named might think I left them out of this notice on purpose.

Maggie Waite was there, employed by the Association; she gave tests after two of my discourses. As she never missed it in a single case, I fail to see how any medium could do more. Maggie is always a favorite of Lily Dale. Mr. Gaston, the president of the C. L. F. Association, has had a dreadful fall. He has been elected to Congress; he came near escaping, but was caught in the congressional net; his friends do not forsake him on that account; they extend to him their condolence and sympathy. His position as Congressman is no reason for his resigning his position as president of C. L. F. It was no fault of his that he was elected. He was as much surprised when the telegraph informed him of his nomination as he would have been had he been struck by lightning, and that out of a clear sky. He never made a speech in the interest of his election, and really did not expect it. His friends wonder if he can exert any influence in Congress to help it save itself from itself.

I must not forget to mention that Carrie E. T. arrived on the grounds and delivered one discourse before I left. Her discourses are all full of good solid sense, and so many practical suggestions that it always pays to hear her. She never raves nor rants, nor says anything to take back. Her discourses are solid meat through and through.

My next halting place was Island Lake, Mich. Under the management of Secretary Brown and his good wife, the camp is interesting. Last year the presence of from thirteen hundred to two thousand soldiers made it almost anything else than a desirable resort for Spiritualists. There was more of the animal than of the spiritual on the grounds. This was not particularly because the soldiers were bad men, for they were not; but the presence of one or two thousand young men, with the attendant bad and female camp followers, made it well. Spiritualism of the right kind could be built up more rapidly without them.

The meetings this year were much larger, though there were not one-fourth as many people on the grounds as last year. There are no prettier camping places in Michigan than at Island Lake. Hon. Mr. Dewey, of Michigan, is the presiding officer. He seems to be the right man in the right place. Prof. Judson, of Bay City, and two or three musicians he brought with him to the Lake, furnishes the music, vocal and instrumental. I must repeat here, what I have said before, that is, I have not found music that suits me so well at any camp as this orchestra and quartet furnish.

Mrs. Margaret Gaule, of Baltimore, had been to Island Lake before me. I heard none but good words spoken of her and her good work there. John Boyle, of Detroit, one of the oldest mediums in the world, followed my discourses with his prophetic delineations. He is a prophet whose predictions are more frequently fulfilled than were those of Bible prophets. The trouble with his work is he lacks lung force to make the audience hear him, and those who cannot hear naturally become restive.

Rev. Dr. Burrows, who was ordained to the ministry last March, tries to take advantage of every occasion of this kind to call and speak for his Spiritual Union. He had me stop on my way back to Buffalo and lecture twice to his people. The first night I had the hall well filled, but I accidentally learned that Maggie Gaule would spend the

next night with friends in Detroit, and so I took the liberty of announcing her to be with me the next night. The result was that even standing room and room in the ante rooms were at a premium. I hear that more were turned away for want of even that than were in the hall. Her tests were direct and true, and were all well received. If she ever goes to Detroit again a large audience will wait her.

At this writing I am on the camp grounds at Freeville, N. Y. On my way here I had five hours to stop off in Ithaca, so I went onto the campus of the Cornell University. I wish it was in my power to describe it and the over two hundred great granite and brown stone buildings of that institution. I have always been interested in that university, so I took particular pains to talk with the authorities and learn all I could concerning it. They have seen a lot of the most romantic and beautiful scenery that I have ever seen. I have visited about all the beautiful places in the United States, but never saw anything ahead of this.

The interest that Cornell annually receives on its endowments is over \$200,000. The students number about the size of the hundred, and pay into its treasury annually nearly or quite a half a million of dollars. I did not inquire too particularly on this point for fear they would think I wanted to buy the thing out and put the Spiritualists' Training School there. They have a summer school for teachers and others who cannot attend the regular winter session. The summer school has near two hundred students. They are prepared in this college to make doctors, lawyers, engineers, and in fact to fit a person for almost any place in life may be called to fill.

Freeville, where I am now stopping, is a neat little village of perhaps eight hundred inhabitants. The Spiritualists own a beautiful camp ground here. Their grounds is a beautiful arched hill which has a fine view of the surrounding country. There are twenty-four barrels of water every twenty-four hours the year round. They have made a small lake which is filled with pure water as anybody ever saw. With a little improvement the camp would be as desirable a camping place as can be easily found. I understand it is the intention of its owners to begin certain projected improvements as soon as the present camping season is over.

This is a good camp, and deserves to be better known. The N. S. A. always comparatively new, this being only the fourth year of its existence. We had a good gathering of people yesterday, the managers, I think, are full believers in the immortality of their speakers. They had me speak only three times yesterday. Before I got through I was convinced that whatever I might be, I had to be a Spiritualist.

Mrs. S. Augusta Armstrong, one of my Buffalo neighbors, is the presiding genius here. There are no better all round workers than she; she is every-where looking after all the little details so often neglected. She is a first-rate presiding officer, and has none but pleasant words for the people.

Mrs. Celia Nickerson-Lincoln is here as a speaker. Her reader and test me well, and she is a very interesting woman. She is always ready to dip her ear in wherever it is needed. All like her both as a woman and a worker. She has been partially out of the field for some time, but I am glad to announce that she is now going to work with all of the earnestness of her nature.

THE GEORGE JUNIOR REPUBLIC. There is at Freeville something "new under the sun." I marvel how such a thing can be and be so little known. They have an institution here called The George Junior Republic. It is a wheel within a wheel, that is a baby republic within our great Republic. Before I came here I simply knew of the existence of such an institution. I knew nothing of what it was, and was pierced with wonder and awe when I spent a half-day in the little republic, and from one of its Judges, a "citizen," fifteen years old, I learned much of its workings. They elect all of its officers from its President down. The Judge, whose name I cannot remember, is as smart and as manly a lad as I have ever seen.

Mr. George, the founder of the institution, is a boy by one of its citizens, named, I think, Paul. He is a very clever fellow, and has been for several of its citizens, both male and female, in striped clothing. I asked the Judge what that meant? "O, they are in jail for crime," he said. "We let them work out part of their punishment." I asked how long they sentenced them for? He said six months was the longest sentence anyone had yet received. The Judge showed me through the jail. Well, it was no play thing, but a very real one. There he has to stay. I spoke to one of the prisoners who was working out part of his sentence. I asked what wages he got? "O," said he, "we are criminals; we don't get wages." One smaller than the others spoke up and said: "My sentence will be out at noon to-day, and I am a awful glad of it." I informed him that I was glad too.

We visited their school. They have a regular winter school; in the summer time they have a kind of select school where those who are able and can pay their tuition can go. All seem anxious for an education, as that will enable them to get above digging in the ground. They may get to be policemen, attorneys, judges, secretaries, presidents or some other position of trust.

No citizen gets anything without paying for it, except the case of sickness or some other disability. No money is worth anything in that republic except their own money. I think each boy is paid ten cents an hour. I know that is the wages for digging ditches, plowing and such work. The girls are paid proportionally. There are two hotels there. At the best I think they have \$3.50 of their own money for board and room per week. They also have a lower grade of rooms and board for a less price. The other is a second-class hotel, and the prices are cheaper. Every one lives at such prices as he chooses, providing he can afford it.

The boys and girls are not sentenced here. They are sent by their parents or they come of their own accord, or sometimes the courts in New York City give little criminals their choice to come here or go to reform school. In many cases the boys go each other's bail; in fact they have all the courts and constables that belong to children of larger growth. Every law is discussed thoroughly before it becomes a law.

The Judge said to me: "No citizen ever runs away from here after he has lived here long enough to learn the value of the law. Every one who stays here until he graduates in the school, if he has done his duty, and committed no great crime, receives a golden medal. And he added, 'I tell you they are proud of that medal.' They buy and sell at the institution almost dead weight. They have their own bank, they have United States money when they come there it is put in the bank to their credit when they

arrive, to be returned to them when they depart.

They publish a very readable little magazine. I wish I could make a dozen quotations from the one I have before me now. Will add that this is the grandest institution to convert boys and girls into men and women I ever saw.

Mr. George, the founder and president of this institution, is a grand man. He furnishes work and wages for all; it keeps him busy to keep them all supplied, but he does it. The citizens all love him, and facetiously call him "Daddy."

I offered the Judge a "tip" for his trouble and time in showing us around and explaining matters to us. It would have done anyone good to see the dignity with which he refused it. I urged him to take it. I told him it was justly his. He responded: "No, I thank you. I think I would rather not accept it." Long may the flag of the "George Junior Republic" wave.

Lake Pleasant Camp, Mass.

Sunday, July 30, nature smiled on the old camp ground at Lake Pleasant. A very large and representative audience assembled to listen to President A. H. Dalley, who based his remarks upon the first chapter of Daniel. His lectures are always of plain and welcome nature, and are taken up entirely with his legal practice, still at a brief notice he can make an able defense of the truths of Spiritualism.

Mrs. Tillie U. Reynolds followed the lecture with spirit communications.

In the afternoon Miss Lizzie Harlow lectured.

In the evening the Temple was filled to listen to spirit communications through the mediumship of a favorite here, Edgar W. Emerson.

July 29, all the children assembled at the depot to welcome J. B. Hatch, Sr., and his wife, as a personal tribute to them for their loyalty to the cause of the Children's Progressive Lyceum and Lake Pleasant.

Capt. Gould, in his 88th year, anxious for the success of the N. S. A. always received a warm welcome from his many friends. The Captain is out for a clean sweep and a new deal for the N. S. A. at the Chicago convention. To champion so radical a move, many a younger person would not dare, but he will have support, no doubt, if he does not achieve victory.

The Springfield Republican said of the opening exercises: "The 20th annual convocation of the New England Spiritualists' Association opened at Lake Pleasant yesterday morning with interesting services. Judge Abraham H. Dalley, of Brooklyn, the president, gave the opening address. The Schubert ladies quartette of Boston sang. At 1 o'clock there was a concert by Strator's orchestra. At 2 o'clock the Rev. Mr. Dalley welcomed the guests, spoke of the sorrow which must needs always be felt at annual gatherings because of the absence of those who had died during the year. Those who gathered there were students of spiritual knowledge. He read and commented on the first chapter of Daniel. In closing he referred with feeling to the sudden decease of Col. Robert G. Ingersoll, and of his life work. He said that Col. Ingersoll had spoken from his own standpoint, and refused to enter into any elaborate research for spiritual knowledge. He aimed his blows at the weak points of the creeds of the churches, and the superstitions contained in the biblical records. In these he was effective. He utterly failed to overthrow the teachings of Jesus, as a whole, and during the latter part of his life abandoned the attempt. His life and teachings were expositions of a kind, noble and powerful manhood. It was given him to do the great work he did do, and he did it well. From the scenes of this earth he suddenly passed to those of another world. The scales fell from his eyes, and his kind and noble heart was enraptured with the effulgence of his spiritual surroundings. At the same moment his soul was pierced with death's dagger at the walls of his loved one, whom he had led to believe that death meant eternal oblivion. How much he would give to be heard from his station in life we may not know. We do know it is blessed to know the truth—the great fact, 'There is no death.'"

Mrs. Loe F. Prior is in the East, at Queen City Park and Lake Pleasant. Her honest effort, and one to recognize the N. S. A. should have for her secretary or some other prominent position next year. She has done more efficient work for organization than any other woman in America.

Dr. E. A. Smith conducted his first excursion to Queen City Park, Burlington, Saturday. The next one will leave Lake Pleasant on the morning of August 14.

The Lake Pleasant children's progressive lyceum held an interesting session at the temple Saturday afternoon, with Albert Blinn as conductor.

The rumor that President Dalley was to decline an election as president at the annual meeting is untrue.

Mrs. Hattie Mason of Boston, has arrived at her cottage on Montague street.

July 31, the entire population of the camp attended a reception tendered to Judge Dalley.

Weather beautiful, attendance increasing constantly, general condition of camp harmonious. Fakirs present, one; wanted, none. FRANKLIN.

Lake Sunapee Camp, N. H.

The twenty-second annual camp-meeting opened July 30, the president, Mrs. Addie M. Stevens, in the chair. The speaker of the day was Mrs. Nettie Holt Harding, of East Somerville, Mass. Although this was her first visit to these grounds, she has created a very favorable impression both as a speaker and a lady.

Miss Adelaide Groves, the mysterious musician, from London, Eng., arrived this morning, direct from Minneapolis. She is to give some piano recitals here during the week. Mrs. Groves gives these recitals in a normal condition, the spirits of Beethoven, Weber, Chopin and other ancient guides controlling her finger tips. All are eagerly looking forward to the arrival of Carrie E. T. on Wednesday, who remains during the week. The outlook now is flattering to the management for a very successful camp-meeting.

W. H. WILKINS, Sec'y.

Grand Rapids, Mich.

Mr. King is a materializing medium, and his seance is truly wonderful. He held it in the new seance room on the camp grounds. The cabinet made in the room, with two narrow openings for windows, about six inches, just to let in air, and those covered with wire netting and heavy bagging; an ordinary lamp sitting on a chair and the chair on a table behind the circle, turned up so one could see to read. There were just thirteen in the circle, no talking, hold hands. Mr. King is a man about 5 feet, 10 inches in height, dressed in plain dark clothes, blue flannel shirt; nothing white about him, not even his handkerchief; wears a long

