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## CHILDREN IN SPIRIT LIFE

### The Condition in Spirit Life of Little Children, and Their Growth to Maturity.

A Lecture Delivered through the Mediumship of Mrs. Cora L. V. Richmond.

"In my Father's house there are many mansions; I go to prepare a place for you."

"See that you harm not one of these little ones, for their angels do always behold the face of the Father which is in heaven."

"Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven."

It is estimated that scarcely one-fifth of the human family reach maturity, perhaps the real percentage is even less. Most of these pass away either in infancy or childhood. We know that when the apple orchards are all drift with blossoms, not one per cent. of those blossoms probably will ever reach fruition. Still nature is prodigal of her blossoming and gives abundant fruitage for the season. We know that of all the buds that come forth in nature there are only a certain number destined to reach perfect growth. The floriculturist prunes his rose-trees that there may not be over-blossoming; and all the fruitage of the earth, in its highest cultivation, is produced under similar processes of pruning.

Nature is prodigal, but is also kind, and while a nation like the Chinese is liable to become over-crowded for a while in being separated from the rest of mankind the majority of the human race need not fear over-population, although it has been a serious subject of discussion. There are natural calamities that sweep away the superabundance of the human race and until human beings are better trained and more generous, there will be pestilence, famine and floods and every kind of seeming disasters to take away the surplus population. It is beneficent that it should be so. Still at the present time the earth probably could support a very much larger number of people. But the impetus to life must be accounted as having an ultimate purpose and, if it is true, as we maintain, that only a certain number of souls can find expression on a given planet, then of course everything must be arranged with the view to the ultimate as well as to the intermediate conditions.

As you find yourselves, however, in human life, these little ones are loaned to the household and many of them pass out in infancy, or in early childhood, or before they reach maturity, maidenhood, or before they reach maturity. So it has been the great study of many scientists, how to prevent children from dying. Just as it has been the great study with a great many people, who ought to have done something better, to prevent grown-up people from dying. You are aware that the "elixir of life," which was the dream of Amerigo Vesputius and many others, has, in a measure, been in the minds of nearly every great philosopher and every great sect for all ages, who have sought to perpetuate the individual human existence upon the earth.

The majority of people say: "Oh, we do not mind when those who are aged pass on; it seems most suitable that they should pass on, and that is the way of nature." But when they reach old age and earthly experience; or even in middle age, but it seems cruel and unkind that little children should pass on, should suffer and die." Some people find great rebellion rising up in their hearts when their children pass away. They consider it an especial act of cruelty that their children should pass on. Of course these are all conditions of imperfect growth.

We consider that the great superabundance of family life under certain conditions and the fact that the percentage is so small of those who reach maturity are, not only synonymous with similar conditions in nature, with analogy holds good, but that there is specific intention and purpose. In certain states of human existence attention is called to the fact that, in other states, where the mental and ether faculties are more employed there is not so great a tendency to genesis. But in all instances the lives that come into existence have special places. When they cease to exist upon the earth do you think they have no place in the beyond?

Spirit existence being true, and spirit preceding matter makes all the difference in the world in the view of this question. If these "little ones" have no spirits, then, of course, they pass back to the dust; and the materialist might complain that they do not grow up, because all the materialist knows of life is that which is manifest in one human existence here. But if it is true, that spirit precedes the body, as it must in order that there shall be a body; if it is true, that every little life, even every life that does not see the light of day, has a spirit existence, then much of the grief, much of the deep sorrow passes with reference to children going on to spirit life. With all their usual terror of death it is a remarkable fact, that in the Roman church the children, if properly baptized, are considered better off in the other world than here because they are safe, they are not subject to temptation.

There is a story prevalent about the Hindoo woman who plunges her babe into the Ganges, which is that, if he can be saved under Plagues. But the true story is this: It is not the living babe the mother so sacrifices, but you are aware, that there is in that country no interment, but there is cremation, which, of course, is perfectly proper as a sanitary measure. The poor, however, are not always able to afford the price and the expense of the necessary accompaniments of this kind of disposition of the dead; so sometimes

a native woman makes a light raft or ark of rushes, reeds, or canes, and twines it around with flowers for the needed decoration, then puts the little body upon this and allows it to float out on the river to the sea to be cared for by the gods. It is a most pathetic and interesting scene. A soul-chant accompanies this kind of burial, when unto the river-god the mother bestows the child that cannot be given the too expensive rites and ceremonies of the Brahmin or Buddhist sepulture. This is, in fact, what she believes: That the kind river god and the spirits of the waters will take care of her darling just as well as the Brahmin, who gives incense and sacrifices in the usual flames. Perhaps something of this kind is true of every mother heart; she trusts her darling, wherever it has gone, to Infinite love. She knows that somehow and somewhere if she loves her child it will be hers.

But you must think of the great number of loveless lives, of the great number of children who are not the acknowledged children of any one, of the great number of those who would be orphaned, if they stood upon the earth, of the lives of those in penury, want, crime and misery in the crowded cities. You take up any paper at this time of the year and you will read of benevolent societies and institutions, of those who are engaged in works of charity, who feed and clothe and give special attention to thousands and thousands of children who are not owned or claimed by any body on earth. In order to ease the human conscience, and in order to give every one full opportunity to express their thought of charity, benevolent institutions have been erected called orphan asylums. Then there are other institutions of charity, and every church society has its special line of work in this direction. In fact the institutional work of civilized Christian countries in reference to those unfortunate, those who are poor, those who are maimed, those who are blind or crippled in any way are in excess of all other works put together. That which should be done by the state is left to the charity of individuals, because individuals have the privilege of amassing wealth. Whatever may be said in favor of charitable institutions, and there is much that can be said, we say from the standpoint of spirit life, that the true spirit of humanity, that institutional charity is a compromise; that institutional charity is a substitute for the real love and beneficence of the human race.

You leave money to do that which you should do from affection, and interest in the welfare of earth's children. Many noble lives are imbued with this kind of work and they carry it forward from love of the work, and of course in such instances it is productive of the flowering out of the highest human philanthropy. But as a rule the endowment is simply certain conscience money given out of the surplus wealth.

In spirit states it is not so. However new the life, however small the beginning, that which the life was intended to express is not lessened. If the babe passes out before the earthly state has even been seen there is still a spirit existence, and although that spirit existence is not fruitful in the direction of earthly experience it bears its blessing to the household as a spiritual benefaction. Many human parents, many human mothers, and we must say it here and now, will find their unborn babes as ready to meet them as those that have had material breath; even although their own lives were such as the result of the ignorance of natural law and of higher ethics of life. Do not believe your physician when he tells you that there is no life in the unborn babe. Every beginning of life has a spirit and those spirits are yours to meet you and to minister to you when the time of their coming. Meanwhile the darlings of your household, those whom you could not spare when they passed and drew the breath of life from you, those who were with you an hour, or a day, or a month, or a year, or five years, or ten years, or sixteen years, these also await your coming.

In spirit states such mothers as have left their darlings here on earth care for those who come out of the earthly state leaving their mothers here, minister to them and teach them to minister to their parents. What a beautiful thing it would be, as said in a previous discourse, and as is often said by Quina, if you could care for the children here whose parents are not in human life or who do not recognize their duties as your children are cared for in spirit life. There would be no orphans and no need for orphan asylums. Every home would have its percentage of children and there would be joy and gladness in every household.

Of course these children cannot take up the thread and burden of human life as they might have done here, but they take up the thread of life that is assigned them—one equally valuable. Do not think because they pass away before they can go to human schools, before these boys can learn to toss and tumble one another about, and these little girls can learn to weave daisy chains and read the books that, therefore, they are not taught in useful ways. It is a great mistake to suppose that children are not wanted in the spirit world just as much as here. Child life is valuable life, and that state of existence is a state where the child-life is needed; it is the next step, and it is presumptuous to suppose that all children are needed here and all people who have reached old age are needed there. The truth is, that the

mingling of the two states, and their similarity spiritually, makes it quite as necessary that there shall be children in spirit life as here.

If you retell all of your children, if there were not one vacant chair, if all the clothes and playthings had been used up and broken, if you did not put them away carefully in memory of some little life that was taken out of your midst, if all your children grew up in the usual routine of your home existence, how much thought would you give to the next step of life, to this world of which we are talking? Of course when the aged went on you would think of them in their new-found conditions, but you would say: "Oh, they have arrived at the age when it is suitable to pass on," and the growing children would occupy all your time, thought and attention. But like the minor notes in music, that one pause in life when the little form is hushed to rest and when, like a waxen or marble figure, it is laid away in the casket, when the children come in bringing flowers, when you are obliged to explain to them, and to know something to tell the other children, when nature opens a new chapter to you and you are obliged to say, either that that child is blotted out of existence or that it is in another and higher state; it opens up a great chapter of human existence that never would be learned, that never can be learned in any other way, unless it is the child life that goes out of your midst, out of your hearts. Oh! there is great instruction in an empty cradle, great instruction in the toys and playthings that will not play themselves, and great instruction in that mother-love that crowds back her own grief in order that she may teach these other little darlings whatever has come to her of knowledge concerning the other life. If there has nothing come to her, God pity her and them. If the gap closes with a heavy thud, like the sound of the earth on the coffin lid, and there is always an ache in her heart, and the little children do not understand when the sister or brother is spoken of why they are hushed, why they should meet her in the next life.

We knew one lady whose little girl at the age of nine was a beautiful and promising child; she had her toys, dolls and playthings, and companions just like other little girls. She was an unusual child in disposition, sweet, loving and kind. The mother was a communicant in the church, we think the Episcopal church, but owing to a difference of religion on the part of the father the child had not been baptized. When that little girl died the mother naturally wished her own minister to speak at the funeral services. To her great horror and amazement, the minister cast a shadow of doubt on the salvation of the little girl because she had not been baptized in the church. With her knowledge of the nature of her child, with her idea of that little child she felt the indignation of the mother heart was kindled. When she walked out of that church she walked out never to return. Since, if her child, never having done anything wrong could not be in heaven, she did not wish to be saved. Death was the great instructor in that case; for it took her out of her bondage of form and ceremony into the light of the religion of affection. She knew that if that child lived, and she believed that it did, she would meet her in the next life. It was the first step in that open doorway of future life. That night she was rewarded with a lovely vision. Her little girl came to her, pressed her brow and lips and said, "Mamma, I am with grandpa and grandma and all our friends, and this is such a beautiful world into which I have entered." See what an open doorway came to that woman, and through that doorway she walked out never to return. Since, if her child, never having done anything wrong could not be in heaven, she did not wish to be saved. Death was the great instructor in that case; for it took her out of her bondage of form and ceremony into the light of the religion of affection. 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# GYPSY'S STRANGE PROPHECY WAS FULFILLED

**TWO AWFUL MURDERS FORE-  
TOLD BY PALMISTRY-LAUGH-  
ING GIRLS WARNED THAT  
THEY WERE TO MEET TRAGIC  
FATES-YEARS AFTER WORDS  
CAME TRUE**

Do the lines which cross one another, cut strange little channels, die out or stretch and stretch themselves over one's hand tell the story of a person's life? Is the future of a man or a woman mapped out and then dig-grammed upon that individual's hand so that all who see it and may read, will know? Or is it mere coincidence which makes the prophecies of those who give dire warnings or tell of joyous futures sometimes come strictly true?

This is a story of romance and of tragedy—a tale all the more wonderful for its being true. It is a relation of facts which prove that the mysterious of Scherzereader linger with us still. It expands from the fertile fields of Pennsylvania to the wealth of Washington, and through it runs the hand of human fate.

Potter county has never produced two handsomer girls than Grace Richardson and Effie Copley. Cousins they were and of an age. Chums almost inseparable. Miss Richardson was the daughter of a farmer in Middlebury township. They were not extremely wealthy persons, but they were well to do. A better farm than theirs was not to be found for twenty miles about. Hundreds of sheep gambled in their pasture fields and their cattle were famed at the county fair. So Grace Richardson always went well groomed, and she knew how best to bring golden hair and azure eyes into delightful contrast with the gown she wore.

Effie Copley was the antithesis of her charming cousin. She was tall and dark. Her hair was as glossy as a black bird's breast, and her dark eyes danced and sparkled. Her parents, too, were well to do, but their acres were not so numerous nor their herds so many as those of the Richardsons, whose farm land theirs adjoined. They were content with lesser things. Girls develop young in Potter county. The rich country makes the red blood tingle in their veins and they grow strong and hearty. So it was that at 14 years of age Grace Richardson and Effie Copley were very near matured. Company they had in plenty and both could scarcely wait for later years to come.

## VISITED THE GYPSY CAMP.

At this time they passed through Potter county a wealthy band of gypsies. All the way from Texas they had come journeying toward New York. Not ordinary nomads were these persons. From their beautifully constructed wagons, dozens of thoroughbred horses trotted far behind. From the wagons, they were as honest as any horse traders could well be and word of their good faith went on before them. To a vast concourse was the party going as an escort to their queen. This woman traveled in a carriage all her own. She was arrayed as was the Queen of Sheba, and at night she slept in a tent of many gorgeous colors.

The gypsies camped for three days in a bit of woods on the outskirts of Cross Forks, and there the people gathered from all the region round about and had their fortunes told. Seated upon a gilded throne and bedecked with forest flowers, the Queen gazed into the palms of her visitors and revealed their fortunes to them. It was noted that the Queen was not an optimist. Quite frequently would she refuse to talk with some of those who called. To others she gave gloomy prophecies. "The world is full of sorrows," she would explain, "but there are many joys. You will find them out together."

To the grove in which the gypsies had encamped Grace Richardson and Effie Copley went. They saw the gorgeous tent which encircled the Queen, and the dozens who entered there and then came out with their faces made very curious. So they took their place in line and waited to see what the future had in store for them. So inseparable were the girls that they determined that each should hear what was told the other.

Together the girls marched in before the Queen. She took a hand of each, and looking at them sharply, simply said:

"I do not want to tell your fortunes." This seemed so strange to the cousins that they insisted, and giving way to their importunities the gypsy, taking their hands in hers again, began slowly, as she traced the lines, to read:

## DREADFUL PROPHECY.

"I see before both of you," she said, as if reciting a story well known to her, "a few years of happiness. Then will come days of sorrow. You will both die quite young, and your ends will be too dreadful to contemplate. Both will go to the grave by violence and after the same fashion. I did not want to tell you, but you insisted. It is written on your hands, and what is traced there comes true." When the Queen dismissed them with a sorrowful smile of sympathy.

Now all this seemed but a huge joke to Grace Richardson and Effie Copley. Laughingly they rejoined their friends and told them of their fortunes. Then they departed for their homes. The gypsies moved on and were forgotten, so were their prophecies. One year followed close upon the heels of another until four had been passed. The girls had beaux in plenty, but of all those who visited the Copley house the most favored was Walter E. Goodwin. An industrious young man was Goodwin, and he was well to do. He had a store of his own and a little farm and seemed to be gaining a fortune. It was to her cousin Grace that Miss Copley blushing first broke the news that soon she was to be married.

The Goodwin-Copley wedding is remembered by all who live at Cross Forks. It was the most promising in many years, and all the neighbors gathered to wish the happy couple well. Grace Richardson was a bridesmaid. But this little country town quickly became too small for Goodwin and his aspirations. He and his charming little wife moved to Mansfield, in Toga county, and everything seemed to prosper for awhile. Mansfield is an educational center as well as one of business. It has a normal school, big stores and temptations. Of the latter the Copleys did not know until their daughter appeared at their door and announced that she had come to stay. All of this occurred so suddenly that it took the people's breath away.

## MURDERED BY HER HUSBAND.

Mrs. Goodwin said never a word about her troubles, but it was not long

# SPIRITUALISM:

Will It Ever Become Popular?

Do I hear the question asked, if Spiritualism will ever become a popular religion? My friends, Spiritualism is to-day the most popular religion in the world. It is a religion that is rigidly understood by the people, would be wished to be believed by nearly everyone. It is embraced by hundreds every year, and they are becoming Spiritualists in every church all over our land. Some do not know it, and some have had enough of Spiritualism to know to what society they belong.

The very discords arising in the other churches, the lukewarmness expressed by so many on the subject of religion, is the Spiritualism in their nature, working in its own good way to counterbalance the evils they have been taught through the past generations. They have come to the conclusion their own belief is not right, and have heard the scriptures expounded in various ways, until becoming tired of the many versions of it, some of it down quietly, discouraged at the conflicting opinions, while others go on investigating on their own. How many times have I been convinced that hell is not one hell, but as painted by the old divines. If any come to stumbling blocks in their path that seem insurmountable, they always take the easier way, the pleasant path, where the foothold is clear and the way so bright, that everyone will be enabled to see the glory and the light of our new life, that happy land that lies at our door and where the doors are ever ajar and angel hands are waiting to welcome their friends to the beauties of the higher sphere.

Is Spiritualism popular? I ask. Did you ever tell an unbeliever, one that knew nothing of our faith or in what it consists, that that person did not express a wish that he or she had the faith to believe the beautiful theory, beautiful in living and more beautiful in dying? How many times, telling my friends of my belief, I have heard the same thing said to me, and no doubt you have had the same. "Oh, if I only had the faith to believe your beautiful religion."

Now, my friends, did you ever hear a person say he wished he had the faith to become a Methodist, a Presbyterian, a Baptist, or a Catholic? Is it anything to be wished for, or have I misunderstood? I have heard the wish expressed that one had faith to believe one of their doctrines? And why not? Because every teaching of Nature is in direct opposition to them. Every soul shrinks from the horror of such a faith and turns to something more beautiful, more tangible to get hold of, and where it is all light instead of darkness. Nothing but fear taught by other than angel teachers has instilled into the minds of the people the feeling that they must follow in the footsteps of their forefathers and belong to some church in order to be saved. It is nothing beautiful in the religion itself, but a fear born of something dreadful to come if not lived in the only manner they know anything about and have been taught from their earliest infancy. Now is not a religion popular that everyone would like to have faith to possess? or have I misunderstood the meaning of the term popularity?

No one can doubt for one moment that we are sincere and earnest in our work, and mean what we say, and the churches believe it too, and they are becoming awakened to the knowledge of the fact that their religion is a fraud in a degree; although it has done its work well, it must now make way for more. The church has been the guardian of the people, and the people have been the church. The church has been the guardian of the people, and the people have been the church. The church has been the guardian of the people, and the people have been the church.

Nothing has so much changed the fundamentals of science as did the relation of vibrations to the electrical science. As electricians became more and more familiar with the fluid with which they were dealing, so did these find it necessary to consider the laws and phenomena of vibrations. And much of these results are the product of the searches of Tesla, who finally discovered the secret of lighting by high alternations or by vibrating a small volume of electricity at the rate of hundreds of thousands times a second. Electricity sufficient only to ring a telephone or operate a telegraph instrument when lashed into a high degree of agitation becomes the lighting power of an incandescent current, and so does the light become found by the same process.

Vibratory energy when not operating under stress or resistance imparts a sensation of cold, but the same rate of vibrations when operating under a stress of resistance manifests as heat, consequently heat is a vibratory energy and only manifests as heat so long as the stress is maintained. A heated molecule is one overdriven with a vibratory energy and the pressure of a cool molecule. To resolve the phenomenon of heat or of cold to merely conditions under which the vibratory energy operates, is simplifying the causes of one-half of natural phenomena with one sweep. It is said that friction causes molecular heat. What is friction but a vibration. Prove it? Certainly! A vibration is rapid and rhythmic motion. When two bodies move that revolve with the same velocity come in contact with each other, they smoothly roll upon each other, but when two bodies revolve with different velocities and come in contact with each other they will only touch each other periodically in about the same way as when you moisten your finger then run it over the surface of a varnished table, it periodically touches the table. When this rhythmic contact is exceedingly rapid then it is vibration. Thus when molecules come together under pressure and these revolving at various velocities, will alternately touch one another, and this at an intensely rapid rate becomes a vibration, this vibratory energy crowding upon the molecules faster than they can dissipate the same, results in a heated condition of matter which will be maintained as long as the pressure or resistance is maintained. In this manner heat is a vibration operating upon matter under stress or resistance. Friction is not a continuous contact between two revolving molecules, but is a rhythmic contact, and if the contact alternates at the rate of eighty thousand times a second or more, it is decidedly a vibration.

The stupendous mass of the sun whose molecular particles are all rotating under great stress one against the other, has made the sun a vibrating mass of incandescent matter, the radiations of vibrant waves of energy form heat near the sun and these heat waves when dissipated out into the ether agitate this subtle substance into light, this light vibration becomes mere radiant energy through the ether, and which reverberates to the planets whose atmospheres collect the same, and this solar energy when thus re-intensified by atmospheric strata and directed to the surface of the earth, becomes the earth's heat and light. Beyond the earth's atmosphere this vibratory energy is merely motion and a

# VIBRATIONS: THE LAW OF THE UNIVERSE

The Star, the Molecule, Their Path the Law of Design.

By E. C. Gotsinger.

Little did the Chinese statesmen dream when they constructed the great wall across the continent to protect against the invasion of the Tartar, that this same wall would be an obstacle in the way of civilization and that the statesmen of our day or "possibly of fifty years hence would order its demolition at certain periodic distances so that intercourse with civilization will be accelerated. This wall, was built when a fixed state of thought existed in the minds of that government, and when it was thought that the Tartar hordes would always be a menace. Little did they dream that civilization would threaten the Empire of China as did the Tartar, and that this same wall would serve as an obstacle in the way of both extremes.

The thought realm of a man is like an empire, each empire thought is as a citadel according to its degree of development is either noble or plebeian—graded in this realm according to the law of fancy in one individual, and according to the law of utility in another, or a combination of both. In this thought realm each individual has rules of government, and a thought that applies for citizenship must stand the test of these rules and is accordingly accepted or rejected. By reason of this, the laws of thought realm have become like an ancient Chinese empire is the one who has reached a fixed state of thought which acts as a wall around his mental state—where one thinks he repels the invasion of Tartars, when in fact he rejects the fruit of civilization.

The history of religion of science teaches us to beware of a fixed state of thought, but to cultivate a flexible conviction whose radius of expansion is graduated by common sense—the product of civilization. The great problems of science are not conclusively analyzed in one lifetime, but generations can only pass final judgment. The minor problems can be solved in a single lifetime. The fundamental laws of nature are vast problems and those that were apparently solved and given us a century ago as being facts are now found to be untenable, and were it not for the flexible conviction of the civilized mind this change of opinion would still be impossible.

The finer forces with which science is now dealing forces even the conservative mind cannot ignore. The new conservatism, which is only another name for a fixed state of thought. Genius has never knocked at the door of conservatism but what it was branded a Tartar and rejected. But there is a vast difference between a genuine scholar and thinker whose cautiousness is the stamp of his sincerity, and the rigid conservative thinker who appears himself as a guardian against a Tartar invasion into the realm of science and who, when approached, merely knits his brow as if it were possible for him to concentrate intensely, then looks as wise as a tree-fall of owls and finally draws out the fact that "this is not exactly in accordance with the authorities on the subject." But such words were never uttered by Goethe when he found the young scientist, Heinrich Schliker, nor by the practical scientist when he found the ecstatic Wagner, nor by the flexible-minded co-workers of Darwin when he dared to lay his views at the feet of conservatism where they were both kicked and pumped.

The electrical science has revealed some of those finer forces and with such rapidity has one, marvel come upon another that the pseudo-guardians of science have fled in dismay. The ovis have deserted the tree of knowledge.

Nothing has so much changed the fundamentals of science as did the relation of vibrations to the electrical science. As electricians became more and more familiar with the fluid with which they were dealing, so did these find it necessary to consider the laws and phenomena of vibrations. And much of these results are the product of the searches of Tesla, who finally discovered the secret of lighting by high alternations or by vibrating a small volume of electricity at the rate of hundreds of thousands times a second. Electricity sufficient only to ring a telephone or operate a telegraph instrument when lashed into a high degree of agitation becomes the lighting power of an incandescent current, and so does the light become found by the same process.

Vibratory energy when not operating under stress or resistance imparts a sensation of cold, but the same rate of vibrations when operating under a stress of resistance manifests as heat, consequently heat is a vibratory energy and only manifests as heat so long as the stress is maintained. A heated molecule is one overdriven with a vibratory energy and the pressure of a cool molecule. To resolve the phenomenon of heat or of cold to merely conditions under which the vibratory energy operates, is simplifying the causes of one-half of natural phenomena with one sweep. It is said that friction causes molecular heat. What is friction but a vibration. Prove it? Certainly! A vibration is rapid and rhythmic motion. When two bodies move that revolve with the same velocity come in contact with each other, they smoothly roll upon each other, but when two bodies revolve with different velocities and come in contact with each other they will only touch each other periodically in about the same way as when you moisten your finger then run it over the surface of a varnished table, it periodically touches the table. When this rhythmic contact is exceedingly rapid then it is vibration. Thus when molecules come together under pressure and these revolving at various velocities, will alternately touch one another, and this at an intensely rapid rate becomes a vibration, this vibratory energy crowding upon the molecules faster than they can dissipate the same, results in a heated condition of matter which will be maintained as long as the pressure or resistance is maintained. In this manner heat is a vibration operating upon matter under stress or resistance. Friction is not a continuous contact between two revolving molecules, but is a rhythmic contact, and if the contact alternates at the rate of eighty thousand times a second or more, it is decidedly a vibration.

The stupendous mass of the sun whose molecular particles are all rotating under great stress one against the other, has made the sun a vibrating mass of incandescent matter, the radiations of vibrant waves of energy form heat near the sun and these heat waves when dissipated out into the ether agitate this subtle substance into light, this light vibration becomes mere radiant energy through the ether, and which reverberates to the planets whose atmospheres collect the same, and this solar energy when thus re-intensified by atmospheric strata and directed to the surface of the earth, becomes the earth's heat and light. Beyond the earth's atmosphere this vibratory energy is merely motion and a

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## GENERAL SURVEY..

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

**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; yet we wish it distinctly understood that no space is made for anything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

**WRITE PLAINLY.**—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine. The must make speed 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 plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

**ITEMS.**—Bear in mind that items for the General Survey will 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 item that appears. This rule will be strictly adhered to.

Geo. Raley, known in Sioux City, Ia., as Geo. Zehner, is still at it, old work describing the occult. It is strange how Spiritualists have been deceived by this trickster.

M. A. England writes: "The books received all right, and please let me thank you for them, for I look upon them as a present, and like many others I don't know how you do it. Beside being so beautiful to look at, what a feast inside!"

Prof. J. Madison Allen has made a flying trip to Northern Texas to deliver a Fourth of July oration, and will visit a number of places for spiritual work. For engagements address him at Fort Worth, Texas.

C. B. Dent writes from Vicksburg, Mich.: "I expect to attend the camps as follows: Will be at Briggs Park camp, Grand Rapids, Mich., August 12, 13 and 14; August 5 to 11 at Vicksburg, Mich.; at Haslett Park, August 19 to stay, a few days. May take in some of the other camps a few days. I will take subscriptions for The Progressive Thinker whenever I have an opportunity. I hold myself in readiness to conduct funerals or solemnize marriages, or work in the missionary work when called on. Address, Vicksburg, Mich."

Farmer Riley, the well-known materializing medium, is now in the city, and is open for engagements to hold seances here whenever desired. Mr. Riley has an excellent reputation as a materializing medium. He has been sick for several months unable to do anything. He has now recovered, and possesses greater powers than ever as a medium, and his manifestations can not fail to be satisfactory. A letter will reach him if addressed to 16 Pacific avenue, Room 27. Those who desire to see him personally can do so by consulting Policeman Bland, of the Open Board of Trade.

Mrs. Sue Gary writes from Rockport, Ky.: "I would like to make inquiry through your paper for the whereabouts of Charles Graiz (Sphinx). Some that met him in the city last year are very anxious to communicate with him."

Mrs. R. V. Ferris sends the following from Walton, Mich., sworn to by nine persons before a notary: "We the undersigned wish to certify to the following test put upon Miss Dolly Williams (a medium) in a circle held for that purpose June 28, 1900: First, we put a pair of black mittens on her hands, sewed them to her dress sleeve with white thread, sewed her dress up in front, put her into the cabinet, sewed her hands down to her lap, sewed her fast to the cabinet, and closed it up. There was talking independently, and through the trumpet; hands appeared from the top and bottom of the cabinet. She was in this trance for about one hour, and when we opened the cabinet we found the mittens on her hands, the same as we left them; everything the same except that she was tied hand and foot, head and neck, and could not move. A regular network of black thread, and there was no black thread in the room when we put her in the cabinet."

J. H. Moon writes from Little Rock, Ark.: "A good test medium would do well here. I would be glad to correspond with some good lecturer and test medium who would like to come to our city."

Columbus Wells writes: "Why is it vegetarians cannot offer the first effectual remedy for the discontinuance of meat eating? It is very foolish for them to say it is wrong to eat meat, for it has been used for millions of years. If they think it is not good for anyone to eat meat, let them bring out a remedy. Do they think the working people can live on nothing?"

Mrs. M. E. S. writes from Fort Dodge, Iowa: "I believe Mr. McEwen, in his article 'An Earnest Appeal for Honesty,' voices the sentiment of every honest investigator of Spiritualism. Any so-called medium that cannot stand an honest test condition, has no right to be a medium, and should under no conditions be allowed to practice their sleight-of-hand orlegerdemain art on any public faithful or skeptical. It is a well known fact that the kind of tricksters, that it is an easy matter to delude the faithful Spiritualist. If ever any non-Spiritualists happen to be present at such seances they are as a rule relegated to the very rear seats, no matter how honest may be their motive for being present, and the faithful never protest at such apparent injustice. The least bit of a trick proves phenomena a sham without a question. If said Spiritualists could just reason a little coolly on the subject they so love, they would be able to see many a thin fraud as keen as they now see all the fallacies in the orthodox church. Another detriment to the cause is the \$1 rate seance, which you are expected to pay whether anything is proven to you or not, and trips in almost every case end in a loss. If a seance is to be honest, no such price is necessary, any hall would be crowded by people eager and anxious to hear the truth, and such action would soon crowd out the tricksters, and they would not be able to deceive a large mixed audience very long, and could be prosecuted for obtaining money under false pretense."

the parlor door opened and in walked the corpse. It didn't take a minute to clean the room, leaving the intruder from the spirit world in sole possession. The undertaker finally plucked up courage enough to return to the dining-room, and found his subject enjoying a hearty meal after her enforced fast. Her first question was: 'Was Jake hurt much?'

Charles Hansen writes from Baltimore, Md.: "Quite an awakening in the interest of our glorious cause has taken place in this city during the past few weeks, through the megaphone of Miss Alice M. Cary. Miss Cary is one of the finest instruments the spirit world has, being finely educated, and a gifted musician and composer. Possessing these valuable qualifications, naturally, and being of an exceedingly refined and sensitive nature, it will be thus seen that the spirit rarely has so fine an instrument for its use. Miss Cary is occupying Benson's Hall three nights a week, to highly delighted audiences, last Sunday being especially so. After a poem read in the opening exercises, she was controlled by Colonel Ingersoll, who gave one of his grand and eloquent addresses for which he is so famous. After the lecture Miss Cary gave upwards of thirty tests, nearly all of which were recognized."

Word comes from Toledo, Ohio, that Mrs. Laura Webb, a well-known author, poet, and eloquentist, is reported to have attempted to end her life there recently by taking a dose of chloroform. She has been in Toledo several months, giving entertainments, and while there attended several Spiritualistic meetings. She took such an interest in Spiritualism, it is said, that she became deranged and very violent. She tried to throw herself from a window Saturday night, and was locked up in a police station for a number of years. Mrs. Webb edited a Southern newspaper, and enjoys a wide acquaintance with literary men and women. Her husband was a general in the Confederate army. It has been correctly estimated that where one becomes insane in consequence of investigating Spiritualism, one hundred become insane through religious excitement.

Mr. Wm. J. Carter writes from St. Louis, Mo.: "I have been directed by invisible spirits. Within the last two years I have read a few of Helen Wilmans' books, and at present I am taking lessons in Mental Science of an Institute in Canada. My teacher tells me that all power is within myself. He gives me no thought that spirit friends are my helpers." Of course the voices you hear emanate from spirits. Any person who teaches you that all power is within yourself, certainly lacks common sense. All power is equivalent to infinite power, and no human being possesses that.

Violence writes from Syracuse, N. Y.: "The First Spiritualist Church closed its meetings in Clinton Hall, Sunday, June 27. Mrs. Mary C. Von Kanzler, their speaker and medium for the past month, has been requested to return to them after the heated season has passed. In her private work she has made many friends. She visited Auburn, N. Y., and in the future, with other interested minds, will do some work. 'The society has not held any meetings for more than a year, was the words of their then secretary, Frank Mohr. The societies in Oswego and Hannibal have not held any meetings for almost a year. The president of the State Association reports a need of missionaries for the work. What we most need at present is financial aid. It would prove the greatest missionary to-day, with our already developed speakers and mediums put into the field under right guidance, so as not to give all the money that the people can raise into the hands of railroad magnates. There could also be brought into use much undeveloped home talent, that would unfold into great good, that could help to hold the scattered forces, and with the hope of a visit from a speaker once or twice a month, there would be kindled a flame of interest."

Mrs. Minnie G. Van Tyne writes from East Syracuse, N. Y.: "I have been a reader of The Progressive Thinker since February last, taking advantage of the generous offer of premiums, the Obit life of Jesus, and Nazareth and The New World, which I prize very highly. Grand meetings have been held in our community by Mrs. Mary C. Von Kanzler, whom we secured about three months ago to give lectures and tests. There is no one more pleased than I am to receive spirit messages, but it is not wholly spiritual tests that tend to build the cause of Spiritualism. I agree with Brother J. M. Humphrey that our cause should be called 'Modern Educationalism.'"

Miss Thomas's meetings in Hygeia Hall have been closed for the summer. This has been a year of excellent success. At the request of many friends, Miss Thomas gave a picnic on Sunday, July 1. Mrs. Townes kindly gave the use of her beautiful grove, also her house, at East Grossdale, for the purpose. The day was beautiful, and over 200 people were in attendance and a most enjoyable time was had. All went home delighted and with loud praise for Miss Thomas's ability as an entertainer.

Mrs. Eliza Smith writes: "Since reading the first two or three letters from the spirit world, I feel that I look for his offering each week, and even long for the paper to reach me. They answer so many questions that we all want to know about, of which we have been so ignorant, and their helpful, straightforward way of dealing with matters spiritual makes me feel that I am indeed listening to that master mind, Franz Petersen. To me, they alone are worth the price of the paper, and I sincerely hope that they may continue for a long time to come, as I can get some of the best of it. I have completed thereby. Often have been tempted to write direct to Carlisle Petersen, thanking him for the privilege of reading those grand thoughts, so masterfully expressed, and assuring him of the great good to be derived from them, but I have not yet ventured to assume that liberty. I am getting together a library of spiritual books, having already a good number, to which to build, and I now wish you to send me the Encyclopedia of Death, and Life in the Spirit World—Vols. 1, 2, and 3, and The Next World. Interviewed, for which I enclose you \$2.50. The Progressive Thinker is a rare gem, for which I liberal, unselfish policy, and I do wish it could find its way into every home in the land."

"I am not prepared to state that the case of some of the 'W. O.' said H. B. Peters, 'but the experience of a friend of mine in a Pennsylvania German town recently would seem to incline one that way. In the town where he was visiting he became acquainted with the local undertaker, and in that way was enabled to be present at the funeral of a young woman who had expired from a shock at seeing her husband fall from a load of grain according to the Chicago Record. He was not hurt at all, but she was to all intents and purposes, as dead as the proverbial door nail. The body was laid out in the parlor and all the relatives and friends had assembled to pay their last respects to the dead. As is customary in that locality, a big funeral dinner was served. In the midst of the meal

of valuable property, but his guides had given him messages from departed spirits, relatives of the elsters, and these messages urged the women to place their small savings of \$400 into the mine and soon they would become very wealthy. Many were the conversations held in regard to Spiritualism, and many messages were received by the women from their dead friends. Until Mr. Marshall spoke with a spiritual halo to the women, who believed him wealthy, honest and a friend raised up by their dead friends to help them in their struggle for a living. This intense belief lasted until a short time ago, when assays revealed the worthlessness of the mining property, and how the suit comes as a rescue, and will divide whether Mrs. Rounsavell and Miss Blackman were sort of criminally ignorant and trustful and whether or not Mr. Marshall was wrong in claiming this occult power and thus influencing the unwary. The case is being tried in the county court."

Lyman C. Howe is at Lake Brady this week.

"The Salt Lake City News says: 'The question whether there is a life after this, and if so, whether the fact can be demonstrated, has lately occupied the minds of some scientists. Professor Plourney, of the University of Geneva, is just about to publish a book dealing with this question. The author, for a heroine a young woman who on weekdays earns a living as an employee of a dry goods store, but on Sunday acts as the 'medium' of a Spiritualist circle, which invited Professor Plourney to examine her.' In these trances this young woman becomes the wife of a rajah of South Kanara, who lived in the fifteenth century, and while so 'controlled' she converses fluently in a mysterious Oriental tongue. But she is not confined to this role by any means. She essays others, and with as remarkable success. All the tests that scientific men could suggest to Mr. Plourney to apply to this remarkable young woman when in a trance he has adopted, but by none of them has it been proved that the elements of fraud in 'Mlle. Smith's' controlling force. On this side Professor Hyslop has lately conducted certain psychological research in the same line. These have been done through the medium of Mrs. Piper, who, while in a state of 'trance,' has recorded with pencil on paper, in reply to questions asked, certain communications or messages from deceased friends and relatives of Dr. Hyslop, the inquiries having been carried on under conditions intended to preclude the possibility of deception, and to be, at the same time, free from telepathic influences. The inference which Dr. Hyslop conveys in his discussion, as the result of these repeated inquiries, is a complete verification of their details, is that it is easier to believe that the information received came from discarnate spirits than from any other source."

G. H. Brewster writes: "The 'Sunflower Social Club,' of which Mrs. Georgia Gladys Cooley is president, met Thursday evening, June 28, at the residence of Brother J. W. Bowen, northeast corner 31st and Dearborn streets. Mrs. W. H. Cross, president, presided. The meeting was an enthusiastic one, and especially so when Sister Cooley's letter to the club was read by Dr. H. A. Cross, and the secretary was instructed to reply, requesting another for our next meeting, which will be held at Sister Allison's on Thursday evening, July 20, No. 2521 Michigan avenue. The old officers were re-elected with the exception of the secretary, W. G. H. Brewster, who resigned. Bro. G. H. Brewster addressed to all his place. Some of the members of the club thought that the handsome diamond sun-burst pin given to Sister Cooley at her farewell reception, was not enough for their president and pastor, so they had a handsome engraved souvenir programme of her reception, which was decorated with beautiful floral designs by Mrs. Dr. H. A. Cross. It was a spontaneous outburst of feeling on the part of her outburst, and no doubt will be warmly cherished, and come to the front wherever Mrs. Cooley may be. The club had a picnic Sunday afternoon, July 8, at Washington Park."

Mrs. F. Otto informs us that resolutions were passed at Syracuse, N. Y., endorsing Mrs. Mary C. Von Kanzler for the good work she did there as speaker and test medium.

Carrie Swenson writes: "A grove meeting was held on Mr. T. Ryan's farm, four miles east of Pine City, Minn., from June 30 to July 5. As it rained most of this time the roads were muddy and prevented many from attending but the crowd that did come seemed very interested. Mrs. S. M. Lowell was the speaker and test medium, the writer assisting a little at times. Mr. A. Moe, from Grantsburg, Wis., spoke in the forenoon on the 4th of July. The Woodside Society at this place is chartered by the State Association, and its members are very earnest workers in the spreading of our philosophy. Mrs. Lowell is willing to attend such grove meetings wherever her presence would be of service. She lives at 1203 Aldrich avenue, North Minneapolis, Minn., or Anoka, Minn."

Mrs. S. Snyder of Philadelphia, writes that she has the three volumes of the Encyclopedia of Death and Life in the Spirit World, Art Magic and Ghost Land. Of course she is delighted with them.

Mrs. Wm. H. Lyon writes from Maine: "I wish to extend thanks to you for the four premium books received, consisting of the three volumes of the Encyclopedia of Death, and Life in the Spirit World, and the Next World. I viewed them with almost a gift, and very interesting. I wish every Spiritualist and investigator could have them in their hands."

Allie Lindsay Lynch writes: "I have removed from Chicago, and will make my home at Mesa, Arkansas. As soon as I am settled in the quiet little home I am about to build, my labors in the Spiritualistic fields will be carried forward. Health, for a loved companion, quiet at home, and to reside near an only brother, are the motives, which lead to my removal from the great noisy city on the lake. Friends will please write me at Mesa, Arkansas, Box 176."

B. R. Anderson writes: "As the horror of being buried alive seems to prevail, I will state what has entirely quieted my agitated mind on this subject. My only fear now is, that as I am living entirely alone, my request might not be carried out, and I should be buried alive. I have requested that a sponge thoroughly saturated with chloroform be placed beside me in the casket. It should be sufficient to prevent the possibility of waking. To me an assurance of this kind entirely robs premature burial of all its horror."

Mrs. Latham writes: "The Spiritual people of Leondis, Mich., held a picnic on the lawn of Mr. S. Kinnle, on July 4. There was a large attendance, and a general feeling of joy and gladness. A beautiful dinner, served under the beautiful shade trees, the people were called to order, Mrs. Culbertson acting as chairman on the occasion. They were then pleasantly entertained by several fine recitations and songs by the little ones as well as the older ones. Mrs. Culbertson delivered a very able and patriotic address. Mr. Carpenter

also gave a short address, subject, 'Training Our Children to be Patriots.' The entertainment was interspersed with several fine musical selections by Mr. Geo. Millard and his graphophone. In the evening a seance was held by Mr. Riley Louthier (transfiguration medium), with very satisfactory results."

New Camp at Columbus, O.

On the "Glorious Fourth" I closed my first engagement with this camp association. The intense heat is against us, but the situation has many promising features. The grounds are dry and spacious, with chance to cover two acres or so with a lake of spring water, and the approach is as easy and pleasant. Considering the various disadvantages attending a new camp, the attendance the first Sunday was very good and a marked interest manifested. Mrs. Cora Noyes followed each lecture with platform tests, and those who were personally concerned seemed to accept them as genuine and satisfactory. On the Fourth, particularly, there were several who were quite striking, and the impresses on us sincere—not loaded with "stock tests." At the flag-raising, Rev. Mr. Parsons of the G. A. R., made a pertinent and interesting speech. He is a Methodist divine, and was a chaplain in the U. S. army during the Civil war, and a man of fine abilities. He sat upon the platform during the afternoon lecture, and cordially endorsed the movement. It was his first experience in a spiritual meeting. The music was excellent, both the instrumental and vocal. The band boys seemed interested in the meetings and their music was choice. Miss or Mrs. Black from Columbus sang a charming solo in a charming manner, and a male quartette from New York delighted all and were vigorously encouraged.

A new trolley line is in prospect for next year which will connect the camp with outlying towns and cities, and make access cheap and convenient. On Sunday morning, Mr. Marshall, of Columbus, gave an address of welcome, in behalf of the mayor of the city, breathing a cordial spirit and fraternal interest in the objects and aims of the camp association. If the people appreciate the opportunities this camp offers them, they will fill up the room with tents and cottages, and make this a great center of attraction and a power for good. Mr. Dennis, the president, and Dr. Noyes are active and hopeful, and I trust this will be a leading camp in the state in the near future. May prosperity attend it.

LYMAN C. HOWE.

Lily Dale Camp.

Letters denouncing, and letters supporting materializing mediums who are now located at Lily Dale, are sent me almost daily. This question of the reliability of this phase of mediumship cannot easily be settled. As long as people demand and will run after this kind of manifestation they must take their chances as to its genuineness. To say materialization is all humbug is carrying the matter too far; to accept all as genuine is equally a mistake, as I honestly believe from my own experience in investigation, however, there are other ways by which communication can be held with the spirit side of life, and ways by which useful instruction can be given, and through this we can get all the best without cheating ourselves or being cheated. The only way to get rid of fraud is to let it die a natural death; that is, give it nothing to feed upon. If you have been cheated once, and you know you have, keep away from the flame that burned you and do not, mort-like, go duttering back to have your wings singed again. When people get awakened to the full meaning of the message brought to earth through the intercommunication of the two worlds, they will see and gain the heights from which their spirit friends are reaching, and will look higher than the seance room for that which will feed their hungry souls, and bring to them the deeper meaning of life, and the truer revelations of the spirit world.

We are pleased to know that Mrs. Thankful Gaston, wife of our honored president, A. Gaston, is again at the seance on July 14th.

Those who are attending Clegg Wright's classes speak of them in the highest terms. We are glad they continue through the month.

Rev. Moses Hull has purchased a home at Lily Dale. We understand Rev. A. J. Weaver also contemplates the purchase of a cottage here. Mrs. Greenameyer is again located at Lily Dale.

The camp is already well filled, and there is every indication of a large attendance during the next session. Hotel accommodations are good, and all who come can be well served.

MARY WEBB BAKER.

Lake Brady, O.

The encampment here is now fairly started with enough genuine mediums on the grounds to convince all the skeptics in the Western Reserve if they would only come here to be convinced. Willard Hull and E. W. Sprague were respectively speaker and test medium at the opening session, with D. A. Herick as chairman. Many leading Spiritualists occupied the platform and made short speeches. Mr. Hull gave one of the finest addresses we have ever heard the pleasure of hearing. Said he: "Love is life and God is love, therefore Love cannot die. But the man who loves nobody must covet death. Yet death is only transformation. The dead are more alive than we are, and on the wrong side, the seamy side of life. It is time Spiritualists were converted. Representing as they do a tremendous fact in nature, they should learn to appreciate it more and apply it to the needs of life. The beautiful ship of earth is floating through space with a noise so loud you can't hear it. One man has control of the hold. Though the ship is freighted with all the needs of life, every passenger must pay tribute to him for the privilege of pulling out a few things. Our economic system makes it impossible to do business honestly. Any one who tries it will be bankrupt in a year. This is the verdict of business men. Opportunities for young men are growing narrower and narrower under this struggle of individual interest. And what is individuality? A mop-rag on the wheel of God's eternal decrees because in doing so, others are doing it. Of all sacred things the most sacred thing is a reform may be placed beside me in the casket. It should be sufficient to prevent the possibility of waking. To me an assurance of this kind entirely robs premature burial of all its horror."

Mrs. Latham writes: "The Spiritual people of Leondis, Mich., held a picnic on the lawn of Mr. S. Kinnle, on July 4. There was a large attendance, and a general feeling of joy and gladness. A beautiful dinner, served under the beautiful shade trees, the people were called to order, Mrs. Culbertson acting as chairman on the occasion. They were then pleasantly entertained by several fine recitations and songs by the little ones as well as the older ones. Mrs. Culbertson delivered a very able and patriotic address. Mr. Carpenter

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The management of Lake Brady is almost completely changed from that of last year, but everything runs smoothly

## STRANGE MENTAL POWERS.

### How People Are Influenced.

### Startling Words From the Committee Appointed to Investigate Personal Magnetism and Hypnotism for the Benefit of World Readers.

From New York World.



F. H. STOUTER, Secretary and Treasurer of Railway Conductors, Pueblo, Col.

REV. J. C. QUINN, D. D., Ph. D., Pittsfield, Ill.



HENRY MOREHEAD, M. D., Campbell, Mo.

JACOB RODRIG, Jr., Frackville, Pa.

Hypnotism is no longer a myth, a fanciful creation of the mind, but a reality, a most potent power, capable of producing infinite good. For the purpose of ascertaining the exact value of this much-talked-of power and its uses in the world, and to receive full and complete instructions in regard to how Hypnotism may be used to influence people in business, how to use it in treating diseases, etc., in a few days they mastered these instructions and were well-qualified hypnotists.

It was clearly demonstrated that hypnotism may be employed so that the person operated upon is entirely unconscious of the fact that he is being influenced; and, all things considered, the committee regards it as the most valuable discovery of modern times. A knowledge of it is essential to one's success in life and well-being in society.

Mr. Stouffer performed the astonishing feat of hypnotizing Mr. Cunningham, of Pueblo, Col., at a distance of several blocks. He also hypnotized an aged gentleman and had him run through the street shouting "Red pants for sale!" Mr. Stouffer says it is indispensable to one's business success, that it gives a man a wonderful power and advantage over his associates.

Rev. Mr. Quinn says that every minister and every mother should understand personal magnetism and hypnotism for the benefit they can be to both with whom they are brought in daily contact.

Dr. Morehead says, after a thorough investigation, that he considers it the most marvelous therapeutic or curative agent of modern times.

Jacob Rodrig, Jr., says: "I believe one may, through the agency of hypnotism, develop a force of character and mental power that will make him practically irresistible. An individual, under the secret of the influence which some men exercise over audiences and large bodies of people, I was completely astounded at the extent to which people can be influenced without their knowledge."

Dr. Morehead says, after a thorough investigation, that he considers it the most marvelous therapeutic or curative agent of modern times.

The New York Institute of Science has just issued 10,000 copies of a book which fully explains all the secrets of this marvelous power, and gives explicit directions for becoming a practical hypnotist, so that you can employ it for the benefit of any one. Anybody can learn it. Success guaranteed.

The book also contains a full report of the members of the committee. It will be sent absolutely free to any one who is interested. A postal card will bring it. Write to-day.

Address NEW YORK INSTITUTE OF SCIENCE, Dept. NB 17, Rochester, N. Y.

with bright prospects for a successful season.

The various phases of mediumship on the grounds are as follows: Full form materialization, manifestations in the light, independent slate-writing and independent voices. Mr. and Mrs. G. L. Brown and Mr. and Mrs. G. W. Renner, the former of Cleveland and the latter of Pittsburg. Trance and test mediums, Mrs. H. C. Ebersthauser of Sandusky, Mrs. Cooper, of Akron, and Geo. W. Way of Wheeling Island, W. Va. Trumpet mediums, C. J. Barnes, D. A. Herick. Inspirational and business mediums, Mr. and Mrs. E. W. Sprague of Jamestown, N. Y. There are other mediums that have not yet reported, expected on the grounds. Mr. and Mrs. Sprague are organizing a school for psychic development.

The Womans Lake Brady Association has been re-organized for the season.

The Fourth of July here was duly observed with a splendid patriotic oration by Rev. W. Sprague, a display of fireworks and a grand evening.

The Haines Orchestra, of Detroit, has been engaged for the season and we are safe in saying, now discourses some of the sweetest music ever heard at Lake Brady. Mrs. Flora Russell, assisted by Mrs. Sadie Herick, with Miss Fannie Russell as accompanist, render beautiful selections in vocal music.

MRS. M. MCASLIN.

"Woman, Church and State." A historical account of the status of woman through the Christian ages; with reminiscences of St. Mattheus. By Matilda Evelyn Gage. An important work for all women, students of history, etc. Paper, 75 cents. Cloth, \$1.50. For sale at this office.

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

"The Truth Seeker. Collection of Forms and Ceremonies for the Use of Liberals." For sale at this office. Price 25 cents.

"Human Culture and Cure, Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., L.L.D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75 cents. For sale at this office.

"The Commandments Analyzed." By W. H. Bach. The Commandments are not only analyzed, but contrasted with other Bible passages, showing great incongruities. Price 25 cents. For sale at this office.

"Buddhism and Its Christian Critics." By Dr. Paul Carus. An excellent study of Buddhism; compact yet comprehensive. Paper, 50 cents. Cloth, \$1.25. For sale at this office.

"Encyclopedia of Biblical Spiritualism, or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As the title denotes, it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office.

"The World Beautiful." By Lillian Whiting. Most excellent in their high and elevating spirituality of thought. Series 1, 2, and 3, each complete in itself. Price, cloth, \$1 per volume. For sale at this office.



## QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

**NOTE.**—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to brevity. For this reason, the style becomes thereby as terse, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

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

HUDSON TUTTLE.

**F. W. D. Q.** (1) We constantly hear rappings on the doors and furniture, yet when we sit in circle we receive nothing. Why?

(2) What gases are there that will ignite when suddenly compressed?

**A.** (1) It is much easier for a spirit to give a single rap, than to time responses to questions. A well-organized circle, with patience, will reach the desired result.

(2) Hydrogen and oxygen, when suddenly compressed, unite with explosive energy and produce water.

**"Hope"** Q. How can the physical life be prolonged?

**A.** It is a singular paradox of human nature, that we want to live on earth as long as possible, even if that life has become a burden for its suffering and deprivations. The tramp who sleeps under a hay stack and begs his cold lunch desires to live with the tenacity of the millionaire surrounded by every luxury heart may wish. Scientists speculate on the possibilities of prolonging life indefinitely, and theorize how by balancing the processes of renovation and decay, the vital forces may be conserved to a century or more. There are endless receipts for preserving health and life beyond the three score years and ten, allotted as the life of man, so diverse that they become amusing. The witty Dr. Holmes had rules by which he expected to reach an age which would go on record. He worked by rule, ate by rule, slept by rule, rested by rule, and came to a sudden end by rule. The distinguished historian, John Adams, is said to have worked the largest part of the twenty-four hours, eats what he likes, drinks two or three quarts of beer, never gets out of a draught; prefers to sit in one; in short takes no thought of his health, and has the best in the market.

Dr. Pearson says his rule is: "Keep cool, don't overeat the stomach, breathe pure air and lots of it, eat a vegetable diet, don't eat late suppers, go to bed early, don't fret, don't go where you'll get excited, and don't forget to take a nap after dinner." That is good for a millionaire, but how is John Smith to follow, who has to work ten hours a day to support his family? Yet a great many John Smiths, with hard work and no rest, live to a good old age, and many a millionaire living by this rule dies young!

One old gentleman has been a vegetarian, drank nothing but water, indulged in no excesses, and claims his ninety years is due thereto. Another at almost a hundred has indulged in stimulants now and then, chewed and smoked tobacco, and thinks his years are mainly due to the narcotics.

What are we to infer from such diverse facts? Surely that there is no straight and narrow way to longevity.

J. M. Peebles has written a large book on the subject, and although his own life is prolonged beyond the average, probably not one of his readers will live a day longer for the reading. The fact is that human nature is endowed with marvelous persistency. There is in many a hereditary toughness of constitution, by which they are adapted to a great variety of circumstances, and able to bear heavy drains on their vitality. With healthy digestion, all kinds of food are digested and converted into strength. They can sleep soundly for half the day, or go without for days together; can labor at the most exhausting tasks for more than half the hours, or not work at all; they can drink wine or beer, or whisky, and yet retain the power of recuperation.

Yet it does not follow that it is useless to observe the laws of health. The strong may not become prostrated by overtax, or strain, mental or physical, but they suffer therefrom, and the very consciousness of their strength may lead to their overthrow, as they lose that cautiousness those less robust are constrained to exercise, and they suddenly find themselves bankrupt. Yet it must be admitted that the first and most essential element of prolonged physical life, is a sound constitution, inherited from long-lived ancestors. To this must be added, for the best result, plain food, freedom from overburdening cares and labor, and confidence in the laws of hygiene and not in drugs.

**J. A. Horn:** Boiling water frees it from nearly all its mineral impurities, such as lime, magnesia and iron, and if continued for at least half an hour, all germs. It does not free it from soluble salts.

Reliance should not be placed on the testimony of spirits, locating mineral veins, etc., as infallible.

Tobacco is a poison, and the habitual use of a poison cannot be a benefit. When the habit has been formed and one advances it is better tolerated, and the harm it does, when the system becomes accustomed and the use moderate, may be at a minimum.

**J. J. Lake:** Q. It is an old story that witches ride the knots in the manes of horses that they ride. I do not believe in witches, but the knots are there, and how do you explain the curious manner in which they are tied?

**A.** The folklore story of witches riding at night, and the owners finding their horses jaded in the morning, led to taking the knotted manes as evidence, and conclusive it appeared to the superstitious. Well groomed horses

have not those tangles. They are found on those neglected, and the shedding of a part of the mane, which becomes matted in the which remains. It requires some time for the tangles to form which shows that they are caused by the tossing of the mane by the wind and the motion of the animal's head in feeding or moving.

The specimen accompanying the question is indeed marvelous, and might well have been braided by the witches who pursued Tam-o-Shanter's good mare Meg.

In the times when witchcraft was believed as implicitly as any other Bible teaching, these uncanny recipients of demonic favor, were not content to tangle the manes of the horses they rode at night, but twisted into snarls my lady's hair, and when the comb pulled, the ugly witch received the petulant blame.

**Querist, Marcellus, N. Y.:** Q. What is the origin of the saying, "He won't set the North River afire." **A.** In pursuing this phrase to its source, we become aware of the wonderful permanence of a thought changing its garb to suit the locality and comprehension of those who receive it. It illustrates the modifications of folk-lore myths, and the handing down of wise sayings, often remarkable for their exact preservation, and again changed in verbal clothing almost past recognition.

In England, the phrase is, "He will not set the Thames afire." When the pioneer American used it, he was loyal to his own river. In either case the saying is meaningless, for no one ever did or can work so fast as to set a river on fire, and the phrase is always applied to a lazy worker. In the olden times the millers used a sieve to separate the flour from the bran, which had to be shaken by hand. Sometimes a rapid workman would set the wooden rim on fire, which a lazy man would not do. As this sieve was called a temse, the saying arose, "He never'll set the temse afire." As the names of the river Thames was pronounced exactly the same, those who knew nothing of the sieve or its name, mistook the saying as applying to the river.

**Constant Reader:** Q. What is the story of Frankenstein?

**A.** A German medical student constructed from the material furnished by the dissecting table and church yard bones a being, which he endowed with life. It was a human, yet a monster, and like a remorseless demon pursued its unholy quest, wrecking the happiness of life, murdering his sweet heart, and finishing by causing his death. It is one of the few romances which have a meaning far beyond the written word, and are new and fresh to every succeeding generation of readers. Every individual creates a good or evil influence, which may be personified as an angel to guide and guard, or a monster to relentlessly pursue even to the grave, and beyond.

**Burns and His Highland Mary.**

To the Editor:—I see in a recent number of your paper a request is made to have the poem reprinted that came from the spirit of Robert Burns through the medium of Mrs. Hyzer. I happened to have it in a scrap book, so I enclose it, and send it to you. I think it has been somewhere near forty years since it was first printed. I have taken your paper nearly ever since it has been printed. I would be lonely without it. I have been a staunch Spiritualist for fifty years. What a comfort and satisfaction it has been to me.

MRS. LUCY SMITH.

Chicago, Ill.

The circumstances of the production of the following lines are these: Mrs. Francis O. Hyzer, of Montpelier, Vt., is sometimes influenced to write both poetry and prose purporting to emanate from departed spirits. She had one day been reading some of these productions to a lady visitor, who asked her if Robert Burns (the lady's favorite poet) had ever communicated to her. She replied that she had never been conscious of his presence, nor was she familiar with his writings. The lady remarked that she hoped he would come and answer a question she had in her mind, which question she did not express. A few days subsequently, Mrs. Hyzer felt impelled by spirit influence to pen the following, which on being shown to the lady, was found to be an appropriate reply to the query she had in her mind:

Fair lady, that I come to you  
A stranger-hard, I feel I ken,  
For ye've known naught of me, save through  
The lays I've poured through Scotia's glen;

But when I speak o' gliding Ayr,  
O' hawthorn shades and fragrant ferns,  
O' Doon, and Highland Mary fair,  
Mayhap ye'll think o' Robert Burns.

I am the lad—and why I'm here,  
I heard the guileless maiden say  
She'd know, in joyous spirit-spheres,  
If Burns was wif her Mary wed.

I sought to tell her o' our joy—  
Na muckle impress could I make—  
And led I have down to see  
If ye'd my message to her take.

Tell her that when I pass'd from earth  
My angel-bird came'd wif flowers,  
Met me wif glowing love-lit torch,  
And led me to the nuptial bowers;

That all we'd dreamed o' wedded bliss,  
And more, was meted to us there—  
And sweeter was my dearie's kiss  
Than on the flow'ry banks o' Ayr.

Where Love's celestial fountains play'd,  
And rose-buds burst and seraphs sang,  
And myrtle twined, our couch to shade,  
I clasp'd the love I'd mourn'd sa lang.

And while by angel-harps were played  
The bonnie "bridal serenade,"  
Though na gown'd priest the kirk-rite said,  
Burns was wif Highland Mary wed!

There's na destroying death-frost here  
To nip the Hope-buds ere they bloom—  
The "bridal tour" is through the spheres—  
Eternity the "honey-moon."

And now, my lady, if ye'll bear  
These words unto the anxious dame,  
I think I can ye so reward,  
Ye'll ne'er be sorry that I came.

**THE DIVINE PLAN** has been carried out successfully by The Progressive Thinker, one continual carrier of the divine plan to our subscribers. Volume 3 of the Encyclopedia of Death, and Life in the Spirit World only costs our subscribers 25 cents—far less than its actual cost to us. Its regular price to the trade is \$1.50. This work should be in every family in the United States. It is elegantly and substantially bound, neatly printed, and is a volume of any library. One million copies of this work should be distributed throughout the country. The Progressive Thinker one year and this book will be sent for \$1.25.

**J. J. Lake:** Q. It is an old story that witches ride the knots in the manes of horses that they ride. I do not believe in witches, but the knots are there, and how do you explain the curious manner in which they are tied?

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## THE CAMP-MEETINGS.



### Ashley Camp, O.

This camp begins July 29, and ends August 19, 1930. For programmes address H. Baxter, Ashley, Ohio.

### Maple Dell Camp, O.

The National Spiritual and Religious Camp Association will hold its twelfth annual session, commencing July 22, ending September. For full particulars and programme, enclose stamp and address Lucy King, corresponding secretary, Mantua, Ohio.

### Lake Pleasant Camp, Mass.

This camp opens July 29. The circulars are now ready and can be had upon application. In writing for them please enclose stamp for return postpaid. Address Albert P. Blinn, Clerk, 603 Tremont street, Boston, Mass.

### Columbus Camp, O.

This camp will open July 1, and close August 27. Send for programmes to Dr. W. D. Noyes, secretary, 189 N. Cleveland avenue, Columbus, Ohio.

### Chesterfield Camp, Ind.

The camp-meeting of the Indiana Association of Spiritualists will open at Chesterfield, Ind., July 29, and close August 29, 1930. For programmes and further information address Flora Hardis, secretary, Anderson, Indiana.

### Delphos Camp.

The twenty-second annual camp-meeting of the First Society of State Spiritualists and Lillians will be held at Delphos, Kans., from August 10 to August 26 inclusive. For further particulars or information write to President J. N. Blanchard, Delphos, Kansas; J. J. Main, vice-president, Simpson, Kansas; or E. S. Bishop, secretary, Glasco, Kansas.

### Cassadaga Camp, N. Y.

This favorable place of resort offers an attractive programme the coming season. The camp opens July 13 and closes August 26. Write to the secretary, A. E. Gaston, Meville, Pa., for programmes.

### Onset Camp-Meeting.

Commences July 15, and closes August 26, 1930. For further particulars address Secretary, Onset, Mass.

### Vicksburg Camp.

The seventeenth annual camp-meeting of Vicksburg, Mich., will be held in Fraser's Grove, commencing August 3, and closing August 28, 1930. For further information address Jeannette Fraser, Manager, Vicksburg, Kalamazoo county, Mich.

### Lake Brady.

The camp grounds will be open for picnics June 1, extending through the summer. The camp-meeting opens July 1, closing September 1. Anyone wishing a Lake Brady program will please write Geo. N. Abbott, Lake Brady, via Kent, Ohio, or E. R. Kidd, Canton, Ohio.

### Mount Pleasant Park, Ia.

The eighteenth annual camp-meeting of the Mississippi Valley Spiritualists' Association will be held at Mt. Pleasant Park, Clinton, Iowa, from July 29 to August 26, 1930. All wishing circulars should write to the secretary, Stella A. Fisk, 18 N. 11th street, Keokuk, Iowa. Those wishing to rent tents, etc., should write to John Nelson, Mt. Pleasant Park, Clinton, Iowa.

### The Ottawa Camp.

The Ottawa, Kansas, Spiritualist camp-meeting, from August 8 to August 13 inclusive, H. Henderson, president, Lawrence, Kan.; E. Carpenter, secretary, Wellsville, Kans.

### Freeville Camp, N. Y.

Opens July 29 and closes August 12. B. L. Robinson, president, Freeville, N. Y.

### Grand Lodge, Mich.

Grand Lodge Spiritualist Camp-Meeting commences July 29 and closes August 28. For further particulars and full programmes, write to M. F. Phares or Geo. H. Sheets, Grand Lodge, Mich.

### Briggs Park, Mich.

Briggs Park Camp opens July 1 and closes August 19, 1930, at Grand Rapids, Mich. Program cheerfully mailed to any address received on postal card to Thos. J. Haynes, secretary, 389 Western avenue, Muskegon, Mich.

### Camp-Meeting at Deep Lake.

The Illinois State Spiritualist Camp-meeting opens its second season at Deep Lake, 14 miles from Lake Villa, Ill., on Wisconsin Central railroad, commencing July 10 and closing September 1. Those who intend to camp with us please let us know in time so that we can make preparations for you. Address G. V. Cordingley, President, 3300 Wabash avenue, Chicago, Ill.

### Island Lake, Mich.

Island Lake Camp, Island Lake, Michigan, commences Thursday, July 19, and closes September 3. For further information address the secretary, Ella B. Brown, 266 Twenty-first street, Detroit, Mich.

### Verona Park Camp.

Opens June 15 and closes August 28. For programmes address Albert F. Smith, president, Bangor, Maine.

### Lake Helen, Fla.

The Southern Cassadaga Camp, Lake Helen, Florida, will open the first Sunday, in February, 1931. Emma J. Huff, corresponding secretary.

### Niantic Camp.

The Connecticut Spiritualist Camp-Meeting Association at Niantic campgrounds, Niantic, Conn.; season of 1930, commencing June 25 and continuing until September 8, inclusive. For programmes address Mary A. Hatch, secretary, South Windham, Conn.

### Los Angeles, Cal., Camp.

Arrangements have been made to hold a camp-meeting at Sycamore Grove, Los Angeles, Cal., September 2 to 20, inclusive. Address Elton T. Brown, secretary, 3414 So. Spring street, Los Angeles, Cal.

### Franklin (Neb.) Camp.

The Northwest Kansas and South-west Nebraska Spiritualist Association will hold their fifth annual camp-meeting at Franklin, Neb., from July 29 to August 6 inclusive. No palms will be spared to make it a success. For announcement, circulars and other information, address the secretary, C. H. Simpson, Franklin, Neb.

### Colorado Camp.

Canyon Camp, opens in South Boulder Canyon, July 1, and continues through July, August, and possibly September. Any information desired in regard to this new and interesting movement may be obtained by writing May Taylor, Box 780, Denver, Colo.

### Lake Sunapee, N. H.

The twenty-third annual Lake Sunapee Spiritualist Camp-meeting will be held at Blodgett's Landing, N. H., for four weeks, commencing Sunday, July 29, and closing Sunday, August 26, 1930. For programmes address the secretary, W. H. Wilkins, Claremont, N. H.

### Marshalltown, Iowa.

The Central Iowa Spiritualist Association will hold its annual camp at Marshalltown, Iowa, September 2 to September 16 inclusive. Grounds open to campers after August 27. Leading speakers, Mrs. Marian Carpenter, of Detroit, Mich., and D. P. Dewey, of Grand Blanc, Mich. Other phases of mediumship will also be ably represented. For information or programs address W. H. Wilson, 301 N. Center street, Marshalltown, Iowa.

### Haslett Park, Mich.

Eighteenth annual assembly of Spiritualists at Haslett Park, Mich., August 2 to September 4, 1930, inclusive. For programmes address J. D. Richmond, secretary, St. Joseph, Mich., or G. F. Ottmar, Riley, Mich.

### Briggs Park, Mich.

Briggs Park Camp opened July 1, under the most favorable circumstances. The day was perfect. Dr. J. M. Peebles was the speaker of the day. He was followed in the morning by Mrs. Blake and in the afternoon by Mrs. Ferris with descriptions. They were all enthusiastically received and recognized. Dr. W. O. Knowles, who was called upon to officiate at a funeral in the country and could not be present. A pleasant surprise awaited the people. Frank T. Ripley, of Boston, was present and filled his place. After his lecture, delivered in an able manner, he and Mrs. Blake gave some descriptions. The audience was highly converted. Our attendance was large and everyone seemed happy. Rockford society will be represented as a society on the grounds. Their tent will be in charge of Samuel Smith, of Fruitport. Frank N. Foster arrived to-day. Mrs. Carpenter is expected to-morrow, to visit with us until after her engagement closes, July 19. Our attendance last year was 20,000. This year we expect to double it.

THOS. J. HAYNES, Sec'y.

### Missionary Work.

The work of G. W. Kates and wife in Minnesota continues to be active, and attracts large audiences. They held large meetings in Hendrum, Minn., June 26 and 27. The society of "Mystic Seekers," at this place, chartered with the State Association, provided a good hall elegantly decorated and a splendid quartette of singers. The audience was highly converted upon viols and the organ. The meetings were very interesting. The lectures were eloquent and forcible, while the spirit messages and descriptions by Mrs. Kates aroused great enthusiasm by their accuracy so forcibly presented.

The meetings at Grand Forks, N. D., June 28 to July 2, are attracting much attention, witnessed by the following item in the Daily Herald:

"A large audience greeted the second appearance of Mr. and Mrs. G. W. Kates at Hall's Academy last evening, when Mrs. Kates gave an inspirational lecture on evolution, a subject suggested by one of those present, followed by a number of very satisfactory tests. To say that the lecture was good would convey no adequate idea of its excellence. Mrs. Kates' control has certainly a wonderful command of language, which is forceful, and to elucidate some equally wonderful ideas relative to the influence and power of spirit control and the philosophy of Spiritualism."

"The local society is to be congratulated on securing even the temporary services of such able exponents of their belief. On Sunday evening Mrs. Kates will devote her time to tests and readings."

### Emma Rood Tuttle—Her New Volume of Poems.

Since the publication of "From Soul to Soul," by Emma Rood Tuttle, there has been constant inquiry for another volume of her poems which was promised. When the prospectus of that volume was issued, requesting the names of those who wished to subscribe, nearly 1,000 were at once received and three editions have been called for. This plan proved so satisfactory that this new volume will be issued in the same manner. By the cost of publication is guaranteed, and at the same time to those desiring the book it is furnished at much less cost.

The new volume will be in the same style as "From Soul to Soul," will contain over 300 pages, beautifully bound, with embossed cover, will contain engraved portraits of those who are breaking new ground under hard conditions, turning over the hardpan of priestcraft and superstition with the sledge of humanitarian love and good-will to men. Let him see it that the laborers are backed up with his best wishes and good thoughts, instead of telling them that the Salvation Army missionary is the only one "worthy of notice."

Spiritualism can never prosper as it should till we have back-bone enough among our folks to stand up for the advanced ideas given through inspirational mediumship, not only about the truth of spirit return but every other object of interest to human lives on earth.

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(A Worker.)

Reading the Vail: This volume is a compilation by V. W. Nixon, of psychic literature, most given by spirits through and by means of full form visible materializations, at seances of a certain Psychic Research Society, known as the Aber Intellectual Circle, the medium being William W. Aber, 507 pp. octavo. For sale at the office of The Progressive Thinker. Price \$2.

"Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with music, by C. Payson Longley. Price by mail, 15 cents. For sale at this office.

"Longley's Beautiful Songs." Vol. 2. Sweet songs and music for home and social meetings. For sale at this office. Price 15 cents.

"Cultivation of Personal Magnetism. A Treatise on Human Culture." By Leroy Berrier. For sale at this office. Price \$1.

"Social Upbuilding, Inc. Including Co-operative Systems and the Happiness and Goodness of Human Life." By E. D. Babbitt, L. D. M. D. This comprises the last part of Human Culture and Pure. Paper cover, 15 cents. For sale at this office.

"A Plea for the New Woman." By May Collins. An address delivered before the Ohio Liberal Society. For sale at this office. Price 10 cents.

## BACKBONE WANTED.

### A Worker Again Replies to Dr. Conger.

To the Editor:—Dr. M. E. Conger writes in your issue of June 9 in reply to an article of mine criticising a previous article from his pen on the subject of "Free Camps."

I have been away from home for a month and have only just read his reply, so could not answer it before. I wish now to offer a few suggestions. I understood his first article to demand free work from mediums and speakers. Now he tells his friends "free to campers." I don't understand his position. If he will make his demands clear then we can perhaps answer him in an intelligent manner. In reply, however, we will say that as far as our experience goes, camps cannot be run without expense, and some one must pay the bill. Who has any more right to foot the bill than the visitors who partake of the mental and spiritual feast provided at our annual camps? Workers like Dr. Conger, who have other sources of revenue, can go and work for their health or for their love of the cause, but those who devote their entire time and energies to this work cannot do so.

In regard to "fooling away money paying car fare to hunt up heatheon on the Western prairies, I for one would just as soon give a little time and money (if I had it) to educate prairie people as to pay it out to rapacious city landlords for hall rent in a vain attempt to spiritualize and humanize city folks, who would rather spend their money at the saloons, theaters, etc., than help along a missionary worker in Spiritualism."

I consider the work of a lecturer on spiritual topics just as much necessary on the "Western prairies" (where I live) as that of the school teacher, and furthermore, I consider my work as important as any school teacher or other educator, and as worthy of recompense. The platform speaker on Spiritualism and kindred subjects is an educator and as such his or her work is as necessary in the schoolhouse as in the city temples.

I don't believe Spiritualists, as a class, have built a great many temples, churches and halls as Dr. Conger says. At least I have only seen a very few myself.

I would like to ask Dr. Conger a plain question and would like him to meet it squarely. If a camp-meeting is a good thing, and of course he believes it is, then why should we not carry the same line of work into every schoolhouse in the land? We all have to pay taxes to help build and maintain schoolhouses, why not demand an opportunity to use them for educational purposes along spiritual and reform lines?

I maintain that if the Spiritual philosophy is a good thing, we can't teach it too much or too often. We ought to keep every man and woman constantly employed at a reasonable salary. But do we keep our workers employed?

In the majority of instances I am compelled to say most emphatically, No. I tell Dr. Conger why we don't. Some of our speakers and mediums are very independent thinkers, some have very high progressive spirits to back them. They say things about the labor question, the war craze, the marriage muddle, and many other things which are too radical for tender-feel people to listen to. They say these things because they are true and need to be said. The consequences, if their services are no longer required.

Spiritualists as a class need bracing up, a stiffening of the back-bone; they need to take a firm stand upon all the great and vital questions of the age, and not be afraid to call a spade a spade. Speakers must smooth over all the rough places in order to secure engagements, and when the independent, fearless few who dare to uphold our Spiritualist meetings, drop out in disgust and join the ranks of the Free-thinkers. We have lost many of our old-time wheel-horses in this way. Personally I have some serious thoughts of doing the same thing myself.

If there is anything on earth I despise it is cant and hypocrisy. I believe in calling things by their right names, and proclaiming from every house-roof and tree-top, if necessary, the truth as we understand it.

Dr. Conger says "It is generation, not regeneration, that should be considered by ambitious missionaries." We agree with Dr. Conger again, but we contend that agitation always comes before reformation, and those who have made any study of the laws of right generation should have every opportunity to enlighten the masses, otherwise the light they have received is a hidden talent. Personally we would gladly hail the day when it would be possible to advocate the most advanced ideas on the generation of human beings not only at our camps but in every district schoolhouse.

Dr. Conger again writes: "Some practical foundation work must be done if we expect to command the attention and respect of the public. To this we say Amen, right from our heart. That is just what I want more local societies, more organization, more agitation, more reformation of the individual. Organization is necessary for educational work, educational work is necessary to bring about individual reformation; individual reformation must come before we can have 'right generation.'"

In conclusion I would say, if Dr. Conger wants Spiritualism "to come to the front" let him respect the "tramp brigade" as he calls the hard-working itinerant missionaries who are breaking new ground under hard conditions, turning over the hardpan of priestcraft and superstition with the sledge of humanitarian love and good-will to men. Let him see it that the laborers are backed up with his best wishes and good thoughts, instead of telling them that the Salvation Army missionary is the only one "worthy of notice."

Spiritualism can never prosper as it should till we have back-bone enough among our folks to stand up for the advanced ideas given through inspirational mediumship, not only about the truth of spirit return but every other object of interest to human lives on earth.

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